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Department of English Language and Literature



**Developing EFL Learners' Cultural
Awareness Through Teaching Contextual
Idioms**

Case Study: Second-year Students of English at Mohamed
Lamine Debaghine-Sétif 2 University

**Thesis submitted to the Department of English Language and Literature in candidacy
for the Degree of LMD Doctorate in Didactics of Foreign Languages and Cultures**

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Dedication

With my deep love, I dedicate this work to all my beloved parents, sisters,
brothers, and friends.

Special dedication to my piece of heart “ SHEITH & MAYAR”

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Abstract

The current study aims to scrutinise the effect of teaching idioms in contexts on developing the cultural awareness of second-year (LMD) students in the Department of English at Mohamed Lamine Debaghine, Sétif-2 University. We hypothesise that contextual idioms instruction has a significant impact on developing EFL learners' cultural awareness. The present study opts for a quasi-experimental research design by adopting a mixed-method approach that incorporates quantitative and qualitative instruments to ensure optimal answers to the research questions. As a preliminary phase, explore the target population's cultural awareness with a questionnaire that is delivered to the entire population (472), besides the teacher's interview, to confirm the existence of the problem. After that, pre-and post-tests were conducted before and after the intervention and were deployed to measure the participants' cultural awareness level before and after the incorporation of the treatment. In this study, there were two intact groups [86 subjects]: experimental (46) and control (42) out of 472. Instructions for idioms were taught to the participants of both groups via distinctive techniques. On the one hand, the experimental group underwent the treatment by teaching culturally specific idioms in their contexts (Situation, Cultural). On the other hand, the subjects in the control group were taught using traditional instruction. Consequently, the findings show that both groups showed cultural awareness development after the experiment; however, the participants of the experimental group made higher progress compared with the control group's participants in terms of proper idiom production. Besides, an attitudinal test done after the treatment of the EG participants revealed positive attitudes towards the contextual-cultural idioms employed in the instruction. In the end, we recommend the role of culture-specific idiom activities in the classroom instruction of culture since they have proven effective in the development of second- year students 'cultural awareness.

Keywords: EFL Learners, Cultural Awareness, Teaching, Idioms in Contexts (Cultural), Effectiveness and Constraints.

Table of Contents

Dedication	ii
Acknowledgements	i
Abstract	iii
Table of Contents	iv
List of Abbreviations and Acronyms	xii
List of Tables	xiii
List of Figures	xv
List of Appendices	xvi

General Introduction

1. Background of the Study	1
2. Statement of Problem.....	4
3. Aims of the Study	5
4. Research Questions.....	5
5. Research Hypotheses	5
5.1. Null Hypothesis	5
5.2. Alternative Hypothesis	5
6. Significance of the Study	6
7. Overview of Research Methodology	6
8. Organisation of the Thesis	7
9. Definitions of the Key Terms	8
10. Timescale	8

Theoretical Work

Chapter One: Cultural Awareness

Introduction.....	10
-------------------	----

1.1 Defining Culture	10
1.2 Definition of Language	12
1.3 The Interrelation between Language and Culture.....	13
1.3.1 Language, Culture, and Thought: The Sapir-Whorf Hypothesis	15
1.4 Cultural Reality.....	17
1.5 Characteristics of Culture	18
1.6 Elements of Culture	19
1.6.1 Beliefs	19
1.6.2 Behaviours	19
1.6.3 Rules and Norms.....	20
1.6.4 Prejudices.....	20
1.6.5 Stereotypes.....	20
1.6.6 Generalisations.....	21
1.6.7 Rituals	21
1.7 The Role of Culture in Education	22
1.8 The Place of Culture in EFL Classroom	23
1.9 Language, Culture, and Communication	24
1.10 The Need to Raise Cultural Awareness in EFL Classroom.....	25
1.10.1 Strategies for Raising Cultural Awareness	26
1.10.2 Common Techniques and Activities for Raising Cultural Awareness	28
1.10.2.1 <i>Culture Assimilators</i>	28
1.10.2.2 <i>Cultural Capsules and Clusters</i>	29
1.10.2.3 <i>Dramatisation and role-plays</i>	29
1.10.2.4 <i>Group Discussion</i>	29
1.11 Which Culture Is the Target Culture?.....	30
1.11.1 The Role of Cultural Awareness in Cross-Cultural Communication	31
1.11.2 The Role of Cultural Awareness in Intercultural Communication	33

Conclusion	34
------------------	----

Chapter Two: Contextual Idioms

Introduction.....	34
2.1 Idioms	34
2.1.1 The Inception of the Concept of “Idiom”	34
2.1.2 Views of Identifying the Term “Idiom”	35
2.1.3 Characteristics of Idioms	38
2.1.4 Classification of Idioms.....	39
2.1.5 The Evolution of Idiomaticity Issues.....	40
2.1.6 The Importance of Idioms	42
2.1.7 Introducing Idioms to EFL Language Classroom	44
2.1.7.1 Difficulties Associated with Idioms’ Learning	46
2.1.7.2 Strategies of Teaching Idioms.....	47
2.1.7.2.1 <i>The Use of Different Instructional Materials</i>	49
2.1.7.2.2 <i>Using Audio-visual: Videos</i>	49
2.1.7.2.3 <i>Using A Story Context</i>	49
2.1.7.2.4 <i>Using Classroom Discussion and Dialogues</i>	49
2.1.8 Selecting Idioms	50
2.1.8.1 Instruction and Idiom-Based Teaching Methods	50
2.1.8.2 Factors in Understanding Idiomatic Figurative Meanings.....	51
2.1.9 The Influence of Culture on Idioms.....	52
2.1.9.1 Idiomatic Expressions and Culture	53
2.1.9.2 Teaching Idioms in a Cultural Context.....	57
2.1.10 Idioms Acquisition.....	57
2.1.10.1 Dual-Coding Hypothesis.....	58
2.1.10.2 Metaphorical Awareness.....	58
2.1.11 The Effect of Learning Idioms on Developing EFL Learners’ Cultural Awareness and	

Communicative Competence.....	58
2.2 Context.....	59
2.2.1 Context in Language Study	59
2.2.2 Common Definitions of “Context”.....	60
2.2.3 Language Pedagogy: The Definition of Context and its Implementation.....	63
2.2.3.1 Difference between Text and Context.....	65
2.2.3.1.1 <i>Text Linguistics: Moving Beyond the Sentence to the Text</i>	65
2.2.3.1.2 <i>The Function of Text Linguistics</i>	68
2.2.4 The Text.....	69
2.2.5 Theories of Context	71
2.2.5.1 The Context in English Linguistics.....	75
2.2.5.2 Linguistic Context (Co-Text).....	75
2.2.5.2.1 <i>Context of Situation</i>	76
2.2.5.2.2 <i>Context of Culture</i>	78
2.2.6 The Roles of Context and Culture in Understanding Idioms.....	79
2.2.6.1 The Impact of Context	79
2.2.6.2 Contextual Idioms	82
2.2.7 Teaching Idioms in Context.....	83
2.2.7.1 The Importance of Teaching Idioms in Context.....	83
Conclusion	84

Chapter Three: The Relationship between Contextual Idioms and Cultural Awareness

Introduction.....	84
3.1 Recent Advances in Language Learning: Teaching Culture	84
3.2 Culture Teaching Related to Specific Context: British Studies.....	86
3.3 The Relationship between Communication, Language, and Culture	87
3.4 Contextualisation: Language and Culture.....	87

3.5 Idioms and Language Universals.....	88
3.5.1 Learning the English Language and Culture through Idioms.....	90
3.5.2 The Effect of Idiomatic Expressions on Increasing Learners’ Cultural Awareness.....	95
3.5.3 Increase in Intercultural Communicative Competence (ICC) through Idioms	97
3.6 Review of Related Studies and the Gap the Current Study Fills.....	98
Conclusion	1098

FIELD WORK

Chapter Four: Methodology

Introduction.....	109
4.1 Research Questions and Hypotheses	109
4.2 Research Variables	110
4.3 Rationale for the Case Study Design	111
4.4 Population and Sample of the Research	111
4.4.1 Population.....	111
4.4.2 Sample Size and Sampling Procedures	113
4.5 Case Study Design.....	115
4.6 Research Design	116
4.6.1 Single-Site Study.....	117
4.6.2 Explorative Design	118
4.6.3 Descriptive Design	118
4.7 Mixed-Method Design.....	119
4.7.1 Mixed Method Approach.....	120
4.8 Choice of Method	121
4.8.1 Experimental Design	121
4.8.2 Quasi-Experimental Design.....	122
4.8.3 Triangulation of Data	125

4.9 Development of Data Gathering Instruments	126
4.9.1 Pilot Study of the Intervention	128
4.9.2 Techniques and Procedures of the Questionnaire Development, Piloting, and Administration	129
4.9.2.1 The Questionnaire Design	130
4.9.2.2 The Questionnaire Administration	133
4.10 Teachers' Interview: Rationale	133
4.10.1 Description of the Interview	134
4.10.2 The Sample of the Interview	134
4.10.3 Piloting the Semi-Structured Interview	135
4.10.4 Design of the Experiment Procedures: Materials Development and Data Collection	135
4.10.4.1 Procedures of Materials Development.....	139
4.10.4.2 Materials Produced: Lesson Plan Sample Activities	141
4.10.4.3 Design of the Experiment Instruments: Pre, Post and Attitudinal Tests	144
4.10.4.3.1 <i>Pre-Test: Description; Piloting; Administration</i>	144
4.10.4.3.2 <i>Post-Test: Description; Piloting; Administration</i>	146
4.10.4.3.3 <i>Attitudinal Test: Post-Test: Description; Piloting; Administration</i>	147
4.11 The Criteria for Selecting "Oral Expression" Module as the Experimental Setting	148
4.11.1 Oral Expression and Communicative Proficiency	149
4.11.2 Oral Expression and Cultural Awareness.....	150
4.12 Validity and Reliability of the Present Research's Data.....	151
4.12.1 Addressing Validity Threats.....	152
4.12.1.1 Addressing Content-Related and Face Validity.....	153
4.12.1.2 Addressing Internal Validity Threats and Techniques	155
4.12.1.2.1 <i>Thick Description Threats</i>	155
4.12.1.2.2 <i>Instrumentation Threats</i>	155
4.12.1.2.3 <i>Mortality and Maturation Threats</i>	156

4.12.1.2.4 <i>History and Testing / Statistical Regression Threats</i>	156
4.12.1.3 Addressing Threats to External Validity	156
4.12.2 Reliability	157
4.13 Data Analysis and Procedures	158
4.13.1 Analysis of the Quantitative Instruments	158
4.13.2 Analysis of the Qualitative Instruments	159
4.14 Ethical Considerations	160
4.15 Delimitations and Limitations of the Study	161
Conclusion	163

Chapter Five: Data Analysis and Interpretation

Introduction.....	162
5.1 Data Analysis Process.....	162
5.2 Analysis of Students' Questionnaire.....	164
5.2.1 Part One: Students' Backgrounds Information and Experiences with English	164
5.2.2 Section One: Students' Attitudes toward Incorporating "Culture" in EFL Context ...	169
5.2.3 Section Two: Students' Perspectives Regarding the Cultural Awareness Status in EFL Context.....	173
5.2.4. Section Three: Students' Knowledge of Contextual Idioms	176
5.2.5 Section Four: How frequently have your teacher (s) assisted you in the following? .	182
5.2.6 Discussion of the Results of Students' Questionnaire	184
5.2.7 Reliability of Students Questionnaire	185
5.3 Analysis of Teachers' Interview	185
5.3.1 Discussion of the Result of Teachers' Interview	192
5.4 Analysis of Pre-Post-tests	193
5.4.1 Analysis of Pre-test.....	193
5.4.2 Analysis of Post-test Results.....	196
5.4.3 Hypotheses Testing.....	198

5.4.3.1 Paired-Samples T-Tests	199
5.4.4 Independent-Samples T-Tests.....	204
5.4.5 Analysis of the Attitudinal Test of the Experimental Group	207
Conclusion	209

Chapter Six

General Conclusion and Pedagogical Implications

Introduction.....	209
6.1 Answers to the Research Questions.....	209
6.1.1 Q1: How Do 2nd-year EFL LMD Students at Mohamed Lamine Debaghine-Sétif 2 University Perceive “Contextual Idioms” Regarding the Process of Raising “Cultural Awareness?	209
6.1.1.1 Sub-Q1: How are contextual idioms addressed in the Algerian (EFL) context?.	210
6.1.2 Q2: What are the EFL Views towards the Role of “Contextual Idioms” in Developing Learners’ Cultural Awareness?.....	212
6.1.3 Q3: To what extent does “Contextual Idioms” instruction affect the Development of the Cultural Awareness of 2nd-year EFL students at Sétif-2 University?.....	215
Conclusion	217
General Conclusion.....	219
Pedagogical Implications.....	221
References.....	224
Appendices.....	277
Résumé.....	307
ملخص	308

List of Abbreviations and Acronyms

- AT:** Attitudinal Test
- CA:** Cultural Awareness
- CC:** Communicative Competence
- CCC:** Cross Cultural Communication
- CG:** Control Group
- CIs:** Contextual Idioms
- EFL:** English as a Foreign Language
- EG:** Experimental Group
- FL:** Foreign Language
- IC:** Intercultural Competence
- ICA:** Intercultural Cultural Awareness
- L2:** Second Language
- LMD:** License, Master, Doctorate
- MMR:** Mixed-Method Research
- NEGD:** Non-Equivalent Group Design.
- NNSs:** Non-Native Students
- QUAL:** Qualitative
- QUAN:** Quantitative
- TL:** Target Language

List of Tables

4. 1 Distributions of the Population and Samples in this Research	115
4. 2 Data Collection Instruments for the Current Research	126
4. 3 Summary of Students' Questionnaire Development	126
4. 4 Pedagogical Design of the Intervention: Instructional Procedures for EG.....	130
4. 5 Overview of the Intervention' Idioms worksheets.....	135
4. 6 Analysis of the Two Instruments' Reliability Using Cronbach Alpha.....	155
5. 1 Interval Means for the Interpretation of Results.....	163
5. 2 Description of Students' Gender.....	165
5. 3 Participants' Years of Studying at University (Bachelor's Degree).....	166
5. 4 Participants' Opportunities for Communicating with English Native.....	167
5. 5 Participants' Experience Abroad (Native English Countries)	168
5. 6 Describing Students' Knowledge about the Term "Culture"	169
5. 7 Students' Perceptions of Incorporating or Separating the Target Culture in EFL Classrooms.....	170
5. 8 Descriptions of Students' Satisfactions of the Learned Cultural Elements	171
5. 9 Students' Views about the Teaching Materials used to Raise Their Cultural Awareness	172
5. 10 Statistical Representations of Students' Perceptions of Culture Awareness Status in EFL Classrooms.....	173
5. 11 Statistical Representation of Students' Knowledge Regarding English Contextual Idioms: Use, Difficulties, Strategies	178
5. 12 <i>Teachers' Assistance in Comprehending Idioms</i>	181
5. 13 Reliability Statistics of the Cronbach's Alpha.....	184
5. 14 Results Scores of Pre-tests of Experimental Group.....	192
5. 15 Results of Pre-test Scores of Control Group.....	194
5. 16 Results Distribution of Post-test Scores of EG	195
5. 17 Results Distribution of Post-test Scores of CG.....	196
5. 18 Statistics of the Overall Standard Deviation and Means of Pre-Post Tests: Comparison between CG and EG.....	198
5. 19 Experimental Group Paired Sample Test.....	200
5. 20 Paired Samples Correlations	200

5. 21 Compare Paired Samples Test	201
5. 22 Control Group Paired Samples Test	201
5. 23 Statistics of Paired Samples Correlations	202
5. 24 Statistics of Paired Samples Test	202
5. 25 Descriptive Statistics of the Pre-Test of the Control and Experimental Groups	203
5. 26 Independent T-Test of the Pre-Tests of the Control and Experimental Groups	203
5. 27 Descriptive Statistics of the Post-Test of the Experimental and Control Groups.....	204
5. 28 Independent T-Tests of the Post-Test of the Experimental and Control Groups.....	204
5. 29 Perceptions of EG Subjects towards the Idioms Teaching Materials	205

List of Figures

Figure 4. 1 A matrix of mixed methods design (Johnson & Onwuegbuzie, 2004, p.22)	121
Figure 4. 2 Quasi-Experimental Design.....	125
Figure 4. 3 An Overview of the Pilot Study Objectives	128
Figure 4. 4 Analysis of Data Tools Collection Development.....	160
Figure 5. 1 Students' Gender	166
Figure 5. 2 Students' Current Academic Level	167
Figure 5. 3 Students' Contacts with Native English Speakers.....	168
Figure 5. 4 Students' Experience in Native-Speaking English Nations	169
Figure 5. 5 Evaluating Participants' Background of the Term "Culture".....	170
Figure 5. 6 Students' Perspective Towards Learning Culture Along English Courses.....	171
Figure 5. 7 Students' Attitudes of the Incorporated Cultural Elements in their EFL Classes	172
Figure 5. 8 Students' Opinions of Teachers' Relied Materials in Teaching Culture.....	173
Figure 5. 9 Frequency Distribution of Pre-test Scores of EG	194
Figure 5. 10 Frequency Distribution of Pre-test Scores of CG.....	196
Figure 5. 11 Frequency Distribution of Post-test Scores of EG	197
Figure 5. 12 Frequency Distribution of Post-test Scores of CG	197

List of Appendices

Appendix A: Institutional Approval Letter

Appendix B: Checklist Design of Pilot Study for the Sample

Appendix C: Outline and Themes of the OE Course

Appendix D: Pilot Testing of Students' Questionnaire

Appendix E: Final Version of Students' Questionnaire

Appendix F: Pilot Testing of University Teachers' Interview

Appendix G: Final Version of Teachers' Interview

Appendix H: Pilot Testing of Pre-test

Appendix I: Pre-test/ Final Draft

Appendix J: Final Draft of Post-Test

Appendix K: Attitudinal Test of the Experimental Group

General Introduction

1. Background of the Study	1
2. Statement of Problem.....	4
3. Aims of the Study	5
4. Research Questions.....	5
5. Research Hypotheses	5
5.1. Null Hypothesis	5
5.2. Alternative Hypothesis	5
6. Significance of the Study.....	6
7. Overview of Research Methodology	6
8. Organisation of the Thesis	7
9. Definitions of the Key Terms	8
10. Timescale.....	8

General Introduction

1 Background of the Study

Foreign language courses focus on preparing students to communicate efficiently and properly while participating in multicultural interactions. As Kramsch (1998) said, language reflects a "common experience". She stated that individuals "convey facts, thoughts, or occurrences that are communicable because they relate to a store of information about the world that other people share. In both circumstances, language communicates cultural reality." To ensure the successful acquisition of any target language, language culture must be one of the first covered topics.

According to Rosaldo (1984), "It has been forgotten that complete competency in a language requires knowledge of the language's culture in addition to mastery of its rules and four abilities (reading, writing, speaking, and listening)". In most foreign language schools, for instance, cultural characteristics of the target language are not presented to students. The concept that language courses must implicitly and overtly address the cultural characteristics of the target language is now universally acknowledged. (International Language, Media, and Culture Conference, 2012)

Culture is a multifaceted, expansive, and diversified notion that may be defined from several vantage points. According to Clinton (1996), culture is how people adapt to their circumstances. Even within the study and instruction of language, the word culture has a variety of meanings about speech actions, the rhetorical structure of texts, social institutions, and knowledge construction. Sometimes, culture is associated with concepts of personal pace and proper gestures. Even though these ideas are expressions of cultural norms, the effect of culture is both extensive and profound, influencing how a person perceives his or her role in a community (Eli Hinkel, 2009). In addition, Jing (2010) said, "Language and culture are inextricably intertwined since language and culture are both indispensable to human communication" (p. 8). In other words, language dictates thinking and culture, language impacts mind and culture, culture influences people's language, and language and culture ultimately influence one another.

In the same vein, Jing (2010) said, "They are intertwined, and this state affair is often considered when the subject of teaching and learning English is brought up." The enhancement of cultural awareness will result from the development of this fifth talent

(culture). In other words, cultural awareness becomes crucial primarily when interacting with individuals from other cultures. Individuals should be aware that it may be challenging to think and act in accordance with their own culture while immersed in another. There is not much room for misunderstandings, especially if they result from a lack of cultural awareness, in a communication setting between a native speaker and a foreign speaker, for instance. Therefore, it is prudent to believe that there are distinctions, at least until the existence of commonalities is shown. Each action may include cultural connotations. Considering this reality, adding culture to the curriculum to increase students' cultural understanding may become essential (*ibid.*).

Teachers have a variety of methods at their disposal to tackle the challenge of teaching culture. These include utilising literature and poetry, exploring morals and proverbs, understanding different registers of language and civility, using cultural assimilators, and delving into idioms and phrases. The last, and perhaps one of the most successful, ways to introduce culture in EFL lessons to increase students' cultural understanding is to use culturally relevant materials (Mulhall, 2010). The relationship between culture and idiomatic language has always been intrinsically intertwined. The idiomatic language is a subject deserving further study for several reasons. In addition, the importance of figurative language in L2 acquisition stems from its frequent use in both every day and academic contexts. Providing cultural background knowledge about culture-specific idioms and using appropriate teaching materials and methods are crucial for enhancing the cultural awareness of EFL students.

Furthermore, the process of acquiring knowledge of idioms presents both challenges and benefits. The difficulty lies in the intricate semantics of idioms. Idioms, as a form of secondary nomination, employ predetermined linguistic expressions and organise them into a particular structure. Their purpose is not primarily to designate objects but rather to evaluate, describe, characterise, and convey emotional attitudes towards them. Consequently, connotations of various types outweigh the denotative aspect of an idiom's meaning. The evaluative impact is achieved through the complex interplay between a prototypical situation that underlies the idiom's meaning and individuals' knowledge and attitudes towards it. This understanding of the underlying situation imparts cultural significance and national distinctiveness to idioms in any given language.

The advantages of acquiring knowledge of idioms are highlighted in this context. To gain a comprehensive understanding of the cultural nuances embedded within foreign

languages, it is advisable to embark on the study of idiomatic expressions. Few linguistic items can assimilate and preserve within their intrinsic structure the vast array of cultural nuances and abundance that characterise a nation's heritage (Gak, 1988; Dobrovolsky, 1996). Undoubtedly, it offers a highly significant linguistic legacy, providing a deep understanding of a society's perspective, traditions, and modes of existence and interaction (Cherdantseva, 1996). Telija (2004) asserts that phraseology holds significant cultural significance within a language, functioning as a cultural intermediary and an "epistemic model" for examining the interplay between language and culture.

The definition of idioms varies from one scholar to another. According to Grant and Bauer (2004), the term idiom has been used to encompass a wide variety of different types of multiword units (MWUs). Grant and Bauer (2004) described MWUs as a "fixed and recurrent pattern of lexical material sanctioned through usage" (p. 38). However, idioms are frequently used in both spoken and written discourse, so idioms should be taught to L2 learners as they need to understand native speakers' discourse, sound native-like, and thus show their language proficiency. In doing so, using context may be an effective strategy to teach idioms in EFL classrooms. This present study aims to shed light on the effect of contextual idioms as a cultural strategy to help Algerian EFL students develop their cultural awareness.

Contextualising language in general and idioms in particular can considerably affect how language learners process information. Consequently, the process of language acquisition would be enhanced through the creation of an appropriate context. "The key to understanding language in context is to begin with context, not language" (Hymes, 1972, p. 1), he stated. Context is one of the most significant determinants of idiom comprehension. The context in which idiomatic expressions are used determines their meaning. In light of this, Levorato and Cacciari (1995) believe that the ability to process and comprehend language in context is crucial to the development of idiom comprehension.

As previously mentioned, idioms are expressions that are ambiguous and misleading, as their literal components do not aid in determining their actual meaning. Additionally, the presence of both literal and figurative interpretations for certain idioms can create confusion for EFL learners when attempting to comprehend them. One example of an idiom is "spill the beans," which has the literal meaning of pouring out the contents of a jar of beans but figuratively refers to the act of revealing a secret. The accurate interpretation of this idiom is contingent upon the specific context in which it is used. The linguistic context in which idioms are embedded influences the development of the ability to comprehend them. This

suggests that the complete meaning of idioms is not fully understood until they are placed within a specific context.

Due to the significant role attributed to idioms in second language (L2) acquisition and the challenges encountered by EFL learners in their acquisition, comprehension, and use, it is imperative to explore strategies, such as employing contextual cues, to augment their learning experience and foster cultural awareness. However, the feasibility of this scenario hinges on the presence of a conscious understanding of the cognitive mechanisms underlying the comprehension of idiomatic expressions. This level of awareness can be beneficial for language teaching professionals and curriculum developers, as it can inform their decision-making processes and contribute to the improvement of curriculum development. The existing body of research on the processing of idioms in development has primarily concentrated on native speakers of a language (L1), translations, or comprehension. Moreover, the limited number of studies that have examined L2 learners have not focused on raising awareness of L1 cultures, with little emphasis on exploring and contrasting the cognitive processes associated with comprehending idiomatic expressions across various contexts. Consequently, the current study aims to address this research gap.

2 Statement of Problem

The absence of cultural awareness gives rise to numerous challenges for EFL learners in effectively communicating within a foreign language setting. Previous studies have indicated that possessing linguistic proficiency does not necessarily ensure effective communication (Eslami, 2005; Meier, 1997). The incorporation of culture as a fifth skill has been observed in the EFL curriculum. Similarly, educators in EFL courses hold a significant position in fostering students who are socially and culturally engaged and knowledgeable. By providing learners with exposure to various facets of culture and fostering their understanding of the distinctions and commonalities between the source culture and the target culture.

This research endeavour involves the implementation of a pilot study as well as the administration of a questionnaire to 2nd -year LMD students and conducting interviews with teachers in the same Department of English. The primary objective is to ascertain whether the aforementioned situation applies to second-year English students at Mohamed Lamine Debaghine University, Sétif-2. However, the findings of the study indicate that a significant number of learners exhibit a notable deficiency in cultural awareness, possibly due to the neglect of cultural elements in English courses within the Algerian curricula. Therefore, it is

imperative to investigate the process of raising students' cultural awareness using contextual idiomatic expressions as a technique for cultural instruction.

3 Aims of the Study

This study aims to shed light on the effects of teaching idioms in contexts on the 2nd-year EFL students' cultural awareness at Mohamed Lamine Debaghine, Sétif-2 University. Moreover, it investigates the effectiveness of idioms as a cultural means of teaching culture in EFL classrooms. Finally, it emphasises the significance of culture in EFL classes, which EFL teachers might overlook, and tries to identify the difficulties that might arise when teaching and learning contextual idioms.

4 Research Questions

Based on the above aims set for it, the present study attempts to answer the following research questions:

1. How do second-year EFL students at Mohamed Lamine Debaghine, Sétif- 2 University, perceive "Contextual Idioms" regarding the process of raising "Cultural Awareness"?
- 1.1. How are contextual idioms addressed in the Algerian (EFL) context?
2. What are the EFL teachers' views towards the role of "Contextual Idioms" in developing learners' Cultural Awareness?
3. To what extent does "Contextual Idioms" instruction affect the development of cultural awareness among 2nd-year EFL students at Sétif-2 University?

5 Research Hypotheses

The research questions indicated above were eventually operationalised in the form of hypotheses to be tested.

5.1 Null Hypothesis:

- Contextual idioms do not affect EFL learners' cultural awareness.

5.2 Alternative Hypothesis:

- If idioms are taught in cultural contexts, EFL learners' cultural awareness would be fostered.

6 Significance of the Study

This study seeks to probe whether using idiomatic expressions are effective in FL teaching and the importance of integrating culture in FL teaching and learning to obtain more linguistic-cultural competency. Since it attempts to describe the importance of raising students' cultural awareness through contextual idioms, it focuses on advanced strategies and materials used to teach idioms adequately and highlights the issues that hinder EFL teachers and learners while using contextual idioms (CIs) as a cultural teaching method to overcome them all in future applications. What differentiates this study from the prior ones is that it focuses on using idiomatic expressions as cultural teaching means to develop for culture awareness in foreign language teaching and learning contexts rather than other materials such as literary texts, oral expression courses, etc. Thus, the importance of the subject study is a result of the following issues:

- It would greatly contribute to the body of literature by examining the effectiveness of using contextual idioms in promoting cultural awareness in EFL classrooms.
- It helps to expand knowledge and ideas about English idiomatic expressions as a cultural teaching tool and will provide insight into teachers' and students' perceptions of these materials. Such insights would help teachers recognise effective teaching resources.
- It encourages the use of idioms in the University environment.
- This work allows for the identification of the challenges that could lead to misunderstanding of cultural content due to misuse of idioms in the right contexts.
- The findings help to make recommendations to improve the materials used in teaching idioms that could improve cultural awareness.

7 Overview of Research Methodology

The current study is held under the auspices of the Department of English Language and Literature, Faculty of Arts and Foreign Languages at Mohamed Lamine Debaghine, Setif-2 University, and the investigation is carried out with second-year (LMD) students of English. The researcher opts for both random selection and assignment of eighty-six (86) students out of four hundred and seventy-two (472) of the entire population; those

participants belonged to different groups. The subjects are compartmentalised into two intact groups: an experimental group of 46 students and a control group of 42 students, yet the control group is not concerned with the treatment. In this way, the researcher will be able to compare the two groups at the end of the experiment and detect any relevant differences between them.

To investigate the cause-and-effect relationship between variables, a quasi-experimental research design is carried out. Research design pursues a mixed-method approach to data collection and interpretation, in which both quantitative and qualitative instruments are involved to accomplish the objectives of this study. Pre- and post-tests are deployed before and after the intervention. In the exploratory phase, the pilot study is conducted with the researcher (the assigned teacher for OE for both groups, EG and CG) and twenty-seven learners from the target population who are not concerned by the treatment to test the treatment materials and research tools' efficiency. Besides, a questionnaire is delivered to the entire population of 2nd-year (LMD) students of English, and an interview is held with some experienced teachers of "OE" in the same Department to identify the problem from the beginning.

Then, a pre-test is administered to measure the (EG and CG) subjects' idiomatic expression comprehension and their cultural awareness. While in the experimental phase, during each session, EG participants are asked to accomplish several tasks and activities (written and oral) to evaluate their cultural production development. During the post-experimental phase, quantitative data are gathered from the participants of both groups—experimental and control—through a post-test for the sake of assessing their enhancement of cultural awareness by using appropriate idiomatic expressions. In addition, an attitudinal test is posted to the experimental group participants as a qualitative tool to evaluate the whole experimental experience.

8 Organisation of the Thesis

The overall skeleton of this thesis is portrayed as a theorem and a practicum. The doorway is manifested through the heading "General Introduction," which provides an overview of the theoretical underpinnings of the research. The first chapter is labelled "Literature Review" and embraces three sub-chapters: the first is devoted to the dependent variable "EFL learners' Cultural Awareness", and the second embraces the independent

variable "Contextual Idioms" which is divided into two sections "Idioms" and "Context". The third chapter is devoted to "Contextual Idioms and Cultural Awareness: Relationship, Previous Studies, and Research Gap", and the fourth chapter of "Research Methodology" includes the research design, methods, setting, participants, sampling, tools of the research, and data collection procedures. The fifth chapter displays Data Analysis and Interpretations of the quantitative and qualitative findings. The last sixth chapter is about the Discussion of Findings, General Conclusion, General Recommendations, and Pedagogical Implications." and the thesis ends with References and Appendices

9 Definitions of the Key Terms

Culture: E.B. Taylor (1871) defined culture as “That complex whole which includes knowledge, belief, art, education, custom, money, relationships, work, environment, and any other capabilities and habits acquired by man as a member of society (p. 17).

Cultural Awareness: According to Brendan O’Brien, “Cultural awareness is the ability and willingness to objectively examine the values, beliefs, traditions, and perceptions within our own and other cultures. At the most basic level, it is to understand that cultural differences and similarities do exist and to respect those differences and similarities when interacting with people whose customs and worldview may be different from our own." (p. 25)

Idioms: Simpson and Mendis (2003) defined an idiom as “A group of words that occur in a more or less fixed phrase whose overall meaning cannot be predicted by analysing the meaning of its constituent parts” (p. 423)

Context: Halliday (1989) stated, “The term context is considered to refer to words, phrases, sentences, utterances, paragraphs, or even chapters that precede or follow particular words, phrases, and so on” (p. 6).

10 Timescale

I predicted at first that this research project would take approximately four years, from 2020 to 2024, yet it was accomplished in September 2023. This period is divided into three phases: the exploratory phase, the experiment, the data collection, and finally the interpretation of the findings. The experiment is divided into fourteen sessions with a total time of about 24 hours. Before each session, the researcher (the teacher of the module OE)

prepares a lesson plan related to a particular cultural aspect of idioms, according to which the session will proceed. In each session, the learners are provided with adequate handouts, including different activities, while the researcher takes notes about the classroom interaction. By the end of the session, students would be able to understand and evaluate the differences and similarities of the idiomatic expressions concerning aspects of human relationships between their source culture and the target language culture. Students would be able to develop their understanding of how relationships are viewed in their source culture.

Theoretical Framework

Literature Review

Chapter One: Cultural Awareness

Introduction.....	10
1.1 Defining Culture	10
1.2 Definition of Language	12
1.3 The Interrelation between Language and Culture.....	13
1.3.1 Language, Culture, and Thought: The Sapir-Whorf Hypothesis	15
1.4 Cultural Reality.....	17
1.5 Characteristics of Culture	18
1.6 Elements of Culture	19
1.6.1 Beliefs	19
1.6.2 Behaviours	19
1.6.3 Rules and Norms.....	20
1.6.4 Prejudices.....	20
1.6.5 Stereotypes.....	20
1.6.6 Generalisations.....	21
1.6.7 Rituals	21
1.7 The Role of Culture in Education	22
1.8 The Place of Culture in EFL Classroom.....	23
1.9 Language, Culture, and Communication	24
1.10 The Need to Raise Cultural Awareness in EFL Classroom.....	25
1.10.1 Strategies for Raising Cultural Awareness	26
1.10.2 Common Techniques and Activities for Raising Cultural Awareness	28
<i>1.10.2.1 Culture Assimilators</i>	<i>28</i>
<i>1.10.2.2 Cultural Capsules and Clusters</i>	<i>29</i>
<i>1.10.2.3 Dramatisation and role-plays</i>	<i>29</i>

1.10.2.4 <i>Group Discussion</i>	29
1.11 Which Culture Is the Target Culture?.....	30
1.11.1 The Role of Cultural Awareness in Cross-Cultural Communication	31
1.11.2 The Role of Cultural Awareness in Intercultural Communication	33
Conclusion	34

Chapter One: Cultural Awareness

Introduction

The correlation between language and culture has been extensively discussed, and it is widely acknowledged that language serves as a crucial indicator of culture. Although "source knowledge" may be beneficial, it may not necessarily enhance learners' understanding of diverse cultures. Conversely, enhancing cultural awareness can result in improved critical thinking and communication abilities. Undoubtedly, it is of great significance to increase students' understanding of the pivotal function that cultural implementation serves in facilitating proficient acquisition and instruction of second or foreign languages, especially in the context of an EFL classroom.

1.1 Defining Culture

Before exploring the subject matter of language and culture, it is imperative to contemplate the overarching characterisation of culture; specifically, what constitutes culture and what definitions of culture have been posited. The concept of culture is often considered challenging and multifaceted to define, encompassing a wide range of interpretations and diversity. The ambiguity of the term "culture" has generated discourse among scholars, with each endeavouring to offer the most pragmatic definition. It has been observed that the definitions of culture are numerous and vary depending on the researchers who are inclined to explore their complexities. According to Nieto (2010: 135–136), the notion of culture is intricate and somewhat challenging as it can hold varying interpretations for individuals in diverse contexts.

As per historical theories, the etymological root of the term "culture" can be traced back to the Latin word "coloured." This term encompasses a range of meanings, including "to construct," "to tend to," "to sow," and "to nurture." Therefore, according to Dahli (2002:1), anything that has been created, improved, or refined through human involvement is typically regarded as such. Historically, individuals were denoted as "cultured" or "cultivated" and regarded as "highly cultured individuals" based on their societal standing. Individuals from diverse educational backgrounds, including those who lack literacy skills, are encompassed within their cultural milieu under the contemporary multicultural perspective on the notion of "culture". Anthropologists conceptualise culture as a human phenomenon that encompasses not only the individual but also the various external factors that can exert influence upon him

or her, such as historical context, geographic location, linguistic practises, social stratification, religious beliefs, evolutionary processes, and technological advancements, among others. As per Wagner's assertion (1981, p. 12), the notion of culture has become inextricably linked with anthropological discourse to such an extent that an anthropologist could be characterised as an individual who employs the term "culture" as a matter of course.

Another point of view is that the concept of culture is fundamental to the human and social sciences. As Hollins (2008: 18) states, "Culture is defined as a learned system of beliefs and behaviours that is transmitted intergenerationally and is regarded as distinctive to a particular group. The definition of culture posits that it is a behaviour that is acquired through learning and is ubiquitous across the globe wherever individuals coexist within a shared social context. As per the perspective of B. Tylor, culture can be defined as a multifaceted entity that encompasses the entirety of an individual's acquired knowledge, customs, beliefs, and habits as a member of a particular social group. Brooks (1975: 20) concurs with this notion, characterising it as encompassing "all aspects of human existence and the very fabric of civilization". In this context, culture pertains to the inquiry into our identity and lifestyle within the global community.

According to Steeley (1984–1993), the concept in question is widely regarded as comprehensive, encompassing all aspects of human existence, and comprising all acquired abilities. Furthermore, it is noteworthy that culture exerts a significant influence on our attitudes and actions. According to Kramsch's (1998) definition, culture is characterised by involvement in a discourse community that collectively shares a social space, history, and imaginings (p. 10). According to Brown (2000: 177), culture refers to the distinctive features of a particular group of individuals over time, encompassing their beliefs, traditions, abilities, artistic expressions, and tools.

Lee and Peterson have categorised culture into two distinct categories: "big C" culture and "small c" culture (Lee, 2009; Peterson, 2004). According to Lee (2009: 78), the most prominent culture is the big "C" culture, also known as the Olympic culture. This culture encompasses a range of information related to the arts, history, geography, business, education, festivals, and traditions of a particular speech community. According to Peterson's (2004) perspective, the big "C" culture encompasses various domains such as geography, architecture, classical music, literature, political concerns, cultural norms, the legal

foundation, fundamental values, history, and cognitive processes.

By comparison, the less overt form of culture, commonly referred to as the small "c" culture (as exemplified by Hearthstone), encompasses routine aspects of daily life and encompasses them as a comprehensive way of living. As per Lee's (2009: 78) definition, this particular form of culture pertains to the concealed and profound essence of the culture under consideration, encompassing its underlying attitudes, beliefs, and presumptions. According to Peterson's (2004) perspective, a small "C" culture is characterised by its emphasis on trivial or mundane matters. The aforementioned elements encompass a range of factors, such as concepts, perspectives, inclinations, nonverbal cues, physical stance, spatial use, attire, culinary preferences, leisure activities, contemporary music, and prevalent concerns, in addition to discrete details such as minutiae and actualities. It can be inferred that culture, encompassing beliefs, behaviour, and values (referred to as culture BVB), holds significant importance in the realm of human existence.

- What one considers important (values).
- What one believes to be true (beliefs).
- One's perception of how things are done (norms).

1.2 Definition of Language

Individuals hold varying perspectives regarding the language they use for personal, occupational, or communal purposes. Divergent perspectives on language are contingent upon the respective roles and obligations of individuals within their communities. The phenomenon of language is a complex and puzzling aspect of human behaviour. The nature of language has been defined by numerous scholars, resulting in a multitude of definitions. The use of language has been widely recognised as a highly effective tool for conveying emotions, aspirations, personal encounters, and perspectives and establishing interpersonal connections among individuals. The use of language is ubiquitous in human society, serving as a means of communication and a mechanism for the preservation of knowledge and traditions for posterity (Salehi, 2012:76). Language ultimately functions as a dual-purpose instrument, serving as a means of interpersonal exchange and as a mechanism for safeguarding cultural legacy through written documentation.

Various definitions have been posited regarding this matter, including the following: "The entirety of utterances that can be expressed within a speech community constitutes the

language of said community" (Bloomfield, 1957: 26). According to Chomsky's generative theory (1964:13), language can be understood as a collection of sentences that are either finite or infinite in length. These sentences are constructed from a limited number of components and are themselves of finite length. The author makes further distinctions among various forms of linguistic expression. The author delves into the concepts of E-Language, which pertains to external manifestations, and I-Language, which pertains to internal manifestations. Moreover, the author posits that electronic languages are suitable for various societal, political, and other objectives. It can be inferred from the observed linguistic pattern that a language constitutes a social construct and represents a form of social interaction. The phenomenon in question is not an inherent characteristic of individuals but rather a product of the collective dynamics of a broader society.

To recapitulate, language is commonly acknowledged to serve two fundamental functions: facilitating social interaction and delineating one's environment (Eriksson, 2009: 7). Understanding the Oxford Dictionary's definition of language, which states that "language is the ability to engage in unrestricted communication with another individual due to the presence of shared ideas and experiences," is crucial for achieving a high level of communication (Eriksson, 829–831). There are multiple languages, ethnic groups, and cultural traditions that necessitate comprehension in this context.

1.3 The Interrelation between Language and Culture

The existence of a culture within a group can be attributed to the unique mode of communication that is exclusive to humans, particularly the use of language. Language encompasses more than mere semantics, as it transcends spoken expressions and written documents. Furthermore, language serves as the primary means by which we engage in social communication. Within this framework, language and culture are commonly denoted as "collective representations" or "socially constructed systems" (Saussure, 2002; Durkheim, 1947; Kronenfeld, 2008). According to Sapir's (1921) assertion, language is a consciously created system of symbols that is exclusively human and non-instinctive and serves the purpose of communicating ideas, emotions, and desires.

Furthermore, according to Risager's (2006) argument, language constitutes a fundamental aspect of both culture and behavioural patterns. The primary purpose of language, as commonly perceived, is to convey emotions, communicate information, and articulate ideas through verbal or written means. Brown (2000: 177) asserts that there exists a close relationship between language and culture, such that they are interdependent. The

author argues that the significance of either language or culture cannot be fully appreciated if they are considered in isolation from each other. Language is perceived as a mechanism for individuals to communicate and participate in social interactions, thereby catalysing the advancement of culture. Kramersch (1962) delineated three fundamental functions of language within this particular domain of inquiry:

- The primary means of communication is language.
- Language reflects both the individual's personality and the culture of his or her history. As a result, it helps to shape both personality and culture.
- Language facilitates the development and transmission of culture, the continuity of societies, and the efficient operation and control of social groups.

Moreover, when language is used in communicative situations to express culture and uphold cultural connections, it is intricately linked with culture in diverse and refined manners. According to Kramersch (1998: 3), the interconnection between culture and language can be observed through three distinct means.

- Initially, members of a given culture communicate their cultural norms and values through spoken language. The language utilised by individuals serves as a medium for conveying not only their cognitive processes but also their behavioural dispositions and outlooks. Assertions are founded on individual experiences. They use a global pool of knowledge that people collectively share to spread transmissible information, concepts, or events. Lexical choices can convey the writer's stance and perspective, in addition to shared beliefs. In either scenario, language functions as a manifestation of cultural reality.
- Secondly, language serves as a medium through which cultural reality is expressed and conveyed. It enables individuals to assign significance to their everyday experiences. Language serves as a means of expression and facilitates the development of emotions and experiences among individuals belonging to a particular community or social group. The use of verbal, written, or visual communication channels, inclusive of a speaker's tone of voice, accent, conversational style, gestures, and facial expressions, serves as a means of conveying messages that are comprehensible to a particular group of individuals. The various forms of language, whether verbal or non-verbal, serve as a means of conveying cultural norms and values.

- Thirdly, it can be argued that language serves as a representation of cultural reality. Members of a community often view their native language as a symbol of their cultural identity. According to scholars, "When language is used in communicative contexts, it becomes intertwined with culture. Speakers employ language to establish their own and others' identities, perceiving language as a representation of their social identity." According to Kramsch's research (1998: 3), in this context, language is considered a cultural system of signals that holds significance. Linguistic expression serves as a means for individuals to establish and recognise their own and others' identities, with language being perceived as a manifestation of one's social identity. The constraint of the aforementioned phenomenon is occasionally misconstrued as a repudiation of the speaker's societal cohort and traditions. It has been posited that language serves as a representation of cultural reality.

In essence, language serves as a medium for interpersonal communication and the expression of social and cultural constructs.

1.3.1 Language, Culture, and Thought: The Sapir-Whorf Hypothesis

To some extent, the societal context in which we are raised can influence our cognitive processes, including our beliefs, attitudes, behaviours, and overall worldview. Consequently, it can be inferred that the language we employ has a significant influence on our overall cognitive processes. Distinct cultures are associated with the spoken languages of individuals. This suggests that individuals possessing a language other than English, French, or Chinese may hold unique viewpoints. Stated differently, the way we use language has a significant impact on the formation and development of our cognitive processes. The Sapir-Whorf hypothesis posits that an individual's linguistic system and its structure, which are utilised in daily communication, have an impact on their cognitive processes and behavioural patterns. Benjamin Lee Whorf's theory of linguistic relativity places a lot of emphasis on how language affects our cognitive functions and thought patterns. According to his assertion, the way we perceive the environment is contingent upon the language we employ.

The English and Eskimo people provide a noteworthy illustration of the term "snow," according to his analysis. The Eskimo language features over 50 distinct terms for "snow," while English only has one. This discrepancy can be attributed to the differing perceptions of snow between Eskimo and English cultures. The indigenous people of the Arctic, such as the

Eskimo, have a distinct classification system for different types of snow. For instance, wet snow is defined as snow that is presently falling, while tracking pertains to the crust that forms on the surface of the snow. Other classifications include the term “blotla”, which refers to blowing snow; leaving, which denotes snow mixed with mud; and water, which pertains to melting snow. Despite the incomplete establishment of Benjamin's argument, it is plausible that language can facilitate distinct approaches to conceptualising and discussing topics within the realm of the social sciences.

In her book, "Language and Culture," Kramsch claims that the notion that cultural incompatibility can be resolved through translatability is not as robust as it may seem. The inability of individuals who speak different languages to communicate with one another is not due to the impossibility of mutual translation, as such translation is feasible. According to Kramsch (1998), the reason for disagreement between individuals is due to their differing perspectives and interpretations of events, leading to conflicting opinions on the meaning and importance of fundamental concepts (p. 11–12). To recap, they do not partition or categorise experiences in the same way. Comprehending across languages is based on shared conceptual frameworks that are derived from our collective experience rather than on structural equivalences. According to Whorf's hypothesis, the idea that language affects our cognitive processes is unsatisfactory as it stands. However, the weaker version of this theory has gained a lot of support because of empirical proof of cultural differences in semantic associations made by ostensibly similar concepts. The linguistic representation of personal experience in each language facilitates not only accessibility but also the amplification of specific components of said experience for its users.

Critics have challenged the notion of linguistic relativity, according to Kramsch (1998, p. 12)¹. This concept posits that language structure has an impact on individuals' beliefs rather than limiting their capacity to think or encounter certain experiences. In this regard, Sapir and Whorf's work has given two major insights:

¹Claire Kramsch is a Professor of German and Foreign Language Acquisition at the University of California, Berkeley. She is co-editor of *Applied Linguistics* and author of *Language and Culture* and the award-winning “*Context and Culture in Language Teaching*,” published by Oxford University Press. This book is an accessible survey of key language concepts such as social context and cultural authenticity, using insights from fields including linguistics, sociology, and anthropology. It is part of the Oxford Introductions to Language Study series.

- Language, as a means, is increasingly understood as reflecting societal preoccupations and constraining people's thinking.
- Today, we acknowledge the relevance of context in complementing the meanings embedded in the language more than ever.

The first insight relates to culture as it is embedded semantically in language, while the second relates to culture as it is manifested through language use.

1.4 Cultural Reality

Culture is a “real” and significant aspect of human existence, as it pertains to an individual's connection and interaction with a particular social group. As per this perspective, the socialisation or enculturation of a child entails a profound assimilation of fundamental cultural structures and schemas into the individual's psyche. The cultural models and schemata undergo continuous diachronic and synchronous changes. There is an undeniable contrast between the cultural models of the present era and those of a century ago. Moreover, the process of internalisation is not merely mechanical. Instead, enculturation involves a reciprocal relationship between the individual and the social environment.

The term "culture" generally refers to the concept of "subjective culture" (Triandis, 2002), which denotes the unique way a particular community perceives its social surroundings. Nevertheless, it is widely recognised that there are two fundamental aspects of culture. Subjective culture pertains to psychological and cultural elements, including cognitive patterns, values, beliefs, and assumptions. The notion of objective culture, often objectified, can be conceptualised as an external manifestation of objective culture.

This implies that entities that are commonly recognised as extensions of human endeavour acquire independence as external institutions. The entities in question are seemingly present in the external environment, and their continuous anthropogenic genesis is often disregarded. The investigation of objective culture has gained significant recognition due to the ease of accessibility for observation and analysis of institutions and external behavioural artefacts. Subjective culture is often regarded as an unconscious mechanism that impacts perception, cognition, and recollection, or as a form of individualised knowledge that trainers and educators are unable to access.

Simmel's (1972) conceptualisation differentiates subjective culture from objective culture, with the latter being about the cultural dimension of social existence. According to

the author's perspective, culture is a product of human agency. Nevertheless, due to the capacity of individuals to objectify social constructs, cultural and social realms acquire an autonomous existence and progressively exert control over the agents who initially brought them into being. The individual in question established the concept of objective culture, which encompasses a variety of elements such as tools, transportation, technology, the arts, language, the intellectual domain, conventional knowledge, religious dogma, philosophical systems, legal systems, moral codes, and ideals. The expansion of modernization has resulted in a broadening of the scope of objective culture, leading to a corresponding increase in the diversity of cultural components within the global landscape.

1.5 Characteristics of Culture

While there are numerous definitions and beliefs regarding what culture is and what it accomplishes, there is universal agreement regarding its essential characteristics (Hall, 1989). Bailey (1994, p. 23) defines culture as "some group of people's socially transmitted knowledge and behaviour." Likewise, it refers to what is taught or what is required to meet the expectations of others (Ward Goodenough, 1971, p. 19). The various definitions presented indicate that culture exhibits a multitude of traits, among which the following are deemed most noteworthy:

- Culture is learned: It is widely accepted among scholars that a considerable proportion of culture is passed down from one generation to another (Nieto, 2010; Lustig & Koester, 1999; Martin & Nakayama, 2008; Samovar, Porter, & McDaniel, 2009). The prevailing belief is that the transmission of culture occurs through the process of learning and interaction with the surrounding environment, rather than being attributed to genetic factors. Thus, it is acquired through socialisation rather than being genetically inherited. According to Geert Hofstede (1991), culture can be defined as a set of mental programming, commonly known as the software of the mind. This implies that individuals possess distinct patterns of thinking, feeling, and potentially acting that are acquired throughout their lifetime.
- Culture is shared: members of the same social group develop and share common customs, traditions, values, and beliefs. As a result, it helps members of a specific group isolate themselves from others. Spencer-Oatey (2000) defines culture in this context as "a fuzzy" collection of attitudes, beliefs, behavioural norms, and fundamental assumptions and values shared by members of the same speech

community and "that influence each member's behaviour and his or her interpretations of the meaning of other people's behaviour" (p. 4).

- Culture is dynamic; contemporary perspectives posit that culture is a malleable and adaptable construct, subject to ongoing transformation in response to the beliefs and environmental exigencies of its practitioners. The evolution of culture is a dynamic process that occurs in all societies, manifesting in both overt and covert manners, albeit at varying paces and for diverse rationales. Barret, Byram, Lazar, Mompoin-Gaillard, and Philippou (2014) explicate that cultural components are subject to constant modification due to political, economic, and historical occurrences and transformations.

1.6 Elements of Culture

The complexity of cultural elements is a pressing matter. As per the established definition of culture, the cultural components exhibit a vast and heterogeneous range with no apparent boundaries. The subsequent components are deemed crucial and pertinent. The matter of cultural elements is highly intricate. According to the definition of culture, cultural components are manifold, heterogeneous, and boundless. The subsequent components are deemed crucial and pertinent.

1.6.1 Beliefs

It is necessary to define "beliefs" before comprehending their importance in the context of culture. This idea is hard to describe since its borders are ill-defined. According to Han (2010: 131), belief is a "messy construct" that consists of, among other things, "attitudes, values, judgements, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, personal theories, internal mental processes, action strategies, rules of practise, perspectives, repertoires of understanding, and social strategy, to name a few."

1.6.2 Behaviours

The two antecedent cultural components conclude that beliefs and values serve as the basis for actions; when a person has certain beliefs and values regarding a particular topic, he or she will act according to those beliefs and values. Because ideas and values vary across time, place, individuals, and cultures, so do actions. Some groups engage in repeated inappropriate conduct. This circumstance requires both individual and group actions. Individual actions are tied to community obligations (teacher, student, cultivator, mother,

president, businessperson, etc.).

According to Cushner and Brislin, "Everyone can exhibit a variety of behaviours based on his professional, social, and personal existence." Collective conduct" is a group's "cultural pattern." (Lado, 1985) "Cultural patterns are clusters of interrelated orientations." It is difficult to comprehend cultural patterns that are conducted unconsciously. Comparing diverse cultural patterns is the simplest method for determining their form.

1.6.3 Rules and Norms

Culture explains people's behaviour and attitudes. "Rules" may refer to both agreed-upon behaviour and personal standards. Norms guide appropriate conduct; they are rules and norms concerning distinct behavioural characteristics that individuals use to become aware of their needs and surroundings. They decide what is good, bad, acceptable, right, and wrong based on their knowledge and respond accordingly to a particular situation. Knowing about social events helps people dress appropriately for a ceremony, wedding reception, festival, etc. Rules and norms are explicit representations of views and values, whereas values and beliefs are subconscious. Cultural norms are unchangeable behavioural restrictions. People explicitly assert cultural standards and norms to support their attitudes and actions, yet cultural values and assumptions are subconscious (Lado, 1985).

1.6.4 Prejudices

Prejudice is a broader term than stereotype because it is the result of a broad overgeneralisation, which is a preconception based on scant or no evidence. Primarily, ignorance and preconceived notions about a culture are to blame for cultural prejudice. According to Clarke and Clarke (1990), "Ignorance is the fuel that drives prejudice." Large-scale negative assumptions about otherness are associated with prejudice. Krashen concurs, arguing that prejudice is inextricably linked to an individual's negative emotions towards any culture (Krashen, 1982). According to Krashen, prejudice is both negative towards otherness and positive towards oneself because it involves the belief that one's ideas are preferable to those of others. Thus, prejudice refers to notions that assume that one's worldview is accurate.

1.6.5 Stereotypes

This question examines stereotyping. How do stereotypes operate in English? Hall (1959) defines stereotypes as "odd and admirable attributes and qualities attributed to "the

others". The "outsiders" of society are those who deviate from the norm (Hall, 1959, cited in Pervan, 2011: 13). According to Peterson (2004), stereotypes are negative beliefs, images, and assertions about a group. People describe the characteristics of others as "typical aspects of those people." This is indicative of those individuals, according to Koyama (1992:6). In contrast, positive stereotypes refer to favourable pre-existing beliefs held about a particular group of individuals. "Asians are good at mathematics," "Germans are fantastic engineers," "Japanese are exceptional in technology," "Americans are brilliant at architecture," "French are interested in food," and "Russians are better in military and naval areas." Both positive and negative stereotypes are inaccurate and inadequate (1992, p. 6). Asian and German stereotypes are no longer relevant. Not ubiquitous, but common.

According to Pervan (2011: 14), there exist several assertions that suggest that the instruction of the English language encompasses a significant number of cultural stereotypes. Stereotypes are widely regarded as unfavourable due to their imprecise portrayal of cultural groups, and it is imperative to refrain from utilising them in English education. Although stereotypes are generally viewed negatively, they may not necessarily be a contentious issue as they are merely subjective perspectives. According to the source cited (2011, p.14), incorporating debates in English textbooks is deemed a highly effective approach to promote inclusivity and stimulate active participation from both educators and learners. Consequently, students will possess the ability to identify them from multiple perspectives and address them beyond the confines of the educational context.

1.6.6 Generalisations

Generalisations are comparable to stereotypes in the application process. They emerge when individuals have a certain view about a group of people and apply that opinion to an entire or larger group, although they differ from stereotypes in how they are formed. "Generalisations are more dependent than stereotypes," the author contends (Peterson, 2004: 26). Generalisations are drawn from many people and then applied to everyone. Generalisations are significant in intercultural communication contexts because they allow researchers and specialists to conduct studies for any culture on any subject and then generalise about the target society's cultural patterns.

1.6.7 Rituals

Ritual is a prevalent component of cultural behaviour. They include how people dress for formal events and ceremonies, how formal meetings are opened and closed, and how one

greet his friends using various methods, such as kissing in the case of a close relationship, handshaking, verbal pleasantries, and other body language greetings. All these rituals vary by community and contribute to the distinction between cultures. (Cushner and Brislin) are concerned with incorporating people's emotions and actions into the social fabric and are related to fundamental aspects of human existence.

Even the same ritual is performed differently from one culture to the next, which is why each ritual practise implies that it belongs to a particular culture. Kissing customs differ from culture to culture. For example, handshakes between men and women are forbidden in Islam but tolerated in other cultures. Additionally, addressing modalities is a culturally pertinent issue. The culture to which individuals adhere determines their interactions with one another. What is considered polite in one culture may be offensive in another. In addition to cultural differences, the language milieu in which the encounter occurs is significant. Oftentimes, miscommunications and perplexing situations result from these various forms of language. Other languages lack similar patterns, but they do have methods for communicating distinctions, including verbal and nonverbal means.

1.7 The Role of Culture in Education

The significance of grammar, vocabulary, pronunciation, and other linguistic components in language education and acquisition is widely acknowledged; however, they alone do not suffice for effective communication. Educators impart knowledge to students without adequately instructing them on how to effectively apply it in social contexts. Comprehending the non-verbal communication components of the interlocutor, including their attitudes, cognitive patterns, and communication norms concerning cultural factors, is imperative for effective communication.

On the one hand, culture and language have a tight link, while on the other, they clash. Over time, a language collects a multitude of cultural detritus. Language is both an element of culture and a medium for its transmission. According to linguists, educators, and instructors, culture permeates language teaching. Understanding the cultural content of a language is a crucial step in translating linguistic skills into social aptitude. Thus, cultural background information is vital for foreign language communication among students.

A new method of expression evolves because of varied country histories, cultural traditions, social systems, living settings, and circumstances. "Language and culture interact in such a way that culture connects to all levels of language use and structures that no level of language is independent of culture," wrote Liddicoat et al. (2003). As a result, pupils will not

be "fluent fools," and "without cultural insights and skills, even fluent speakers can significantly misinterpret the messages they communicate" (Lazarevic, 2013: 30). She also feels that "culture learning should be defined as the process of acquiring cultural-specific and cultural-general knowledge, skills, and attitudes required for effective communication and interactions with people from other cultures" (p.30).

Briefly, language functions as a social behaviour within a certain cultural framework. If the cultural background and social behaviour of a language are not adequately understood, misinterpretations and breakdowns in linguistic communication, as well as mistakes and misunderstandings, may arise. As a result, the necessity for cultural teaching and learning in language schools has grown, since teaching a language requires not just linguistic knowledge but also an awareness of the importance of context in communication contexts. According to Lazarevic (2013: 29), "understanding a foreign country's culture has become the fifth language skill."

1.8 The Place of Culture in EFL Classroom

Several language learning programmes emphasise skill development, such as listening, speaking, reading, and writing, but none include cultural background instructions. However, understanding the target culture enhances communication skills and raises awareness of the role of language in intercultural communication. Understanding the environment and cultural conditions in which the target language may be used correctly and responsibly in EFL teaching and learning necessitates providing students with the cognitive capacities required for a second culture. In reality, "understanding of culture-specific meanings must accompany knowledge of the grammatical structure of a language" (Thanasoulas, 2001: 2).

Despite substantial study on the nature, meaning, and location of culture in language classes (Kramsch, 1993–1998), culture in EFL classrooms continues to be a controversial subject worldwide among school curricula, syllabi, textbooks, EFL instructors, and EFL learners. This topic is still pertinent today in terms of how EFL education may foster learning in the learner's culture that does not weaken either the learner's own or the target culture but rather prepares them to be intercultural mediators in a globalised society. Grammatical competence, communicative competence, language proficiency, and a change in views towards one's own or another culture are all part of an EFL classroom.

Cultural competence, or understanding of another country's traditions, practises,

beliefs, and meaning systems, is a crucial component of EFL teaching and learning for academics and non-specialists alike (Thanasoulas, 2001: 1-2). According to him, many instructors think that infusing culture into the EFL curriculum is the most essential pedagogical aim. As a consequence, English represents the cultures of numerous towns, if not the whole globe." Some issues are especially tough to grasp for foreign or second language learners, depending on the context needed to perceive and communicate (Emitt & Komesaroff, 2003).

1.9 Language, Culture, and Communication

For a long time, linguists have debated the functions of language, and which are the most important. Language is acknowledged as a means of communicating information and emotions. Western culture values the transmission of knowledge, whereas Eastern culture values auspicious relationships. Arabs inquire, "How are you?" and "How is life treating you?" upon meeting. This indicates that individuals are interconnected and considerate of one another. Some specialists make informed predictions and conduct exhaustive research on the greeting. In Western culture, if you greet someone by respecting their privacy, he will be both offended and intrigued. We may conclude that people of diverse cultural backgrounds live and behave differently.

In addition to studying the language, foreign language education involves learning about the foreign culture, customs, way of life, history, and cultural background. Cross-cultural communication is becoming increasingly common in language studies. Improving cultural content has become an essential component of improving foreign lessons. Foreign language learning broadens our horizons and improves our language comprehension. E.B. Taylor, an English anthropologist, defines culture as "multidimensional globality." To develop all their skills, a social member must learn about other people's knowledge, beliefs, art, laws, conventions, and habits. According to Jackson (2014), "individuals may not set out to create a culture when they interact in relationships, groups, organisations, or societies, but cultures naturally take shape and evolve through social discourse and interaction" (p. 203). Simply put, communication reflects human-created and shared cultural features such as habits, conventions, and rituals.

Comprehending the cultural connotations conveyed through language is a crucial stage in the process of converting linguistic proficiency into social competence. Students must possess a cultural foundation to effectively engage in inter-lingual communication with their peers. Diverse cultural backgrounds manifest due to variations in national history,

culture, tradition, social structure, living environment, and circumstances, resulting in distinct forms of expression. To effectively acquire a foreign language, such as English, students must initially comprehend their own national culture and its distinctions from that of their country of origin. Saville-Troike (2003) posits that effective communication across languages and cultures requires a comprehensive comprehension of culturally diverse modes of interaction as well as individuals' values and beliefs. Failure to achieve this may result in ambiguity and misinterpretation.

1.10 The Need to Raise Cultural Awareness in EFL Classroom

Although learners may exhibit openness, interest, and tolerance towards the perspectives, values, and behaviours of others, their own beliefs and attitudes are often deeply rooted and may provoke a reaction or rejection. Intercultural speakers are required to develop an awareness of their values and their influence on their interpretations of others' viewpoints due to the inevitable nature of these reactions (Byram, 2002: 1). The aforementioned skill set pertains to the capacity to assess attitudes, behaviours, and commodities within one's own and foreign cultures through a predetermined set of criteria (Taqi, 2008: 18). In summary, individuals who engage in intercultural communication must possess a critical self-awareness of their own beliefs and attitudes, as well as those of individuals from diverse cultural backgrounds. Incorporating cultural education into language instruction serves to heighten learners' recognition of the interconnectedness between language and culture and fosters the development of cultural comprehension within foreign language curricula.

Cultural awareness refers to the ability to identify and acknowledge cultural norms, beliefs, and behaviours within one's own culture and in other cultures. According to Kramsch (1993), language proficiency cannot be achieved unless one possesses an understanding of the culture associated with the language as well as its connection to one's first language and culture " (p. 8). The author argues that to achieve proficiency in a language, it is necessary to possess cultural and intercultural awareness. Tomlinson and Masuhara (2004) assert that cultural awareness involves developing a sense of cultural parity, gaining a deeper comprehension of one's own and other cultures, and cultivating a constructive inquisitiveness about how cultures intersect and diverge. To clarify, the expansion of cultural comprehension among students facilitates the broadening of their cognitive capacities, fosters the development of tolerance, and cultivates the attainment of empathy and sensitivity.

Byram (1997, p. 60) expanded on the abilities needed for cultural awareness. It is, according to him, the capacity to reflect on one's own cultural identity while contrasting

values and beliefs from other cultures. Too much emphasis has been placed on accumulating cultural knowledge at the expense of the primary motivator: our cultural identity. After all, how can we understand other cultures if we do not understand ourselves? Being self-conscious also stops us from projecting our beliefs onto others, enabling us to communicate more effectively across cultural boundaries, and being open-minded allows us to become more aware of the variety of those around us.

This is why recognising our cultural identity is the first step towards cultural understanding. Understanding the many aspects that comprise our cultural identity, a diverse and complex concept, aids us in recognising and comprehending others. According to Kramersch, "cultural awareness becomes a separate educational purpose from language" (1993, p. 8). She feels that mastering cultural meanings and critically reflecting on them is the purpose of increasing cultural awareness. It also aims to improve the learner's ability to recognise others' cultures as well as one's own.

1.10.1 Strategies for Raising Cultural Awareness

Cross-cultural communication is a factor that contributes to misunderstandings on both sides. We can all improve our communication skills if we take culture into account when working with and interacting with others. Recognising stereotypes and overcoming any subliminal or explicit prejudice is crucial for becoming a more effective communicator and learner, as everyone makes assumptions based on their experiences and beliefs. In addition, cultural awareness improves our interpersonal skills; we become more attuned to the emotions of others, leading to more effective communication. It is essential to find common ground and develop a personal relationship with them. This is especially essential in the current era of digital communication tools such as video conferencing, where people rarely interact in person.

To increase students' cultural awareness, instructors of English as a foreign language should embrace every opportunity to teach and explain cultural knowledge. Teachers must promote the culture of the target language while imparting linguistic knowledge to students. Therefore, instructors should be proficient in the target culture before all else. Furthermore, they should endeavour to be bilingual. They must be aware of the existence of various cultures and acquire expertise in the target culture. In addition, they should utilise every available resource to increase their understanding of the country and its people, as well as familiarise themselves with the customs and habits, history, religion and beliefs, social

values, etc. During the teaching process, they must consciously ruminate on and contrast various cultural facts to increase students' cultural awareness.

In classroom teaching, cross-cultural comparison can also be used to introduce the target culture. Moreover, this strategy has been demonstrated to be particularly essential and effective in cross-cultural language instruction. As the cliché says, one can only differentiate through comparison. The cross-cultural comparison can aid students in recognising and comprehending the context's cultural characteristics. As a result of their unique histories and traditions, people from various cultures practise diverse customs. Every nation has its own deeply held beliefs and religion, which have a profound effect on its citizens' way of thinking and sense of self-worth. When meeting in daily life, for instance, native English speakers may clasp hands, whereas Algerians embrace and greet cheekbones.

A second instance is when introducing cultural context and information about Christmas. The introduction may discuss the history of Christmas, the customs associated with its celebration, Santa Claus, Christmas shopping, Christmas gifts, Christmas carols, etc. The instructor can then compare Christmas in Western culture to the "Eids" religious festivities in Arab Islamic world, a special case in Algeria. The comparison may include similarities and differences in their origin, manner of celebration, significance, dinner party, etc. Students are encouraged to share their knowledge about the two distinct festivities. Therefore, by comparing the target culture to our own, students can learn more about the target culture and become better at perceiving and comprehending cultural elements they may encounter while reading. And in teaching practise, instructors should remind students to maintain cultural sensitivity concerning both their own and the target culture.

Lastly, audiovisual media resources and methods are highly desired and beneficial due to their vivid, context-based presentation of both language and cultural knowledge. In contrast to the traditional chalk-and-blackboard method of instruction, these modern classrooms equipped with modern technology can convey cultural information plainly and realistically. Multimedia technology improves and expands English education opportunities at universities as well as access to information about the target culture. It is well known that exposure to audio-visual materials like films and videotapes, followed by interaction with native speakers, facilitates cultural learning.

The process of fostering cultural awareness involves initiating an experiential approach that encourages students to comprehend the cultural identity of various societies. Goston (1984) hypothesised that the development of cultural awareness among EFL students

occurs in four distinct phases within a given context. The first stratum, labelled "superficial understanding," incorporates recognition of the superficial characteristics of a given culture. Currently, the scholar is aware of several fundamental truths underlying stereotypes, which may contain a modicum of veracity but are often exaggerated. In the second phase, titled "Growing Awareness and Potential Conflict," the student demonstrates a comprehension of nuanced characteristics but may experience cultural conflicts and possess a sense of cultural superiority. As learners begin to comprehend and acknowledge the target culture, their familiarity with it is primarily cognitive rather than affective. Genuine empathy and respect set the final phases of emotional intelligence apart. Now, students will acquire a comprehensive comprehension of the target culture from both a cognitive and affective standpoint, allowing them to empathise with the emotional experiences of the target population.

To raise cultural awareness in FL classrooms, Byram and Morgan (1994) contend that for learners to gain knowledge of the target culture, they must regularly and consciously access its institutions, literature, films, history, and political structures. The transmission of such cultural knowledge is deemed necessary because it allows students to "use words and experience expressions more skillfully and authentically appropriate, to act naturally with persons of the other culture [...] and to help speakers of other tongues feel at home in the student's home culture" (Cakir, 2006, p. 158). However, conveying cultural knowledge to foreign language learners is not always useful since there are specific conditions to examine and follow.

1.10.2 Common Techniques and Activities for Raising Cultural Awareness

The foreign language classroom offers diverse approaches to teaching culture. Stern 1992 and Damen 1987 (as cited in Belkhir-Benmostafa 2017, p. 83) presented a list of techniques that may be familiar to learners, but their effective use requires consideration of cultural implications. Teachers serve as excellent examples of how educators should create tasks that integrate language, communication, and cultural objectives. The subsequent sections will expound on the aforementioned activities and techniques.

1.10.2.1 *Culture Assimilators*

The term "culture assimilation" refers to a collection of significant events that depict difficult cross-cultural interaction scenarios that people learning a foreign language might misinterpret. According to Paige (2004), using a culture assimilator can help students make attributions that are consistent with those of people from the foreign culture. Regarding this

matter, individuals who are learning a foreign language will acquire intercultural competencies, including but not limited to cross-cultural awareness, and will be able to overcome stereotypical thinking and obstacles in their future interactions. The works of Chastain (1988) and Paige (2004) support this. Damen (1987) underscored the notion that foreign language learners can cultivate a capacity for cultural diversity by gaining an understanding of the values, assumptions, and methods of evaluating and assessing actions from a foreign cultural perspective through such activities.

1.10.2.2 *Cultural Capsules and Clusters*

In this kind of activity, students are required to respond to comprehension questions about the subject matter, after which there is a discussion of the differences between their customs and traditions and those of the host culture. Stern (1992) observed that learners in cultural containers typically attend to the description of the target event because instructors present the material orally and with visuals. Cultural capsules are conversation-maintaining activities for second-language learners. Chastain published it in 1988. The use of culture clusters is justified because it broadens the intellectual cognition of learners and directs them towards behaviour-specific instruction.

1.10.2.3 *Dramatisation and role-plays*

Dramatisation and role-playing are regarded as particularly effective language and culture activities for aiding pupils' retention of cultural knowledge. Damen (1987) discovered in this context that comprehending role-playing or other participatory activities often required more explanation than participation. The instructor must support pupils in carrying out such tasks appropriately. Byram and Fleming (1998, p. 143) contend that effective theatre education offers an excellent framework for understanding one's own and other people's cultural beliefs. Therefore, foreign language instructors must create these sorts of tasks with caution.

1.10.2.4 *Group Discussion*

Dialogues are effective strategies for teaching culture because they enable foreign language students to do more than simply discuss and learn about the target culture. Additionally, they increase student participation in class. Students will be divided into small groups to discuss and negotiate the meanings, values, and beliefs of the foreign culture. Empathy for people from the target culture will be encouraged during such a discourse. Teachers can assist students in investigating what individuals "think, produce, and do" in their own cultures by posing such queries.

- What actions represent our culture, and how are they taught and passed down?
- What major variables (social, religious, and economic) have an impact on our culture?
- What are some of our country's most important traditions?
- What ideas and beliefs unite our culture?
- How does culture in our nation operate as a means for humans to coexist?
- What are the most common symbols in our culture?

Drawing upon these factors, it can be posited that classroom discussions have the potential to foster an atmosphere that facilitates EFL students' introspection on their cultural background and the establishment of cross-cultural associations during the process of learning English. To foster an "intercultural environment" within our educational settings, may be beneficial to prompt students to construct their cultural understandings rather than solely imparting preconceived notions regarding these matters.

- ***Area-Specific Studies:***

According to Cullen's (2000) assertion, students rely on various sources such as books, magazines, and the Internet to gather information about a particular nation or cultural area in region-specific studies. Subsequently, the acquired information is organised according to factual data, values, and attitudes. Ultimately, the preliminary reports will be deliberated upon during the course session.

- ***Situational Exercises and Dialogues:***

Situational exercises challenge students to write or perform scripts or plays based on a given situation. For example, students may be instructed to compose the beginning and conclusion of a native speaker's conversation or a brief narrative. It contributes to the growth of their cultural awareness. This conversation-based activity aims to introduce, clarify, and practise foreign cultural norms. Situational activities, such as speaking with foreign acquaintances, applying for a job, and going shopping, stand out because they use language in a wide range of foreign sociocultural contexts. According to Kramch (1993), these activities can increase cultural awareness because students will adapt the speaking manner modelled in the situational exercises and dialogues.

1.11 Which Culture Is the Target Culture?

When it comes to teaching English in terms of culture, many teachers and learners must first decide which culture to study. The most popular options were British or American cultures, with a combination of big "C" and small "c" cultures and overtly based-language instruction materials in both cultures. As there is no such thing as a homogeneous national

culture, instructors and students appear to be confronted with a remarkably straightforward decision. People belong to numerous cultural groups based on age, gender, geographical origin, occupation, social standing, ethnicity, and religion. The perpetuation of stereotypes is caused by a failure to recognise them. Additionally, English has a distinct position as a global language today. According to Kachru (1992), the "Inner Circle" countries of the United Kingdom, the United States, Canada, Australia, and New Zealand are no longer regarded as speaking only English. Consequently, some have argued for the abolition of English as an international language.

Despite this, given that culture is widely included as an intrinsic component of the core English curriculum in most education curricula, it is difficult to ignore. There is another method of teaching culture that does not necessarily involve removing potentially exciting cultural components. It is founded on the concept of intercultural competence (Byram, 1997). Simply put, intercultural competence is the capacity to effectively communicate and interact with individuals from diverse cultures. English is increasingly being used in the interactions, and intercultural awareness is essential to managing them effectively. Understanding differences and variations within one's own culture, as well as differences and variations within other cultures, is required for developing intercultural competence. In practise, what does this imply in an English class? Cultural material in the classroom, according to McKay (2002), should be used to allow students to reflect on their own culture and to create an "environment of interculturality".

1.11.1 The Role of Cultural Awareness in Cross-Cultural Communication

Lin (2007) defined cross-cultural contact as interaction between people of different backgrounds and cultures. Language, viewpoints, backgrounds, and mentalities differ between cultures, according to Ling (2007). Gudykunst and Kim (1997) state that "the word cross-cultural historically connotes a comparison of a phenomenon across cultures" (p. 19). Thus, "cross-cultural" refers to the study of various cultures to understand their differences and similarities. Culture, according to Hofstede (2010), is civilization, mentality, and education. They are not considered rules that control social behaviour, but they do train people to distinguish between groups.

Throughout the process of societal evolution, human civilization generates and moulds its cultural norms and practises. Hofstede's extensive analyses of national cultures encompass regional, ethnic, and religious cultures, recognising that both ethics and religion transcend political boundaries. Divergent ideals in cross-cultural encounters may lead to

conflicts. The aforementioned values serve as the basic criteria through which individuals discern ethical and moral principles, distinguishing between positive and negative actions or behaviours. Cultural norms are the cornerstone of a society, exerting a significant impact on the values, convictions, and conduct of its constituents. According to Fink (2006), the assessment of values is a cultural dimension that depends on an individual's perception and affects the choice of available forms, methods, and activity objectives (p. 40). Variations in values can present significant obstacles to cross-cultural communication.

According to Smith and Steward (1995), the issue of cultural conflict in business can be addressed by ensuring that employees possess not only a comprehensive understanding of world economics and global compositeness but also the capacity to communicate proficiently with international counterparts. The authors suggest that firms that can achieve this will be the most prosperous in the global arena (p. 15). Schmidt (2007) drew a significant correlation between effective business communication and successful company operations in management, production, marketing, and finance based on his latest study.

The concept of cross-cultural communication pertains to the imperative of enhancing students' consciousness of diverse individuals and their respective cultures through the examination of communication and interactions among individuals belonging to different cultures and subcultures (Fiske, 1990). The fundamental principle underlying cross-cultural communication is that individuals engage in communication through the lens of their respective cultures (Suneetha and Sundaravalli, 2000). According to Kineberg's (1965) assertion, there exists a significant variation in the extent of suitable emotional expression across diverse cultures. The American Indians' imperturbability, the Oriental's incomprehensibility, the Englishman's reserve, and the African or Sicilian's expressiveness are commonly discussed in cultural discourse.

Although clichés might be overdone, they often follow an established cultural pattern (p. 174). As a result, culture influences how social groups communicate and interact, as well as their nonverbal and vocal communication patterns (Klopf and Park, 1982). Cultural differences, it is assumed, inhibit communication. Since cross-cultural communication theory was founded on this premise, noting differences, and anticipating their potential effects on communication makes the communicator more aware of reality and more willing to accept such variations (Robin, 2008). Culturally bound verbal and nonverbal communication, gender communication, ethnocentrism, stereotyping, and culture shock all impede cross-cultural communication (Odlin, 1989).

1.11.2 The Role of Cultural Awareness in Intercultural Communication

Because all societies are becoming or will soon become multicultural, it may be necessary to avoid social conflict and misreading intentions while communicating across cultures. To do so, the speaker must be culturally aware, which allows them to respect and work with individuals from a variety of backgrounds (Grey, 2000). Though the term has been defined in a variety of ways by various scholars, Jandt (2003) claimed that intercultural communication occurs anytime one person makes a message that people of a different cultural background may understand. He characterised intercultural communication as a discourse between people who have distinct symbolic systems and cultural viewpoints. Intercultural communication, as described by Chaney and Martin (1999), is the discussion between groups of people from various cultural origins inside the same organisation. Intercultural communication, according to Schmidt (2007), is the process through which people of different cultures learn to interact to accomplish mutual objectives.

To paraphrase what Lusting and Koester (2006) called "a symbolic, interpretative, transactional, and contextual process through which individuals from various cultures establish common meaning" (p. 46), what distinguishes intercultural communication from other forms of expression is the ability to communicate across cultural boundaries (Schmidt, 2007). But when there are cultural disputes and the degree of difference across cultures is great, the difficulties of intercultural communication may become readily apparent (Tucker, 1972). As a result of these obstacles, there is a higher chance of misunderstandings and divergent ideas on what constitutes effective communication. Cultural influences on individual viewpoints, intercultural communication difficulties, and theoretical frameworks all contribute to the idea that this sort of communication is both fluid and intricate (Clausen, 2006). Jandt (2013) identifies six types of obstacles to intercultural communication: anxiety, prejudice, and stereotyping; mistaken similarity for difference; misunderstanding spoken and implicit language, and ethnocentrism.

Barnett and Lee (2003) coined the term "intercultural communication" to refer to the exchange of information between individuals of various cultural backgrounds. This investigation employs the 'Structural Model of Intercultural Communication' devised by Barnett and Lee (2003). Swaffar (1992) differentiates "cross-cultural" from "intercultural." An "etic" perspective on cultures other than one's own characterises "cross-cultural" dialogue. Thus, the 'Etic' worldview entails maintaining an objective stance while interacting with diverse cultures. However, "intercultural" also includes an "emic" perspective of other

cultures through the incorporation of dialogue with individuals of various cultural backgrounds. Participants in intercultural dialogue represent the "Emic" viewpoint. However, some academics are beginning to equate the two commonly used phrases.

Conclusion

One of the key notions, culture, is presented in the first chapter of the current study's theoretical section as one of the fundamental concepts. It has also shown how difficult it is to define it since a great number of definitions for this concept have been provided in the literature. This is because culture is a dynamic field of study that encompasses several disciplines. Then, this chapter has reviewed the important concepts related to the study; it comprises a brief introduction to language definition and debates the relationship between language, culture, and communication with a special focus on the 'Theory of Linguistic Relativity'. This chapter has also discussed the role and importance of cultural instruction in the EFL classroom. This chapter has also: i) considered the characteristics and elements of culture; ii) discussed the need to raise cultural awareness and suggested several strategies for doing so; iii) determined the target culture and common techniques and activities used for boosting learners' cultural awareness.

Chapter Two: Teaching Idioms in Context (s)

Introduction.....	34
2.1 Idioms	34
2.1.1 The Inception of the Concept of “Idiom”	34
2.1.2 Views of Identifying the Term “Idiom”	35
2.1.3 Characteristics of Idioms	38
2.1.4 Classification of Idioms.....	39
2.1.5 The Evolution of Idiomaticity Issues.....	40
2.1.6 The Importance of Idioms	42
2.1.7 Introducing Idioms to EFL Language Classroom	44
2.1.7.1 Difficulties Associated with Idioms’ Learning	46
2.1.7.2 Strategies of Teaching Idioms.....	47
2.1.7.2.1 <i>The Use of Different Instructional Materials</i>	49
2.1.7.2.2 <i>Using Audio-visual: Videos</i>	49
2.1.7.2.3 <i>Using A Story Context</i>	49
2.1.7.2.4 <i>Using Classroom Discussion and Dialogues</i>	49
2.1.8 Selecting Idioms	50
2.1.8.1 Instruction and Idiom-Based Teaching Methods	50
2.1.8.2 Factors in Understanding Idiomatic Figurative Meanings.....	51
2.1.9 The Influence of Culture on Idioms.....	52
2.1.9.1 Idiomatic Expressions and Culture	53
2.1.9.2 Teaching Idioms in a Cultural Context	57
2.1.10 Idioms Acquisition.....	57
2.1.10.1 Dual-Coding Hypothesis.....	58
2.1.10.2 Metaphorical Awareness	58
2.1.11 The Effect of Learning Idioms on Developing EFL Learners’ Cultural Awareness and Communicative Competence	58

2.2 Context.....	59
2.2.1 Context in Language Study	59
2.2.2 Common Definitions of “Context”.....	60
2.2.3 Language Pedagogy: The Definition of Context and its Implementation.....	63
2.2.3.1 Difference between Text and Context.....	65
2.2.3.1.1 <i>Text Linguistics: Moving Beyond the Sentence to the Text</i>	65
2.2.3.1.2 <i>The Function of Text Linguistics</i>	68
2.2.4 The Text.....	69
2.2.5 Theories of Context.....	71
2.2.5.1 The Context in English Linguistics.....	75
2.2.5.2 Linguistic Context (Co-Text).....	75
2.2.5.2.1 <i>Context of Situation</i>	76
2.2.5.2.2 <i>Context of Culture</i>	78
2.2.6 The Roles of Context and Culture in Understanding Idioms.....	79
2.2.6.1 The Impact of Context	79
2.2.6.2 Contextual Idioms	82
2.2.7 Teaching Idioms in Context.....	83
2.2.7.1 The Importance of Teaching Idioms in Context	83
Conclusion	84

Chapter Two: Contextual Idioms

Introduction

Following a review of the theoretical underpinning of the concepts relating to language, culture, and cultural awareness, the current chapter provides an outline of another concept discussed in this thesis, addressing English contextual idiom processing research and its application in teaching culture. It outlines the background to different definitions of the concepts ‘idiom’ and ‘context’ and provides an overview of some notable advances in idiom teaching in EFL cultural-related contexts.

Section 2.1 discloses the different views on defining the concept of idiom, its main characteristics and classification, and issues of idiomaticity’s evolution. Additionally, it discusses the importance of implementing idioms in EFL language teaching, the difficulties of their teaching, and finally, some criteria are proposed to consider when selecting idiom items and a variety of teaching techniques advocated by methodologists in the field of L2 idiom learning to support the materials development process. Section 2.2 sheds light on how to elucidate the concept of context from various angles as it seeks to distinguish between ‘text’ and ‘context’ by sketching out significant theories about context." Then, it reveals how the context of culture is related to understanding idiomatic expressions, moving with the impact of context on Idioms. Finally, the chapter concludes with the concept of ‘contextual idiom’.

2.1 Idioms

English idioms are cultural aspects of the language that EFL students should be aware of. Students with a thorough understanding of figurative languages, such as idiomatic expressions in a cultural context, can comprehend texts that have metaphorical and lexical connotations beyond the core word level. Idioms, on the other hand, usually present learners with cultural literacy and language deficits, which is why there are different techniques to increase learners' idiom knowledge. This pertinent literature will be thoroughly researched to answer the following questions: How are idioms defined? How do idioms function in a cultural context? What is the connection between an idiom, context, and culture?

2.1.1 The Inception of the Concept of “Idiom”

There has been an increasing interest in the study of idiomatic expressions in

linguistics since the beginning of the twentieth century because these are seen as an issue in L2 learning, and understanding an idiom, according to Smith, is "a small spark of life and vitality in our speech." This piqued interest and has resulted in a significant amount of semantic and pragmatic research on vernacular idioms (Cacciari and Tabossi, 1988; Cronk and Schweigert, 1992; Colombo, 1998; Tabossi, Fanari, and Wolf, 2009; Abel, 2003). The evolution of idiomatic issues the definition, kinds, usage, acquisition, and comprehension of idioms have all been investigated. This long-standing interest in the linguistic element of idioms has also resulted in attempts to differentiate idioms from other similar notions.

2.1.2 Views of Identifying the Term "Idiom"

It is difficult to define "idiom" in an unambiguous, unarguable way. It is even hard to firmly categorise any term as an idiom, collocation, phrase, etc. An idiom's definition is difficult, in part because idioms are regarded as a subclass of the wider category of figurative language (Cooper, 1998). Many scholars, linguists, and academics have assigned various definitions to the term depending on a variety of factors. Phrasal verbs, proverbs, metaphors, and idioms are used in all languages and are both conventionalised and standardised. Idioms appear to be the hardest to acquire because their use varies from formal to clichéd, casual to folksy or slang, and includes proverbs (Spears, 1996). Also, idioms account for many cultural references, which is the wide linguistic umbrella under which many types of culture-specific expressions such as proverbs, collocations, puns, metaphors, and so on fall. Idioms are broad categories of sayings that have become common ways of expressing oneself in a certain group. That is, idiom definitions overlapped in some regions but diverged in others, as seen below:

To begin, according to several international dictionaries, idioms are a set of words that always appear in the same order and can only be slightly adjusted linguistically. The meanings of the words that compose them are frequently highly varied, a lexemic or semantic trait that makes learning them exceedingly difficult and demanding for second language learners. An idiom is defined as "a combination of words whose meaning differs from the meanings of the individual words" by The English Oxford Advanced Learner's Dictionary. For instance, Individuals may understand every single word of an expression such as 'rain cats and dogs' (very heavy rain), but this does not help them understand the actual meaning unless they know the language like natives do.

The Longman Idioms Dictionary defines an idiom as "a sequence of words that has a

different meaning as a group than it would have if each word was understood alone" (1998). As a result, idioms should not be disassembled into their constituent pieces because they are usually referred to as "fixed phrases" (Cowie and Mackin, 1975: 8, cited in Abu-Saydeh, 2004). In the American Heritage Dictionary, Ammer (1992: 4) defines an idiom as "a group of phrases or a combination term whose meaning differs from the literal meaning of the constituent words." In addition, idioms are linguistic elements that frequently contradict logical formulations, posing significant difficulties for non-native speakers and writers. It has been believed that many idioms have ambiguous origins, citing examples such as 'by Hook or by Crook,' commenting on the questionable use of popular terms.

Whereas the Cambridge Dictionary defines an idiom as "a group of words in a regular arrangement that has a definite meaning that differs from the meaning of each word considered alone." Idioms are also examples of figures of speech, which are defined in the Collins English Dictionary as "an expression, such as a simile, in which words do not have their literal meaning but are structured as multi-word phrases that operate in the text as units" (2006). Like the preceding dictionaries, the Oxford Advanced Learner's Dictionary defines an idiom as "a group of words whose meaning differs from the meanings of the component phrases." This definition clarifies that, unlike non-idiomatic assertions, idioms are invariable, meaning that we cannot change the words or their grammatical structure. For illustration, in the clause 'let the cat out of the bag', which means to reveal a secret, the word "cat" cannot be replaced with the word "dog," even if they fulfil identical functions as nouns.

Based on a variety of factors, many scholars have assigned various definitions to the term "idiom." It is impossible to reach a consensus on a definition. Cooper (1998) asserts, "An idiom might have a literal meaning, but its alternate figurative meaning must be interpreted figuratively". As an example, the expression "behind the scenes" might be used literally or figuratively (at the back of the scenes of a theatre or a circus). Instead, it has another hidden meaning that cannot be interpreted semantically but rather figuratively (in secret). An idiom is a "collection of words in a definite order with a distinct meaning that differs from the meanings of each word understood alone."

Similarly, Makkai (1972) agrees with the preceding definition, referring to idioms as a combination of words that act together to reveal a certain meaning that cannot be understood from their separate phrases. Idioms, then, are fixed phrases that cannot be changed, and this must be taught in schools. Idiomatic expressions are linguistic components that can be comprehended in the context of a culture. Carine (2005: 495) defines idioms as linguistic

components that provide information about a society's conceptual framework, whereas Richards and Schmidt (2002) define an idiom as a collection of words that together constitute a meaningful single unit that cannot be recreated from individual words.

Linguists differ on the distinction between figurative and literal language. Non-metaphorical language is described as "language that is not understood, even partially, in terms of anything else" (Grant & Bauer, 2004, p. 39). On the other hand, some linguists claim that literal and metaphorical meanings never intersect (Glucksberg, 1998). Others go on to say that there is no obvious boundary between literal and metaphorical language and that most language falls somewhere in between (Gibbs, 1994). Findlay (1998) contends that "figurative language is often defined as an abstract language that expresses a non-literal meaning." Idioms, metaphors, slang, jargon, and proverbs are examples of figurative language. The definitions of these subcategories frequently overlap. Idioms and metaphors have comparable meanings (Gunderson, Slade, & Rosenke, 1988). Consequently, the terms "figurative" and "metaphorical" are commonly used interchangeably (Grant & Bauer, 2004).

The distinction between an idiom and a collocation is straightforward: collocations express their literal meaning, or, as Cruse (1986, p.40) puts it, they are semantically clear. On the surface, the definition of an idiom appears to be relatively universal: a multi-word statement having a meaning separate from the sum of the meanings of the words it contains (e.g., Allan 1986, p. 237; Cruse 1986, p. 37; Chaika 1982, p. 200). On the other hand, this term has a wide range of interpretations.

For a long time, idioms were assumed to be dead, frozen metaphors, but as Gibbs (1993) showed, this is not the case. Idioms may be distinguished from lifeless metaphors, as Cruse (1986) demonstrates in his study. In his opinion, a metaphor becomes frozen or dead when it is repeatedly used with a definite meaning, losing its freshness and metaphorical nature, and becoming an established or standard term with a metaphorical meaning. Cruse (p. 42) gives examples like "sweeten the pill" and "leave no stone unturned." These examples demonstrate that distinguishing dead metaphors from idioms is not always necessary or even achievable. The distinction remains vague if the distinction is merely that the metaphoricity of dead metaphors is more obvious than that of idioms or because dead metaphors do not tolerate any grammatical modifications.

As Cruse points out, identifying idiomatic metaphoricity is a question of interpretation, and there is no need to clarify the distinction since it leaves unsolved the problem of classifying expressions (idioms, collocations, phrases, and so on). If syntactic

frozenness is the criteria, then idioms with a stable structure may be labelled dead metaphors just because of their structure (p.44). Idioms vary significantly in form and structure; hence, no structure norm can be applied, nor can it be stated that a statement is not an idiom because of its variable structure or vocabulary, or because it lacks a verb, etc. Allan (1986, p. 238) argues, "It is difficult to limit the boundaries of acceptable idiom modifications" because "many polylexemic idioms have a variety of forms regardless" and "figurative phrases encourage spontaneous variation."

2.1.3 Characteristics of Idioms

An idiom is a word or statement with a figurative, non-literal meaning attached to it; yet some phrases become figurative idioms while keeping their literal meaning. Idioms, which are classified as formulaic language, have figurative meanings that differ from their literal meanings and are found in all languages. According to Cowie (2009: 51), Idioms begin in phrases with literal meanings that have been firmly embedded in the lexicon via frequent usage. Many literal phrases, for example, continue in steady use across time, unaltered in form and meaning (spread the butter and peel the potatoes). Many of these sets may be kept and retrieved as a whole, rather than being formed from scratch each time they are used. Cowie believes that these words will continue into the next stage of development. They are figuratively enlarged in the context of the entire statement but may or may not retain their original literal connotation. Phrases that originated in the creation of the railway network, for example, that are no longer idiomatic are among those that native speakers will still understand in both a literal and metaphorical sense. Examples of similar expressions from that period are provided below:

- Go off the rails.
- Run off the rails.
- Reach the end of the line.
- Run into the buffers or hit the buffers.

The majority of idioms arose as a consequence of one or more particular situations; after that, they gained idiomatic meaning via continual circulation. Idioms are expressions whose meaning cannot be deduced from the meanings of their constituent words. Several basic elements aid in the identification of idiomatic idioms, according to Bell (1974) (as referenced in Leah, n.d., 3).

Idioms are non-compositional multiple-word phrases, according to standard definitions (Nunberg et al., 1994: 498; Gibbs, Nayak, and Cutting, 1989: 576; Gibbs, 1995:

98). Non-compositionality, in a wide sense, relates to two distinct linguistic aspects: it is rigid in syntactical structure and arbitrary in semantic meaning. It has been claimed from a syntactical standpoint that if the concept of idioms as non-compositional is adopted, all varieties of idioms may be regarded as syntactically inflexible expressions, the surface forms of which are not editable (Nunberg, 1978). Accordingly, under the terms of this definition, a substantial number of idioms would be eliminated from this category because they exhibit a high degree of flexibility. Consider the phrase "to spill the beans," which may be rephrased as "she did not spill any of those beans"; "she did not spill the beans yesterday, but spilled them today," and "those beans, she would never spill" (Titone and Connine, 1999: 1655–1674).

2.1.4 Classification of Idioms

Idioms' categorisation is similarly prone to this situation of variety in views since they lack clear-cut or agreed-upon criteria. According to Lattey (1986), idioms may be classified based on a variety of elements, including grammatical structure, portrayed thoughts or feelings, and the image introduced by the idiom. According to Fernando (1996), idiom classification is difficult because idioms encompass a wide variety of linguistic domains in many forms, such as dead metaphors, proverbs, similes, allusions, slang sayings, collocations, and social formulations. Scholars have classified idioms differently based on various factors.

Syntactically, Idioms can function as nouns as in "blackmail," noun phrases as in "a bolt from the blue," adjectives as in "stone deaf," intensifiers as in "kind of," prepositions as in "by way of," adverbs of manner as in "out of hand," adverbs of time as in "in the long run," adverbs of frequency as in "now and then, and adverbs of place as in "he (Healey, 1968: 71). Idioms may also be divided based on their degree of idiomaticity into *transparent idioms*, which have a meaning that is extremely close to the literal one, such as "to see the light" (to understand). *Semi-transparent idioms* occur when the idioms have a metaphorical meaning that cannot be deduced just from ordinary usage, as in "break the ice" (relieve the tension). *Semi-opaque idioms* develop when the idiom's figurative meaning is unrelated to the meaning of the constituent words. One meaning of the phrase is literal, while another is figurative, as in "to know the ropes" (to know how a particular job should be done). And *opaque idioms*, in which the idiom's meaning is never the sum of its literal meanings, as in "to burn one's boat" (to make retreat impossible).

Fernando (1996) provides a similar analysis of idioms, dividing them into three kinds.

First, *literal idioms* with easily derived meanings from context. He separates this kind into three categories: ideational (as in "takedown"), interpersonal (as in "good morning"), and relational (as in the discursive conjunctive "in addition"). Second, *semi-idioms*, which have one literal and one non-literal part, such as "Foot the bill" (pay the bill). Third, *pure idioms* comprise conventional idioms in which the idiom contains a multi-word phrase whose whole meaning differs from the separate meanings of the idiom's parts, as in "spill the beans". Makkai (1972:172–179) uses different terminology to classify idioms into two categories: encoding idioms (phraseological idioms) and decoding idioms (semantic idioms).

- *Encoding idioms* are those that require the speaker to encode in a specific way. This sort of idiom may be identified best by comparing different languages using appropriate prepositions. Makkai uses driving at sixty miles per hour as an example. He claims that French learners of English would most likely use *with* instead of *at* since the syntax of their language requires it.
- *Decoding idioms* are those that compel the listener to decode in a specific way. These are deceptive lexical phrases whose interpretation cannot be deduced using only independently learned language rules. Those are idioms like "red herring" and "beat about the bush". Idioms of this sort might be classified as lexemic or semitic.

Meriam (2009) developed a comprehensive taxonomy of idioms based on the basic trait of opacity, categorising idioms into two primary types: *Transparent, opaque, Culture-free, and loaded idioms*. If we refer back to the Oxford dictionary's definition, we will discover a hint of the peculiarity of idioms in a particular community. This means that idioms are a traditional product of the collective experience of a whole community, and only members of such a community can master their meaning as well as their context of usage. As a result, understanding the intended meaning as well as the social and cultural contexts that contributed to the phrase would be difficult for a foreigner. As a result, being well-versed in a certain culture is a prerequisite for understanding or interpreting idioms. Differently, Jeniffer and McMordie (2000) categorise idioms as informal (as in "alive and well") and formal (as in "in the first instance"). *Idiomatic pairs*, such as "safe and sound," and verbal idioms, such as "call a half," Idioms have also been divided into those that violate truth criteria, those that are grammatically incorrect, and those that begin with *like*. (Baker,1992:65).

2.1.5 The Evolution of Idiomaticity Issues

The contemporary history of idioms reveals that there was no major interest in idioms before the twentieth century because structuralism, which ruled the language world in many forms, could not manage occurrences that were unique, distinctive, and did not follow grammatical patterns. According to Kavka and Zybert (2003: 54), "the focus on the study of idioms began only lately, and the study of idioms is vital, even though it is frequently ungrammatical and illogical", as indicated by Cacciari (1995, p.7). Idioms, as previously said, are "mental remnants" from the past that contribute to language development. Furthermore, they contended that early idiomatology studies overlooked idiom study history. The challenge that Kavka and Zybert allude to appears to be several equivalent phrases. More specifically, which of those concepts has been challenging in the past? Is it ideology, idiomaticity, idiomatic history, or phraseology history? All of those words have been used to designate the same discipline. Thus, researchers must clarify their meaning in a language that is often used when addressing topics in a straightforward and apparent manner.

Kavka and Zybert (2003, p.55) began by providing phraseology samples. They believe that teachers, like practitioners, may be satisfied with their students remembering lists of phrases. They may be ignorant that idiomatic expressions are predicated on semantic rather than lexical grounds (p. 54–55) or that the term phraseology is derived from the base term 'phrase,' which has implications primarily related to grammatical structures, according to modern linguists. Understanding and correctly applying idioms, on the other hand, necessitates a level of competence that is difficult to obtain for a non-native speaker of a certain language (Turton and Manser, 1985). Therefore, Wallace (1981) claims that "when it comes to reading English, it is these phrases that cause the foreign learner the most trouble" (p. 5).

Idiomaticity and idiomatology are related concepts to phonology, morphology, philology, and other elements of language. Consequently, idiomatology permits the research to be regarded as legitimately linguistic and, as such, as a discipline of science with goals and techniques of investigation. Idiomaticity is defined by Kavka and Zybert (2011) as a quality coming from an attribution creating or comprising an idiom or idioms, which is morphologically analogous to regularity or priority. However, this explanation, according to Kavka and Sand Zybert J. (2011, p. 55) does not cover all that should be given. Even though idiomaticity is related to quality, this does not always imply that an expression's idiomaticity is dependent on the presence of an idiom.

According to Kavka, S., and Zybert, J., real idioms are semantically non-compositional speech-writing formulae that are also syntactically non-conforming; they refer to what methodologists say about language and fluency. The employment of prefabricated language in written and conversational routines leads to spontaneous, fluent, and idiomatic written and spoken communication, according to methodologists. The blurring line between semantics and grammar is a common issue in linguistic theory, according to Crystal (2001, p. 352). Many often-used sentences exemplify this. For instance, these phrases are semi-idiomatic, falling between obvious instances of sentences that follow regular grammatical rules, such as "the girl washed the dishes," and sentences like "raining cats and dogs." As a result, almost the linguists mentioned above believe that humans learned these expressions as a part of the process of developing speech and writing and that they aid in the production of fluent, connected speech and writing.

2.1.6 The Importance of Idioms

The relevance of idioms in everyday language cannot be overemphasised. According to Copper (1998), a native English speaker uses around twenty million idioms during the length of his sixty-year existence, which translates to 356,720 idioms per speaker every year (i.e., 980 idioms a day and almost five idioms a minute). These figures show the relevance of idiomatic phrases in L2 learners' daily language use (Tran, 2012, p. 76). Furthermore, Tran (2012:76–77) argues that idiomatic competence is one of the crucial criteria for the IELTS speaking score, as it is regarded as an indication of the utilisation of lexical resources in bands 7, 8, and 9. Idioms are culturally bound phrases; they contain rich, distinctive qualities of the language and culture, according to other key aspects of idioms (Zhang, 2009, p. 2). So, individuals can broaden their understanding of the target language's culture. Additionally, teaching idioms to L2 learners can underline and highlight particular historical, social, and linguistic themes.

By acquiring idioms, L2 learners will be able to recognise problems that English-speaking people are sensitive to, such as ethnicity, religion, gender, and death, to name a few, and will also acquire techniques to avoid upsetting others while expressing themselves. Needless to add, cultural knowledge is a vital component of developing communicative competence as well as an educational goal in and of itself. In other words, it is one of the required components of communicative competence, but it is also an educational goal (Agbedo, 2008, p. 9). Language is difficult to separate from its cultural identity.

That is because there is occasionally a discrepancy between the meanings built into a phrase and the meanings that must be articulated; one language cannot offer the same meanings as another. According to Thawabteh (2011), each language, in this way, both predisposes and forces its apologist to show that idioms are a universal characteristic of all languages; they are seen as an integral part of human communication. Furthermore, they befuddle newcomers to a large degree. They may pose linguistic, cultural, and technological difficulties for non-native speakers; as a result, these difficulties may have a detrimental impact on communication. So, Idioms, according to Dixon (1994), are necessary for effective communication, whether listening, speaking, reading, or writing.

Ignoring idioms can generate a variety of complications for a student. It went on to explain that to integrate into the culture of the target language, foreign language learners must understand not only the grammatical structures and vocabulary of the target language but also the idioms. According to Cowie, Mackin, and McCaig (1984), the accurate and appropriate use of idioms is a defining trait of native-level language command and a reliable sign of foreign learners' ability. Furthermore, Lundblom and Woods (2012) stressed the need to comprehend idioms. They believe that idioms are presented in academic settings; consequently, failure to comprehend idioms could affect academic performance, written composition, reading comprehension, and vocabulary, especially because the occurrence of idioms in classroom language increases as students advance in age and grade.

Several language scholars agree that idiom knowledge is necessary for English language competency and fluency and that a lack of such information can lead to major misunderstandings (Liu, 2008; Shirazi & Talebinezhad, 2013; Wray, 1999, 2002). To sum up, idioms are crucial in EFL/ESL situations where L2 learners' language ability may be judged based on their comprehension of idiomatic speech. This implies that the more idioms a person knows, the more native-like his or her Spanglish will look. Idioms also tell you about the culture of the people who speak the language (Al-Kadi, 2015).

Because idioms encode practises, conventions, beliefs, and social attitudes, foreign language learners must comprehend them to avoid misunderstandings and advance cultural awareness. Martirosyan (n.d.) says that "only people who are exceptionally good at speaking English can effectively and concisely use idiomatic expressions in their speech" (p. 222). Taki (2013) observed that "knowledge of idioms is vital for comprehending a native speaker's speech since a native speaker's language is rich in idiomatic expressions" in this case because "idioms are seen as a key aspect of culture" (p. 824).

Idioms, as a component of language, are culture-dependent; hence, integrating them into foreign language instruction helps students manage their knowledge of other cultures. Furthermore, Anh (2011) claims that idioms allow for some changes to their formal and semantic structures, resulting in creative versions that meet specific communicative demands (p.72). According to Zarei and Rahimi (2012), using figurative language in daily speech increases productivity, and vivid idiomaticity aids ESL learners in obtaining the required level of competency (p. 17). Likewise, Langacker (1968:80) asserts that "if properly fitted to this situation, metaphorical usage of idioms is more colourful and powerful than simply prosaic assertions."

In addition, idioms add colour to speech, making it easier for learners to acquire them. At this level, idioms will be identified in terms of the motive for using them as well as the language and cultural functions they serve. According to Newmark (1988), idioms serve two primary functions: referential and pragmatic. The latter is largely concerned with emotions such as curiosity, enjoyment, laughter, and humour. In terms of the pragmatic tasks that idioms serve, Cowie et al. (1984) observed that certain idioms, such as "Do you mind?" can be used as a kind of protest or inquiry. The former implies information transfer, by which the term might convey the state of mind, object, human being, and so on. Murar (2009) states that idioms perform "communicative functions" such as prohibiting, warning, complaining, commenting, and so on.

2.1.7 Introducing Idioms to EFL Language Classroom

To establish an engaging and effective learning environment that fosters positive student attitudes towards learning, teachers must use up-to-date teaching resources. As Kim (2011) claims, "Critical thinking, problem-solving, creativity, and cooperation are 21st-century abilities that necessitate teachers increasing learner effectiveness and efficiency, as well as learner engagement and satisfaction. When it comes to teaching English idiomatic expressions, this form of innovative instruction has become a necessity in the EFL educational setting. Idiomatic expressions are phrases with meanings that differ from the literal definitions of the words that comprise them. This is why there are certain challenges in both the perceiving and interpreting processes of meaning.

There have been several studies on teaching vocabulary for EFL learners since it is important for comprehending and speaking, but only a few studies on teaching idioms have been undertaken. Though many studies on various aspects of vocabulary acquisition,

learning, and use have already been conducted (e.g., Mac Arthur, 2010; Randolph, 2017; Wahyuni & Rozani Syafei, 2016; Zou, 2017), the field of idiomaticity, which is open to many fruitful investigations from multiple perspectives, has been largely ignored. It is self-evident that vocabulary knowledge is vital in assisting learners to conduct real and native-like conversations. Most of the research on ELL/EFL vocabulary learning focuses on single words rather than multiword groups such as idioms (Steinel, Hulstijn, & Steinel, 2007).

However, vocabulary is not restricted to a collection of words whose meanings are always obvious. Idioms abound in English, and native speakers routinely employ vocabulary items that have no literal meaning (Brenner, 2013). This mindset is mirrored in the fact that the majority of upper-level ESL or EFL university students got little or no idiom teaching in high school or college (Mantyla, 2004). Before the 1990s, Weiner was one of the few linguists who recognised the value of teaching idioms. In 1958, he published a book on English idioms after seeing a large gap in the teaching of idioms to non-native speakers (NNSs) (as cited in Adkins, 1968). Because idioms were so important to him in the English language, he could not understand the emptiness. Idioms are ubiquitous in academic discussion, according to corpus-based research, and should be included in any English for Academic Proficiency (EAP) curriculum (Simpson & Mendis, 2003).

Moreover, Ambrose stated that idioms are common in both written and spoken language, as well as in professional and informal settings, and that they are employed in everyday encounters with friends and family at work and on vacation (Ambrose, 181). In addition to their usage in everyday communication, idioms are popular in classroom discourse. When the frequency of metaphorical phrases in a teacher's speech is examined, they rank second, according to Cooper (1998). By eighth grade, 11.5 percent of a teacher's utterances, or around one out of every 10, included idioms (Cooper, 1998:257). Idioms are widely used, demonstrating their popularity and the value of adding them to e-learning activities. As a result, acquiring colloquial idioms in English may have advantages for EFL students. To begin, studying idiomatic terms in another language may help you understand the culture's humour and character, as idioms are an essential cultural component of the language. Second, it helps students appreciate the complexities of the English language (Shapely, n.d.). Moreno (2011) contends that because idioms are an essential component of verbal communication and lay the path for efficient communication, they should be given

adequate attention in the classroom.

2.1.7.1 Difficulties Associated with Idioms' Learning

Understanding English idiomatic expressions is regarded as challenging for EFL students. Previous research has shown that idioms have culturally established meanings. Non-native English speakers may struggle to understand such idioms, especially if they lack the necessary vocabulary knowledge frequently associated with such lexical elements. The meanings of idioms are usually unexpected in that they cannot always be derived from the literal meanings of the constituent pieces (Strakiene, 2009). Additionally, Lennon (1998) claims that "despite evidence to the contrary, idioms were usually seen as valuable for aesthetic purposes alone and, hence, unimportant for non-native speakers (NNSs)." Idioms abound in the English language, and non-native speakers may struggle to understand them because of their hidden and symbolic significance. For these reasons, idioms were assumed to be difficult to teach, and little attention was paid to idiom teaching to NNSs or the issue of L2 idiom acquisition research. Many linguists argue that "idioms have only been the subject of a few such studies, and their practical repercussions and uses are difficult to understand" (e.g., Belousova, 2015; Danesi, 2008; Doiz & Elizari, 2013; Lontas, 2015a; Littlemore & Low, 2006).

Others say that teaching and learning idioms is hard (e.g., Chen & Lai, 2013) and counterclaim (e.g., Lontas, 2002a, 2006, 2015b) that, even though studies show that using idioms in oral and written discourse is a strong sign of high English language ability (e.g., Ellis, 1997; Liu, 2008; Shirazi & Talebinezhad, 2013; Wray, 2000), teachers may find it hard to observe idioms in action. As a result, if students are not given opportunities to observe idioms in action, they may not even attempt to understand what an idiom could signify.

Idiomatic expressions differences within a single language can cause confusion and misunderstanding (Shapely, n.d.). When it comes to interpreting metaphors in cross-cultural communication, according to Fei (2005), individuals prefer to transplant their cognitive model of one metaphor into another, which becomes a major source of misunderstanding. Furthermore, due to a lack of teaching resources and a defined strategy, idioms provide an obstacle for EFL students. As a result, idioms are difficult to teach and learn (Rohani & Ketabi, 2012; Saleh & Zakaria, 2013).

2.1.7.2 Strategies of Teaching Idioms

Scholars have made various attempts to provide a strategy for teaching and studying idioms in the EFL classroom that improves metaphoric competence while making the learning process enjoyable. It may offer useful guidance to English teachers on how to improve the methodological techniques used to teach colloquial idioms. Idioms are frequently taught via rote learning and memorisation methods. They are time-consuming and labour-intensive since students learn idioms independently without connecting forms and meanings (Chen & Lei, 2013). It has been determined that a versatile and dynamic approach to teaching English idioms is required. Students with a strong grasp of figurative languages, such as colloquial idioms, can interpret texts with metaphorical and lexical connotations that go beyond the core word level. Idioms, on the other hand, typically provide learners with hurdles in cultural literacy and linguistic inadequacy. When teaching idiomatic expressions to English learners, a variety of instructional strategies and methodologies can be employed to help students improve their idiomatic understanding.

Scholars have sought to develop strategies and methodologies for teaching and studying idioms in the EFL classroom that improve metaphoric competence while making the learning process enjoyable. Because native speakers use many idioms in their everyday lives and it is critical to teach idioms to L2 learners, teaching idioms has recently received much more attention and has become a topic in teaching ESL and EFL after previously being a neglected problem (Tărcăoanu, 2012). However, the debate over how to teach idioms remains unresolved between the conventional strategy of directly teaching idioms in context and, on the other hand, the conceptual metaphor of teaching English idioms after a basic understanding of the language.

The conventional approach is to teach idioms in context. According to Liontas (2003), context can aid in idiom and idiomatic phrase comprehension, learning, and teaching. "A lack of context" makes "learning and comprehending idioms" harder, according to his research (p. 288). There are two opposing viewpoints on publicly teaching idioms in context: teaching idioms in a broad context and teaching idioms in a constrained context. Kainulainen (2006) emphasised the importance of extended context over limited context in assisting L2 learners in properly interpreting idioms by implying that they would get the correct interpretation.

Asl (2013) conducted another study to determine the most effective method of teaching idiomatic phrases and idioms. According to the study, relying on additional context, such as stories, had a stronger influence on learning idioms and idiomatic phrases than

merely teaching the terms' definitions. The same may be said for vocabulary; teaching language in context trumps teaching long lists of vocabulary. Asl used schema theory to analyse the data. Long settings, like narrative, engage many schemata, whereas short contexts engage only a handful. Many schemata engaged in context processing are "helpful" for idiom acquisition and recall (p. 8).

The alternate method offers to teach English idioms via a conceptual metaphor. According to Lakoff (1987), conceptual metaphor refers to the link between two semantic domains at the level of cognition. And, according to Richards (1967), language is virtually exclusively metaphorical (p. 80). The essence of metaphor is to understand and experience one thing in terms of another (Lakoff & Johnson, 1980, p. 5). Conceptual analogies can help with idiomatic interpretation. Because they are unaware of or unfamiliar with metaphors, L2 learners typically do not understand or apply them in "natural speech" (p. 250). To use the conceptual metaphor approach, English students must be familiar with literary words such as metaphor, metonymy, simile, and personification. This literary knowledge is acquired through specific lessons and courses. Lexical Competence and the Use of Metaphoric Expressions in Translation, for example, were two courses in two different disciplines. Cakir (2011) studied Turkish English learners, while Samani and Hashemian (2012) studied Iranian English learners.

Cakir (2011) emphasised the importance of teaching idioms and using all available tools to assist students in developing their "pragmatic competence." According to Samani and Hashemian (2012), conceptual metaphor teaching is better than traditional idiom training because it allows L2 learners to express inner thoughts, views, ideas, and sentiments in the same way that native speakers do. He believed that simply teaching idioms is insufficient; students must act on and develop them (p. 378). However, because certain idioms have literal meanings, the conventional method should not be abandoned (Li, 2010). The conceptual metaphor teaching approach is an "effective supplement" to idiom teaching and learning (p. 207). Besides, the cultural background should not be overlooked because having diverse religious beliefs and world views, as well as living in different locations and geographies, alters our "metaphorical manner of thinking" (p. 209). Samani and Hashemian (2012) discovered that incorporating conceptual metaphor education will help L2 learners understand English idioms. Teaching students that metaphor is "a strategy of describing, classifying, and judging concepts to understand and communicate abstract ideas in our daily actions" (p. 250)

2.1.7.2.1 *The Use of Different Instructional Materials*

When teaching idiomatic idioms to English Learners in various ways, several instructional materials, and approaches, such as the following strategies, might be used to support students by EFL/ESL teachers to enhance their idiom understanding:

2.1.7.2.2 *Using Audio-visual: Videos*

As an audio-visual resource that mixes moving images with genuine noises and voices, video is the perfect backdrop for teaching idioms in the classroom. Teachers play a crucial mediating role in establishing a successful language learning environment by using video as language teaching material. Audio-visual elements can motivate students to learn a foreign language. Videos, television, and other audio-visual media tools are examples of items that could support English language learners in improving their language skills. Video material, according to Burt (1999), may be used in a variety of classroom instructional scenarios. Demonstrating the target language is also useful. Furthermore, using this strategy in the educational process is vital and pedagogical since many exceptional films created for native English speakers often exhibit true language that is not simplified and is spoken at a regular speed with genuine accents. (Castro, 2009:13.)

2.1.7.2.3 *Using A Story Context*

Context would help learners, and with experience, they would correctly understand, acquire, and use idioms. Since they could deduce the meaning of a concept from the context of a given statement. Vasiljevic (2015, p. 16) claims that "Inferring idiomatic meaning from context requires both extensive contextual assistance and method practise." Thus, teachers should provide a rich context for students' language learning and practise; for example, linguistic contextual information promotes teenage idiom interpretation (Nippold Martin, referenced in Wu, 2008, p. 2). Using narrative context to assist students in comprehending the meaning of idiomatic terms in the stories provided is one method of practise. According to Wu (2008, p. 2), "acquiring language in explicit settings is more effective for EFL learners than memorising and drilling."

2.1.7.2.4 *Using Classroom Discussion and Dialogues*

It might be valuable for teachers who teach idioms through classroom discussions. This technique helps students' knowledge acquisition by allowing for clarification, questioning, and the expression of viewpoints through a face-to-face exchange of information and ideas. Classroom discussion, according to Rangan (2007, p. 19), is "a technique for developing one's innovative approaches to knowledge." Conversations, according to Davis

(1993, p. 63), are advantageous to students' learning. They improve their thinking skills by organising and developing arguments and ideas. It also allows students to practise assessing their own and others' points of view. In this context, Wu (2008) asserted that when this strategy is used to teach idioms, students comprehend them better than when they are taught separately.

2.1.8 Selecting Idioms

Idiom selection is vital in classroom instruction and L2 material production. Irujo (1986a), Cooper (1998), Liu (2008), and Zyzik (2009) proposed the following criteria for selecting idiomatic items for teaching to L2 learners: frequency of use, transparency of figurative meanings, simplicity of vocabulary and syntax, similarity to L1 idioms, appropriateness of an idiom, and students' needs. All four writers specify the frequency of usage as a requirement for teaching idioms to improve non-natives' understanding of native speech and engagement with native speakers. Liu (2008: 109) proposes undertaking corpus searches, checking the 302 most used spoken American English idioms (Liu, 2003), and analysing Grant's (2007) work on frequently used figurative idioms.

Three of the aforementioned methodologists—but not Zyzik—have identified the idiom selection criteria, such as the transparency of figurative meanings, simplicity of vocabulary and syntax, and similarity to L1 idioms. The appropriateness of an idiomatic phrase and students' needs have been proposed for consideration by Irujo (1986a: 238–9) and Liu (2008: 108–11), as they both disapprove of teaching slang idiomatic expressions, like “*don't sweat it*”, and suggest having students compile a list of idioms they encounter and want to learn to serve as the basis for idiom activities.

2.1.8.1 Instruction and Idiom-Based Teaching Methods

There are several idiom-learning methods. So, exercises for learning idiomatic phrases that use metaphors might include grouping idioms under specific conceptual metaphors and guessing a metaphor that could support a sample of pre-selected idioms (Boers, 2011, p. 230). Boers et al. (2007: 56) created a sequence of procedures to guide the teaching of idiomatic expressions with etymology: (1) asking to guess the origin of an idiom; (2) refining or rectifying guesses; (3) asking to identify the figurative meaning of an idiom presented in context and accompanied by etymological information; and (4) refining or rectifying interpretations.

Most idioms teaching approaches are like research-based methodologies for learning idiomatic phrases. Compiled by Liu (2008: 139–59), the set of strategies revealed in L2

learners comprises: (1) noticing and identifying idioms; (2) understanding idioms and developing interpretation strategies; (3) analysing idioms for connotation, register, and other in-depth understanding; (4) retrieving and using idioms for comprehension; and (5) retrieving, generating, and using idioms for production.

2.1.8.2 Factors in Understanding Idiomatic Figurative Meanings

The element "context of use" refers to the influence of an idiom's contextual surroundings on its literal interpretation. Empirically, this demonstrates the importance of context in determining the meaning of unknown idiomatic expressions (Cacciari & Levorato, 1989; Gibbs, 1980; Nippold & Martin, 1989; Ortony et al., 1978). In addition to the discovery that context, as opposed to a context-free setting, facilitates the correct reading of an idiomatic phrase (Gibbs, 1980: 151; Nippold & Martin, 1989: 64), it has also been determined that the processing speed of an idiom is affected by the amount of contextual information provided. According to Ortony et al.'s (1978:25) research, an idiom is better understood when it is part of a larger informational context.

Learner-dependent characteristics include age, cognitive ability, cognitive style, metaphorical link understanding, and L1 competence (Liu, 2008: 84–8). According to Michelin (2006), cognitive capabilities are the mental processes needed for all sorts of work. Consistent practise may improve cognitive abilities at any age. Brain systems dictate how we gain knowledge or skills, retain information, solve issues, and focus. Children's metaphorical language understanding improves with age, demonstrating the significance of age and cognitive aptitude (Cacciari & Levorato, 1989; Nippold & Rudzinski, 1993; Nippold & Taylor, 1995).

Learner cognitive style, or learning style, is a person's main way of organising and processing new information when learning (Salvisberg, 2005: 2). The association between a student's chosen learning style and their learning performance may be beneficial or detrimental, depending on the assignment (Riding & Sadler-Smith, 1997: 200). Non-native English speakers who adopt an analytical cognitive approach while evaluating idiomatic terms fare well, according to studies (Bulut & Elik-Yazici, 2004; Cooper, 1999). Recognising an L2 idiom as a problem, they attempt to solve it by guessing from context, applying the literal meaning, and referring to an L1 idiom (Bulut & Elik-Yazici, 2004: 110; Cooper, 199: 246–52).

Students' awareness of the linkages between the source domain (where the core meaning originates from) and the target domain might help them understand culture-specific idioms. Learners who know the "slap on the wrist" political rules are more likely to identify the meaning of 'to get a light punishment (for doing something wrong)'. "He should be in jail for what he did, but he got off with just a slap on the wrist". Then those who do not. Non-English speakers might struggle to understand the idiom's metaphorical meaning without a cultural context. Nayak & Gibbs (1990) claim that understanding metaphorical linkages is "the foundation for the right use and interpretation of idioms in certain discourse settings." (Cited in Gibbs, 1993: 70)

Research shows that L2 learners' native language affects both idiom understanding and production. In Irujo's research, English learners with Spanish as their L1 used it to understand the same and comparable idioms and achieved the greatest percentage of accurate replies with English idiomatic phrases having parallels in Spanish (Irujo, 1986b: 294). Abdullah and Jackson (1998) found that Syrians used their native tongue to interpret and produce English-equivalent idioms due to positive language transfer.

To summarise, using an idiom out of context is useless. That is, context plays a key role in determining how idioms should be perceived. Certain idioms have a good connotation, while others have a negative one. "Idioms are not seen as a component of language, but as a component of culture," becomes obvious when examining this topic. They cannot be abandoned as long as they exist. English speakers use idioms regularly without even realising it. International students may struggle to comprehend this type of language.

2.1.9 The Influence of Culture on Idioms

In the process of idiom interpretation, culture is vital. Despite being recognised as one of the most challenging and exciting aspects of the English language, idioms can be culturally confined (Strakiene, 2009), which implies that they are only acceptable inside a specific culture (Webster's Third New International Dictionary, 2002). So, it is critical to increase cross-cultural knowledge and have an open mind about second language culture from a variety of perspectives (Al-Shawi & Mahadi, 2012). Idiomatic expressions differ from one language to another. Understanding idioms, which are social rather than linguistic, elevates "culture" above the level of a single word, whether it is spelled with a small "c" or a capital "C." (as "culture" is frequently written in pedagogical literature). The latter focus not only

broadens students' understanding of how culture influences and needs linguistic conduct but also teaches them to see the world through the eyes of the people whose language and culture they wish to study.

Bouhrar (2020) asserts that "for decades, English idioms regarding target cultures (particularly British and American cultures) have been taught, and this practise continues today. When choosing idiom teaching methodologies, the cognitive side should be the top concern, but it appears to be very disputed in this case since it is ignored. Many authors (e.g., Yagiz and Izadpanah 2013, Rodriguez and Winnberg 2013, Al-Sayyed and Dweik 2015, Thyab 2016) claim "a positive relationship between teaching target cultures and easy idiom processing, even though many of them focused on practical teaching aspects rather than cognitive processing".

The systematic study of idioms moves the discussion of culture away from the traditional focus on who, what, when, and where (which Kramersch and Lafayette (1988) call the "piecemeal" approaches to culture that are still found in many foreign language textbooks) and towards a discussion of, for example, what speakers of a language mean when they say expression X in a given communicative situation Y and, more importantly, what social function expression serves. This axiomatization process, which is broadly defined as learning idiom-language norms over time through continuous exposure and planned practise (Liontas, 1999, p. 452; also see Liontas, 2015a, pp. 626–629), has the potential to have a significant impact on students' studies of the target language and culture. Students achieve great levels of linguistic competence through axiomatization.

2.1.9.1 Idiomatic Expressions and Culture

Idioms, like other linguistic styles (e.g., proverbs, metaphors, jokes, newspaper headlines, and advertising), denote a particular way of speaking the language associated with a particular culture (Carter, 1997, p. 167). Additionally, it is essential to possess sufficient cultural awareness to ensure the correctness of an interpretation (Carter, 1997, p. 168). In terms of idiomaticity, the more challenging it is to comprehend the meaning of a set of words, the higher the idiomaticity score. According to Boroditsky, each culture's language is critical for establishing distinct "constructions of reality" (2011, p. 62). Thus, idiomatic phrases are critical to the cultural context of a language. Idiomatic expressions are firmly ingrained in a

language's culture and are used to highlight cultural distinctions on a wide range of subjects.

Idioms are a critical component of culture and are best seen as a vehicle for culture since they transport it. In the literature, they are referred to as "culture-bound," "culture-specific," or "culture-dependent structures" (Solomon, 2013). One may argue that idiomatic expressions take on the shape of the culture from which they come. For example, unless one understands the cultural qualities associated with such idioms, recognising the metaphorical meaning of such colloquial phrases as "generosity" or "courage" may be baffling to non-native speakers. It is conceivable to assert that idiomatic terms represent the way a community thinks since they originate in the culture's history, literature, religion, and customs (Solomon, 2013). Due to their distinctive way of speaking, idioms frequently have reduced meaning, syntax, and usage. Because the meanings of some idiomatic expressions cannot always be determined from their words, many non-native speakers, even if they are competent in the language, may struggle to grasp them. Each word in an idiom has a literal meaning that cannot be used to explain the statement. Thus, idioms are difficult to understand and master since they are composed of two or more words that act in unison to represent a single concept. When it comes to a culturally particular meaning, idiomatic expressions often have culturally diverse metaphorical or figurative interpretations.

Language and culture are believed to be intertwined and mutually shape one another. In this continuous process, language retains cultural traces, and culture supplies the vocabulary of the language. Thus, cultural characteristics may be deduced from language, and language problems can be explained in terms of culture. Idioms, as a subset of the language, strike in condensing cultural contexts, conveying a wealth of information about history, geography, religion, customs, national psychology, and beliefs. As such, they may be seen as a representation of a nation's past and history as well as a product of its culture. As a result, idioms reveal a great deal about a country's culture.

Understanding how a language's lexicalization of figurative notions works depends heavily on cultural knowledge. According to Bortfeld (2003), greater knowledge of idioms may be achieved through learning about a culture's history. Cultural variations can play a role in the difficulty of interpreting idioms between languages; for example, English people say, "spill the beans," whereas Latvian speakers use "spill [the] water." McGlone, Glucksberg, and Cacciari (1994) illustrated why a mass noun wouldn't be appropriate to refer to anything associated with a count noun. Though Bortfeld (2003) noted that Latvian speakers find the

English idiom "spill the beans" peculiar because beans can be picked up, However, the action of spilling is best associated with water because it cannot be reversed, just as the outcome of disclosing information cannot be reversed.

- How are idioms used to depict culture?

Idioms, following Merriam-Webster, are expressions that have independent meanings separate from those of their constituent words. Using this definition, idioms may be defined as metaphorical expressions. Idioms allow individuals to express themselves more imaginatively rather than using ordinary words and phrases. Being "in over your head" when it comes to understanding idioms is a good analogy. Idioms may be particularly difficult to decipher while learning a foreign language. Students of L2/EFL may have difficulties processing idioms for retention and comprehension; however, there are ideas on how this might be done.

Since the 1990s, idioms have become more popular. There were three key reasons why idioms were ignored before this time:

- The language was conceived as a "grammar-lexis dichotomy" and the study of language was sometimes restricted to "grammar rules" and "lists of words".
- Idioms were considered useful only for stylistic purposes.
- The assumption that the meaning of idioms was unpredictable.

(Boers, Demecheleer, & Eyckmans, 2004b, pp. 53–55).

Possibly one of the most fascinating and challenging aspects of language study is delving into the sayings and idioms that are common to all languages. Thus, idioms are important in the study of language. The term "idiom" or "idiomatic expression" refers to widespread statements or sayings whose meanings cannot be deduced from their constituent words or parts. In English, "forty winks" refers to a brief slumber and has nothing to do with winking forty times. Because idiomatic terms are vivid and often deviate significantly from Standard English, they may serve as an effective learning tool for students. They might give students the impression that they are acquiring more than just the language's core vocabulary. It is also possible to learn about a country's culture and civilization by studying its proverbs and sayings (Beacco, 2000, p. 138).

One might even argue that they constitute a subset of intercultural communication,

which is defined as verbal and nonverbal communication between individuals of various cultures (Abdallah-Preteuille, 102–103). Similarly, Zuluaga (2005, p. 250–282) states that "when a native speaker uses proverbs, sayings, and phrases, they may effectively serve as a means of imparting practical knowledge about the language and its culture."

- Where did idiomatic idioms originate?

The straightforward explanation would be that they are cultural products. Idioms and/or proverbs come from a range of sources, including the Bible, famous authors such as Aesop and Shakespeare, Native American practises (in the United States), the ancient Greeks and Romans, and even horse racing. Numerous idioms are well-known and may have arisen because of their rhyming properties. As an example, birds of a feather flock together. Most idioms have colourful or illuminating origins, which help to enhance one's view of society. By contrasting and analysing the vocabulary of each language, the differences in the lexicon show intriguing disparities in cultural identities. While it is fascinating to try to evaluate a culture or forecast how nations will act based on the terminology present in their languages, doing so is undoubtedly neither fair nor wise. Individuals are just too complex to be seen as exact replicas of their language or culture.

Furthermore, an idiom is an excellent technique to convey one's nationality. Rather than utilising words, it is a way of expressing one's thoughts and self-expression. Idioms are a highly effective mode of communication. They exemplify robust and vibrant cross-cultural ties. Tracing their ancestors may be challenging. Therefore, they are fluent in many languages and well-versed in the host country's culture. Non-native speakers may have difficulty translating from their native language to English since they may not comprehend the context in which the term is used. Consequently, the listener may get bewildered. Often, the problem originates from the fact that the language in use is predisposed to colloquialisms. It is presumed that skilled non-native speakers of English use the language in the same idiomatic manner as native speakers. When even the most accomplished English speakers and writers misuse the language, strange things happen.

Native speakers must be able to employ idiomatic and fluent language because idioms assess the whole story, summarising the most relevant events or viewpoints, and their unconscious understanding of collocation is a key aspect of their communication ability. Folklore is the source of many idioms, but the Bible, mythology, and the works of certain

authors are also rich sources of idioms still in use today. Learning about other nations' cultures and literature can help language learners improve their fluency in their target language. Idioms are like a key that unlocks the doors of other countries' cultures, histories, traditions, and worldviews, and this is why they are so important. It is not simply how common the idiom principle is in casual English, but how often native speakers utilise idioms to express themselves" (L. Prodromou, 2003, 42). Linguists advise non-native speakers to work on improving their idiomatic vocabulary and expressions.

2.1.9.2 Teaching Idioms in a Cultural Context

Idioms are a significant element of their culture since native speakers use them in everyday discourse, not only in poetry or literature but also in religion, politics, and the media. And the popularity of idioms encourages and supports their spread. Crystal also adds that metaphorical language may be examined in a variety of contexts, such as regular speech. Idiomatic expressions should be taught in context to call students' attention to the greater context and situations under which idioms may be used. Here, Crystal emphasises the use of figurative language in a multitude of situations, including advertising, journalism, politics, and religion (Crystal, 1995:421).

The study of idioms benefits both by broadening the range of phrases accessible to native speakers of a language when they speak. Cooper (1998) contends that "[s]ince idiomatic phrases are so often encountered in both spoken and written discourse, they demand particular attention in language programmes and should not be consigned to a position of secondary significance in the curriculum" (p. 259). Similarly, Cowie et al. (1983) state that "the accurate and appropriate use of English idioms that are idiomatic in the broadest sense is one distinguishing indicator of a natural command of the language and a reliable measure of foreign learners' ability" (p. 10). Thus, the necessity to increase idiomatic use in EFL situations has been established as one of the genuine cultural techniques for improving learners' communication abilities.

2.1.10 Idioms Acquisition

Using cultural context to acquire L2 idioms proposes alternatives to mechanical memorisation. In the past, people believed that an idiom's meaning was arbitrary and that it was only possible to learn it by heart (Boers et al., 2004a). Recent research has found that idioms are driven, not random (Gibbs, 1994; Lakoff & Johnson, 1980). In this sense,

motivating means cognitive processes may deduce an idiom's figurative meaning from its literal meaning (Kovecses & Szabco, 1996). Metaphorical awareness is used to connect figurative idioms with their literal meaning in etymological elaboration (Boers, Eyckmans, & Stengers, 2007). It is a kind of semantic elaboration that includes active idiom processing by the learner (Boers et al., 2004a).

2.1.10.1 Dual-Coding Hypothesis

The deep cognitive processing required utilising the idiom source domain aids long-term recall (Ellis, 1994). By studying the source domain, a learner may develop a mental image to help learn and recall the sentence. Visual representations boost memory rates of words, phrases, sentences, etc. (Paivio, 1986). Dual-coding theory Dual-coding-based etymological elaboration improves idiom interpretation and recall (Boers et al., 2004a; Kovecses & Szabco, 1996). When offered visuals and words, learners neglect the words in favour of the pictures (Boers, Piriz, Stengers, & Eyckmans, 2009). This may harm etymological elaboration's dual coding benefits.

2.1.10.2 Metaphorical Awareness

Without metaphorical awareness, to utilise etymological elaboration to link the source domain to an idiom's figurative meaning is impossible (Cooper, 1998). Metaphor is linked to idioms and figurative language. It is "figurative linguistic structures that relate physically to abstract concepts" (Findlay, 1998, p. 123). All cultures utilise metaphors; therefore, teachers may think all students are metaphorically literate (Lennon, 1998). NSs and NNSs do not always understand the link between an idiom's literal and figurative meanings (Cooper, 1998). It is a popular way to teach idioms to those who understand metaphors (Boers, 2000a; Boers et al., 2004b; Cieslicka, 2006; Cooper, 1998; Lennon, 1998). NNSs' ability to comprehend idioms increased when taught metaphor instead of rote memorisation (Adkins, 1968). If NNS are familiar with idioms' metaphorical nature, they may use the literal meaning and the image it generates to aid comprehension and memory (Mantyla, 2004).

2.1.11 The Effect of Learning Idioms on Developing EFL Learners' Cultural Awareness and Communicative Competence

Idioms are an important aspect of language learning and usually signify fluent speakers. English idioms, on the other hand, are cultural characteristics of the language that EFL students should be aware of. Swan's Idiomatic viewpoint, (1997-1980 3d: 244): "Idiomatic expressions are common in English, whether formal or informal, spoken or written." Although idiom knowledge and correct usage are not required for good

communication, they are characteristics of a proficient speaker. Ignorance of Idioms can harm relationships if communication breaks down (e.g., Alhaysony, 2017) and impede strong intercultural proficiency. According to Cowie and Mackin (1975), one of the differentiating characteristics of native proficiency in a single language is idiomatic competence. While communicative competence is described as the capacity to use language successfully in unstructured encounters with native speakers (Canale & Swain, 1980; Hymes, 1972; Savignon, 1972; Widdowson, 1978), idiomatic competence allows learners to use language in socially acceptable ways. Strutz (1996) takes a similar stance, claiming that "no one can be claimed to be fluent in a language unless he or she obtains idiomatic control over it" (p.7). Idiom learning in the L2 classroom provides various benefits for language learners. Many more justifications may be made, but the conclusion is clear: learning idioms from the beginning of language school can assist in creating this control more efficiently.

2.2 Context

In recent years, both the study and education of language have emphasised the concept of context. Despite the concept's relevance, the quantity and range of definitions presented, the lack of a complete and effective definition based on the systematic study has become more obvious. The current section seeks to dispel the ambiguity surrounding the concept².

2.2.1 Context in Language Study

Since the paradigm shift in linguistics from language as a formal system to the paradigm of the language user, the concept of context has been an important issue in language studies (Mey, 1993). The increased interest in how language is used in everyday situations and what people mean when they use its meaning potential is a reaction, in part, to Chomsky's presentation of language and language users as abstract entities (Chomsky, 1965:3). Questions about real-world language usage have been raised, and it has become clear that they can only be answered by broadening the scope of linguistics and making contextual references.

Consequently, the study of meaning has become the domain of two distinct schools of linguistic research. Whereas semantics investigates how meaning is encoded in language,

²One of the valuable Ph.D. studies conducted about "context" by Eva Illes is titled (*The Definition of Context and its Implications for Language Teaching—University of London Institute of Education, August 2001.*) In this section (2.2.1) of the current research, much of the information are based on Eva's data.

pragmatics investigates meaning in context (Levinson, 1983; Widdowson, 1996b). In any event, pragmatics is concerned with a phrase's meaning when it becomes an utterance about a situation. Because context distinguishes pragmatics from semantics, pragmatic definitions are frequently articulated regarding them. Thus, pragmatics has been defined as the investigation of the contribution of context to meaning (Yule, 1996:92) or the investigation of contextual and speaker meaning, i.e., the interpretation of what individuals mean by their utterances in a certain situation and how the context impacts what is said (Yule, 1996:3).

Language and context play a major role in the studies of many academics. Understanding how people communicate and interact with one another in different contexts is at the heart of pragmatics (Levinson, 1983:20). It appears that Mey's (1993) social context and the methodical connections between language and context are the only context types considered in the study of the phrase "Lovely day, isn't it?" Because of how often and predictably this occurs, it is easy to draw a connection between language and the social setting. A broad variety of pragmatic descriptions can be seen in the examples offered. This variety is partly due to the great variety of contextual interpretations possible in language research. The absence of a consistent definition for such a vital issue as pragmatics is a consequence of the misunderstanding around the concept of context.

As linguistic theory evolves, context is often used, although it is unclear what it means (Clark & Carlson, 1981). Several academics have proposed definitions, but we need to consider two points about how the definitions seem to handle the issue. Consider the kind of classifications included in the universe context and the accessibility and description level of the researcher. Many different interpretations of the concept have been put forward to define it, which has resulted in an ever-growing number of interpretations. These facts suggest that language theory desperately needs and has been waiting for a clear definition of context.

2.2.2 Common Definitions of "Context"

1a) "The features of the non-linguistic world concerning which linguistic units are systematically used. The term 'situation' is also used in this sense, as in the compound term 'situational context'.

1b) In its broadest sense, the situational context includes the *total* non-linguistic background to a text or utterance, including the immediate situation in which it is used and the awareness by the speaker and hearer of what has been said earlier and of any relevant external beliefs or presuppositions.

1c) Also, he claims that "Non-linguistic features about which linguistic units are

systematically used" The term situation are also employed in this context, as in the compound term situational context.' Then he added, "The situational context, in its broadest sense, includes the total non-linguistic background to a text or utterance, including the immediate situation in which it is used, as well as the speaker's and hearer's awareness of what has been said previously and any relevant external beliefs or presuppositions." Others limit the phrase to what is immediately visible in the co-occurring circumstance." And "Others limit the phrase to what is immediately visible in the co-occurring circumstance." (Crystal, 1985: 71)

2) "The context of an utterance is a small portion of the universe of discourse that the speaker and the hearer share, and it includes facts about the subject of the conversation in which the utterance occurs as well as facts about the circumstances in which the conversation itself takes place." The exact context of any utterance can never be specified with complete certainty. The notion of context is very flexible (even somewhat vague)." (Hurford & Heasley, 1983:68–9)

3) "The role of context is difficult to quantify and describe." One challenge is that important background information is not always readily available to the researcher. The researcher may have access to the immediate physical environment in which communication occurs (including the speaker, hearer, co-presenters, position in time and space, activity, and so on), as well as the verbal environment in which a particular verbal act is couched (e.g., prior and subsequent discourse). Nonetheless, while these contextual elements are important, they do not include all the utterance-external factors that influence verbal behaviour usage and interpretation. To evaluate the significance of a language user's conduct, one must examine the social and psychological environment in which the language user is operating at any given time. (Oehs 1979:1–2)

4) A context is a psychological construct, a subset of the hearer's world beliefs. Of course, these assumptions, rather than the actual situation of the world, influence the interpretation of a speech. Expectations about the future, scientific ideas or religious beliefs, anecdotal recollections, general cultural assumptions, and views about the speaker's mental state may all play a part in interpretation." Sperber and Wilson (1986:15–6)

5) "A context is dynamic, which means, it is an environment that is always changing because of the ongoing interaction of persons engaged in language use, or language users. Context is the fundamental pragmatic term; it is proactive, just as humans are." (Mey, 1993, p. 10)

Briefly summarised below are the several ways in which linguistic theory might understand the context. In addition, they said that there is no consensus on what constitutes the notion

and how it should be defined. Context-related traits that tend to represent various sorts of polarities have shown that opposing viewpoints predominate on the issue. Despite these obstacles, the inquiry has proven valuable. However, on the other side, the analyst's understanding, observation, and generalisation of predictable environmental or mental variables are depicted as background. In contrast, context is considered a dynamic phenomenon with fortuitous as well as independent components that cannot be prefixed or conventionally described.

Apart from establishing diverse views, definition analysis has benefited linguistics and language training by highlighting three critical ideas for characterising context. To begin, the concept of context as a schema has emerged, allowing individuals to engage in the analysis and significantly directing the study psychologically. However, there will be repercussions," Yule warns. "The primary challenge is that all of these very human concepts are difficult to evaluate methodically" (Yule, 1996:4). The second critical concept is relevance, which creates context by defining the conditions surrounding the production or interpretation of utterances. In this regard, the critical issue is who selects which components of the entire scenario should be applied: the participants who experience it or the analysts who recreate the setting. Thirdly, the concept of appropriateness has evolved, including the requirements for socially acceptable language behaviour.

According to certain linguists, like Richard, the term is limited to the linguistic environment in which language elements appear, i.e., to co-text. Other accounts either include co-text in the context (Oehs, 1979:5; Sperber & Wilson, 1986:15–6; Nunan, 1993a:7-8) or divide the linguistic and non-linguistic worlds and define the context exclusively in terms of the latter (Crystal, 1985:71). While Yule (Yule, 1996: 128) and others in Crystal's definition (Crystal, 1985: 71) see context as the physical reality in which language is used, On the other hand, the majority of writers see the immediate physical environment as one of the concept's several components (Crystal, 1985: 71; Oehs, 1979:1-2; Sperber & Wilson, 1986:15–6; Lyons, 1968:413; Nunan, 1993a:7-8). In three instances (Leech, 1983:13; Sperber & Wilson, 1986:15–6; Widdowson, 1996b:63), context is considered a completely psychological construct that exists only in the speaker's or hearer's mind and should be understood as a collection of environmental assumptions.

However, the majority of definitions contain not just language and physical contexts but also psychological and social dimensions (Crystal, 1985: 71; Hurford & Heasley, 1983:68-9; Oehs, 1979:1-2; Sperber & Wilson, 1986:15-6; Lyons, 1968:413; Bloomfield,

1935:139; van Dijk, 1977a:191-2; Nunan, 1993a:7-8; Widdowson, 1996b:126). While no attempt is made in some cases (Dijk, 1977a:191-2; Widdowson, 1996b:63), the concept is broken down into one or more of the following constituent parts in definitions (Crystal, 1985:71; Hurford & Heasley, 1983:68-9; Oehs, 1979:1-2; Sperber & Wilson, 1986:15-6; Lyons, 1968:413; Van Dijk, 1977a:191-2) and (Nunan, 1993a:7-8): spatial-tempo. Numerous authors (Hurford and Heasley, 1983:68-9; Oehs, 1979:1-2; Lyons, 1968:413; Levinson, 1983:22-3) argue that because a scientifically accurate description of context must include "everything" from both the external and internal worlds, Bloomfield argues that it is practically impossible to specify the conditions that trigger speech. Additionally, it seems as if the context of several definitions is unclear or unexpected (Bloomfield, 1935:139). When used in connection with the concept, the phrases "any" and "may" (Crystal, 1985: 71; Oehs, 1979: 5; Leech, 1983: 13) emphasise the concept's ambiguity and random nature, traits that are specifically emphasised in definitions that refer to the concept as "adaptive," "dynamic," and "proactive" (Hurford & Heasley, 1983: 68-9; Van Dijk, 1977a: 191-2; Mey, 1993: 10).

2.2.3 Language Pedagogy: The Definition of Context and its Implementation

When it comes to teaching foreign languages, there is a wide range of meanings for context. Language education has taken on a variety of linguistic challenges, such as how to define "context." Unresolved difficulties in linguistic theory, as well as a broader diversity of scenarios to analyse the views and terminology offered by contributors, are all likely to be taken into consideration. It is possible that studying languages, despite the additional challenges, might serve as a springboard for future studies.

Language education is a fantastic place to start since there are ideas that are critical for context descriptions. Contextuality is an example of how background information is utilised to enhance the meaning of a narrative. "Language must be explored in both human conceptualization and perception systems as well as in the actual usage of language in society," for example (Yalden, 1987, p. 10; emphasis added). Background information is necessary for comprehension (Walz 1989:161, 162, 164), despite the minority of educators who go beyond the rudimentary definition of context as the physical environment and describe concepts like linguistic theory and the formulation offered earlier in this chapter. Proceduralists who believe that context is a dynamic construct that emerges because of human decisions and interactions with the environment employ a procedural technique in which participants build context rather than the linguist predicting or providing it. According to language pedagogy definitions, the analytical perspective is concerned with future

language use, while the procedural perspective is concerned with the classroom and its participants today.

"In conclusion, the concept of context is a relational one," he continues. People in various positions and statuses engage with one another to form it in all five of its dimensions: linguistic, situational, interactional, cultural, and intertextual. Text and discourse are intertwined in language, which means they both reflect the social reality termed "context" and create it. Individual speakers and hearers, authors, and readers continually alter and re-create the meanings of any given piece of communication; this is the nature of "context". "Teaching a language means teaching how to create a lesson that is both a one-on-one learning experience and a social encounter'.

(Kramsch, 1993:67)

"The relationship between evaluation and the context" in which evaluations are undertaken is of fundamental importance. The context consists of a range of aspects, beginning with the socio-cultural environment and political considerations, which include the politics of the education system, moving through to all those involved in the process of education: directors of education, inspectors, learners, teachers, and so on." *(p.19)*

"The teacher does not live and work in an isolated environment. The individuals who are present in the classroom have an impact on its context. Group interaction affects the climate of the classroom. A school has its organisational structure. The school is situated within a regional setting, which in turn is part of a larger social and political environment with its outlook on education. Views on education range from seeing it as training manpower, the transmission of culture, social control, or individual development. All these things influence both "directly and indirectly" how language is taught, learned, and evaluated in the classroom." *(p.20)*

"The context influences the evaluation."

'The context in which we teach will modify any innovation: how it is introduced, implemented, and evaluated. Evaluation, therefore, is directly affected by context." *(p.20)*

"Evaluation affects the context."

Evaluation can break the cycle of old influences and initiate new ones."

(Rea-Dickins and Germaine 1992: 19-21)

Appropriateness emerges as a context-dependent concept on three occasions *(Porto, 1996: 14; Savignon, 1983: 303; and Kachru, 1985: 16)*. It is viewed as an external force that creates the norms for participants in their efforts to develop socially acceptable linguistic

behaviour. The question of how context relates to "appropriateness", on the other hand, remains unanswered. The list of definitions follows:

The ability to use language appropriately and the process of acquiring sociolinguistic competence are largely determined by the context of the situation (the immediate context) and the context of culture (the broader culturally-specific social context) (*Porto, 1996: 14*)

Context of Situation: Establishes the rules of appropriateness for the behaviour of participants in a language event based on who they are, where they are, and why they have come together, and gives meaning to that behaviour." (*Savignon, 1983: 303*).

"What we see here, then, is that the non-native English-using speech fellowships are using the Englishes of the world in their divergent *situations* and *contexts* and with various linguistic and ethnic *attitudes*. Let me explain what I mean by these three terms: *situation* includes the linguistic, political, sociocultural, and economic ecology in which the English language is used. *Context* refers to the roles of participants in these situations and the appropriateness of the language used in these roles. Attitude is specifically used here for the overt and covert attitudes towards a language, its varieties, and the uses and users of these varieties." (Kachru, 1985: 16)

"Situation is extra-linguistic but still helps determine the language used in the exponents; *context is linguistic*." (*Finocchiaro & Brumfit 1983:66*)

"Context: the setting in which a communicative event takes place." (*Malamah-Thomas 1987: 145*)

"Context: the social and physical world that interacts with text to create discourse." (*Cook, 1989:156*)

(4.) "Context: the social, psychological, and physical setting in which language use takes place." (*Batstone 1994: 136*)

2.2.3.1 Difference between Text and Context

2.2.3.1.1 Text Linguistics: Moving Beyond the Sentence to the Text

There is a considerable emphasis on Halliday's (1976) and Halliday's (1985) approaches to anthropology and language coherence and context theories, as well as on de Beaugrande and Dressler's (1981). A text-linguistic strategy has been adopted (1981). The goal of an in-depth study of a book is to have a better grasp of its context. To this end, the text linguistics approach to language will be discussed. When this wide framework is used, theories of context and the idea of cohesion from a variety of disciplinary perspectives,

including linguistics and anthropology, may be analysed. Cohesion will be examined using De Beaugrande and Dressler (1981) and Hasan and Halliday (1994), with a particular emphasis on the text's semantic connections. The notions of (i) 'cultural context' and (ii) 'situational context' will be carefully examined to perform context theory research.

In the twentieth century, linguistic inquiry was restricted to the word itself. That is, the statement was examined independently of its context (Gary 1976:1). Therefore, the phrase was designated as the main structural unit of the study. Chomsky's method also omits information that extends beyond the phrase, the speaker, or the social context in which it was employed" (de Beaugrande and Dressler 1981: 21). This paradigm has shifted dramatically in modern linguistics, most notably with the development of numerous text analysis techniques, one of which is text linguistics. Interest in literary interpretation dates to the Greco-Roman orators (de Beaugrand and Dressler 1981:15). Text linguistics may be divided into two categories: the study of textual properties such as cohesion, coherence, and textuality and their use in communication (Zaidan, 2006; Al-Shurafa, 1994). The study of text linguistics is concerned with the whole of the written word. According to Van Dijk (1985: 130), since text linguistics is not a single theory or practise, it cannot be used as a catch-all term. Rather than that, it refers to any kind of study focused on a book.

Language and social interaction are among the topics that have benefited from its use in linguistics and psychology, as well as other fields that use and have developed it. With this method, the use of metaphor and stylistics may also be investigated. There is a focus on the interchange of sophisticated language rather than simple phrases in the discipline of text linguistics, for example (see Al-Amri, 2004). According to Zaidan (2006: 11), this involves the study of written language. Text linguistics was coined in the late twentieth century when some linguists started to see texts as a collection of components linked by linguistic links (McArthur, 1992: 316).

When it comes to text linguistics, sentences are considered language units. There are no words or phrases in the text, nor are there any changes in font size or shape. However, it is considered personal property. On the other hand, a semantic unit is regarded as a separate entity (Al-Shurafa, 1994: 17; see also Halliday and Hasan, 1976). Contrary to Harris (1952), a more comprehensive view of language considers both the structure and meaning of a document. Additionally, he is attracted to the linguistics of writing and their interconnections. Others who share Harris' interest in textual analysis have followed suit. Halliday and Hasan

(1976), for example, emphasise the need for contextualising a text. For a long time, individuals have pleaded for a more detailed examination of language structure.

According to Firth (1957), speaking in context is important because communication is a complicated sequence of contextual interactions. As with linguistics, words must be examined in context to be understood. According to Hasani (1994, p.154), the cultural background must also be represented since it interacts with the other components of the composition. His views focused on defining the components of language action and elucidating their relationships. According to Firth, these interactions fall into two categories: internal relationships inside language activity and external relationships within language activity (Abdul-Aziz, 1984: 313–314). Among others who contributed to this new approach was Firth (1957), who emphasised the social value of language (Omar 2009: 68). He proposes that textual analysis should place a premium on the virtual language environment.

Harris (1952) makes a similar argument, claiming that the study of context and speech is predicated on the examination of a written document. According to Harris, language does not occur in discrete chunks but rather as a cohesive whole that progresses from a single word to the entire text. Therefore, sentence analysis occurs only within the context of texts, which together form the elements of a larger discourse (Heinemann, 1999: 21). According to Carstens (1999), academics like Van Dijk (1997-2000), de Beaugrande and Dressler (1981), and Halliday and Hasan (1989) embraced a more textual or discursive approach to linguistic theory over the twentieth century as opposed to Chomsky's sentential perspective.

As a result, one of the main justifications for this change was to avoid the problems with the previous linguistics approach, which involved studying sentences. Earlier twentieth-century methods of linguistics attempted to disentangle the term from its context as well as the writers' or speakers' intentions. Harris (1952) offers many counterarguments. To begin, linguistic studies should not be divorced from sentence analysis and the examination of the relationships between phrase parts. Second, linguistic studies should show a connection between the language of the work and the culture in which it was composed. As a result, Harris's style of discourse analysis emphasises the interplay of words and the relationship between language and the social environment (1952, p. 1–30).

At this point, language studies had evolved away from an emphasis on sentence structure and towards an examination of how texts are formed and processed in their

surroundings. Texts are increasingly viewed as distinct language entities. Text grammar (Van Dijk, 1977) and text linguistics (Halliday and Hasan, 1976; De Beaugrande and Dressler, 1981) arose because of these alterations (see Carstens, 1999). Additionally, text linguistics considers the language's function, the author and recipient of the text, the cultural context, the intentions of the participants, and the text's purpose (de Beaugrand and Dressler, 1981). Furthermore, it assesses oral and written communication. Beyond the study of sentence structure, text linguistics aims to shed light on what occurs at the sentence level. According to Van Dijk (1985), evaluating the text on a lexical-grammatical level elucidates the link between the meanings of discourse units. Halliday and Hasan (1989) and de Beaugrande and Dressler (1994) refer to these connections as 'cohesion/cohesive links' (1981). To explore the principles advanced by Arab and Western semanticists, a comparison of various text-linguistic approaches used in Arabic and Western literature will be made.

2.2.3.1.2 The Function of Text Linguistics

Western linguists have shown a strong interest in textual analysis, with a focus on the text's intended meanings. According to de Beaugrande (1980), text linguistics may be utilised to investigate textuality in the context of communication events relevant to text use. Textual analysis is a method for examining a text's linguistic features concerning the culture in which it was produced. Another duty is to examine the text in a way that extends beyond the internal, i.e., the cohesive relationships with external entities and the connections that support cohesiveness. Therefore, linguists began studying the impact of context on text interpretation. The third phase analyses how text communicates by studying the contexts in which it is generated and consumed. To effectively assess a piece of literature, one must consider the social-communicative events that surround it. Textual analysis has been explored in the field of Arabic linguistics. Examining the text from a larger perspective by evaluating Various sorts of texts, such as medical, political, legal, and literary, are critical components of the fourth function. As Taylor (2006) points out, text linguistics has several applications.

This is not a slight on the minuscule units that unite to form bigger ones. Rather than that, text linguistics investigates huge units that convey ideas via the usage of macrostructures that govern microstructures and hence the whole text (Taylor, 2006: 38). Thus, to undertake a comprehensive textual analysis that integrates both linguistic and cultural dimensions, speech should be examined from the macrostructure, or cultural, to the microstructure, or linguistic, rather than vice versa (2006, p.38). Along with cohesion and coherence, text linguistics is

concerned with deciphering the text's formal cohesive ties, wherein grammatical, semantic, and contextual components hold a text together and create sense. These syntactic limitations provide a foundation for grouping phrases (p. 3-5). This assists readers and listeners in comprehending the text rather than as a collection of individual words and phrases. Grammatical and lexical cohesion are two factors that determine cohesion. This implies that coherence and cohesion serve to emphasise the idea of language as a dynamic interaction between speakers, writers, and listeners or readers (Taylor, 2006).

The third dimension of text linguistics is concerned with the situational text and the text-pragmatic components of the discourse or text as a whole (Taylor, 2006). These traits, according to Taylor, include the author, the occasion, the reader's circumstances, and the social environment. These are necessary to establish the many contextual influences on the text and the relative importance of distinct text units in discourse (2006: 39). These observations imply that Western linguists have stressed the concept that textual linguistic analysis should include cultural dimensions such as "the situation context" and "the culture context" in addition to language dimensions such as cohesive and coherent devices. Textual analysis is founded on these elements.

2.2.4 The Text

Modern linguistics relies heavily on the idea of "Text." Numerous words refer to textual analysis. Linguistics, discourse analysis, and syntax are all examples of these. Every aspect of the text must be analysed before a thorough analysis can be performed, and this includes the study of rhetorical aspects and the author's creative attempts, which are referred to as "the text" in academic circles. The study from the previous paragraph supports this (Al-Ibrahimi, 2006: 196). Because they concentrated on the text's cultural characteristics, structural studies overlooked evaluating the language problem's syntactic, semantic, and semiotic aspects.

Phrases have long been the primary subject of textual analysis. People's prejudice prevented them from seeing how different people's contexts may seem. We do not have separate words or sentences in our language, which is why this happens. Numerous studies have shown that text messages are the most common medium for exchanging ideas (Al-Amri, 2004). When analysing a text, critics have advanced from focusing on a phrase to analysing "the text," which unquestionably depicts monolingual people's whole communications. By

Harris's standards, it no longer qualifies as a linguistic shift (1952). Harris is a great illustration of this method in action. According to American transformations and Bloomfield's "competence linguistic theory" (which distinguishes sentence components by utilising surface and deep structural technicalities), as well as Chomsky's "competence linguistic theory" (Omran, 2010),

Modern language theorists expanded their theory of linguistic levels after researching the concept of 'text.' Due to this progress, cohesion, and coherence, as well as their relation to topics such as text typology, have been examined, explained, and grasped (Al-Amri, 2004: 14). While it was challenging to assess numerous issues with the phrase level, doing so made them clearer. Texts, whether spoken or written, are used to communicate emotions, attitudes, and ideas. Furthermore, literature may be used to assess culture. As a result, communication is entirely dependent on messages. Using words, phrases, and text, language is employed to communicate. We read aloud, converse aloud, listen aloud, write aloud, and interpret material aloud. Unsurprisingly, linguists may interpret the same word in many ways. According to Halliday and Hasan (1976: 1), the word "text" refers to any written or spoken item of any length that functions as a unit of communication. According to them, the text is a semantic unit of language in use rather than a grammatical unit (1976:2). Werlich (1976: 23) defines text as a bigger entity composed of coherent and consistent syntactic units (e.g., coherent, and consistent words, phrases, or textual components). When the author and reader communicate via the written word, we refer to the text as an "expressive utterance," as De Beaugrande and Dressler define it (1981: 3). Additionally, they consider the text a 'natural manifestation of language,' which is to say, a 'communicative language event in context' (1981, p. 63).

Later in 1992, De Beaugrande (1992) defined text as a meaningful structure with the main purpose of communication. Furthermore, he argued that text is made up of words, word clusters, and sentences. Fairclough (2001:24) connects the text to its sociocultural context by using a more culturally-oriented approach. Text is a result of social interactions in both the creation and interpretation of the text, according to him. Text analysis is a subset of discourse analysis, which is concerned with both the creation and interpretation of texts, according to the author.

Considering the definitions above, the word 'text' encompasses both spoken and written texts. However, other linguists feel that this term should be reserved for written texts with specific traits and stylistic qualities (Zaydan, 2006: 10). Coulthard (1994) is another

proponent of this trend, defining the text as a string of words into which a writer must encode the ideational meaning and a reader must decode that meaning from the words' (Coulthard, 1994:9). He contends that identifying the meaning of words in a text is truly a contextual activity since the meaning of words in a text might alter for creative or aesthetic reasons. Furthermore, Hoey (2001: 11) sees the text as evidence of a writer's connection to his or her audience. These theories hold water when text is seen as "long stretches." The analytical methods utilised in this approach are considered a good basis for the future. There must be a basis for picking the text linguistics model before looking at both techniques in detail.

2.2.5 Theories of Context

The key point advanced was that a critical facet of textual analysis is a detailed examination of the text itself, with a focus on the linguistic links between the text's lexical units. The core idea of this method is that a good textual analysis includes not just an assessment of the linguistic links between the text's lexical units but also an evaluation of the context in which the text is used. Thus, it is vital to consider context theories, which are a subset of text-linguistic theory, in terms of both language and culture.

The environment is one of many factors that affect the idiomatic expression's intended meaning. These variables are categorised based on their unique properties. Language and culture are also factors to consider. A wide range of contextual factors, including linguistic (co-text/verbal settings), nonverbal, and cultural contexts, will be discussed here (cultural and social contexts). The three primary components of this research will be addressed in connection with the contexts in which they occur. To have a better understanding of how idiomatic phrases work, this section will examine the several ways in which their co-texts may be assessed to gain a better understanding of how they are utilised. Additionally, cohesion methods will be used to ascertain how idiomatic phrases fit into their context. The situational context will be examined in the second part of the investigation. The cultural analysis concludes the section by identifying cultural categories and examining several idioms to determine their cultural traits. Considerations of Context: The context of a word or phrase affects its semantic meaning.

Throughout history, Arabic linguists have highlighted the importance of context and the need for appropriate discourse. Consequently, they devised and used the succinct statement regularly. "لكل مقام مقال" (Every context of a situation has a discourse or utterance),

i.e., the context is implied within the utterance in a certain way. In addition, a term loses its meaning when it is decontextualised. The context in which a statement is used, the circumstances of the speakers, and the time and location of the speech all influence its meaning (Abd Al-Latif, 1983). Firth (1957) explores specific techniques for revealing the text's meaning and core in his study of meaning. He makes the case that a word's meaning cannot be isolated as a semantic unit. In other words, it does not have a distinct or independent significance. Its existence and significance, on the other hand, are not fixed. Only in the context of other words and meanings can they exist. To put it another way, a word's semantic meaning can only be derived from the functions of other words. Firth is one of the notable contemporary linguists who has stressed the need to research a language from a socio-linguistic perspective.

According to Halliday, who was influenced by Firth's systemic context idea, meaning is the function of context, and that is why language should be examined in a semiotic-social context; language is a fundamental way of exposing meaning in context. For instance, identifying what utterances suggest in context is crucial for establishing the precise semantic meanings of these utterances, which are context-dependent (Yahya, 2008). Numerous words have multiple meanings, yet people typically use just one in each situation. Context is critical for deciphering lexical meaning. Occasionally, a few words or phrases look unclear and uncertain, but the articulated structure reveals the intended meaning. As Yahya (2008) notes, Vendryes asserts that "a word's meaning is decided by its context. Numerous words have various interpretations, but their use in a specific context always adds value to them".

The co-text, or context of the circumstance, is crucial in a broad variety of jobs. Polysemy is a term used to describe a word or phrase that has several meanings. In this instance, only the context of a word determines its precise meaning and where it appears within a phrase. After that, any remaining uncertainty will be addressed (Yahya, 2008). Numerous cases include determining a word's semantic value, specialisation, or meaning (Yahya, 2008). That is, when a statement has many meanings, the context discloses just one. All other interpretations will just disappear. According to Vendryes, context serves three purposes: (1) creating a single meaning for a term; (2) deriving a word from alternative meanings revealed via historical knowledge; and (3) imposing a current meaning and erasing all others (Tomy, 2010).

When discussing ambiguity, Vendryes (cited in Tomy, 2010) highlights the relevance

of context in resolving homonymy (one word may have different meanings). After that, he looks at the role context plays in elucidating the meanings derived from polysemy. Despite Vendors not exaggerating the relevance of context, ambiguity might still be shown in other ways. When it comes to semantic and syntactic meanings, Abd Al-Latif (1983) believes that context is essential. It is the syntactic element that gives the sentence its semantic meaning, while the semantic element provides the syntactic element with features that help differentiate it. Both sides have an impact on each other. The mentioning, deletion, foregrounding, and backgrounding of syntactic elements are all influenced by the language and situational contexts.' Similarly, regardless of how elementary the term is, context influences its meaning (Abd Al-Latif,1983). According to Ullmann (1957), context theory is a cornerstone of semantics when used appropriately. Indeed, it yielded a variety of conclusions. Additionally, context theory has given us new methods for determining the meaning of words. Almost every word needs clarification, which may be gained from its natural context, verbal or non-verbal. Additionally, Ullmann argues that context should include not just individual words and the sentences that precede and follow them but also the whole text and book, which he refers to as 'the textual context.'

In response to those who reject context, Palmer (1981) argues that although it is simple to dismiss contextual theories as impractical, it is nevertheless difficult to do so without denying that the meaning of words and sentences is mixed in a practical manner (pragmatism). Husam Al-Din (2000) highlights the fact that no two words have the same meaning since each speech act is unique, including individuals who alter and have unfixed meanings. According to linguists, dictionaries do not reliably capture the nuance of the intended meaning when translating. Instead, it is based on a translator's own experience with the varied meanings of words and the settings in which he encounters them (Ullmann, 1957). Consequently, linguists pay close attention to a word's context when determining its meaning, since words themselves are meaningless and only take on their meaning from the surrounding context. For example, the word "operation" may take on a variety of connotations depending on whether it is used in conjunction with doctors, police, or merchants. When used in conjunction with words like "actors," "athletes," or "children," the context itself might convey a variety of connotations about the term "play."

Sociolinguists like Firth argue that context is an important factor in establishing what words signify. According to these researchers, two factors affect a word's verbal (pragmatic)

use in a particular community:

‘The linguistic context itself does not see words as isolated units. Instead, their collocation with other words in the speech series determines their meanings. The context of the situation in which the speech is uttered’ (Ullmann, 1957).

When it comes to sociolinguistic research, linguists cannot overstate the importance of context. Firth (1957) widened and expanded the context by including all linguistic and non-linguistic components used to determine the meaning. Firth asserts that context functions as a replacement for meaning. Language, he feels, is crucial for social connection. As a result, the ‘situational context’ and social context are inextricably linked. Similarly, Halliday (1976) approaches language from a cultural perspective. He argues that it is vital to review the whole text rather than just a portion of it. He argues that context assists in our understanding of the whole work. Consequently, they have a big impact on both spoken and written languages. Its primary objective is to assist the reader in comprehending the information being addressed. Searle (1969: 30) comments, for example, that in real-world speaking circumstances, context often reveals the intended meaning of a sentence, obviating the necessity for an explicit illocutionary force indicator.

As with Hymes (1964), Henry Hymes asserts that there are several ways to convey the same notion in diverse languages. A situation may have a myriad of inferred interpretations. When the form is used in its right context, context-dependent interpretations, such as those that are not supported by the form, are erased. (Hymes, 1968, p.105). According to linguists (Widdowson, 2004) and Song (2010), the context of a statement may help clarify and identify its meaning and referents. To begin, by evaluating the lexical and structural ambiguity of these resources, the context resolves the ambiguity of sentences and phrases. This refers to the practise of substituting "I," "you," "he," or "this" for noun phrases and "can" and "should" for verb phrases when specifying referents. The context is certainly critical since it aids the reader or listener in comprehending the meaning of any statement by using a diverse array of verbs and sentence patterns (Song, 2010). Uncontextualised texts may be difficult to comprehend; discourse does not occur in a vacuum. Language comprehension requires an awareness of the context in which it is used (Van Dijk, 1997; Titscher et al., 2000). McCarthy (1991:64) emphasises the relevance of context as well.

Similarly, Leech (1974) feels that context is critical in elucidating the specific

meaning. He describes several methods through which we might ascertain the meaning. These are:

*How various meanings are limited to a single meaning via contextual reference is revealed in the intended message by the context. As an example, "ground" might imply "grind" or "earth," depending on context.

*The context establishes anaphora in speech patterns such as 'this', 'which', 'here', 'there', and 'you'.

The context reveals the word(s) that the speaker or writer omitted.

Schiffrin (1987) demonstrates how language structure and usage need context analysis to understand how they are entrenched in a variety of cultural, social, and cognitive settings.

2.2.5.1 The Context in English Linguistics

Western linguists such as Firth or Palmer often divide the set into two categories: linguistic and non-linguistic. The language form is often referred to as co-text, whereas the non-linguistic form incorporates 'situational context' and 'cultural background'.

2.2.5.2 Linguistic Context (Co-Text)

Brown and Yule, respectively, place a greater emphasis on the physical context in which individual utterances are embedded and a lesser emphasis on the preceding discourse coordinate. Lewis, on the other hand, uses the coordinate concept to include earlier claims (Brown and Yule, 1983: 46). Even though the preceding text directly refers to a previous phrase, the preceding text will impact the whole meaning of each following sentence in the same fragment of speech, not just those words that are openly cited (Brown and Yule, 1983: 46). An excellent instance of this is the child's sign interpretation of "without upsetting the lion." What Halliday is referring to is the co-text (Brown and Yule, 1983: 46).

Song (2010) defined linguistic context as the context of dialogue as it relates to the words, phrases, and sentences in the discourse. For instance, Song asserts that a phrase taken out of context is impenetrable. The word "bachelor" has no significance when used alone. By contrast, if you say, "He is a bachelor," the meaning is clear. Furthermore, Song (2010) highlights three key components of the linguistic context: deictic, co-text, and collocation. In terms of the deictic component of language, this refers to the physical and temporal position

of the text, as represented by words such as 'now', 'then', 'I', and 'you'. Yule (1996) defines the linguistic context, also known as co-text, as a group of words included inside a single sentence.

2.2.5.2.1 *Context of Situation*

Situational context, also referred to as 'context of situation', is related to the environment in terms of space and time in any discourse. Situational context has an impact on the relationship between the participants (Song, 2010). Both 'contexts of situation' and 'context of culture' are phrases coined by Bronislaw Malinowski. Malinowski highlights that language requires an understanding of both aspects of context to be understood. He first determined this relationship when he was studying the language of Trobriand islanders in the Western Pacific (Widdowson, 2004).

Malinowski and Firth founded the School of Ethnographic Linguistics. Malinowski is a prominent anthropologist who is especially concerned with linguistic meaning. His study is based on fieldwork in the South Pacific's Trobriand Islands. Malinowski was aware of the difficulties he had when trying to interpret the language he had amassed (Palmer, 1981: 51–52). He contended that languages are dynamic and always changing. Additionally, he asserts that language is a means of action, not a reflection of reflected cognition.' These definitions imply that language is more than a collection of words; they also imply that the words uttered have a social context (Palmer, 1981). Malinowski also conducted studies in Easter New Guinea, illustrating the difficulties inherent in interpreting indigenous words and concepts. Malinowski observed that the importance of Trobriand's remarks is lost when they are taken out of their cultural context (1923). In illiterate communities, language functions as a mode of action. If there is a recognisable "Context of Situation" for the Trobriand islanders' language, it becomes significant.

Malinowski also links language to context-dependent functional applications. The Trobriand Islanders place a high value on word and phrase meanings (Widdowson, 2004). In this way, Malinowski (1923) shows that meaning is context-dependent and impacted by it (cited in Widdowson, 2004). It has been shown that context is critical to ineffective communication. Native language words, on the other hand, are difficult to translate since they are so culturally specific. It is impossible to swap one word for another. Malinowski (1923–1949) says that the only way to effectively describe them is to use restricted language.

On the other hand, Malinowski underlines the significance of contextual awareness. Scollon (1998:119) asserts that while researching a language, both the context of the situation and language as a human activity must be considered. As Malinowski notes, the approach of word-for-word translation is widespread in European languages. This may result in a misinterpretation of the text's true meaning. Meaning can only be fully appreciated as a whole, particularly in terms of cultural and physical features (Sampson, 1980). Malinowski defines the scenario's context as "a social activity that may be viewed as a component of an ordered sequence in rebus." Similarly, Firth regards them as "part of the linguistic apparatus, just as the grammatical categories he employs are" (Palmer, 1981: 51–53).

The 'context of the situation,' according to Malinowski and Firth, is crucial for understanding any language (Palmer, 1981). Malinowski and Firth, on the other hand, consider "language in action" and "meaning in usage" as "twin slogans" for their school of thought (Leech, 1974: 71). Malinowski, on the other hand, was less concerned with the impact of context on language choice. Malinowski and other academics like J. R. Firth, Dell Hymes, and Michael Halliday, among others, have influenced contextual studies.

Firth employed context analysis to elucidate language theories. Extending the utility of the term "Situation Context" and demonstrating how to utilise it conceptually in the application of languages, Firth defines the "Situation Context" as a collection of elements. Apart from these contributions to social linguistics, in the 1930s, Firth pioneered the concept of "typical contexts... [and] how varied types of language act in certain situations" (Halliday, 1973: 27). Firth's curiosity was aroused by a notion based on links between the situation's participants and their behaviours. It is crucial to recognise Malinowski and Firth's reciprocal influence. Whereas Firth concentrated on phonology and semantics, Malinowski approached language pragmatically. Perhaps the most significant contribution Firth made to the area was his assertion that meaning is contextual and situational (Firth, 1957).

According to Sampson (1980), Malinowski promotes the "Context of Situation" theory, while Firth emphasises the "meaning" or "function" of context. Firth is largely credited with modern English linguistics. He asserts that the only way to make literature meaningful is to use it in a real-world situation. Hidden meanings have a key role in the "context of the action" in current languages (Firth, 1957). According to Robins (1980), Firth's "context of situation" is an abstract collection of related categories whose composition may be as varied as the material's semantic interpretation requires. Lyons (1977) elucidates the

pragmatic rather than semantic nature of the situation. Additionally, Lyons (1981) repeats Firth's thesis that "any text may be considered a component of the "situational context." Firth is more in touch with the expressive and social elements (Lyons, 1977). This suggests that the intricate contextual interactions between phonetics, grammar, lexicology, and semantics all deal with their unique and complex components in their contexts (Firth, 1957: 19).

2.2.5.2.2 Context of Culture

The preceding section explored the language used in communicative events in light of their context. The broader socio-cultural environment, which influences language, should be incorporated to create a more complete view of this problem (Halliday and Hasan, 1989). Therefore, the linguistic and anthropological meanings of "culture" need to be discussed. Ibn Manzur (1956, 3: 492), for example, states: A man of culture means a wise person, and it also means a man of knowledge. For example, "x" is a linguistic phrase that refers to the meaning of the data required to evaluate and/or analyse a topic. At the anthropological level, the term "culture" is imprecise and encompassing, including a diverse variety of cultural forms and behaviours that are unique to each community. According to Goodenough, a society's culture contains "everything an individual needs to know or believe to act acceptably for its members and in whatever position they envisage for themselves." As opposed to biological heritage, culture must be the result of learning—knowledge in a wider, albeit relative, sense of the term (Goodenough, 1964: 36). In anthropological terms, the term "culture" encompasses a society's cultural practises, habits, and traditions, as well as the values it maintains. These cultural trends represent 'knowledge' in its fullest definition. Thus, based on Goodenough's statement above, one may argue that the term "culture" embraces the anthropological sense.

Additionally, Halliday and Hasan (1989) indicate that to have a better grasp of this context component, one must analyse the greater socio-cultural background that drives language. To comprehend the "context of culture," one must first grasp the concept of culture, which is a difficult concept to define. Geertz (1973: 89) defines culture as a historically transmitted pattern of meanings encoded in symbolic forms that men employ to communicate, reproduce, and enhance their knowledge of and attitudes towards life (Kachru and Smith, 2008: 31). Like Quinn and Holland (1987: 4), Thornton (1988) asserts that culture is about what people need to know to "act, generate, and interpret their experience individually" (quoted in Kachru and Smith, 2008: 31). (Cited in Kachru and Smith, 2008). The term 'cultural context' refers to the linguistic groups' culture, norms, and historical

background.

Language and culture are intricately intertwined, and neither can exist apart. Indeed, language is a manifestation of the civilization in which it developed (Song, 2010). According to Newmark (1988: 94), culture is "a way of life and its manifestations that are distinctive to a community that communicates via a particular language". Hudson's concept of culture is that it is passed down from generation to generation. According to him, culture has a significant impact on communication and language. He describes culture as a shared social space and history, as well as a shared framework for seeing, believing, evaluating, and acting. (p.4) (Kramsch, 1998). Language is crucial for self-definition and cultural differentiation in communication. In general, a person's cultural environment shapes who they are. However, according to Wardhaugh (1990), a society's culture is a product of the ideas and deeds of its people. Sapir argues that language and culture are inextricably linked and that one cannot understand one without also appreciating the other (Wardhaugh, 1990). Indeed, the speaker's and listener's shared cultural knowledge (contextual factors) determine the interpretation of a remark (Corder, 1973).

2.2.6 The Roles of Context and Culture in Understanding Idioms

2.2.6.1 The Impact of Context

There has been much debate on the importance of linguistic context in recognising and comprehending lexical items, whether single words, idioms, phrases, or sayings. With ambiguous idioms (Colombo 1993, p.184), which are often more difficult to grasp than opaque statements, the need for context rises. As previously said, context may assist in understanding a new concept but can also lead astray. Concerning the significance of context in interpreting idioms, the results of the idiom comprehension study are debatable. However, it has been shown that context may assist children in comprehending the meaning of idioms. According to the researchers, factors such as properly explaining an idiom to informants and emphasising that metaphorical interpretations were intended also had an effect. Consequently, determining how much context matters has been challenging (Nippold and Martin, 1989). Naturally, context may assist the receiver in forming an informed judgement about the message's intended meaning from several potential interpretations (Gernsbacher and Robertson, 1999), but this is not always the case (Ortony et al. 1978, p. 476).

Contrary to common opinion, despite significant interest in the subject, little study has

been conducted on the impact of context on idiomatic comprehension. Two studies, one by Ortony and one by Schweigert and Moates, indicated that popular idioms were simpler to read when given in paragraph- or longer-length settings. Both studies, however, discovered a difference in reading durations between literal and metaphorical idioms within each context type. According to Schweigert and Moates (1988), a longer context boosted informants' grasp of literal and figurative phrases rather than assisting them in discovering symbolic meanings. Longitudinal distance did not seem to have a significant role in distinguishing literal and metaphorical readings, but familiarity appeared to be more essential.

McGlone et al. (1994) assert that context type is significant since it benefits informants' research more than a less unique situation. Even with disparate types of idioms, context played a role. However, Gibbs (1980) challenges the commonly held idea that context is crucial to idiomatic interpretation. There is still a tendency to interpret idioms figuratively rather than literally when there is no prior context in which to compare them (Gibbs 1980, p.149). According to Gibbs, this is because literal interpretations of idioms are unique in that the actual conditions or events portrayed in idioms are rare or unlikely to occur at all in real life (1980, p.149-156).

'Context' plays a vital role in the creation of idiomatic meaning, and when compared to similar idioms, Identical and Different idioms have the greatest influence in both contextual and non-contextual treatments. Additionally, language learners use a range of strategies, yet their failure to comprehend idiomatic meanings is mostly due to a lack of tacit comprehension of idioms. At the same time, the degree of transparency between target and domain idioms affects how quickly and easily an idiom can be understood, and treating idiomatic phrases as separate lexical items that have nothing to do with human conceptual and cultural systems leads to a negative transfer. Additionally, since culture-bound expressions are language-specific, they need a full comprehension of both the source and target languages (e.g., American/British English and Arabic), and they cannot be determined only from their words' meanings.

Idiomaticity studies in both first- and second-language literature rely heavily on idioms since they make up a large portion of spoken language. There have been several studies in the 1990s that have investigated idiom comprehension (e.g., Cronk and Schweigert 1992; Colombo, 1993; Botelho da Silva and Cultler 1993; McGlone, Glucksberg, and Cacciari, 1994). We cannot treat people as though they were exact replicas of their language

or culture. Idioms may be studied in several ways; some academics, such as Cronk, Schweigert, Botelho da Silva, and Cutler, have concentrated on the importance of context, while others, like Cutler and Botelho da Silva, have focused on the function of ambiguity in the idiom processing process. (McGlone et al., 1994).

Cooper (1999) asserts that four theories seek to explain how native English speakers perceive idioms: the first, dubbed the idiom-list hypothesis (Bobrow & Bell, 1973), adds that when a native speaker encounters an idiom, the idiom is first understood literally. If the literal meaning of the phrase does not correspond to the situation, he looks up the idiom in a specialised mental idiom dictionary and then chooses the metaphorical interpretation. According to this approach (Swinney and Cutler, 1979), idioms are stored alongside other words in the mental dictionary, and their literal and figurative meanings are evaluated concurrently, resulting in a "horse race" in which the context dictates which interpretation is more suitable. The direct access hypothesis (Gibbs, 1980, 1984; Schweigert, 1986) is a variant of the lexical representation hypothesis in that it postulates that a native speaker rarely considers the literal meaning of an idiomatic expression, preferring to retrieve the figurative meaning directly from the mental lexicon. (Gibbs's 1994; Tabossi & Zardon, 1995) composition model outperforms the preceding three models.

While gradual salience theory claims that the most salient meanings of words or phrases (assuming their lexicalised meaning can be derived directly from the mental lexicon rather than via context) are processed first before less salient meanings may be engaged, Meaning and metaphor are not mutually exclusive, according to Giora. Although a rich and supportive background is sometimes necessary to fully understand a metaphor, idiom, or irony, the key meanings are always available first, irrespective of the context; that is, the literal meaning is processed as part of the metaphor, idiom, or irony interpretation process (see also Giora, 1999; Giora & Fein, 1999). Studies such as Arnold and Hornett (1990), Levorato and Cacciari (1992), Nippold and Rudzinski (1993), and Titone (1994) have looked at the link between idioms and exposure, cognitive methods, idiom comprehension and production, and the age at which one is aware of semantic connections.

Idiom familiarity, transparency, and performance increased with increasing participant age, according to Nippold and Rudzinski (1993), who echoed Arnold and Hornett (1990) as well as Levorato and Cacciari (1992, 1995). Like Titone (1994), we found that processing L1 idioms requires familiarity, compositionality, predictability, and literality. It is a pity that

SLA scholars have not shown the same degree of interest in L1 idiom processing and comprehension. Even so, Irujo (1986) found that advanced students of English depend on their native Spanish to understand and generate L2 idioms using recognition and production exams. She also found that students had the easiest time understanding and using idioms that were the same in both the L1 and L2 languages. Even though production testing shows that Spanish interferes with L1-to-L2 idioms, learners have just a little challenge. The most difficult idioms for learners to pick up and use are those that do not transfer well from one language to another, such as those that are not found in either L1 or L2.

A study by Liantas (2001) revealed that when L2 learners process, understand, and evaluate idiomatic phrases in and out of context, contextual information improves idiom comprehension ability in Modern Greek. The most challenging idioms for learners to take up and utilise are those that do not transfer well across languages, such as those that are not present in either L1 or L2. Liantas (1997, 2001) discovered that idiom performance is inextricably linked to vocabulary knowledge and understanding, independent of whether learners get context assistance. Additionally, Boers and Demecheleer (2001) underline the significance of cultural settings for idioms. Language teachers should pay particular attention to metaphorical expressions in the target language since cross-cultural variety may affect learners' idiomatic interpretation. Additionally, they believe that a teacher's understanding of cross-cultural and cross-linguistic differences would benefit an idiom teaching method.

2.2.6.2 Contextual Idioms

Context is one of the most influential factors in idiomatic comprehension. Idiomatic terms are comprehended in connection to their use context. Therefore, it is believed that the ability to absorb and comprehend language in context is essential for the development of idiom comprehension (Levorato & Cacciari, 1995). Numerous prior studies have examined the impact of context on the idiom understanding process, i.e., idioms were delivered in context as well as alone, without context (Adkins, 1968; Levorato, 1993; Liantas, 2003, cited in Kainulainen, 2006). Experiments demonstrated that when participants encounter idiomatic expressions in context, they perform better. In addition, a considerable amount of study has been conducted on vocabulary acquisition in general (Clarke & Nation, 1980; Cohen & Apeh, 1980; Mondria & Wit-De Boer, 1991; Saragi et al., 1978). Saragi et al. (1978) conducted a study on the quantity of new vocabulary that might be accidentally learned via context and concluded that a substantial amount of vocabulary could be acquired in this

manner. Numerous of these researchers examined the impact of contextual learning. All these studies highlight the importance of contextualised vocabulary learning. Consequently, prior research has examined the distinctions between the use of context and non-context in idiomatic teaching.

2.2.7 Teaching Idioms in Context

Cooper (1998) proposes the use of context cues as the most reliable method for determining the meaning of idioms (p. 6). According to Lontas (2003), context may also be used to teach idioms and improve students' ability to grasp them. Based on his research, he found that "the lack of context in learning idioms" is a barrier to "developing cultural awareness and cultural sensitivity" (p. 288). In addition, Sadeghi, Vahid, Dastjerdi, and Ketabi (2010) stated that context is regarded as having a significant influence on the production of idiomatic meaning. Therefore, there are two opposing schools of thought when it comes to teaching idioms directly in context: teaching idioms with an expanded context or with a restricted context. Kainulainen (2006) argued that L2 learners would benefit more from having access to a more comprehensive context than a more condensed one. Kainulainen began her research with the hypothesis that idiom learner participants are more likely to correctly interpret the surrounding context they are exposed to. Asl (2013) did another study to identify an effective strategy for educating students about idioms. This research also supported the idea that introducing idiomatic terms inside a more extensive context, like a story, is more effective than just explaining their meaning (p. 8).

2.2.7.1 The Importance of Teaching Idioms in Context

According to Charteris (2002), figurative idioms provide a significant challenge for second language teachers and students. Certain grammatical and lexical components of idioms may not be sufficient to determine their meanings. This difficulty, however, may be mitigated with the use of context. Before the 1990s, NNS paid little attention to the contextual analysis of idioms (Boers, 2004). Idiomatic phrases are comprehended in connection to the context in which they are employed, making context a crucial aspect of idioms' understanding. Therefore, it is believed that the ability to process and comprehend language within its context is crucial to the development of idiom comprehension (Levarato & Cacciari, 1995). Moreover, Gholmareza Rohani, Said Ketabi, and Mansoor (2010) found that contextualising language and idioms, in particular, may greatly affect how second-language learners receive information.

In addition, Elis (1997) argued that a student's ability to understand and employ idioms correctly in an SL context is a strong predictor of his or her communicative competence in the target language (p. 56). Also, Simpson and Mendis (2003) said that corpus-based research confirms Weiner's theory, showing that contextual idioms are common in academic discourse and should be included in any English for Academic Proficiency (EAP) programme. Despite Lennon's (1998) contention that idioms are too difficult to teach, many would agree that they are both necessary for NNSs to learn the L2 and helpful for reasons of style.

Analysis of Previous Research and the Void That This One Fills: Ellis (1985) argues that a historical focus on the acquisition of the lexis has prevented idiom learning and teaching from receiving sufficient attention in L2 research. The frequency of English idioms has been the subject of research (Biber, Conrad, & Rappen, 1994; Grant, 2007; Liu, 2003; Moon, 1998; Simpson & Mendis, 2003), while the best approach to teaching idioms has been the subject of other studies (Liontas, 2003; Kainulainen, 2006). Few studies have looked at the results of teaching idioms in context, however. One such study is "The Impact of Context on Learning Idioms in EFL Classes," which was undertaken by Clarke & Nation (1980) (See *Sections 2.2.7; 2.2.7.1*) In addition, "The Effects of Context on the EFL Learners' Idioms Processing Ways" by Rohani, Ketabi, and Tavakoli (2012) found that learners' use of literal meaning and context, keywords and context, and animation and context were the most common strategies for processing idioms. Study results revealed the favourable impacts of teaching idioms on boosting learners' communicative ability and the good long-term effects of context on participants' retention, as shown in an investigation by Cohen and Apeh (1980). The current research demonstrates the perspectives of both teachers and students on idioms in context, intending to provide empirical evidence for the positive benefits of contextual idiom instruction in raising students' cultural awareness.

Conclusion

The second chapter provides a theoretical framework for contextual idioms, a crucial topic that will be examined in this research. It accomplishes this by elucidating the fundamental concepts associated with 'idiom' and 'context'. As mentioned earlier, the task of identifying an idiom is a challenging endeavour that depends on various factors, primarily the cultural context in which it is used. This chapter provides an overview of the historical development of the definition of an idiom, its fundamental attributes, and its various

classifications. The study also aimed to elucidate the importance of idioms and the necessity of incorporating English culture through contextual idioms and employing authentic realia and materials for instructional purposes. Lastly, the chapter also examined contemporary research on the pedagogy of diverse cultures, specifically focusing on the classification of idioms as either universally applicable or specific to particular cultures. By doing so, it underscored the correlation between idiomaticity and culture. Chapter 3 serves as the introductory chapter for the integration of 'Contextual Idioms and Cultural Awareness' with prior research and the identified research gap that required addressing.

Chapter Three: The Relationship between Contextual Idioms and Cultural Awareness

Introduction.....	84
3.1 Recent Advances in Language Learning: Teaching Culture	84
3.2 Culture Teaching Related to Specific Context: British Studies.....	86
3.3 The Relationship between Communication, Language, and Culture	87
3.4 Contextualisation: Language and Culture.....	87
3.5 Idioms and Language Universals.....	88
3.5.1 Learning the English Language and Culture through Idioms.....	90
3.5.2 The Effect of Idiomatic Expressions on Increasing Learners’ Cultural Awareness.	95
3.5.3 Increase in Intercultural Communicative Competence (ICC) through Idioms	97
3.6 Review of Related Studies and the Gap the Current Study Fills	98
Conclusion	1098

Chapter Three: The Relationship between Contextual Idioms and Cultural Awareness

Introduction

This chapter highlights the inseparable relationship that exists between language, culture, and the contextualisation of idioms. This association emphasises the significance and prevalence of various standardised forms of language, such as idiomatic expressions, as integral components of language that mirror authentic cultural practises. The objective of this chapter is to provide insight into the fundamental elements of idiomatic expressions, contextualisation, and cultural awareness within EFL classrooms. The initial emphasis is placed on the importance of incorporating "culture" into foreign language education. The subsequent chapter examines a range of interconnected notions, encompassing language, culture, idioms, and contextualisation. It stresses the influence of idiomatic expressions on the cultural awareness and communicative abilities of EFL students. To illustrate the existing research gap, the study concludes by presenting a framework that progressively narrows down from a general perspective to specific aspects, focusing on previous studies that are relevant to the current investigation.

3.1 Recent Advances in Language Learning: Teaching Culture

As crucial as teaching new words and grammar is the transfer of the culture within which the target language develops when teaching a foreign language. Each cultural element has a unique position in the language's lexicon. The authors, Oxana Dema Aleidine J. Moeller (2012), mentioned in their research paper "The Standards for Foreign Language Learning in the 21st Century (National Standards in Foreign Language Education Project, 1999) that they highlighted the importance of culture in language classrooms and described culture as an essential aspect of L2 learning. Cultural learning was "an educational purpose as crucial as communication" at professional conferences and publications (Moore, 2006, p. 4). While language teachers have recognised the need to incorporate more cultural activities to promote students' cultural and intercultural understanding to "help combat the ethnocentrism that often dominates the thinking of our young people" (National Standards in Foreign Language Education Project, 1999, p. 47), the question remains as to how best to do so in the classroom."

Research on teaching culture has shown that language and culture are strongly intertwined (e.g., Brown, 2007; Kramsch, 1998; Kuang, 2007; Savignon & Sysoyev, 2005;

Schulz, 2007; Tang, 1999) and are best learned together (Schulz, 2007). Brown (2007) explains the interconnectedness of language and culture by noting, "One cannot separate the two without destroying the value of either language or culture." Indeed, learning a language also means studying a different culture. Listening, reading, writing, and speaking are the main skills taught in language classes. Language teachers and researchers often mention culture as a fifth skill. Culture has always been part of language instruction since it is impossible to teach without referencing the target culture. But what does this skill mean, and how should it be integrated into the teaching-learning process? Culture is harder to define than grammar or vocabulary; therefore, what, and how it should be taught are unclear.

Teachers have traditionally grappled with culture's status in language teaching. Their understanding of culture and how cultural elements might be used in language education may vary. These variations may stem from their past language learning experience, what they have learned throughout their training, and the numerous opportunities they have had to directly interact with the target culture. The degree of cultural diversity between the native and target cultures may also have an impact on language lessons. However, it is considered that certain concepts, guidelines, and practical ideas for the inclusion of cultural material must be incorporated into the language teaching technique curriculum. Teacher candidates must gain a theoretical and practical understanding of what culture is and how it may manifest in the language classroom.

The incorporation of the concept of culture in language teaching into the curriculum of English language teaching for teacher trainees at the Algerian University This subject has not been addressed independently; it has only been mentioned indirectly and incorporated into previous topics. However, EFL teachers should get greater theoretical and practical instruction on how to include culture in language education. Such activities may include the selection and use of authentic materials (such as television shows, news broadcasts, and films); the use of different websites or printed materials such as travel brochures, photographs, newspapers, magazines, and restaurant menus; the design and choice of activities and exercises for teaching culture-specific elements like collocations, idioms, proverbs, or realia; and planning and facilitating role-plays or simulations related to a typical cultural situation.

However, they cannot be expected to develop all their instructional materials. Debate and compare the cultural content of authorised textbooks that may be used in the language classroom and pick those that best promote the four "traditional" skills (reading, listening,

writing, and speaking) plus the "fifth" skill, culture. They cannot develop all their instructional materials, yet they must critically evaluate accessible, suggested, and authorised language textbooks and pick ones that best teach the four "traditional" abilities (reading, listening, writing, and speaking) plus the "fifth" skill, culture.

3.2 Culture Teaching Related to Specific Context: British Studies

Language, according to British studies, does not exist on its own; rather, it is a cultural representation. When it comes to teaching English, the presumption is that British culture should be taken into consideration since British English is the dominant variety in Europe. Many people in Eastern and Central Europe believe that English comes from Britain; the textbooks used in schools are mostly British; and teachers' pre-service training includes lectures in the British language and literature. Because of its proximity to the United States, the United Kingdom is a more attractive destination for educators than any other English-speaking country (Andrews, 1999). The definition of British Studies clearly outlines the field's breadth:

"British studies may be defined as a multidisciplinary study of modern Britain that draws on history, literature, and the social sciences to examine the unique characteristics of British culture and society. Overseas teaching of British Studies entails the use of resources (specialists, courses, and materials) that enable the comparative study of the United Kingdom and other nations" (Wadham-Smith, 1995: 12).

Kramersch (1993) focuses on the first part of the definition: "BS mainly works with highbrow (e.g., literary classics) and lowbrow (e.g., institution structures and historical facts) cultural content, as well as data (facts of everyday life, etc.)". The strong version of British Studies goes beyond this factual component and guarantees that information about Britain is put to pedagogical use. Social and Cultural Competence (BS) is an academic discipline that combines cultural content and resources with language and techniques to facilitate the development of sociocultural competence (Dick 1995: 17; Puente 1997).

Developing cultural awareness and competency is a goal of this research, which aims to teach students how to conduct themselves appropriately in foreign settings. When it comes to teaching and changing students' language and cultural behaviour, BS aspires to do more than just teach the language and modify students' language habits (Gibson, 1995:55–6). Comparative studies of British and L1 cultures might help attain all of this. However, the

target culture is always the point of reference, which, it is said, involves a significant amount of learning about the students' own cultures (Todorova, 1998:27). This implies that the target culture may function as a stimulant for this research by using the non-native language users' own culture as a basis for the bearings supplied.

This configuration has several implications for language teaching. With native speaker schemata pervasive, cultural context interpretation and meaning-making should be conducted considering a framework developed by outside specialists that includes the rules governing native speaker behaviour, meanings, values, and beliefs. Given the extent of the target culture's knowledge and experience requirements, the gap between native and non-native learners becomes even wider.

3.3 The Relationship between Communication, Language, and Culture

The way we connect with organisations in our everyday lives is inextricably linked to communication and culture. Our dialect is a result of both the geographical location in which we live and the ethnic groupings in which we dwell. In this instance, culture refers to an individual's way of life. The people in a person's immediate environment have an impact on his or her moral and ethical beliefs. Cultural norms also serve as the foundation for language, relationships, rituals, customs, and social activity, as well as the study of economics, politics, and technology. 'Ethnically, Makassarese, Gorontaloese, Sundanese, Javanese, Malays, and English are all represented. Their actions and behaviour reveal their reactions to cultural functions.' (Porter & Samovar in Mulyana and Grace, 2006). In other words, culture determines not only who communicates with whom, what is discussed, and where communication happens, but also the encoded messages, their meaning, and the situations under which a person may transmit, pay attention to, or understand a message.

As previously stated, the society in which we grew up shapes our entire behavioural repertoire. It is important to note that culture has a significant impact on communication. Differentiation in communication styles might be seen as a variation in culture. If cultural diversity includes a range of communication techniques, then it is cultural diversity.

3.4 Contextualisation: Language and Culture

People agree that contextualising language has a big effect on learning. There may also be a big link between linguistic contextualisation and culture. "In simple terms, culture is our values, priorities, and beliefs. Contextualisation puts these language items in context instead of treating them separately from each other." Jeremi, R. (2020) (*See Section 3.2*). In language teaching, Scrivener (2011) stresses the relevance of situations. Contextualising

language instruction is popular in many locations. 'Putting language objects into a relevant and actual context rather than being regarded as separate bits of language for language manipulation exercise solely' is language contextualisation (British Council & BBC: 2010). Thornbury (1999) recommends a "Situational Language Teaching" technique that emphasises context in language acquisition. Bax (2003) also emphasises contextualisation in language instruction. Appreciating the correct context for language use is more essential than following syntax and rules (Peterson & Coltrane, 2003).

By the time a student begins formal instructional learning at school or university, he or she has mastered many societal norms and gained some cultural knowledge (Saville-Troike, 2010). Thus, the learner has some schema, or baseline knowledge. This "schema" helps recognise the right context for a phrase or statement (Saville-Troike, 2010). Therefore, the context that already exists in his or her culture may be easily identified. Respecting the learners' culture is vital for any EFL teacher (Lindsay, 2000).

The learner may experience cultural differences when studying English (Swan & Smith, 2001). English is part of Western culture and language. Western and Eastern cultures differ fundamentally, as seen below (Sheedy, 2011). English will be used differently in different contexts since culture influences it. Thus, language contextualisation is intimately linked to a civilization's culture. Effective teachers should also find a culturally appropriate context for every language idea they teach (Lindsay, 2000).

In several non-native nations, for instance, English language learners may encounter many cultural difficulties. In most Eastern countries, religion plays a pivotal role in the lives of individuals (Swan & Smith, 2001). Thus, taboo themes and other English vocabulary have societal and religious constraints. Contextualisation of English sentences is generally more difficult than vocabulary. When the culture of the language is distinct from the culture of the learners, it is hard to find the right context for phrases. Addressing the challenges students experience while learning to make polite requests and greetings are for two key reasons. First, these are the areas where English learners most often make errors. Second, requests and greetings show culture's influence on the language.

3.5 Idioms and Language Universals

Language is a system consisting of vocabulary, grammar, sound, and meaning. It is the most significant means of human communication. Additionally, it is a tool for human thought and social information transmission (Wang, 1997). Idiomatic expressions are

essential components and building blocks of the language. There are variations in their forms, despite the phrases' relative stability. The meaning of idiomatic expressions is not simply the sum of their literal meanings. Idiomatic phrases are not only literal additions. They are comprehensive and culturally rich. In the present research, not only language leverage but also its possible cultural meanings should be investigated. Edward Tylor said, "Culture is a complicated entity composed of knowledge, religion, art, morality, law, and tradition. And as members of society, individuals acquire the skills and habits" (Tylor, 2010). Language is the human brain's indirect mirror of the objective universe. When the human brain is acquainted with an item, objective reality will solidify into linguistic truths.

Every term in every language is a sign of arbitrary and statutory convention (Whitney, 1979). The creation of language is both arbitrary and subject to the influence of social convention. In *The General Linguistics Course*, Saussure said, "Assuming that the new field (Semiotics) accepts these natural symbols, its primary focus will remain the complete system based on the arbitrariness of the symbols. Every form of expression that members of a society use is based on customs or practises adopted by the entire group (Saussure, 1959). For instance, English and Arabic are entirely distinct languages, and there are significant cultural variations between Eastern and Western societies, which will be reflected in idiomatic terms that are rich in cultural connotations. Comprehending and interpreting is a complicated process of intercultural communication. In addition to passing on information, transferring the source language involves cultural duties. How to maintain the ethnic culture of the source language while translating and how to manage the link between cultural distinctions and communicative impact are crucial topics in translation studies (Venuti, 1995).

Furthermore, idioms are often employed to express common human experiences, such as those explored in this study. Research (Kövecses, 2010) found that near-universal metaphors are universally understood notions. The use of metaphors and idioms is an excellent way to convey these ideas. Figurative language includes idioms, which are a subtype of figurative language that contain knowledge of language universals and the many words used to communicate meaning. Idioms, according to Bortfield (2003), are "fixed phrases that have a meaning other than that which their component words communicate" (p. 217). "Raining cats and dogs", an expression, means that "it is raining severely". The phrase conjures up an image in the mind rather than providing a precise meaning. Deconstructing figurative language word by word does not provide a clue to its meaning. To have a clearer picture of what this phrase means, it is necessary to examine its cultural background. The

study of linguistic universals cannot be complete without considering the importance of metaphorical language. A wide range of phrasings are used to convey the same meaning in different languages for universal or almost universal ideas. A thorough understanding of an idiom's meaning typically requires knowledge of its cultural and historical background.

There are three ways in which essentially universal metaphors may be described, according to the study "Metaphor, Language, and Culture" by Kövesces (2010). If a miracle cannot be explained rationally, it may have universal analogies. It is possible that looking at metaphors that seem universal will not yield a solution. It is also possible that almost universal metaphors are the result of word borrowings from various languages. Given that many of today's languages have a common ancestor, this makes sense. People of different cultural origins can understand metaphors. All cultures' most fundamental human experiences, according to this approach, are of universal importance. Metaphors will be examined from this perspective. There are a lot of idioms that employ the same concept to support this assertion.

To sum up, language is a vital aspect of culture, and it also serves as a conduit for culture. Language unavoidably facilitates the transmission of culture. Culture influences language, which has an impact on culture (Wang, 2007). Language represents the qualities of a country, which include not only the cultural history and cultural background of a nation but also the ideas, way of life, and mentality of the people (Deng & Liu, 1989). Idiomatic terms have profound cultural significance. They have historical roots, map out the psyche of many cultures, and denote certain lifestyle practises. Their forms are reasonable and arbitrary. However, not all idiomatic phrases can be traced to their beginnings; some have not been verifiable, and others are difficult to comprehend in terms of their origins owing to cultural and linguistic variances. However, idiomatic expressions represent diverse and vibrant cultural patterns, and their birth and evolution reflect the traits and meanings of Eastern and Western cultures. Understanding the traditional culture inherent in idiomatic terms will increase our knowledge and awareness of their cultural meanings, allowing us to grasp the strong connection between language and culture. Interpreting meanings is a challenging intercultural communication task. In addition to providing information, transferring the source language involves cultural responsibilities. In translation studies, the preservation of national culture in the source language and the management of the interaction between cultural differences and communication consequences are crucial (Venuti, 1995).

3.5.1 Learning the English Language and Culture through Idioms

As the fundamental medium of human communication, the link between language and culture, as well as their reciprocal relationships, is critical. One of the most significant and pervasive uses of language in everyday life is the use of idiomatic expressions. Metaphors and other symbolic languages, such as idioms, seem to be built-in interpreters of social and cultural processes. Language learners may get a better understanding of native speakers' thoughts, attitudes, and perspectives by using the language's idioms. As a consequence, adopting idioms enables learners to gather valuable information about the fundamentals of a language. Acquiring a working knowledge of figurative language, particularly idioms, will improve education and assist learners in building more effective communication skills.

To ensure that the target language's usage and comprehension are correct and acceptable, the learners' native language conceptual framework must not be transferred. The close connection between language, culture, and the figurative branch of the language, particularly idioms, requires special attention in language learning due to a dearth of study. As a result, a systematic understanding of language and cultural integration may be developed both inside and outside the educational context.

Language and culture are intricately linked since they are used to build our social lives and better our planet. In several linguistic, social, and cultural studies, this connectedness has been emphasised (e.g., Alptekin, 2002; Brown, 1994; Bygate, 2005; Jiang, 2000; MacKenzie, 2012; Risager, 2007). Peterson and Coltrane (2003) state that we must employ culturally appropriate language to accomplish the intended communication. And Language knowledge is not sufficient for effective intercultural communication (Scarino, 2010).

Similarly, Byram and Risager's (1999, cited in Al-Issa, 2005) notion that culture plays a vital role in encoding and decoding communications underscores the idea of communication. The decisive factor in identifying and understanding the meaning of both verbal and nonverbal language seems to be culture. According to Alptekin, foreign language learners must not only master the target language's specific forms but also understand how those forms should be used in the target language context to express acceptable, logical, and strategically successful meanings to native speakers. Thus, language learning becomes an enculturation process in which one acquires new cultural frames of reference and a new world perspective that reflect the target language culture and its speakers." (2002, p. 58). For centuries, there has been a strong connection between language, culture, and learning (Cortazzi & Jin, 1996; Dogancay-Aktuna, 2005; Guest, 2002; Moraine, 1976; Porto, 2010; Suzuki, 2010; Yuen, 2011).

Scarino (2010) emphasises the importance of a multicultural approach to education rather than a traditional cultural one. Scarino points out that "they come to understand culture not only as information about diverse people and their practises but also, and most importantly, as the contextual framework that people use to exchange meaning in communication with others and through which they understand their social world." (2010, p. 324). Min (2007) divides English culture into two categories: high culture and ethnographic culture. There are two kinds of cultural differences: intellectual and aesthetic, and cultural and linguistic. There are thus three facets to culture: a physical aspect, a social (institutional) element, and an ideology aspect.

Cultural exchange starts with material exchange and spreads to social and intellectual exchange. Cultural shifts are accelerated when the material culture increases. Alternatively, micro-level touch has a significant influence. This shift, however, is slow and challenging—at times agonising, even revolutionary. Language is the most direct manifestation of ideology as a component of culture. Language, being a product of human culture and a means of communication and thought, is a sort of institutional culture.

Analysing ideologies as a background to the study of language forms provides a more complete picture since language and culture are inextricably linked. Political ideologies have a significant impact on many language choices and practises. The lexical-semantic, grammatical-semantic, and textual aspects of this relationship are all linked (Hatim & Mason, 1990; cited in Min, 2007, p. 217). A student's ability to speak fluently in a target language depends on the incorporation of cultural considerations into course design and development, according to Peterson and Coltrane (2003, cited in Al-Issa, 2005).

Cognition and the corpus of human speech have produced useful teaching tools. It is important to note that idioms have an essential role in the linguistic system, and not only for aesthetics. According to a study (Boers et al., 2008), formulaic chunks make up one-third to one-half of all human language (Erman and Warren 2000; Foster 2001; cited in Conklin & Schmitt 2008; Howarth 1998, p. 72). The idea that idioms are unusual multi-word phrases with distinctive meanings and grammatical features has been widely maintained for a long time (Celce-Murcia & Larsen-Freeman, 1999). Instead of being a special and difficult-to-understand expression that necessitates in-depth knowledge of the language, Kovecses (2002, p. 201) argues that idioms derive from our natural and uncomplicated conceptual system rather than from the traditional view that they are merely extraordinary and somewhat complicated expressions of meaning.

There is no surprise that foreign language students will encounter and be exposed to idiomatic phrases as a part of their studies, and they should work to increase their idiomatic vocabulary to function in real-world communication situations where these expressions are commonplace (Boers et al., 2004, p. 376). Although idioms are widely acknowledged to be a stumbling block (Buckingham, 2006) in the learning of a foreign language, they are often recognised as being incongruous, occasionally ungrammatical, and difficult to figure out, as well as resistant to translation for language learners, and their contribution to communicative competence and intercultural awareness is both theoretically and empirically recognised (Boers et al., 2004; Kovecses & Szabo, 1996; Lin, 2012; Littlemore & Low, 2006; Martinez & Schmitt, 2012). For an L2 learner, it is important to understand and use idioms, as they are an important part of a language's spirit (Elkilic, 2008).

Learning idiomatic expressions will improve students' capacity to communicate and result in a better knowledge of cultural norms (Samani and Hashemian, 2012, p. 249). Because idiomatic expressions do not follow conventional rules and are frequently regarded as non-compositional (Fernando and Flavell, 1981), the absence of reliable cues for understanding and interpretation has led to the assumption that the only way to learn idiomatic expressions is through rote learning (Boers et al., 2007). However, according to cognitive semantic research (Gibbs, 1994; Kövecses, 1990; Lakoff, 1987), some idioms are not random but rather are the result of conceptual metaphoric and metonymic thinking. "Time flies," "I'm going behind schedule," and "The holidays are coming, and those days are done" are only a few instances of typical figurative idioms that may be attributed to the conceptual metaphor "time is a moving object". According to Grant's (2004) findings, only a tiny fraction of items in idiom dictionaries are non-compositional and consequently difficult for learners to comprehend. By boosting students' "metaphoric awareness," another study (Boers, 2000) found that vocabulary memory might be improved. When idioms are associated with their actual meaning, students tend to remember them better (Boers, 2001).

To better understand how non-native speakers and native speakers perceive idioms, several studies have been undertaken. Prosodic cues, according to Van Lancker-Sidtis (2003), may help native and non-native speakers differentiate between two idiomatic interpretations of the same phrasal word. Even though they were proficient language users, non-native speakers had a hard time telling the difference between the figurative and literal use of idioms, according to the study's results. Conklin and Schmitt (2008), however, conducted a self-paced moving-window reading experiment to assess the comprehension of idioms by

proficient native and non-native speakers. Idioms are notoriously difficult for English language learners to acquire, necessitating the development of new tools and methodologies for successful study. Due to a lack of context, English students are unable to associate a proper noun or an idiom component with a particular item or event, inhibiting their association in linguistic awareness.

Lexical competencies are an essential component of total language proficiency. Teaching them includes idiom instruction. To this purpose, issues about English idioms teaching proper nouns as constituents should be prioritised. Raising interest in the expression ‘The complexity of idioms’ semantics and the methods for revealing and transmitting them to learners present a challenge.’ Being units of secondary nomination, they use the fixed linguistic language signals and arrange them in a certain manner not to name the objects of reality but to evaluate, describe, and characterise them and to convey their emotional attitude towards them. Consequently, several meanings predominate over the denotative meaning of an idiom. This precise knowledge and comprehension of the underlying issue provide cultural meaning and national particularity to the idioms of every language. Here, the advantages of idiom learning are highlighted. Start learning idioms if you want to comprehend the nuances of a foreign culture. There is scarcely any other language that has assimilated and kept its inner shape and various implications of the riches and opulence of a nation's culture (Gak, 1988; Dobrovolsky, 1996). Undoubtedly, it is the most precious linguistic legacy, providing a window into a nation's worldview, traditions, and way of life, as well as its communication practises (Cherdantseva, 1996).

It is hard to define how the above components interact within an idiom to create a colourful statement with vivid imagery that fulfils a nominative goal. A good teacher must first teach students how idioms are produced. After that, he or she must begin the laborious task of tracking cultural influences in idiom semantics. Idiom-related tasks will be much easier to do. Cognitive linguistics is used to draw students' attention to metaphorical or symbolic meaning. The scholars (Chen & Lai, 2013; Rodriguez & Moreno, 2009; Berendi, Csabi, & Kovecses, 2008) claim that comprehending the motivational base of idioms helps learners remembers them better than learning them via translations. No one could argue against remember and rote-learning idioms. Since vocabulary elements must be understood and known to be accessed effortlessly, they are effective. Thus, repetition enhances data quantity and quality (Nation, 2001). Cognitive linguistics predominates in its approach.

Thus, Telija (1996) investigates cultural uniqueness in terms of cultural connotation,

which comes from the interaction between idioms' associative-figurative foundation and the culture's national norms and standards. Words that convey material and spiritual culture through the idiom's denotative content or metaphorical foundation express cultural information. Idioms use non-equivalent phrases to reflect a nation's culture's unique items and occurrences. They also represent the translation of everyday events into other realities to provide a connotative component of meaning to characterise and evaluate the idiom's denotative meaning. Idioms with proper names have cultural weight. It is easy to identify and arrange them. The teacher just must teach students about proper names, highlight their variety, and provide reliable reference resources.

3.5.2 The Effect of Idiomatic Expressions on Increasing Learners' Cultural Awareness

Non-native speakers must be metaphorically aware to link an idiom's literal and figurative meanings. What if the literal meaning comes from a source domain that non-native speakers (NNS) do not understand? Definitions of idiom generally refer to comprehensibility by a given group or culture, excluding others without this expertise (Gunderson et al., 1988; Lakoff, 1987; and Lee, 1994). A lack of cultural understanding may make idioms hard to interpret. Whistling Dixie, armchair quarterbacking, and slam dunks are uniquely American. Non-native speakers (NNSs) unfamiliar with the Civil War, football, or basketball will not grasp these terms. Lack of cultural understanding may affect NNS relationships and academic achievement. Inadequate cultural awareness is one of the two key reasons for reading difficulty among non-native speakers (Han, 1993). A Lack of cultural knowledge among NNSs may make L2 idiom comprehension difficult.

All forms of idioms must conform to the model of a given community's culture. Idioms provide profound insights into a community's traditions, religion, way of life, geography, history, etc. The phrase may vary little as it travels from one English-speaking nation to another, according to Bahmed & Merad (2017, p. 19). Diverse lexical objects, such as words, idioms, collocations, adages, and so on, reflect the diversity across civilizations. In addressing these disparities, Arar & Gherbal do not neglect the reality that languages continue to share common concepts, ideas, and perspectives (2016, p. 13). It is a well-known truth that memorising grammatical rules is insufficient for communicating in both foreign and native languages. Grammar alone permits students to construct accurate words and phrases. However, the idioms learned throughout the teaching-learning process allow students to uncover the culture of the taught target language. Therefore, understanding the cultural

characteristics and unique meanings of idioms greatly enhances communication in the target language. Therefore, it is impossible to teach a student to communicate adequately without concentrating on the metaphorical meaning of particular terms that are part of a culture. Similar and dissimilar usage of idioms in the target language to be taught and the native language enhances cultural awareness and provides students with the opportunity to compare cultures.

Language facilitates communication across the globe and within the same group. Nonetheless, effective message delivery between speakers and receivers is essential for effective communication. Language and culture are inextricably intertwined. Thus, incorporating cultural components into the classroom becomes more significant and engaging. Having a sufficient understanding of the culture of the foreign language encourages EFL students to become actively involved in the language-learning process. Idioms, according to Shirazi and Talebenazehd (2013), are one of the culturally relevant aspects of language that should be considered. Idioms are used often in daily communication and constitute the most essential elements of regular talks (p. 135). Idioms codify social practises, norms, ideas, and attitudes. They are one-of-a-kind.

The Oxford Dictionary of English Etymology defines idioms as "expressions particular to a certain language" because they are exclusive to one culture and language and their meaning is institutionalised. In this sense, idioms belong to a particular culture or civilization. According to Baker (1992), idiomatic phrases are taken from diverse domains; for instance, the English term naked truth was first used in ancient tales, and the matter born is derived from Shakespeare's renowned play Hamlet (as referenced in Bouarroudj, 2010, p. 48). In other words, more exposure to English idioms results in greater cultural awareness. Rivers (1981) said that at the level of teaching the target culture, the teacher must facilitate the growth of cross-cultural dialogue and make students aware of cultural differences rather than place value judgements on them. Consequently, language teachers cannot resist communicating perceptions of another culture, whether they are conscious of doing so (p. 157).

Teachers cannot teach idioms without also teaching culture. Idioms assist EFL students to improve their communication and increase their cultural awareness. Lakoff (1987, p. 449) believes that idioms are driven by conceptual mapping: "What it means for an idiom to "be natural" or "make sense" is that there are independently existent aspects of the conceptual system that relate the idioms to their meaning". In other words, idioms facilitate

the comprehension of not just a single concept but also several concepts; they connect words based on their meanings. Therefore, for students to absorb culture more effectively, teachers should instruct students on how to act in a variety of contexts and share their cultural insights in terms of idioms.

3.5.3 Increase in Intercultural Communicative Competence (ICC) through Idioms

After becoming dissatisfied with the prevalent usage of native speakers as a model, Byram (1997) created the Intercultural Communication Center (ICC). He argues that native-speaker competency sets an unachievable benchmark that dooms language target (LT) learners to failure. In the native speaker approach, sociocultural competence in LT is learned through shedding one's own cultural and linguistic identity to become schizophrenic. Because English is an international language used by people from all over the globe, it cannot be bound down to a particular culture. If you are teaching a foreign language, avoid exposing students to a culture dominated by the powerful minority's beliefs, behaviours, and meanings since this may be damaging to the learning process (Byram, 1997:18). Byram proposes that language learners connect with their interlocutor's thinking rather than sticking to societal conventions. According to this author's idea, students should develop a critical awareness of both their own and other countries cultures.

Intercultural communication competency understanding cultures, including one's own, and using this understanding to communicate with people from other cultures. "The ability to communicate effectively and correctly in terms of knowledge, skills, and attitudes" is an emerging notion of intercultural competence in the US, according to Deardorff (2006, p. 247). Thus, the individual should interact with people from other cultures and grow their skills, knowledge, and attitudes. Intercultural communication competence, according to Byram et al. (2002), is "the ability to create a common understanding among people with varied social identities, and their ability to engage with others as complicated beings with many identities and their uniqueness" (p. 10). This idea states that when people from various cultures interact, they must acknowledge that each has its own culture, beliefs, and values. Changes in aim affect target schemata for enhanced communication ability. Interpreting/relating and discovering interactions are two skill sets (Byram, 1997:34) that students may employ to communicate with individuals from various cultures under the new idea of intercultural communicative competence. That is, learning to communicate successfully with individuals from diverse cultures and countries requires not just knowledge about one's own and their interlocutor's cultures, but also the ability to objectively evaluate

one's own and others' behaviours and products.

Figurative language is crucial for EFL students' communicative skills because it helps them understand the intended meaning of a message by combining linguistic units (phonological, morphological, and grammatical) with cultural variables (norms, ideas, and behaviours). Since they are unlike any fundamental concepts, idiomatic expressions may be used as decoders of the target language's perspectives, sentiments, and cultural beliefs. Their homogeneous structure and culture improve communication. Idiomatic phrases help students grasp native speakers' deep meaning, improving their cultural knowledge. They can communicate well because of this. Idioms affect students' ability to communicate and traverse the target language's culture.

Communication competence demands a deep awareness of the target culture. Therefore, to learn a language, you must understand the culture. Thus, language learning includes cultural aspects like social conduct and attitudes in addition to grammatical and lexical norms. Therefore, culture and language are inextricably linked. Language communicates a society's diverse cultural patterns. Intercultural communicative competence has become a major field of research as communication competence now includes cultural competence (ICC). Observations of linguistic communication situations where misunderstandings occur sparked cultural interest in this dimension. Idioms, which are only known to native speakers, may cause these misunderstandings. This prevents two parties from communicating, which may cause cultural shock.

3.6 Review of Related Studies and the Gap the Current Study Fills

Several empirical studies on idioms and their findings have been documented in numerous sources. Textbooks, periodicals, journals, websites, and research papers comprise the sources. Following is an explanation of relevant prior research on the importance of culture-specific idioms in fostering cultural awareness among foreign-language learners.

A review of the literature has shown that idioms have been examined from different angles in earlier studies. For instance, cultural characteristics of idiomatic expressions are an important part of the language (i.e., Wang, 2018), whose studies found that Idioms have structural integrity, rich national cultural meanings, and linguistic individuality. Their meanings are not literal additions. Maintaining national culture in the original language and addressing cultural variations and communication impacts in the translation are crucial. The cultural knowledge of idioms in textbooks or classroom materials has been the main concern of some other researchers who examined how cultural knowledge was presented. The most

salient features of conventional figurative units, such as idioms, cannot be captured without addressing them. (i.e., Dmitridj Obrovol's Skij & Elisabetphll Rainen, 2006). Similarly, a review of the studies conducted in Saudi Arabia's context has shown that most of the researchers (i.e., Lakshmi ¹, Abdullah Hamoud. Al-Fauzanb², 2019) focused on exploring the inter-influence between English and other languages; their study examined the interplay of multilingual idioms through source and time, with the caveat that it is an endless pursuit. Because idioms are formed in context, learners and users must use them carefully. Before using idioms, students must master the other language's subtleties. Translating idioms from one's language into a new one may cause serious communication problems.

There were discrepancies between the perceptions of situational and cultural contexts in understanding idiomatic expressions and their beliefs about the incorporation of idioms into language instruction and materials among researchers of the English language from various institutions, such as high schools and universities. For instance, in Ghassan Abdulaziz Almahmood's (2014) research, he analyses the influence of the clarity degree of idiom motivation on the process of idiom identification and understanding, paying special attention to the disparities in linguistic skills of L1 learners, and L2 learners. Whereas others, whether experienced or inexperienced, viewed idioms as an important factor in the study of a language and culture, such as the study by Svetlana Kh. Bitokova & Asiyat K. Kardanova & Madina A. Shardanova & Rosina A. Efendieva & Larisa Ch. Dzaseszeva (2018), argued that research is urgent because idioms are always difficult for due to a lack of context, English students are unable to refer to a proper name or an idiom component while referring to a particular item or event, limiting their association in their linguistic awareness. Their study proposes a unique method for learning idiomatic English. The authors propose beginning with students' project work targeted at the etymological investigation of idioms and revelation of their motivating base and only then moving on to the training of idioms via various creative activities. On the other hand, the study conducted by Larsen-Walker (2019) investigates the effects of exposing learners to VP Idioms in an authentic audio-visual context context, as recommended by previous research.

A side from these studies, there is little empirical study on the examination of Algerian EFL perspective teachers' and students' perceptions about the incorporation of contextual idioms throughout the teaching process of language and culture. For instance, Messerhi (2016) discussed students' attitudes towards the impact of employing roleplay exercises on improving their mastery of English Idiomatic Expressions. In addition, it

intended to examine the significance of idiomatic expression command as a crucial part of communicative competence for EFL learners. It is also designed to study the efficacy of roleplaying as a tool that EFL instructors might adopt to improve their students' idiom knowledge. Not so far, the research paper of the Iranian researchers Abolfazli and Sadeghi (2017) sought to improve English language learners' Idiomatic competence using play roles, claiming that Idioms feature prominently in daily communication. Accordingly, teaching and learning idioms should be a primary concern in language education, including English education. However, there is relatively little research on the role of formal instruction of idioms in developing idiomatic competence. They investigated the instructional effects teaching idioms in four modes (short movie clip, sentence-use, definition, and role-play) had on learners' idiomatic competence.

The bond between culture and language as it relates to the comprehension of idiomatic expressions in the context of both native and target cultures is a topic of discussion. Hamane (2018) and Bouherar (2020), in separate studies, asserted the inseparability of culture and language in idiomatic phrases. In determining the figurative meanings of Algerian and British idioms, in particular, Hamane focused on the effect of the two previously indicated components, namely "culture, and language." And illustrated the inherent connection between language and culture. This supports the notion that idioms cannot be comprehended in the absence of close cultural and linguistic connections. On the other hand, Bouherar stated that the use of home cultural assumptions in the teaching of idioms might result in the simple and rapid processing of such metaphorical components of speech. Illuminating the nature of teaching, however, demonstrates that teaching English in Algeria is a culture-based process with a reasonable aim. This may sometimes confuse the student and slow down the learning process.

Idiomatic expression learning has a pivotal role in culture classes in raising cultural awareness and developing language skills as well as communicative competence. Some studies have been conducted to reach those goals; for instance, researchers Aguentil and Hadjtayeb (2016); Gaouir and Abdelmoula (2019) attempted to improve the effects of learning idioms on developing communicative and cultural awareness in distinct ways. The former Idioms are an important part of learning English culture. They carry a huge number of cultural items. On the one hand, idioms permit English learners to be communicatively competent. Additionally, they allow them to discover the target culture and familiarise themselves with its norms and values. Whereas the latter result is that most teachers agreed

that idioms play an important role in foreign language classes since idioms are culture-related. In addition, teachers' responses emphasised the necessity of teaching idioms in FL classrooms to learn and teach English. Thus, idioms help foreign language learners communicate fluently because idioms are included in the speech of native speakers.

In a different country, Adil Ali (2015) researched the significance of idiomatic expressions for promoting language fluency among Sudanese tertiary-level students and identified the obstacles they face in obtaining them. He found that idioms boost the quantity and quality of the learner's vocabulary. Thus, efficient language use empowers and generates communication competence. In addition, expanding a language's vocabulary gives it the capacity to meet the growing everyday demands and challenges of successful communication.

Understanding and translating the idioms are common serious idiomatic issues. There has been some linguistic investigation of a cultural problem in understanding and translating idiomatic expressions into the mother languages. In the Algerian research context, the authors Ounes and Merabet (2016) investigated EFL students' cultural problems in translating English idioms into Arabic. Most of these issues in finding the correct counterpart while translating English idioms into Arabic have been identified, along with potential solutions and techniques that may assist in alleviating them. Consequently, it has been determined that these difficulties are sometimes semantic and more usually cultural. Students are unable to match their T.L. idiom to an idiomatic expression even though they know its meaning. Because an idiom's meaning cannot be deduced from its component terms' meanings. Most of the time, they explain or paraphrase the word, or students attempt to provide the T.L. equivalent in a standard language, but occasionally the equivalent exists in a non-standard language, so they must translate it.

The Jordanian authors Dweik (2013) and Alrishan and Smadi (2015) worked on these cultural difficulties encountered by EFL students in translating idioms into Arabic. They stated that the dilemma is that students are not aware of these problems. This could be due to the lack of knowledge of translation strategies that help them to render the source expression in the target language and trying to set out strategies to raise the teachers' and students' awareness of these difficulties to hopefully overcome them in the process of translation. Their findings proved that students' proficiency in translating culture-bound idioms is limited. One might also deduce that students' methods reflect their linguistic and pragmatic abilities and idiom knowledge. EFL students often struggle to locate an Arabic counterpart for post-lexical

idioms. They may not be exposed to the target language's culture, its cultural expressions, or the divide between the two cultures. Translation and English Language Programmes may also neglect English idioms and their education.

Ferrando (2014) conducted "A Study on the Effectiveness of Metaphor and Cultural Awareness-Raising to the Learning of Idioms in the EFL Classroom." Idioms are intriguing and intricate since they reflect TL culture and local speakers' realities. They are metaphorical, thus most EFL students struggle to master them. This condition plus the typical approach to teaching idioms, which is based on the structural view of language and uses drills and repeated exercises to learn them, make IEs a nightmare for students. This research uses the cognitive perspective of language to construct a strategy for teaching idioms in EFL classrooms. To help learners learn English, this strategy raises awareness of the metaphors and cultural connotations underlying most idioms. This research also considers students' learning styles and motivation. For that reason, the approach given is used in two classes with varied motivations and learning styles. Results suggest that the learning differences observed between the two groups are relevant because they affect the methodology's efficiency, concluding that the metaphor and cultural awareness-raising methodology is more effective in a group of students with high motivation and a preference for visual learning.

On the other hand, another Master foreign study was done on the effectiveness of metaphor and cultural awareness-raising in the learning of idioms in the EFL classroom by Cuadros and Mónica (2013). It aimed at adopting the cognitive view of language to design a methodology to teach idioms in the EFL classroom. Also considering students' learning differences, such as levels of motivation and learning styles. Due to the high scores achieved, the metaphor and cultural awareness-raising methodology presented in the study helped students learn the meaning of idioms. However, some claims about the design and implementation of an innovative methodology that responds to a specific problem in the EFL classroom are more likely to improve results in classrooms where students lack motivation and interest in the subject since new ways of teaching can foster students' participation and involvement in the class.

Integrating intercultural awareness through idioms processing regarding the development of intercultural learning in EFL contexts from the Cognitive-Cultural Linguistics perspective, idioms may be inspired by conceptual metaphor, conceptual metonymy, and conventional knowledge, which may reveal how they are conceived and reflect their cultures. Mouas (2019) postulated in her Ph.D. thesis that EFL Master One

students would acquire ICA through analysing idioms. The QUAL results showed that most learners enjoyed this learning experience, were more conscious of the necessity of ICA in EFL lessons and recognised the usefulness of idioms in expanding their understanding of and positive attitudes about their culture and the target language culture.

The above-mentioned previous studies have contributed to the enhancement and enrichment of scientific research and provided the present study with solid ground and substantial information about the research that is being done. Additionally, they exemplify studies that investigated aspects relevant (culture, cultural awareness, idioms, and context) to the focus of the present study. As it was noted, a lack of cultural knowledge of the source and target language and a recognised analytical approach for interpreting the critical aspects of cultural references are the main and most common problems that result in the ineffective transference of the meaning of such idiomatic expressions. The balance between the adequacy and acceptability criteria, which aim to preserve the message of the source context of an idiom and meet the expectations of the target audience, is another crucial point that the aforementioned studies have confirmed.

Unfortunately, there is a lack of research on more idioms and contexts, such as cultural context, where it has been proven that Idioms are linguistic devices that exist in all languages as they are seen as non-literal expressions. Language can be taken as a verbal expression of culture. This latter is deeply related to language regarding the decoding of the inferred meaning of a particular idiom in each social context. Considering what has been discussed so far, it is important to consider the effects of specific cultural expectations on how individuals perceive and understand a particular cultural expression. Consequently, these cultural differences are the root of cultural misunderstanding, confusion, and even the ruin of cross-cultural communication.

Researchers may have focused on the frequency of English idioms (Biber, Conrad, & Rappen, 1994; Grant, 2007; Liu, 2003; Moon, 1998; Simpson & Mendis, 2003), while others may have explored the subject of how to teach idiomatic phrases effectively (Liontas, 2003; Kainulainen, 2006). However, only a small amount of research has investigated the impact of contextual idiom instruction. For example, Clarke & Nation (1980) sought to assess "The Impact of Context on Learning Idioms in EFL Classes". In addition, Rohani, Ketabi, and Tavakoli (2012) conducted a study titled "The Effects of Context on the EFL Learners' Idioms Processing Strategies." The results revealed that the most frequently used context-related strategies by learners to process idioms are literal meaning and context, keywords and

context, and animation and context. Cohen & Apeh (1980) examined the effects of teaching contextual idioms on developing learners' communication competence. The study's findings indicated the positive effects of teaching contextual idioms on developing learners' communication competence, as well as the positive long-term effects of context participants' retention.

In the Algerian context, research on idiomatic expressions as cultural means has not received adequate attention in EFL research since they are not officially included in the curricula of Algerian universities and are taught optionally for many reasons. (Bara, 2023). Because teachers of English claim that they have some familiarity with idiomatic expressions, and they are inexperienced with them. Yet, familiarity with idiomatic expressions does not require experience; since idioms are culture-bound concepts, a native layman or an ignorant individual may have a strong comprehension of idioms. Or lacking the necessary understanding of idioms, which are essential elements of the English language. In other words, the lack of contact and interaction with native speakers of the target language prevents teachers and learners from determining the number of idiomatic terms in the language. Regarding the difficulty of idioms, many Algerian education specialists agree that idiomatic phrases are extremely difficult for EFL students to translate, and even for native speakers, they remain much more elusive.

Few studies in the Algerian research area have provided contextualisation as a way of assisting foreign language learners in overcoming the different obstacles associated with idioms learning. Since context helps the development of learners' cognitive skills in the sense that they create a relationship between contextual cues and the idiom to be learned, context should be included in language instruction, the researchers Zaimi & Melgani (2016) investigated the effectiveness of implementing contextualisation in the process of learning English idioms to improve learners' command of the language. Hence, using context— video-graphic context— as a method for teaching idioms, plays a part in their study.

Moreover, Derrouche and Adjadj (2015) found that the study of idioms has evolved into an interesting field of study. In the EFL context, such figurative expressions as "Idioms" provide challenges for students. Thus, the objective of their study was to assess and investigate the use of context in boosting idiom understanding among EFL learners. Their intended population consisted of the same LMD students of English at Larbi Ben M' Hidi University, Oum El Boughi, as in the prior studies mentioned above. According to the results, context has a favourable effect on the idiomatic understanding of EFL learners. Students'

ability to connect the context of the stories to the meanings of the offered idioms has advanced significantly. They enjoy learning idioms in a context that facilitates their comprehension. The sense that context limits the number of possible readings, which often helps them to correctly predict the meaning of idioms.

Two master's students undertook another research, Aguenti and Hadjtaib (2016), who had investigated the efficacy of studying idioms for English cultural learning. The study aimed to assess if English language learners at IRIS private school in Tizi-Ouzou acquire and comprehend English culture through the learning of idiomatic phrases. The findings suggested that there is no particular method for teaching culture yet understanding idioms aids in the acquisition of English culture. Other researchers, Chouib and Maisie (2019) investigated the role of idiomatic expressions in enhancing EFL students' intercultural communicative competence. To improve their research gap and to become "linguistically and culturally competent" communicators, language teaching and learning processes focus on communication.

Therefore, culture in teaching has become a major issue. Idiomatic phrases combine language and culture to improve EFL students' communication. Thus, students with communication difficulties do not use figurative language, particularly idioms, and do not care about the target language's culture. They cannot communicate because they ignore idiomatic language. Based on what was stated, the importance of idiomatic expressions in communication, and the necessity to pay attention to the target language's culture, we may say that students must study language and culture to obtain communicative competence. Their study sought to determine how much idiomatic language boosts EFL students' international communication skills.

This study deals with the influence of culture in identifying contexts for linguistic terms and expressions, with a focus on learning English as a foreign language (EFL) in academic environments such as schools and universities. As with other types of figurative language, idioms seem to be the intrinsic decoders of cultural norms, practises, social conventions, and standards. Idioms are a necessary component of native-like communication because they assist a language learner in comprehending the target language speakers' thoughts, emotions, and viewpoints. Otherwise, effective, and accurate target language use and understanding would be endangered, and learners would be inclined to transfer their native language's conceptual framework, which is almost definitely inappropriate. Given the paucity of research on the interaction between language, culture, and idioms, this area of

language learning should get greater attention than others. This allows for the development of systematic language knowledge and cultural integration both within and outside of the classroom.

In the Algerian educational context, no postgraduate research has been undertaken on the lack of contextualising idioms and their significance in upgrading foreign language learners. That is, the current research carries on an investigation of the relationship between idiom contextualisation and culture. The next objective is to examine the impact of contextualising 'idioms' and the obstacles that learners and teachers may encounter. As such, it addresses cultural differences when conveying particular kinds of idiomatic phrases, such as context-based cultural idioms, human life, colours, business, education, sports, music, and food, among others. So, students' awareness of contextualised idioms is necessary because an idiom is largely related to a cultural situation that gives it a special meaning. To enhance students' learning, the current study intends to heighten students' cultural awareness and understanding of the cultural connotations behind most English idioms. In addition, this research addresses disparities in students' learning levels. As a result, the adopted methodology offered is implemented via a variety of activities at varying levels. The study concludes by attempting to determine the attitudes of EFL instructors and students towards the applied techniques of idiom instruction.

Language contextualisation is 'putting language items into a meaningful and real context rather than being treated as isolated items of language for language manipulation practise only' (British Council & BBC: 2010). To emphasise the role of context in language teaching, Thornbury (1999) suggests a 'Situational Language Teaching' method in which the main focus is on providing a context to facilitate learning a language in a class. Additionally, Hymes (1972) stated that learning context is a crucial factor in language learning when he said, "the key to understanding language in context is to start not with language but with context" (p. 1). Since the objective of the current research is teaching contextual idioms to EFL students to raise their cultural awareness, the focus is on the cultural contexts of idiomatic expressions which would require lots of effort and materials because it is a challenging to teach task for the teacher and students. For this reason, the language and cultural context in which an idiom is embedded seem to play a significant role in the learning of the capacity to interpret idioms; hence, the entire meaning of many idioms does not become apparent until they are placed in context.

The approach to teaching contextual idioms in this research takes place within the oral

expression module, which appears better suited to enhancing students' communication skills than free-topic discussions in regular classrooms. Students are exposed to real materials and worksheets, including idiomatic expressions that are often contextualised in dialogues and accompanied by audio recordings. In addition, all the idioms presented in the conversations, texts, and handouts would be explained using pictures and examples, projects, peer works, and enjoyable activities called “games”. By offering distinct cultural contexts when presenting idioms, these reference worksheets contextualise idioms. From the preceding review of literature, it has never been taught outside of this context, and not all teachers include idioms in oral expression topics. In light of this, it may be concluded that there is no specific topic dedicated to the instruction of these expressions, despite their prominence in the English language. That is, this research tries to shed light on neglected sorts of idioms that are culturally specific-idioms and their significant role in increasing the EFL learners' cultural awareness and communicative competence.

This research tries to provide new perspectives on ideal settings for foreign language learning. Algeria is one of the nations that have joined this linguistically and culturally diverse area. Without an in-depth understanding of foreign languages, it would be impossible for students to integrate into this field and seek to reach their potential. The Algerian national curriculum aspires to build communication skills based on the "conversation of cultures," which entails respecting each lingua-cultural identity and fostering a good attitude and interest in cultural diversity and the whole globe. Priority goals of foreign language teaching include:

- ✓ Developing students' linguistic skills (listening, reading, writing, and speaking) in at least two foreign languages; ensuring the development of good communication skills instils a positive attitude towards linguistic-cultural diversity and recognising it as a manifestation of the private world of diversity.
- ✓ And improve the capacity to recognise various cultural notions.
- ✓ Prepare for collaboration across various linguistic and cultural identities.
- ✓ Establish efficient language-teaching abilities.

As far as one of the current research's objectives is to identify an appropriate strategy for teaching idiomatic expressions in a context, Numerous prior studies have examined the impact of context on the idiom understanding process, i.e., idioms were delivered in context as well as alone, outside of context (Adkins, 1968; Levorato, 1993; Liontas, 2003, cited in

Kainulainen, 2006). Such research showed that individuals perform better when exposed to colloquial language in context. In addition, many studies have been conducted on vocabulary acquisition in general (Clarke & Nation, 1980; Cohen & Aphek, 1980; Mondria & Wit-De Boer, 1991; Saragi et al., 1978). Saragi et al. (1978) investigated the quantity of new vocabulary that may be accidentally learned via context and determined that a significant number of vocabulary items could be acquired in this manner. Numerous of these researchers examined the efficacy of contextual learning. All these studies underline the importance of learning a language in context. Thus, prior research has examined the distinctions between the use of context and non-context in idiomatic instruction. Other researchers, Fatemeh Asl and Tabataba (2013), also provide the idioms in a restricted context (i.e., at the sentence level) and contrast the variations between extended context and limited context.

In contrast to Western research on idioms, studies on culture-bound idioms that focus on learning and interpreting idioms are extremely sparse. The purpose of HM. Alqahtni's (2014) study, "The Structure and Context of Idiomatic Expressions in the Saudi Press," textualises and contextualises idiomatic expressions in a sample of randomly selected texts to examine how idioms are cohesive with their co-text and evaluate the role of co-text in the interpretation of the meaning of idioms. On the level of context, the research investigates the situational and cultural contexts of a subset of sampled idioms to establish the degree of connection between idioms, context, and culture. His study analysed models of idioms from a textual and cultural perspective, and this could be insightful in other areas of linguistic and cultural studies, leading to the compilation of a glossary or dictionary of lexical and cultural idioms.

This current research deals with the influence of culture in identifying contexts for linguistic terms and expressions, with a focus on learning English as a foreign language (EFL) in academic environments such as schools and universities. As with other types of figurative language, idioms seem to be the intrinsic decoders of cultural norms, practices, social conventions, and standards. Idioms are a necessary component of native-like communication because they assist a language learner in comprehending the target language speakers' thoughts, emotions, and viewpoints. Otherwise, effective, and accurate target language use and understanding would be endangered, and learners would be inclined to transfer their native languages conceptual framework, which is almost definitely inappropriate. Given the paucity of research on the interaction between language, culture, and idioms, this area of language learning should get greater attention than others. This allows for

the development of systematic language knowledge and cultural integration both within and outside of the classroom.

Conclusion

This chapter has covered the primary advanced concepts, prior research, and the research gap associated with the conducted study. To enhance the field of foreign languages in Algeria, all professionals and instructors in the area must pay close attention to their teaching methods and anticipate the development of new strategies that meet the demands of their students. It highlights "culture teaching" as one of the new advancements in foreign language teaching and emphasises the need to incorporate it into learning and teaching in the classroom. It also gives a broad framework for the interrelated nature of language, culture, and idioms and exposes their shared fundamental characteristics and how they affect one another. Next, it shows the "contextualisation" of "language and culture," which is widely accepted to have a major impact on learning. Linguistic contextualisation and culture may also be linked. In addition, it emphasises the importance of teaching idiomatic expressions to improve the English language and culture in EFL settings and their impact on developing EFL learners' cultural awareness and intercultural communicative competence, showing that teachers cannot teach idioms without also teaching culture. The second half of this chapter discusses earlier research that is related to the current study and how it impacts it, revealing the gap to be filled at the conclusion.

FIELD WORK

Chapter Four: Methodology

Introduction.....	109
4.1 Research Questions and Hypotheses	109
4.2 Research Variables	110
4.3 Rationale for the Case Study Design	111
4.4 Population and Sample of the Research	111
4.4.1 Population.....	111
4.4.2 Sample Size and Sampling Procedures	113
4.5 Case Study Design.....	115
4.6 Research Design	116
1. 4.6.1 Single-Site Study.....	117
4.6.2 Explorative Design	118
4.6.3 Descriptive Design	118
4.7 Mixed-Method Design.....	119
4.7.1 Mixed Method Approach.....	120
4.8 Choice of Method	121
4.8.1 Experimental Design	121
4.8.2 Quasi-Experimental Design.....	122
4.8.3 Triangulation of Data	125
4.9 Development of Data Gathering Instruments	126
4.9.1 Pilot Study of the Intervention	128
4.9.2 Techniques and Procedures of the Questionnaire Development, Piloting, and Administration.....	129
4.9.2.1 The Questionnaire Design	130
4.9.2.2 The Questionnaire Administration	133
4.10 Teachers' Interview: Rationale.....	133
4.10.1 Description of the Interview.....	134

4.10.2 The Sample of the Interview	134
8.10.3 Piloting the Semi-Structured Interview	135
8.10.4 Design of the Experiment Procedures: Materials Development and Data Collection	135
4.10.4.1 Procedures of Materials Development.....	139
4.10.4.2 Materials Produced: Lesson Plan Sample Activities	141
4.10.4.3 Design of the Experiment Instruments: Pre, Post and Attitudinal Tests	144
4.10.4.3.1 <i>Pre-Test: Description; Piloting; Administration</i>	144
4.10.4.3.2 <i>Post-Test: Description; Piloting; Administration</i>	146
4.10.4.3.3 <i>Attitudinal Test: Post-Test: Description; Piloting; Administration</i>	147
4.11 The Criteria for Selecting “Oral Expression” Module as the Experimental Setting	148
4.11.1 Oral Expression and Communicative Proficiency	149
4.11.2 Oral Expression and Cultural Awareness.....	150
4.12 Validity and Reliability of the Present Research’s Data.....	151
4.12.1 Addressing Validity Threats.....	152
4.12.1.1 Addressing Content-Related and Face Validity.....	153
4.12.1.2 Addressing Internal Validity Threats and Techniques	155
4.12.1.2.1 <i>Thick Description Threats</i>	155
4.12.1.2.2 <i>Instrumentation Threats</i>	155
4.12.1.2.3 <i>Mortality and Maturation Threats</i>	156
4.12.1.2.4 <i>History and Testing / Statistical Regression Threats</i>	156
4.12.1.3 Addressing Threats to External Validity	156
4.12.2 Reliability	157
4.13 Data Analysis and Procedures	158
4.13.1 Analysis of the Quantitative Instruments	158
4.13.2 Analysis of the Qualitative Instruments	159
4.14 Ethical Considerations	160

4.15 Delimitations and Limitations of the Study	161
Conclusion	163

Chapter Four: Methodology

Introduction

After reviewing a body of literature, covering the theoretical framework that would direct this study, and reviewing the literature relevant to cultural awareness, contextual idioms, and their relationship in three consecutive chapters, this "Methodology" chapter is intended to outline the fieldwork that moulded and guided the analysis of this research. Chapter Four is regarded as the cornerstone of this research project since it enables the reader to comprehend the rationale of the present investigation and how the facts leading to the findings were obtained. Therefore, a considerable amount of effort and space have been devoted to creating this chapter.

Chapter Four aims to give the justification for selecting the research methodology for this study as well as define in detail the research design. Accordingly, a description of the study participants, together with a depiction of the population and sampling techniques, Moreover, this study provides a detailed explanation of the research tools, their pilot testing, and administration, and the materials and time allocated. Then, the methods of data collection and analysis best suited to investigate the research questions set out for this thesis and scoring procedures were followed by ethical issues, limitations, and delimitations that were amply reckoned at the end of this chapter.

4.1 Research Questions and Hypotheses

Before discussing the research methodology, it is necessary to restate the research questions and hypotheses to define the study's overall "picture." The present study addressed the gap in existing research on CA via contextual idiom processing by reviewing prior literature. In particular, it is aimed at answering the following questions:

RQ1: How do 2nd-year EFL students at Mohamed Lamine Debaghine-Sétif 2 University perceive "Contextual Idioms" regarding the process of raising "Cultural Awareness"?

Sub-RQ1.1: How are contextual idioms addressed in the Algerian (EFL) context?

RQ2: What are the EFL teachers' views towards the role of "Contextual Idioms" in developing learners' Cultural Awareness?

RQ3: To what extent does "Contextual Idioms" instruction affect the development of cultural awareness among 2nd-year EFL students at Sétif-2 University?

It was immediately apparent whether the hypothesis of this investigation was "directional" (one-tailed) or "non-directional" (two-tailed hypothesis). To differentiate

between the two types, Cohen, Manion, Morrison, and Morrison (2007) define a hypothesis as "stating the nature or direction of the difference or connection between two occurrences" (p. 82). The latter "merely forecasts that there will be a difference or connection between two events... without stating, for example, whether the difference is an increase or a decrease" (p. 82). In other words, a directional hypothesis describes the predicted direction of the results, while a non-directional hypothesis only suggests that there will be a difference between the two groups or conditions without indicating which will be greater or smaller, faster, or slower, etc. In the present work, a direction hypothesis was formulated for RQ1. According to Cohen et al. (2007), it is also required to examine the null hypothesis (also discussed in Chapter 5), which either supports or rejects the alternative hypothesis, i.e., if the null hypothesis is not supported, then the alternative hypothesis is supported. The two sorts of hypotheses are often expressed as follows:

H₀: the null hypothesis

H₁: the alternative hypothesis

The research aims at testing the following hypotheses to answer the above-mentioned questions:

H₀: Contextual idioms do not affect fostering the Algerian EFL learners' cultural awareness.

H₁: If idioms are taught in cultural contexts, the EFL second-year LMD students' cultural awareness would be fostered.

4.2 Research Variables

Researchers must consider the variables investigated in this study whenever there is any sort of measurement. A variable is a frequently used term in research and investigations. As the name indicates, a variable is a flexible parameter or attribute that can be changed or can vary when stimulated. Putting this definition in Nunan's (1999, as cited in Ghodbane, 2019) words, "a variable is a value that does not stand constant when exposed to influence" (p. 239). There are two prominent types of variables in every research study: Independent variables (IV) and dependent variables (DV), which are the two essential elements since the quasi-experimental design was established. In this research case, it has been sought to investigate and evaluate the changes in the students' cultural awareness (the dependent variable), assessed by adapted and developed pre- and post-tests following the implementation of English contextual idiom instruction (the independent variable) as a new teaching method of culture (the treatment).

4.3 Rationale for the Case Study Design

This study followed a "case study" research design. In this regard, Cohen et al. (2007) assert that researchers who adopt case studies often observe the study participants. The basic assumption of such observation is to "investigate in-depth and examine extensively the many events that comprise the life cycle of the unit to develop generalisations about the larger population to which the unit belongs" (p. 258). In a similar vein, Yin (2009, p. 2) asserts that case studies are the optimal method when 'how' and 'why' questions are presented, when the investigator has minimal influence over occurrences, and when the emphasis is on a current phenomenon in a real-life context.

As noted, a case study research approach was used in this study to get extensive insights, explorations, and interpretations of second-year EFL LMD students' perceptions of learning English contextual idioms and how it affects their CA at the English department of Sétif-2 University. To achieve this, it was necessary to "use various data collection methods and obtain the perceptions, experiences, and/or ideas of numerous people regarding the situation" (Hamilton, 2011, p. 1). This case study's primary key data-gathering techniques will be covered in the following sections: The case study design does not need a specific technique, according to Denscombe (2010). In other words, design advantages rely on scenario research needs, not research methodology specifications. Thus, handling case-specific events seems to be one of this approach's main strengths (Cohen, Lowrence, & Morrison, 2000, p. 290).

4.4 Population and Sample of the Research

In this part, the study's population and sample are discussed since they determine the scope of the research at the outset of any investigation. Initially, a concise explanation of the ideas of population and sampling is presented. This is followed by an explanation of who constituted the population for this research and to whom it is intended that the results would be generalised, followed by a description of how the sample was chosen. The succeeding subsections provide a detailed overview of the population and sample size, sampling processes, and rationale for the subjects' selection.

4.4.1 Population

A research population is generally a large collection of individuals or objects that is the focus of a scientific query. Population refers to the total number of individuals for whom we are interested in generalising the study results. Rafeedalie (2019) defines population as "a comprehensive group of individuals, institutions, objects, and so forth that have common characteristics that are of interest to a researcher" (para. 1). Following our research requirements, the target population consists of all the second-year students of the Department of English at Mohamed Lamine Debaghine Sétif-2 University. The population is extended to include some permanent English teachers in the same department.

This research was undertaken at the Department of English at Mohamed Lamine Debaghine, Sétif 2 University, during the academic year 2022-2023. The number of 2nd-year LMD students who were enrolled in the promotion of 'English Language and Literature' was four hundred and seventy-two (472). In this study, the target population (N = 390 respondents) included only students whose preliminary questionnaire was administered before running the experimental sessions and whose initial level of cultural awareness (CA) was determined to be low based on the Questionnaire's results (See Appendix E). Note that the official list of the 2nd-year students was requested from the administration of the Department and consisted of 472 students. However, on the day of the administration of the questionnaire, the number of students who fully responded to it was 390, which constituted the final pool from which the population was drawn. Consequently, most non-responding students were absent during the whole semester, and those identified as having part-time or permanent employment elsewhere dropped out of the group before the treatment started.

The following justifications led to the selection of second-year LMD students as the population for this research: First, the research problem is observed exactly in this context; those students were regarded as having approximately the same intermediate level of English language communicative proficiency since they had experienced the same oral expression courses in their first year and had dealt with the different speaking aspects. Moreover, the researcher can also get access to, and benefit from, their previous scores that were available at the level of the administration, which enables her to know and have an idea about their language proficiency and speaking level. Accordingly, first-year students have been excluded since they are freshmen at the Department of English from different streams, which makes it difficult to determine their linguistic background.

The second reason for selecting second-year students is that the content of the module "Oral Expression (OE)" includes the use of idioms as significant patterns of communication

and categories of cultural talk, as well as being culturally bound to a particular nation. This study's long-term goal is to suggest some educational recommendations concerning the integration of English idioms' instructions in oral expression courses to develop students' speaking skills and cultural awareness, to explore the attitudes of 2nd-year EFL students towards learning English idioms in their cultural-specific context in oral expression sessions, and to improve not only their communicative competence achievement but also their possible cultural awareness.³ Therefore, third-year students have also been excluded since they are going to graduate and leave the university, and not all of them will pursue a master's degree. Such considerations provide us with the complete conviction that this investigation would be better implemented with second-year students.

However, due to some factors, including the large population under investigation and restrictions on time, money, and effort, it is not practical to apply the treatment to the entire population, which urged us to select a representative sample of participants and rely on sampling techniques. On the other hand, the teacher population for this study consists of oral expression teachers from the Department of English at Mohamed Lamine Debaghine Sétif-2 University. They are selected because our concern is achieving both communicative skills and cultural awareness, and their contribution would provide insights into the methods and approaches used to teach contextual Idioms as cultural aspects of oral expression to second-year classes.

4.4.2 Sample Size and Sampling Procedures

A sample is simply a subset of the population. The concept of sample arises from the researcher's inability to test all the individuals in a given population. The sample must be representative of the population from which it was drawn, and it must have a good size to warrant statistical analysis. According to Best & Kahn (1986), a sample is a small proportion of a population that the researcher selects for observation and analysis, from which the researcher intends to generalise the results". As it pertains to the present study, performing an empirical investigation on 472 students, the whole population of second-year English students (LMD), provides significant logistical challenges and reduces our endeavour to a lofty goal. Researchers claim that adequate data may be gained by studying a subset of the

³According to Xiao Geng (2009), "idioms reflect the environment, life, history, and culture of the native speakers, and are closely associated with their innermost spirit and feelings. Idioms have such a strong association with the historical background, economics, geographical location, customs, etc. of the concerned country that they more often than not convey the cultural qualities of a language than words."

population, or a sample. Consequently, one selects a sample (denoted by **n**) that is representative or a subset of the complete population that will be used for statistical analysis of research outcomes. Nonetheless, the issue that continually challenges academics is how big a sample should be and according to what criteria it should be chosen.

Since the aim of selecting a sample from a population is to collect information about it, the students included in this sample must be representative of that population. Eighty-six (86) participants were assigned from a population that was equally divided into two groups: forty-two (46) students for each group; however, since some students never attended lessons, the numbers in each group were imbalanced again (EG = 44; CG = 42). Nonetheless, it would be conceivable to observe these representative groups and then generalise the results to the whole population. It was believed that the 86 subjects participating in the pre-and post-tests were a suitable sample size to provide statistical power.

On the basis of the sample size estimate, a substantial quantity of literature has been produced (Cohen et al., 2007; Mackey & Gass, 2005). According to Cohen et al (2007), for experimental design studies, they recommend a sample size of thirty is considered by many to be the minimum number of cases if researchers plan to use some form of statistical analysis on their data, even though this is a very small number, and we would advise substantially more" (p.101). Fraenkel and Wallen (2003; quoted in Mackey & Gass, 2005) recommended the following minimal sample sizes as a guideline: 100 for descriptive research, 50 for correlational investigations, and 15 to 30 per group in experimental studies, depending on the degree of control. (p.124). In the same vein, Dornyei (2007) asserts that a sample with normal distribution needs the involvement of at least thirty (30) individuals, but a sample with statistical significance requires the participation of at least fifty (50) individuals. The sample size for this research was determined using Dornyei's (2007) recommendation.

Since this research is based on an experiment, 86 subjects were not randomly assigned to treatment conditions for the EG and no treatment for the CG from the population to whom the findings may be extrapolated. To compare the pre-test and post-test results of each group systematically, the researcher assigned a code number to each participant in this sample for identification purposes. As far as the primary purpose of the sample is to enable the researchers to perform the study on people from the community, the findings of their study may be employed to draw generalisable conclusions about the whole population. Similar to a give-and-take approach. The population "gives" the sample and then "takes" the

inferences drawn from the sample's findings. Note that the conclusions of this research cannot be extrapolated to all Algerian university second-year LMD students in all English Departments. However, it might be extrapolated to the previously specified population. For ease of comparing pre- and post-test findings, the respondents were instructed to recall the previously allocated code numbers.

In conclusion, as shown in Table 4.2, for the pilot study, a sample from the target population (N = 27 subjects) was concerned with answering a kind of checklist item that displays their actual level of cultural knowledge and experiences with contextual idioms. After that, the entire population (N = 390) was involved in the administration of the preliminary research tool "questionnaire" to elicit information from the participants regarding their initial level of CA and to determine their knowledge of and attitudes towards English idiom integration in cultural-specific-contexts, followed by teachers' interview to depict their perspectives and points out their experiences concerning the role of Idioms in foreign language teaching. In addition to the pre-test, which was delivered to the sample of (N=8), who were divided into EG and CG, then, these data collected before the intervention began. After the treatment, the post-test (EG and CG) and the attitudinal test were administered to the same sample (EG).

Table: 4.1 Distributions of the Population and Samples in this Research

Second-year LMD Students of English	Population	Sample
472	N= 390	N= 86
	Pilot Study N= 27	(EG = 44/ CG= 42

4.5 Case Study Design

A case study is a research strategy and an empirical inquiry that investigates a phenomenon within its real-life context (*See section 4.3*). Case studies are based on an in-depth investigation of a single individual, group, or event to explore the causes of underlying principles. This fact has been stated as follows: "Case studies deliver a unique illustration of real people in real situations by providing a clear and understandable examination of a single example" (Cohen et al., 2000, p. 181; Flyvbjerg, 2004, p. 420). Also, the case study method enables a researcher to closely examine the data within a specific context; thus, as mentioned earlier, in the current research, a case study research design was regarded as useful since it

has been envisioned as an outlet for detailed insights, experiences, and interpretations of second-year LMD students' perceptions towards learning English idioms in their various contexts and the extent of its impact on developing their cultural awareness.

The case study in the current investigation has been employed in the exploration phase to ground and determine the existing problem at the learners' cultural awareness level and their knowledge about recognising and using idioms in the right contexts. Thus, it would assist the researcher in observing 2nd-year students in their actual learning conditions and based on the research questions and hypotheses that were later set, it would allow the researcher to confirm that the real problem of lack of cultural awareness is in the way of teaching idioms or neglecting them as communicative cultural tools in the EFL classroom context. Eventually, it provides the participants with opportunities to express their attitudes concerning their experiences during the treatment (attitudinal test in the post-treatment phase; *see section 4.10.4.3.3*). This matter helps the researcher understand the EG participants' reactions that are taken into consideration to make a judgement about the effectiveness of the strategies and materials employed.

There are several types of case studies. Yin (1984) identifies three types of case studies: exploratory, descriptive, and explanatory. In the current study, an exploratory case study was designed to investigate any phenomena in the data that piqued the researcher's curiosity. In which a researcher performing an exploratory case study on assessing participants' communication and cultural awareness may ask basic questions such as "Does a student employ any methods or contexts while learning and using idioms?" and "If so, how frequently?" Before proposing research questions and hypotheses, fieldwork and small-scale data collection may be undertaken in this case study as well. This preliminary effort establishes a framework for the investigation as a precursor. A pilot study, which was also a part of this research, is an example of an exploratory case study (Yin, 1984; McDonough and McDonough, 1997) and is essential for identifying the procedure that will be employed.

4.6 Research Design

As stated in the "General Introduction" to this study, the research design used in this study was a 'quasi-experimental' design, in which the subjects who took part in the treatment phase were not randomly selected from the entire population of second-year students of English (472) but were selected by the administration in two intact groups (EG = 46 and CG = 42) in which the researcher was charged to teach them the module (EO) and had the permission from the head of the English department (*See Appendix A*). This means that the

researcher declared the aim of the study to be causal description, not only exploration of relationships. Additionally, In the current study, the research design encompasses a case study design because it deals with a special case presented by second-year (LMD) students of English at Mohamed Lamine Debaghine University, Setif 2. Likewise, it opts for a mixed method that includes qualitative and quantitative measures to collect data. Condelli and Wrigley (2004:2) state that "The best research design is a mixed method design that incorporates both quantitative and qualitative research. The quantitative methods can tell us what works, while t qualitative methods can tell us how it works". Therefore, this research belongs to the interventional classroom—research with an experiment measuring the effect of a treatment by identifying causal relationships among variables.

In this case, carrying out an exploratory single-site study approach and quasi-experimental research with the elimination of threats to validity would be the best choice since randomisation was not possible; thus, the researcher opted for convenient groups. Henceforth, Mouton (1996) defines "a research design as a glue that conjoins research segments to comprise an intelligible whole that will eventually make it accomplishable for the research to answer the research questions that have been formulated. Moreover, triangulation was the methodological strategy used to help the researcher tackle the problem from various angles and cross-validate the findings using both QUAN and QUAL methods (*See Section 4.8.3*). As a result, all the procedures used in this study are designed to answer the research questions.

4.6.1 Single-Site Study

Before initiating research-related activities, the investigator is responsible for obtaining IRB (Institutional Review Board) permission for the study as well as approval for their involvement as the primary investigator in single-site studies. A research site is a single organisation tasked with doing research in a certain area. In the current probe, a single-site study was conducted at Mohamed Lamine Dabaghine University Sétif-2, Faculty of Arts and Foreign Languages, at the Department of English Language and Literature, with second-year LMD students of English. It was held during their planning oral expression sessions in the first semester (September 25th, 2022; January 8th). A few considerations lead to the choice of a single site for study (research setting). To begin with,

- Familiarity with the university where the research has been conducted.
- The researcher is considered an insider in the setting and facilitates her access to the participants with whom the investigation was conducted.

- Also, fewer samples studied in depth tend to generate more useful data in a quantitative study as opposed to larger samples, which can only be studied superficially.
- Lastly, with a single site, less travel was required, which reduced both the time and financial resources required.

4.6.2 Explorative Design

In the Qualitative Stage of this research, the 2nd-year students of English cultural awareness were explored from three perspectives, including the learners themselves and the university teachers who were charged with or experienced teaching the "EO" course, to equip the researcher with a discerning picture of the teaching and learning situation that would permit the researcher to generate a framework for English cultural-specific idioms course design that will fulfil the target students' linguistic and cultural insights. Accordingly, it would assist in expanding a researcher's knowledge of this topic by evaluating whether to pursue a research proposal and how to approach it, then conducting a literature review. In addition, the researcher often found it adaptable and dynamic when secondary sources, such as published literature or data, were anchored in the exploratory phase. In the end, these criteria would considerably enhance the value of the study's results and help select the optimal method to attain the researcher's aims.

Polit & Hungler (1995, p. 11) propose that exploratory research be conducted to understand the dimensions along which a phenomenon occurs. In the first and second rounds of the study, the exploratory research design was the primary emphasis. Neuman (2003) notes that an exploratory design is used when the research issue is either novel or has received little prior attention, as is the case with the subject of this study. According to Rubin & Babie (2001, p. 92), the exploratory design is linked to the purpose of the study, with the main aim being to explore a topic and provide a certain level of familiarity with it. Explorative research is done for the following reasons:

- To satisfy the researcher's curiosity
- To have a better understanding of the phenomena
- To test the feasibility of more extensive research and
- To develop methods to be employed in the subsequent research.

4.6.3 Descriptive Design

On the other hand, the exploratory design in the study under scrutiny was further employed to explore the cultural awareness of respondents and direct the study towards a

descriptive design. That is, it has endeavoured to identify the perceptions and attitudes of the students who received the English contextual idiom treatment to develop their oral and cultural awareness. The respondents' comments helped the researcher discover new insights and add significant dimensions to understand the problem under investigation. Accordingly, the nature of this situation requires the descriptive method, which is the commonly used form of research to measure the strength of a target group's behaviours, attitudes, and opinions, and this was completely implemented in the qualitative phase of the study. Bless and Higson-Smith (1995) validated the intention of the researcher when they stated that a descriptive research design would be utilised when the researcher was interested in determining the opinion of a group of people towards a particular issue at a particular time.

Overall, a methodological triangulation of mixed methods is adopted, which is combination of quasi-experimental and descriptive research methods. Bekhet and Zauszniewski (2012) argue that "methodological triangulation involves using more than one kind of method to study a phenomenon. It is beneficial in confirming findings, providing more comprehensive data, increasing validity, and enhancing understanding of studied phenomena" (para. 2).

4.7 Mixed-Method Design

Mixed-methods research combines qualitative and quantitative data gathering and analysis techniques within the same study (Creswell & Clark, 2011)⁴. In addition, these research methods entail the integration of qualitative and quantitative findings to create a more complete and robust response to a research topic. Data integration, the process of systematically combining quantitative and qualitative data, may occur in a variety of ways and at several levels throughout the research design, techniques (data collection and analysis), and reporting and interpretation phases (Creswell & Clark, 2011). An exploratory sequential design is a mixed-methods research design in which the quantitative part of data collection and analysis follows the qualitative phase of data collection and analysis (Fetters, Curry, & Creswell, 2013)⁵. (See Section 4.6.2)

⁴Methodologist **John Creswell** suggested a systematic framework for approaching mixed-methods research. His framework involves four decisions to consider and six strategies. Typical statements are those by Creswell and Plano Clark (2011): "The formative period of mixed methods began in the 1950s and continued up until the 1980s. This period saw the initial interest in using more than one method in a study.

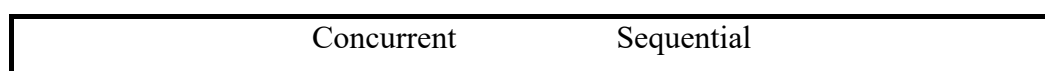
⁵Creswell, J. W., & Clark, V. L. P. (2017) *Designing and conducting mixed-methods research*. Los Angeles: Sage publications [[Google Scholar](#)]

Several names for research design combine quantitative and qualitative approaches, such as combined methods, multi-strategy research, mixed methodology, integrated methods, and multi-method research. In addition, mixed-method approaches provide chances for qualitative and quantitative measures of contextual aspects such as culture, attitudes, and beliefs. The objective of combining these methodologies is to provide a complementary understanding of the actual circumstances that students face in language learning environments. Thus, establishing this study necessitates combining qualitative and quantitative methodologies; yet, if these two methods are applied separately, it may not be enough to explain a concrete situation that occurs with second-year English students.

The rationale for adopting a mixed method is that one method aids in compensating for and reducing the weaknesses or biases of the other (Denscombe, 2010). It is crucial to understand the reason for a tool's development, its mode of administration, and the context in which it was used since they play a crucial role in differentiating qualitative and quantitative approaches. In quantitative research, qualitative instruments were employed after applying the pilot study in the exploration phase. The third part of the open-ended Items in the students' questionnaire with the whole population (390), interviews with tutors in the same Department of English, and the "attitudinal test" were also used in the post-treatment phase. For the quantitative research tools validation, the students' questionnaire (Parts 1; 2; 4), and pre-post-tests.

4.7.1 Mixed Method Approach

Johnson & Onwuegbuzie (2004) stated that mixing the research methods can be conducted sequentially or concurrently, as shown in Figure 4.1. Moreover, a researcher can emphasise one method over another. Creswell & Plano Clark (2007) classified the mixed methods designs into four main categories: triangulation, embedded, explanatory, and exploratory. In the triangulation design, the quantitative and qualitative phases are performed concurrently, and they are standard given equal weighting. After that, the data that appears from both phases is merged during the interpretation or analysis phase. The embedded design uses a secondary data collection method as part of larger research that is based on another primary data collection method. This design can be conducted sequentially or concurrently.



Equal

Dominant

	QUAL + QUAN	QUAL→ QUAN	
	QUAL + QUAN	QUAL→ QUAN QUAL→ QUAN	

Figure 4.1 A matrix of mixed methods design (Johnson & Onwuegbuzie, 2004, p.22)

4.8 Choice of Method

The selection of the proper research methodology is one of the most perplexing issues researchers may face. "The research method refers to the systematic modes, procedures, or tools used for the collection and analysis of data" (Opoku et al., 2016). The nature of the issue, the research questions and hypotheses, the data, the study goals, and the sample all play a significant role in choosing the appropriate research method.

The purpose of the current study is to investigate the effect of English idiom instruction in their specific cultural contexts on EFL students' cultural awareness and their perceptions of this instruction, the challenges they face during the learning process, and suggestions for possible future coping strategies and materials. Following the research hypotheses experimental, quasi-experimental, and triangulation data are deployed.

4.8.1 Experimental Design

This sort of design could be defined as a method of research in the social sciences (such as sociology or psychology), in which a controlled experimental factor is subjected to special treatment for purposes of comparison with a constant factor. Designing an experiment means preparing a series of procedures to examine the connection between variables. To create a controlled experiment, you must have a testable theory. At least one independent variable that is exactly controllable. At least one measurable dependent variable is required. Consequently, the essence of an experimental design is to generate a comparison between two groups with comparable aspects other than the variable under investigation. To support this definition, Lodico, Spaulding, and Voegtle (2006) assert that "in the experimental design, the researcher controls or manipulates one or more independent variables and investigates the influence of the experimental manipulation on the dependent variable or the result of the study" (p. 178).

The current research thus demonstrates a cause-and-effect relationship between the independent and dependent variables. In this study, we manipulate the contextual idioms that

represent the independent variable (IV) on developing cultural awareness among 2nd-year LMD students, which represents the dependent variable (DV). In a sense, “the dependent variable “depends” on the independent variable”(Hatch & Lazaraton 1991: 64).

Another important aspect of the experimental design is that the participants under study are often separated into comparative groups, such as experimental and control groups. Since adopting a true experimental design is not convenient owing to the impossibility of random assignment, a quasi-experimental design is an appropriate alternative for this research. The distinction between the actual experimental design and the quasi-experimental design is made by Bhattacharjee (2012), who mentions: “There are two major categories for experimental research: real experimental design and quasi-experimental design. Both methods entail alteration of the treatment, but real experiments require random assignment whereas quasi-experiments do not (p. 83). Moreover, eliminating the random assignment of participants to groups would jeopardise the validity of the study since it may result in the development of unequal groups. Yet, Lodico et al. (2006) have conditioned the influence of the treatment; if the two groups are distinct, is it due to the treatment?” (pp. 188-189). In addition, Lodico (2006) defines external validity as the extent to which the results of the study are generalisable outside the sample that was chosen.

As a result, it is impossible to precisely manage all factors and environmental circumstances in the surrounding educational environment. Additionally, working with human beings implies that many factors, such as moods, emotions, motives, etc., might be beyond the researcher's control. To avoid disrupting the groups, the researcher chose a quasi-experimental design. However, the quasi-experimental design is limited to a minimum by the investigator's data collection tests to demonstrate that the sample is representative of the whole population. In addition to ensuring the equivalence of both groups in terms of English competence, idiom knowledge, and cultural awareness.

4.8.2 Quasi-Experimental Design

This research adopted a quasi-experimental design with mixed methods. This type of research is widely used in educational studies (Cohen et al., 2011). It follows an experimental design, but it lacks the random assignment of participants to conditions (Robson & McCartan, 2016). In addition to that, the full manipulation of the overall central variables, mainly the independent variable, by the experimenter in quasi-experimental research is difficult (Coolican, 2014), which is a consequence of the non-randomised assignment of the subjects to the intervention and comparison groups. In the current study, the administration

divided the participants into two intact groups—a control group that was unaffected by the treatment and an experimental group that would take part in the treatment—rather than randomly selecting them.

The overall aim of the study is to investigate whether there is an improvement in integrating contextual instructions of English cultural-specific idioms into EFL oral expression classes. Furthermore, it also investigates the extent to which context strategy and culture-based instruction could affect the variables of cultural awareness and communication performance. Therefore, the main independent variable in the current study is the contextual (cultural) idioms instruction, while the main dependent variables are students' cultural awareness. Quasi-experimental research, just like experimental research, involves both dependent and independent variables, and the researcher is trying to observe the effects of the independent variable on the dependent one (Haslam & McGarty, 2014). Hence, the researcher can establish a clear causal relationship between the variables (Bordens & Abbot, 2014).

Moreover, researchers in a quasi-experimental design use a control group to compare with an experimental group (Creswell & Creswell, 2018). However, the researcher using this design does not have control over the variables affecting behaviour. Therefore, caution should be taken when interpreting the results obtained from this design (Bordens & Abbot, 2014). Before beginning the treatment, a pre-test is scheduled to take place, and a post-test must be administered as soon as feasible afterwards. The researcher used a pre-test–a post-test with non-equivalent groups' quasi-experimental design (Campbell & Stanley, 1963; Cook & Campbell, 1979). In the meantime, neither the selection of the sample nor the assignment of the groups is determined at random. Consequently, the conclusions of this research cannot be generalised (external validity). Then, to assess the efficacy of contextual idiom instruction on the cultural awareness development of second-year EFL (LMD) students, an experiment will be conducted.

Due to the impossibility of controlling for all variables throughout the treatments, a quasi-experimental research design has been considered acceptable for this study. However, the researcher has made efforts to retain comparable factors as the same as the experimental group in terms of English language proficiency and educational background by conducting a pilot study with a group of students (27) from the same population to construct appropriate lessons and evaluative research tools for the EG participants' current academic levels and awareness. This fact reveals that the internal validity and causal assessment would be

established in terms of no rational methodological standard points that indicate similarities in the group's traits before the treatment. As it is claimed by Tochim (2006), states only facts make it impossible to distinguish where pre-test and post-test scores are behind the treatment or because other factors cannot be controlled.

For that reason, the current experimental design is a non-equivalent group design (NEGD). In addition, the consecutive absence of some students before the treatment confused the researcher about the subjects exact numbers, and whether she included them within the treatment or excluded them. However, the session's distribution is scheduled into three hours of instruction each week (a TD plus a LAB session) for around three months, for a total: of 34 hours. After receiving the consent of 44 students to participate in the treatment, the researcher was required to add only two extra sessions for completing the planned practise parts so that a unified time could be achieved. By taking into consideration the researcher's option to randomly select the sample since the choice of who belongs to the experimental group and who joins the control group is based on the administration who assigned them as the researcher is the same as the teacher of module OE, but the students welcomed to take part in the experiment and attend extra sessions.

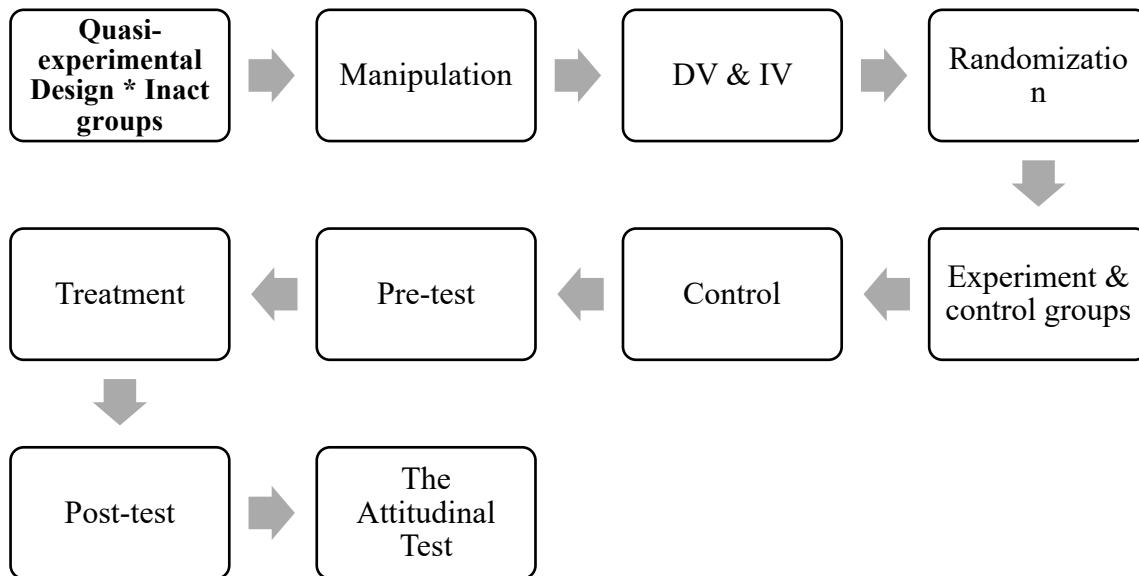


Figure 4.2 Quasi-Experimental Design

4.8.3 Triangulation of Data

Triangulation is the term used when elements of a project are studied from two or more angles (Thurmond, 2001). The research design or parts of the design are approached from a variety of perspectives, usually to increase the power of or validate research outcomes (Roberts & Taylor, 1998). When considering the research questions, the researcher had difficulty selecting a single method that would address all the research questions comprehensively. A triangulation methodological approach was adopted because the participants' perceptions, attitudes, and behaviours could be studied from a multidimensional perspective.

In this study and throughout the process of data collection and analysis, triangulation of data was adopted as "a procedure for cross-validating information" (Hittleman & Simon, 2002, p. 183)⁶. Therefore, multiple sources of data were triangulated to boost confidence in the research findings, maximise the validity of the eventual result, and meet the research objectives as well. Comparing and relating the research findings from the two research

⁶ There is a distinct tradition in the literature on social science research methods that advocates the use of multiple methods. This form of research strategy is usually described as one of convergent methodology, multimethod/multitrait (Campbell and Fiske, 1959), convergent validation, or what has been called "triangulation" (Webb et al., 1966). These various notions share the conception that qualitative and quantitative methods should be viewed as complementary rather than rival camps. Most textbooks understate the desirability of mixing methods given the strengths and weaknesses found in single-method designs.

methods to the study's objectives allowed for triangulation in the current study.

1. **"Mixed-method" Approach:**

- Employing both qualitative (QUAL) and quantitative (QUAN) methodologies.
- 2. Collecting data using different techniques: document analysis, questionnaires, an interview, and tests

Because it was important to confirm the findings obtained after the treatment on how the subjects in the EG experienced the instructions of contextual idioms, qualitative data were required since they may lead to examining participants' feelings and ideas via rich and deep data (Bryman, 2008). In this study, mixed-methods research (MMR) was relied on. The research tools comprised a student questionnaire, followed by teachers' interviews during the exploration phase, then pre-and post-tests for both EG and CG groups, and treatment, followed up by an attitudinal test for the EG after the intervention was accomplished. The QUAL and QUAN data were gathered and analysed at roughly the same time, and the integration of the data occurred mostly during the interpretation phase. It is worth noting that the QUAL data are exploratory to collect rich and in-depth information about the specific local context and the specific individuals. In the QUAN data, it is possible to overlook this sort of information easily.

These two methods were used to provide a complementary view of what was happening in the English idioms learning in their contexts for the target students. According to the researcher, neither qualitative nor quantitative methods alone could adequately characterise the situation. Investigations regarding various methodologies did not give the researcher enough confidence that any would adequately answer the problem. The key rationale for selecting a mixed methods approach for the current study was that the researcher believed that a richer and more comprehensive understanding of the 2nd-year EFL students' (LMD) cultural awareness promotion required a multifaceted approach.

4.9 Development of Data Gathering Instruments

The primary goals of this section are to describe all the data collection tools and procedures used in this research and clearly explain the pertinent information and processes associated with each instrument. It was necessary to collect data from several sources to collect sufficient, relevant data for the research questions and the hypotheses. As previously explained, a mixed method design (MMR) was adopted for this study. Quasi-experimental and triangulation methods were set so that the weaknesses of each method intended to be

compensated by the other, all necessitating the use of different and diverse research instruments to collect the required data. Several works of literature and the actual researcher's context were used to develop the data-gathering techniques.

To address study sub/questions One, a questionnaire was presented to the whole target population ($n = 390$) of students, and five university teachers who taught oral expression courses participated in the interviews to answer RQ two. To answer research question No. 3 and test the hypotheses during the treatment phase, a pre-test was administered to both the EG and the CG before the intervention, model courses were designed for the EG only, and a post-test was administered to the EG and CG after the treatment was completed, along with a follow-up attitudinal test for the EG only and drawing future recommendations. Following is a description of the procedures used to gather data for the whole study.

Table 4.2 Data Collection Instruments for the Current Research

Data Gathering Tools	
Students' Questionnaire: $n = 390$ (EG = 44), (CG = 42) to answer RQ1 and Sub-RQ1.1 Teachers' interview ($n = 5$) for RQ2	Pre-test + Post-test $n = 86$ (EG = 44, CG = 42) to answer RQ3 and. Follow-up the attitudinal test with EG only after the treatment.

At the exploratory stage of the present thesis research project, a pilot study was undertaken before the start of the experiment to provide a clearer image of the participant's actual levels of CA and English Idiom knowledge, as well as the design, trial, and ultimately validation of the research methods and data collection tools. Experts suggested modifying the methodology in light of the findings. In addition, the questionnaire was instructed to assess second-year EFL students' knowledge of and perceptions about the incorporation of English idioms into their respective cultural contexts and the challenges confronted during the learning process.

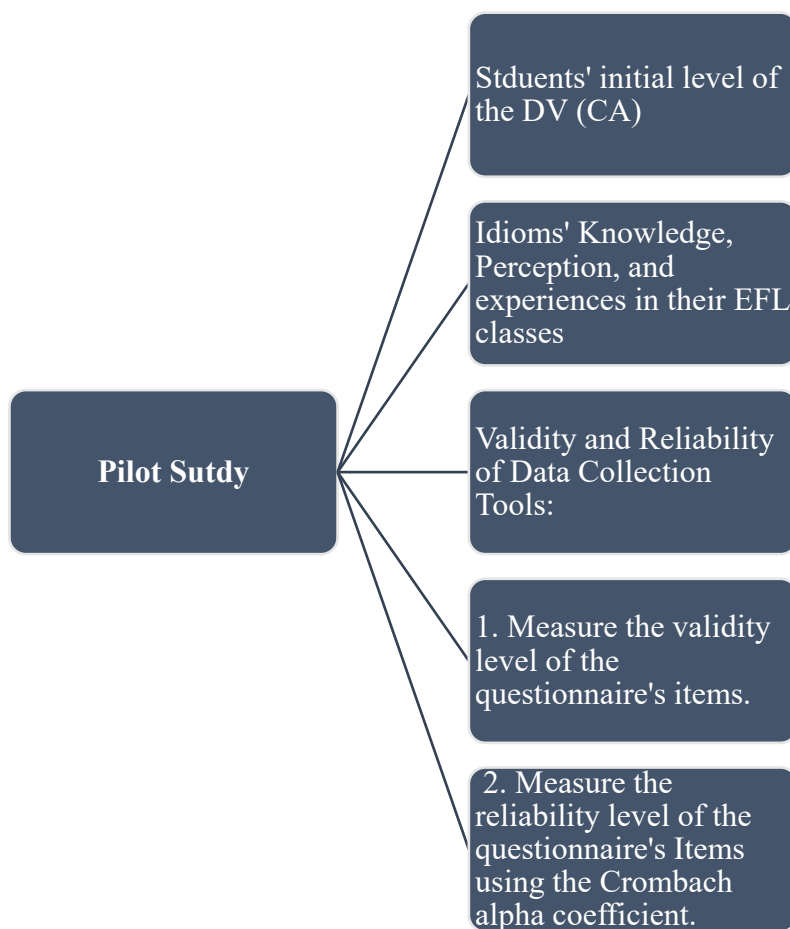


Figure 4.3 An Overview of the Pilot Study Objectives

4.9.1 Pilot Study of the Intervention

A pilot study is considered a trial study for proposed procedures, methods, and materials with a small number of subjects to test the feasibility of the research tools, uncover potential problems that may arise in the actual study, and address them before conducting the primary research (Mackey & Gass, 2005). According to Dornyei (2003) and Oppenheim (1992), the pilot study gives the researcher feedback on the instrument's usability and effectiveness in carrying out the intended tasks. So, they believe that a pilot study is one of the most important aspects of any research project, and it was conducted to identify possible issue areas and flaws in the research instruments and protocol before their deployment in the full study.

Consequently, modifications and refinements to the final version of the study design

might be made based on this knowledge (Dornyei, 2003; Oppenheim, 1992). In addition, doing a pilot study may save the researcher time and money, clarify instructions, and assess the validity and reliability of the methodology (Bordens & Abbott, 2014). Accordingly, the purpose of the pilot study in the current research is to evaluate the appropriateness of the research methodology's guiding principles and whether the following items are suitable for the main study: 1) Whether or not the number of participants could meet the study's requirements 2) teaching practises, instructional materials, instructional time, and instructional objectives if they were all acceptable to students. 3) Regarding the data gathering about test paper layout, test paper language, and scoring procedures and whether revisions will be made, 4) Regarding data analysis, i.e., statistical techniques and qualitative methods, the quantitative approach for the total score of pre-and post-tests may or may not be appropriate.

Overall, the pilot research for the present investigation was undertaken at Mohamed Lamine Debaghine's Sétif-2 University during the first semester of the academic year 2022-2023 with around twenty-seven students from the target group. To familiarise herself with the intervention procedures outlined in the protocol, the researcher in the current study administered first a checklist of questionnaire Items to visualise the participants' actual cultural knowledge and determine their experiences with English Idioms, then pre- and post-tests following the main study before and after the application of this pilot study. She has chosen one of the topics from the fourteenth planned phase and taught it to a group of students representing a sample of the target population in about two sessions for observation (September 18th– 25th and October 2nd, 2022). (*cf. Appendix B*).

4.9.2 Techniques and Procedures of the Questionnaire Development, Piloting, and Administration

This section will provide the procedures followed in the development and administration of students' questionnaires, together with piloting, data collection, and treatment. A questionnaire is a group or sequence of questions designed to obtain information on a subject from a respondent. Questionnaires play a central role in the data collection process since they have a major impact on data quality. Dornyi, Z. (2002:6) defines the questionnaire as: "A questionnaire is an instrument for the collection of data, usually in written form, consisting of open and/or closed questions and other problems requiring a response from subjects".

This study's questionnaire was mostly based on a theoretical review of the literature

about the cultural awareness dimension and the attitudes of the participants regarding the usage of English idioms in an EFL context. In addition, it was created for students to investigate the effect of idiomatic expressions on the communication and cultural awareness of tertiary-level students. Hence, certain alterations were deemed necessary to adapt them to the setting of EFL learners inside the English department.

A questionnaire contains two sorts of questions: open-ended and closed-ended questions. The former, often known as "unrestricted" questions, allow respondents to offer additional input and defend their choices and responses in a designated text box. These sorts of questions capture qualitative data, which is then subjectively assessed and debated. When in-depth replies are required, open-ended questions are employed (Singh, 2006), yet they are challenging to explain and summarise.

Closed-ended questions, often known as "restricted" questions, require respondents to pick, choose, or check responses without providing an explanation or justification for their selections. Such questions may be in the form of one-choice questions, "Yes" or "No" questions, multiple-choice questions, or Likert scale questions. The answers to these types of questions are tabulated and processed in Microsoft Office Excel and the Statistical Package for the Social Sciences (SPSS), and then the results are quantitatively and statistically examined. Additionally, closed-ended questions guarantee consistency and dependability.

In this study, both types of questions are used in the students' questionnaire in various sections.

4.9.2.1 The Questionnaire Design

This questionnaire was designed to elicit information from respondents about their knowledge of and perceptions of idioms' impact on their learning and cultural awareness to address research questions N^o1 and Sub QN^o1. It consisted of closed- and open-ended questions, together with the Likert Scale format, which is widely used by QUAN researchers for attitudinal measurement. The use of the five-point Likert scale, which the respondents can choose from (strongly agree, agree, neutral, disagree, and strongly disagree), to ensure validity and reliability.

The questionnaire consisted of four parts. The first part dealt with students' background information (*e.g., gender, Level or academic degree, experience in foreign English-speaking countries, and opportunities for communicating with English Natives*). The second part was concerned with students' attitudes towards cultural learning and raising cultural awareness. This part contained 4 items displayed in close-ended questions displayed

in "Yes" or "No", and open-ended ones to indicate the respondents' justifications, in addition to other 15 close-ended Items are displayed on a six-point Likert scale from 1 to 6 (*strongly disagree, disagree, neutral, agree, or strongly agree*). In order to fit the study's objectives, the researcher developed some of the items under this section of the questionnaire while adapting and adopting others from earlier works (e.g., Dr. Mouas (2016), Mr. Thanomsak Kriengphan (2018)⁷).

In part three of the questionnaire, it was attempted to determine the extent of the knowledge of the sample students concerning the idioms' use in different specific cultural contexts. This section is divided into two parts: the first is an open-ended set of seven items intended to determine their knowledge of idioms, their role in the EFL language, and their relation to culture. The items in the second part of the Likert scale focused on their awareness of idioms, their use, the difficulties they face, the strategies their teachers taught them to learn and use them, and their desire to be introduced to integrate CA in the EFL classes.

The last part of the questionnaire was about assessing their attitudes towards their teachers' frequent assistance in learning and understanding the use of English Idioms and relating them to their cultural context. It consisted of eight close-ended Items displayed within a five-point Likert scale from 1 to 5 (Never, Rarely, Sometimes, Often, and Very Often).

To ensure the validity and reliability of the questionnaire, the following steps have been taken: The questionnaire was sent for judgement to some of the university teachers at Mohamed Lamine Debaghine, Sétif-2 University, who have long experience in the field of English language teaching in general and oral expression in particular. According to the comments made by these experts, the questionnaire has changed. (*See Appendix E*).

Table 4. 4 Summary of Students' Questionnaire Development

Type of Data Collected questions

Section One	<i>Students' Background Information and Experience with English: 6 Closed and open questions (gender, Level, or academic degree; contact with natives; experience in a foreign English-speaking country; period of stay).</i>
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⁷ Mr. Thanomsak Kriengphan "A Survey of Graduate Students' Comprehension of English Idioms, Difficulties in Understanding, and Strategies Used in Processing English Idioms". An Independent Study Submitted in Partial Fulfilment of The Requirement for The Degree of Master of Arts in Career English for International Communication Language Institute THAMMASAT UNIVERSITY- THAI ACADEMIC YEAR 2017-2018

**Section
Two**

**Students Attitudes Towards Culture Learning and Cultural Awareness'
Integration:**

Part I: 3 Items (1; *defining culture*; -2; *integrating culture into English classes*; -4; *needed materials used by teachers to raise learners 'cultural awareness'*) **Likert Scale "Yes or No"** (close-ended-open-ended; justifications)

+ **Item N° 3:** *Students' satisfaction of incorporating the cultural elements in EFL settings/Likert Scale displayed from 1 to 4 (Highly Satisfied, Quite Satisfied, Partially Satisfied, or Dissatisfied)*

Part II: Students' Perspectives regarding Cultural Awareness Integration:
Likert Scale: 15 items

1= strongly disagree; 2= disagree; 3=undecided; 4=Agree; 5= strongly agree.

8 items on students' attitudes towards Integrating culture into learning English in the EFL context.

2 items of cultural knowledge, beliefs, and values

4 items Cultural empathy, exposure to attitudes of foreign cultures, and cultural skills

1 item of critical awareness skill and misuse of idiomatic expression

**Students Attitudes Towards Culture Learning and Cultural Awareness'
Integration:**

**Section
Three**

Part I: 3 Items (1; *defining culture*; -2; *integrating culture into English classes*; -4; *needed materials used by teachers to raise learners 'cultural awareness'*) **Likert Scale "Yes or No"** (close-ended-open-ended; justifications)

+ **Item N° 3:** *Students' satisfaction of incorporating the cultural elements in EFL settings/Likert Scale displayed from 1 to 4 (Highly Satisfied, Quite Satisfied, Partially Satisfied, or Dissatisfied)*

Part II: Students' Perspectives regarding Cultural Awareness Integration:
Likert Scale: 15 items

1= strongly disagree; 2= disagree; 3=undecided; 4=Agree; 5= strongly agree.

8 items on students' attitudes towards Integrating culture into learning English in the EFL context.

Items of cultural knowledge, beliefs, and values

4 items Cultural empathy, exposure to attitudes of foreign cultures, and

	cultural skills
	1 item of critical awareness skill and misuse of idiomatic expression.
Section	Teacher(s) frequent assistance in learning Idioms and culture
Four	Likert Scale: 8 Items (1. Never 2. Rarely 3. Sometimes. 4. Often. 5Very often)

4.9.2.2 The Questionnaire Administration

At the onset, it was realised that the distribution method of the questionnaire may pose several challenges. Because it was impractical to meet the entire target population at once, the researcher conducted the questionnaire on September 25 and October 2 of 2022 during oral expression sessions with three groups of the population, and the remaining participants received it in the form of an online questionnaire. Note that there were six groups of 2nd-year students in the current academic year 2022-2023. The respondents were informed of the study's objectives. Additionally, they were guaranteed that their answers would remain private. The researcher forbade the respondents from discussing their responses with one another or sharing them. Also, they were given as much time as was required to complete the questionnaire, and no predetermined time limit was established.

4.10 Teachers' Interview: Rationale

The interview (adapted from Selma Dafallah Mohamed Al Hassan, 2019) has been used as the second source for data gathering in the exploratory phase. It was an in-depth interview that permitted the researcher to control it in such a way that allowed them to distinguish the teachers' perceptions about idiomatic expressions and their role in fostering students' cultural awareness as the issues explored while teaching. The researcher finds it useful as a preliminary tool to obtain detailed information about the teachers' perceptions, in addition to adhering to this research tool to demonstrate the existence of the research problem and to bolster the credibility of teachers' reports.

Even though the Likert-scale items were included (Yes or No), it was deemed prudent not to restrict the data collection method to them alone. In addition to triangulating the results and obtaining in-depth information from the QUAL data analysis, interviews were used to conduct in-depth research. The interviewer could clarify the questions and explore the respondents' responses to extract further information. Interviews are thus, without question, the most common approach for collecting data in qualitative research investigations.

Furthermore, more rationales for adapting an interview in this study are as follows: It

allows the researcher to express objective information in a more verbally expressive manner, such as the opinions, views, attitudes, or experiences of the teachers. As a consequence, the researcher will be able to create a dynamic environment for talks and discussions about research issues, as well as identify the difficulties and grasp the research questions. Thus, the participants can rebuild their experiences in their moods, and clarity is maintained.

4.10.1 Description of the Interview

Interviews can be classified as unstructured, semi-structured, or structured (Fraenkel & Wallen, 2009). It was considered that unstructured interviews lacked focus and were too open-ended. However, completely organised interviews would restrict the results' depth. In the present study, the researcher gathered data using semi-structured interviews. According to Denscombe (1998, p. 113), with semi-structured interviews, the interviewer still had a list of problems to cover and questions to ask. However, the interview was designed to be flexible in terms of the sequence in which the subjects were discussed and, probably more importantly, to allow the respondents to expand their thoughts and talk more extensively about the concerns addressed by the researcher.

The interview consisted of a list of 17 questions and sub-questions, all of which were open-ended for the sake of helping them elicit a varied number of responses that might contribute to the enrichment of the study (*See Appendix G*). The questions introduced revolve around teachers' familiarity with idiomatic expressions, their existence within university syllabuses, and whether they are taught. Besides that, the researcher asked whether teachers of English consider idioms as important elements of language and asked them about their opinions of those elements promoting the students' communicative competencies and cultural awareness. Additionally, the researcher questioned the teachers about their future expectations of teaching idioms as fostering cultural techniques.

4.10.2 The Sample of the Interview

The population of the interview is teachers who teach the English language at the university level at Mohamed Lamine Debaghine, Sétif-2 University in Algeria, especially those who have experience in oral expression (OE) subjects. Five teachers were chosen to participate in providing data. The researcher contacted all the lecturers, asked for permission, and received consent from all of them. The lecturers fixed a time to conduct the interviews. Interviews were conducted in the period between September 22 and September 25, 2022. Expert university teachers of different academic degrees and experiences willingly participated and enriched the study with their points of view. The tutors' backgrounds (Ph.D.,

Magister, and Doctorate) comprise the sample. While conducting the interviews, the researcher took notes and then later transcribed them since most of the participants in the qualitative stage refused any sort of audio or videotape recording, even though it would be useful for the research, according to Denscombe (1998, p. 122). Audio and videotape recordings offered a permanent record that was complete in terms of the speech that occurred.

8.10.3 Piloting the Semi-Structured Interview

The purpose of the pilot test is to ensure that a researcher's interviewees feel comfortable with his or her questionnaire and comprehend the meaning of the questions. Thomas (2004) stated: "This step [pilot testing] is so critical that if you do not have time and resources to conduct a pilot test on all pieces of your research project, then you probably should not be doing the project" (108).

In the current study, it is worth mentioning that the teachers' interview was piloted before the administration, as all the involved tools in this research were used to verify to what extent the interview's instructions were clear. After being checked by the supervisor, the final draft of the test version was evaluated by experts in the field. The experts checked the final draft of the test version before having experts in the field evaluate it. (*See Appendix f*).

8.10.4 Design of the Experiment Procedures: Materials Development and Data Collection

This section outlines how the treatment was processed, monitored, and analysed to help in following the study's progression. To bridge the identified gap between students' English language competence and their cultural awareness, the researcher sought to improve the cultural awareness of second-year EFL students at Sétif-2 University. Furthermore, to meet the probable needs of Algerian students of English, supplementary materials for learning contextual idioms were developed.

Based on the findings of the analyses described in the previous chapter, it was decided to select for the worksheets several topics covered in the dictionary of "English Idioms-In-Use" by Michael McCarthy and Felicity O'Dell (2004) but disregarded in teaching idioms, contextually, "Home, Work and Business, Education, Success and Failure, Money, People and Personalities, Feelings and Mood, Human Relationships, Health, Environment, Science and Technology, Colours, and Sports". Accordingly, *Section 4.10.4.1* presents an overview of the developed study materials and discusses the choices made and methods followed throughout the development of the idiom worksheets, activities, and lessons.

When the process of producing the treatment's lesson plan and worksheets was completed, the learning materials were evaluated by carefully experienced university English instructors before being piloted with some of the students from the same target population (27) by the researcher (See Section 4.10.4.2). During the treatment phase, both the Experimental Group (EG) and Control Group (CG) were taught by the researcher and received the same course "Idioms", but with variant instruction as part of the 'Oral Expression' subject during regular class sessions (3 hours per week; TD and Lab). The Fourteenth-session instructional design for the intervention is shown in Table 4.4 below.

Table 4.5 Pedagogical Design of the Intervention: Instructional Procedures for EG

Title of the Course	Oral Expression (OE)		
Date of Introduction	October 2 nd 2022		
Intervention Duration Period	The course was implemented over a period of fourteen weeks, with hour-sessions per week (TD and Lab)		
Setting	Department of English and Literature at Mohamed Lamine Debaghine, Sétif-2 University		
Participants	Second-year LMD Students of English		
Teacher	3 rd -year Ph.D. Students at Abbes Laghrour University-Khenchela, have two years of experience in the English Department, and five years of ESP teacher experience.		
Materials	The book "English Idioms in Use" (2004) by Michael McCarthy and Felicity O'Dell The techniques for teaching idioms were mostly adopted from Liu (2008).		
Schedule	Experimental Group: Outline of the OE " <i>Contextual Idioms</i> " Sessions Schedule		
Sessions/ Lectures	Topics	Objectives	Course Materials
Session 1 2 nd /10/2022 (TD: 11 a.m.–12:30 p.m.; LAB: 12:30–2 p.m.)	Pre-test Administration An introductory class session	To prepare students for the coming sessions on EC	Handouts (Pre-test) Whiteboard
Session 2 9 th / 10/2022 (TD: 11 a.m.–12 p.m.; LAB: 12	An Introduction to English Idioms 1. Prior Knowledge: Students have not been taught this topic before. However, some students may have some background knowledge on this topic solely from hearing the idiomatic expressions used	-To introduce students to the major tenets of Idiomatic expressions. -To define the main concepts pertaining -Students will be able to demonstrate that idioms are expressions or phrases that mean something	-Idioms PP -Construction Paper -Worksheet -Audio (LAB) <i>Idioms sources from culture-related courses, e.g., British and</i>

<p>p.m.–2 p.m.)</p> <p>Continued to Session 3</p> <p>16th/ 10/2022 (TD: 11 a.m.–12 p.m.; LAB: 12 p.m.–2 p.m.)</p>	<p>in daily life by parents and/or teachers. Therefore, they may recognise the expressions but not know what they mean or that they are idioms.</p> <p>2. Explain the difference between 'figurative' and 'literal.' Share a few examples, and then ask students to share some with their partners.</p> <p>3. Instruct the students using many examples of idioms to engage them in this lesson.</p> <p>4. Defining the concept of "Idioms" and highlighting their significance in understanding a culture.</p>	<p>different than what the words say.</p>	<p><i>American Studies.</i></p>
<p>Session 4 23rd/ 10/2022 (TD: 11 a.m.–12 p.m.; LAB: 12 p.m.–2 p.m.)</p>	<p>Introducing the Difficulties of Understanding English Idiomatic Expressions</p> <p>-Provide different views on defining the concept of "Idioms".</p> <p>-Mention the difficulty of determining a unified definition of idiomatic expressions due to their metaphoricity, which leads to lexical, grammatical, and cultural complexities.</p>	<p>-to help students identify the meaning of idiomatic expressions using context clues.</p> <p>-Complete the sentences using idiomatic expressions.</p> <p>to provide students with a motivational basis for the idioms' meaning, making them refer to the proper as a concrete fragment of reality.</p>	<p>Power-point presentation Worksheets Listening audio</p>
<p>30th/10th, 2022 (TD: 11 a.m.–12 p.m.; LAB: 12:30–2 p.m.)</p> <p>Continued to Session 6 6th /11/2022</p>	<p>The Role of Idioms in Fostering Non-native Students' Cultural Awareness</p> <p>In the final stage, students are mostly introduced to various idiomatic expressions used in English culture.</p> <p>Lesson Essential Questions:</p> <p>-Would students be able to figure out the meaning of an idiom?</p> <p>-Would students be able to figure out the figurative</p>	<p>-to make students aware of contextual clues while using idioms.</p> <p>-to evaluate students' understanding of idioms and -to demonstrate that idioms are expressions or phrases that mean something different than what the words say.</p> <p>-to train students to produce a wide range of idioms in various cultural contexts.</p> <p>-to prove English-</p>	<p>-Power-point presentation Worksheets. -Chart Cards -Listening to audio (LAB)</p>

	<p>meaning of an idiom instead of its literal expression? And are students able to use the idioms in the right cultural contexts? Would the student be able to generate sentences using the idiomatic expressions they learned?</p>	<p>language communication when using idioms.</p>	
<p>Successive sessions: 7/8/9/10 (November 13th, 20th, 27th, and 4th of December 2022) (TD: 11 a.m.–12 p.m.; LAB: 12 p.m.–2 p.m.)</p>	<p>Building students' knowledge of idioms related to the target culture and source culture -The teacher selects different topics for teaching idioms covered in English cultures, such as food, education, success and failure, business, environment, human relations, emotions, and feelings, colours, sport, money, health, etc., and develops worksheet exercises for the students in which idioms related to different cultural subjects are contextualised (in a passage). -At these stages, the use of interpreting strategies is more required and thus stimulates Students' cognitive analytic thinking and imagination. It is precisely these types of idioms that were selected to receive language learners' attention in 2nd-year students of English.</p>	<p>-to broaden the student's understanding of idiomatic expressions in both languages and cultures. -to become familiar with a range of idiomatic expressions across the English language and culture. -to discuss the use of idioms depending on given contexts -to analyse the language of idioms used in each given text and categorise the cultural meaning of idioms.</p>	<p>-Idioms Worksheets -Video clips -Listening audio -Idioms Cards -Group Discussions Games (Idioms meanings: guessing, matching, and context development) Homework assignments</p>
<p>Session 10 11th /12/2022 (TD: 11 a.m.–12:30 p.m.; LAB: 12:30–2 p.m.) Continued to Extra make-up session (11)</p>	<p>Language Communication, Idioms, and Cultural Contexts -The teacher shows the students' different uses of language and how idioms are used as communicative means related to a particular culture. -Translating and</p>	<p>-to raise students' awareness of the role of idiomatic expressions in understanding a culture. -to avoid misinterpretation when switching the idioms to the native language.</p>	<p>-Worksheets with exercises - Idiom cards, Pictures - Video clips and listening to audio (LAB) -Group discussions - Role-play and</p>

<p>15th /12/2020 TD : 11-12.30 LAB : 12.30–2 pm</p>	<p>transferring the English Idioms to the mother tongue, making a comparison. -Providing productive tasks involving idiomatic phrases such as oral dialogues, role plays, written assignments, etc.</p>	<p>-to identify the equivalence of some English idioms with Arabic ones. -to help students memorise a range of English idioms in a fun way.</p>	<p>games - Homework assignments</p>
<p>Sessions 12-13 18th /12/2022 8th/01/2023 TD: 11 a.m.-12:30 p.m.; LAB: 12:30-2 p.m.)</p>	<p>The Role of Idioms in Fostering Non-native Students' Cultural Awareness In the final stage, students are mostly introduced to various idiomatic expressions used in English culture. Lesson Essential Questions: -Would students be able to figure out the meaning of an idiom? -Would students be able to figure out the figurative meaning of an idiom instead of its literal expression? And are students able to use the idioms in the right cultural contexts? -Would the student be able to generate sentences using the idiomatic expressions they learned?</p>	<p>-to make students aware of contextual clues while using idioms. to evaluate students' understanding of idioms and to demonstrate that idioms are expressions or phrases that mean something different than what the words say. to train students to produce a wide range of idioms in various cultural contexts. to prove English-language communication when using idioms.</p>	<p>-Idioms exercise worksheets -Construction Paper Assessments of students' comprehension of idioms and culture -Video clips of different contextual idioms learned -Homework assignments</p>
<p>Final Session 14 10th /01/2022 9.30–12.30 pm (TD)</p>	<p>Evaluating Students' Cultural Awareness Development The researcher stands by as a monitor and assessor of students' oral performance while using Idioms in each cultural-specific context (TOPICS).</p>	<p>- To provide final insights and results of the treatment</p>	<p>-Dialogues and Roleplay -Evaluation Sheets -Post-test administration</p>

4.10.4.1 Procedures of Materials Development

The contextual idiomatic expressions study materials were developed in five phases: the selection of idiom types, the identification of worksheet subjects, the selection of idiomatic phrases, the structuring of the idioms, and the selection of idiom activities and

teaching strategies.

Phase One I: It was about deciding the type of idioms for instruction. Because figurative idioms represent a large group of idiomatic phrases (Grant & Nation, 2006: 11), necessitate the use of interpreting strategies (*ibid.*, 9), and thus stimulate students' cognitive analytic thinking and imagination, they were chosen to receive the attention of 2nd-year language learners in the Sétif-2 University context.

Phase Two II: The selection of subjects for discussing idiomatic expressions was the second step. The materials designer (the researcher) researched the thematic content of "The English Idioms in Use" by Michael McCarthy and Felicity O'Dell to identify them. The learning material indicated in the present research shows more cultural features, like idioms, and has selected those that completely or partially correspond. Therefore, the list of 14 topics included in the introduction to this chapter was compiled (*See Section 4.10.4.2*).

Phase Three III: It consisted of selecting the idiomatic terms to be presented under the previously specified topics. Multiple stages were required to construct the final list of more than 100 idioms taught via designed exercises. Initially, as stated before, idioms were sought up in EI-I-U (English Idioms in Use, 2004) by the keywords and ideas connected with the specified worksheet subjects, among those identified in grey as being common and beneficial for EFL learners to acquire. Next, the Theme Panels part after the dictionary was discussed, in which idiomatic expressions are given under the topics they are used to remark on (such as business, money, happiness and sadness, anger, feelings and emotions, and health). Then, among the discovered idioms, those that fulfilled the definition of "figurative idiom" were selected: a non-literal term that may be reinterpreted pragmatically to make sense in the context (*See Section; 2.1.4 In Chapter II*).

The section's figurative idioms were then looked up in the BYU-BNC (The British National Corpus)⁸ to determine their frequency in native use and consequently their value to language learners. As a result, numerous items were selected for the idiom worksheets from the dictionary (English Idioms: In-Use), and the dictionary idiomatic expressions were supplemented with various figurative idioms derived from online resources such as audio listening and video clips (*cf.* Appendix B), which were primarily used in the LAB sessions.

⁸ BYU-BNC (The British National Corpus) is a 100-million-word collection of samples of written and spoken language from a wide range of sources, designed to represent a wide cross-section of British English, both spoken and written, from the late twentieth century. The main uses of the corpus are as follows: Reference Book Publishing. Dictionaries, grammar books, teaching materials, and usage guides, and the sources.

Although they were also searched in the aforementioned corpora, their occurrence rates were not strictly examined when selecting each idiom since, as Liu (2003: 676) states, "pure frequency typically leaves out some crucial and valuable stuff."

In addition to the frequency of usage and usefulness, additional selection criteria for idiomatic expressions were clarity of figurative meanings, simplicity of vocabulary and syntax, resemblance to L1 idioms, and relevance. The student needs criteria were disregarded since the target group of students was not questioned about the idioms they wanted to acquire. However, the aforementioned criteria were not adhered to while selecting each item for inclusion in the idiom activities. Accordingly, among the L2 idioms chosen for teaching are those that are neither identical nor comparable to L1 idiomatic expressions and those with a low degree of transparency. That is, appropriateness refers to both the context of an idiom (e.g., to yield fruit-formal) and its register (e.g., to make ends meet-news).

Phase Four IV: It included categorising the chosen idioms. In so far as Liu (2008: 115-7) gives a sufficiently comprehensive list of diverse ways to organise idioms for teaching, it has served as the basis for the following four grouping strategies: (1) by topics (for example, to be under the weather comments on the topic "health"); (2) by keywords (for example, to be rolling in money is presented under the topic "money"); (3) by semantics (for example, to go with the flow and to make waves are presented as opposites); and (4) by origin or source (e.g., to hit below the belt and to throw in the towel derive from sports). Etymological elaboration was also used to classify idiomatic terms in the development of the contents. The worksheet on idioms that come from sports and games used the same order of activities that Boers et al. (2007: 48–9) used in one of their studies on the effectiveness of etymological elaboration: "identify the source," "identify the meaning," and a gap-fill exercise.

Phase Five V: Its goal is to identify the different sorts of idiom activities and teaching strategies. Given that the third of the five reasons for creating the study materials was to enable students to comprehend, practise, and produce L2 idiomatic phrases in their culture-specific contexts, comprehension-centred, practise-oriented, and production-focused activities were used in the worksheet development. However, since practise and productive mastery are not required for every English idiomatic expression, not all idioms chosen for teaching were intended to be employed for both understanding and output. The idiom teaching approaches were primarily adapted from Liu (2008). (*See Section: 4.10.4.2.*)

4.10.4.2 Materials Produced: Lesson Plan Sample Activities

It is worth noting that the content learning structure and organisation of the materials

(worksheets of idioms and the teaching strategies) developed in this intervention were all adapted from VIOLETTA BELOUSSOVA (2015) and Liu (2008)⁹ because the researcher found common research aims and learning features of idioms' instruction, particularly the context that is the central focus of this study. Therefore, it has relied primarily on the strategies of developing and grouping the interventions' materials, topics, and techniques, but the content was different and was selected to correspond to the target sample's academic level and their cultural awareness development expectations.

About fourteen (14) idiom worksheets numbered 1-14 were created in response to the decisions obtained (*see Table 4.5 for the overview and Appendix C*) for the worksheets themselves). Considering the idiomatic expressions presented under such topics as home, feelings and emotions, human relationships, and business and work that are covered in a couple of the series of lesson activities, a total of 14 worksheet topics have been determined in addition to the chart cards used in the LAB sessions.

Table 4.6 Overview of the Intervention' Idioms Worksheets

Nº	Topic	Category of idioms	Number of activities	Strategies involved	Teaching techniques
1	Home	Home Idioms	6	(1) (2) (3)	a); c); e)
2		House Objects Idioms	5	(2) (3) (4) (5)	d); f); i); j); t)
3	Money	Money Idioms	5	(2) (3) (5)	a); b); c); f); j); m)
4	Education	Education Idioms	4	(3) (4)	d); f); g); j); k); l)
5		Success & Failure	3		
6	Work & Business	Work, Costs, and Business Idioms	4	(2) (3)	a); b); c); d); e); k)
7	Health	Idioms about health	6	(2) (4) (5)	g); h); s)
8	Feelings & Emotions	Idioms describing feelings	3	(2) (5)	d); j); l); m);t)
9		Happiness & Sadness & Anger Idioms	3	(2) (4) (5)	g); h); s); t)
	Human	Human Relations'	3	(2) (3) (5)	a); c); f); t)

⁹VIOLETTA BELOUSSOVA, "Idiom Learning Materials for Estonian SecondarySchool Students" (2015); MA thesis at TARTU UNIVERSITY DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

10	Relations	Idioms			
11	Nature	Nature, Environment's Idioms	6	(1) (2) (3) (5)	b); c); d); f); h); j); k); m); t)
12	Science & Technology	Science & Technology Idioms	4	(2) (3) (5)	a); c); f); h); o); s)
13	Sports	Sport's Idioms	5	(2) (4)	h); g); k)
14	Colours	Idioms Colors	4	(2) (3) (5)	a); c); f); t)

Key:

(1) noticing and identifying idioms; (2) understanding idioms and developing interpretation strategies; (3) analysing idioms for context and/or register; (4) retrieving and using idioms for comprehension; (5) retrieving, generating, and using idioms for production.

a) discussing idioms highlighted in passages; b) identifying idioms in texts; c) guessing meanings using contextual information; d) understanding isolated idioms using pragmatic and conceptual knowledge as well as imagination; e) determining the context of use and register; f) determining the context of use; g) filling in entire missing idioms; h) matching idioms with their definitions; i) replacing expressions with idioms; j) finding similar idioms in L1; k) identifying the origin; l) identifying the attitudes; m) comparing idioms; n) finding an opposite for an idiom; o) analysing idioms from a structural and semantic point of view; p): writing sentences using idioms; q) writing dialogue using idioms; r) writing a story using idioms; s) writing a letter or a poem using idioms; t) role-playing a dialogue created by the student.

As observed in Table 4.5, the total number of activities supplied in the worksheets is 61, with variations in the number of idiom activities to complete in a single session (2-3-4), the methodologies used to learn the idioms the worksheet focuses on (1)-(5), and the teaching approaches. Similarly, the sorts of exercises change throughout the intended study materials. Consequently, seven worksheets (i.e., worksheets 3, 7, and 9-13) contain comprehension and production enabling activities, three (i.e., worksheets 2, 6, and 8) are constructed around the comprehension-practice-production sequence, two (i.e., worksheets 4 and 14) teach idioms through comprehension and practice activities, and two (i.e., worksheets 1 and 5) are exclusively composed of comprehension-centred learning activities. In contrast to the units urging students to practise (five in total) and produce (ten in total) the idioms they have acquired, the comprehension tasks (23 in total) recur from one topic to another. Because the generated study materials are not meant to teach as many English idioms as possible, the

items chosen for teaching in a single session are limited to ten to fifteen idioms. For further information on the distribution of idioms among the Idioms worksheet topics, see Table. 4.5.

4.10.4.3 Design of the Experiment Instruments: Pre, Post and Attitudinal Tests

The incorporation of the pre-test/post-test design into the Non-Equivalent Group Design (NEGD) increases the credibility of the findings by mitigating threats to their internal validity. First, the pre-test is used to measure the dependent variable before treatment; thus, the primary situation of the 86 participants about their first level of the desired outcome is defined (Lodico et al., 2006). In addition, the objective of the pre-test (*Appendix I*) is to identify any pre-existing consistency between the experimental and comparison groups. Therefore, the major threat to the internal validity in terms of the differences between the participants of the two groups in terms of their cultural awareness (dependent variable) is clear-cut (*ibid*).

After the experimental group has completed the treatment period, the post-test (*Appendix J*) is administered to both groups (EG and CG) to assess the efficacy or inefficacy of the treatment by comparing the progress of the experimental group to that of the control group. According to Trochim (2006), most studies support the precondition compatibility of the pre-post-tests either by their similarities or by adopting the same degree of complexity/simplicity for the tests' questions (p. 128).

An attitudinal test (*Appendix K*) was administered as a final test after the participants of EG had completed the treatment period. Its purpose was to collect both quantitative and qualitative data from the research participants by documenting their feelings, attitudes, expectations, and thoughts regarding their experience during the simulation sessions and to provide future strategies when learning English idioms in culture-specific contexts.

4.10.4.3.1 Pre-Test: Description; Piloting; Administration

The adapted pre-test (based on Idiom Learning Materials for Estonian Secondary School Students, 2015, and Learning Material English Idioms in Use Dictionary (2004)) seeks to assess the participants' cultural awareness. It consists of three activities, the first of which is determining the correct interpretations of idiomatic expressions using multiple-choice responses. The second step is to match the idiomatic phrases with their definitions. The final activity, this instrument, consists of ten items related to five cultural aspects mentioned in E. B. Taylor's (1871) definition of culture: "That complex whole which includes knowledge, belief, art, education, custom, money, relationships, work, environment, and any other capabilities and habits acquired by man in his social environment." There was a specific

idiom to represent each component. The first exercise consists of five questions in which participants are required to circle the correct idiom meaning from a list of three alternatives. However, the other five questions were contextualised idioms (in passages), and participants were asked to sort the meaning from the text and choose, using a three-level multiple-choice format, which cultural characteristic the idiom represented.

During the treatment phase, two distinct group types were involved: the EG and the CG. To estimate the CA of the participants in each group before treatment, a pre-test (*See Appendix I*) was adapted, developed, and validated by the researcher due to the lack of a valid and reliable test that could be used to answer the research questions. This was accomplished by receiving the detailed comments of four teachers and calculating the Cronbach's alpha coefficient. To end up with a test that fits a certain study objective, many modifications were made. For the test's validity and dependability to be beyond reproach, it was pilot-tested on September 25, 2022 (*Appendix H*). The objective of pre-testing subjects in both groups was to discover a strategy to make the CG as comparable as feasible to the EG. Several changes were made to the first draught of the test based on the expert's comments:

- Concerning the paragraphs in the second task were rewritten since they were above the student's levels.
- Also, for the second activity, three cultural factors were added to the question to restrict the students' alternatives.
- Regarding the balance between the two activities, the initial draft (*Appendix I*) had five items for the first activity and nine for the second, however, the final version included an equal number of items (five in each activity).
- Regarding the time, twenty minutes was insufficient to complete the test; therefore, it was extended to forty.

To guarantee the homogeneity of the groups in terms of their actual CA, the pre-test was later delivered to second-year LMD English subject students in both groups (EG; CG) on the 4th of October 2022, the pre-test was administered in the sample's classroom at 9:30 a.m. with the control group (B6), and the experimental group (B2) for a total of 30 minutes (*Appendix I*) during the first semester of the academic year 2022-2023. In addition to establishing and describing the purpose of the test, the researchers insisted on individual work and secured the participants' anonymity about their written responses. The CA level of the students in both groups was established by the results of the researcher-created pre-test. The EG received treatment (i.e., learning and using contextual idioms within their particular

cultural environment), whereas the CG attended a different non-instructional course in idioms.

4.10.4.3.2 Post-Test: Description; Piloting; Administration

The same cultural aspects were covered also in the adapted post-test (from *Idiom Learning Materials for Estonian Secondary School Students, 2015*, and *Learning Material English Idioms in Use Dictionary (2004)*) (*See Appendix J*). This tool was based more on students' idioms production in particular given cultural contexts. First, in the four first items, the participants were asked to create a particular situation in their source culture and in the target culture that suits the given idioms highlighting the differences and similarities between the two cultures. Second, the other seven multiple-choice items demand the participants to fill the gap with the appropriate idiom. And lastly, three familiar given idiomatic expressions to produce required contextual situations. Thus, the pre-test and post-test scores can be compared.

As noted, the researcher opted for an adapted post-test in which its tasks were piloted by former researchers during their previous studies, but some components were produced by the researcher from *Learning Material English Idioms in Use Dictionary (2004)*. Therefore, there is no need to do a post-test pilot. However, the researcher made revisions based on the views of four experts (the same ones who verified the pre-test) in terms of statement numbers to get equal items so that students would be more motivated to finish the assignment. In addition, there should be a balance between the contents of the two tests: the amended post-test had three tasks in each section and sixteen items in total, the same as the pre-test. In other words, the researcher inserted a single item to reach equilibrium.

After providing the fourteenth session of treatment directly, a post-test was administered to the experimental group and the control group on the 10th of January 2023 at 12:30 p.m., both within thirty minutes (during the regular OE session) (*Appendix J*). In addition, to provide a fair comparison between the two groups, the control group was forbidden from receiving any treatment. The researcher stated that this is the final test to be administered and described the participants' familiarity with the various situational English idioms as well as their familiarity with the cultural aspects involved in the test because they covered the same topics that have been examined throughout the experiment period. In addition, the researcher emphasises individual effort and the requirement of completing all the tasks, as well as the importance of being more attentive and serious while responding to the post-test. To Measure the student's cultural awareness development relative to the pre-test

and to evaluate the treatment's effectiveness.

4.10.4.3.3 Attitudinal Test: Post-Test: Description; Piloting; Administration

The form of the attitudinal test is more participant-directed, open-ended, and inclusive. These reports' data could further confirm the learners' answers in pre-post/tests. It could triangulate the research's interpretation of authentic discourse data as one of several data types in a multi method discourse approach and as one of the main data sources (Kasper & Rose, 2002). These reports served as one source of data about learners' views of the requests' appropriateness. Furthermore, these data could be used as further confirmation of the effects of instruction. Besides, the written self-report aims at further confirming the results of the written tests and evaluating the instructional effects. Then, some questions are presented to elicit the participants' self-reflection about their feelings about the differences between their use of strategies before and after the treatment.

The attitudinal test consisted of 12 items and was partially based on the model presented in a bachelor's thesis authored by Helene Kõiv (Kõiv, 2011)¹⁰ which was adopted first by VIOLETTA BELOUSSOVA (2015), then, adapted and modified by the researcher as well, the post-reflection document was partially based on this model. It comprised six closed-ended questions (Q1–Q2, Q3–4, Q5, and Q6) and six open-ended questions (Q7-8, Q9, Q10, Q11, and Q12). On a five-point Likert scale, the EG participants were asked to indicate their degree of agreement with the presented statements (1 = Strongly agree, 2 = Agree, 3 = Neither agree nor disagree, 4 = Disagree, 5 = Strongly disagree). Q1-Q3, Q4, and Q5 were concerned with the subjects dis/agreement regarding the effectiveness of contextual idiom instruction on developing higher-order skills and critical thinking, as well as the clarity of the activities employed and the ability to comprehend and use the Idioms appropriately through the provided activities. Whereas Q2 was about the potential of using the idioms and activities without supervision, and Q12 was about collecting comments on the acceptable academic level for contextual Idioms teaching.

Questions 7-11 prompted the respondents to suggest desirable changes to the study materials being evaluated and future coping strategies for learning idioms. In question 6, the participants were asked to highlight the strengths and/or weaknesses either of the set of

¹⁰ Kõiv, Helene (2011). *Vanasõnade kasutamine inglise keele kui võõrkeele osaoskuste õpetamisel ja väärtustest kõnelemisel II kooliastmes* [Proverbs in teaching English language skills and values in school stage II]. Published BA thesis. Faculty of Social Sciences and Education, University of Tartu, Tartu, Estonia

materials as a whole or of its parts. The overall appropriateness of the learning activities for teaching and learning English idiomatic phrases was revealed by the answers to questions 09-10 enabled the collection of opinions on the appropriateness of the treatment they received to enhance their cultural awareness as well as aimed to determine the participants' general attitude towards and willingness to use the learning materials in their English classes. For making additional comments, question 13 was included.

On the one hand, the attitudinal test was delivered on the last day of the experiment (10th January 2023), and the EG students were asked to answer the test at 9:30 a.m. for 30 minutes. On the other hand, the post-test was held on the same day, January 10, 2023, from 12.00 to 1.10 p.m.; all the samples (EG and CG) were present, except for four students (two in each group); since it was the last week before their 1st-term Exam, it could not be postponed further. By the end, the researcher had conveyed her greatest appreciation to the volunteers for their interest and assistance in the whole experience.

4.11 The Criteria for Selecting “Oral Expression” Module as the Experimental Setting

Numerous teaching modules at the university level equip students with the required information and input in the target language. Oral Expression is one of these modules that not only provides learners with knowledge of the target language but is also the ideal and only practical course that provides students with the opportunity to speak and practise English, where the primary objective of learning a foreign language is to improve speaking ability rather than learning the language itself.

In the framework of the EFL curriculum, the teaching of the "Oral Expression" module integrates the core abilities of "listening" and "speaking." The instruction of these two language skills focuses on a range of tasks and activities that vary between listening and speaking tasks, such as role plays, open discussions, games, songs, etc. Through these tasks, students receive feedback in the form of realistic teaching materials and practise real-world English use. In addition, students seek to convey their views, perform activities, and discuss and debate a variety of themes under the supervision and presence of the oral expression' teacher. The objective of teaching "Oral Expression" in an EFL context is to improve the speaking and communication competencies of the target language among the students. According to Meddour (2006: 69-70), "Determining the educational background and learning difficulties of the pupils, the availability of well-structured activities, and the use of technology as teaching aids are vital for reaching this purpose".

There are two key skills of language communication: the receptive skill of listening"

and the productive one of speaking," which are needed to teach oral expression since they are recognised as the most essential skills of language communication. Widdowson (1978) explains that listening is a receptive skill through the aural medium, whereas speaking is a productive skill through the oral medium. Therefore, EFL teachers should place a strong emphasis on teaching these two communication skills (listening and speaking), as they are regarded as the most essential for obtaining success in a foreign language and communicative competence.

Nonetheless, the core goal of EFL instruction is the fluent use of the target language in a variety of contexts. In addition to acquiring the formal linguistic features (grammar, vocabulary, and pronunciation), achieving fluency in a foreign language requires competency in socio-cultural factors such as lifestyles, beliefs, values, conventions, idioms, taboos, superstitions, etc. A proficient language speaker must thus know what to say, when, where, and to whom. EFL students are not proficient in understanding the sociocultural aspects of a foreign language. The main concern of this research is to increase the cultural awareness of second-year EFL students. It aims to investigate the reasons for EFL students' cultural awareness via the use of contextual idioms as a cultural tool and then provide ways to integrate them into the English curriculum. For further details of the OE module Description (*See Appendix C*)

4.11.1 Oral Expression and Communicative Proficiency

Communicative competency is the ability to use the target language fluently with accurate grammar and phonology. Most EFL students focus on this communication skill because they think speaking the target language well is the key to success. The development of students' communicative skills relies on long-term classroom practise and training in spoken language to conduct them successfully in the target language. "Speaking practise is acceptable for various degrees of competence," according to Bronvillain (2003); therefore, practise is a crucial instrument and approach for teaching the target language and increasing learners' communicative proficiency abilities (12).

Thus, Oral Expression is regarded as a suitable subject matter since it provides students with enough time to practise communication skills by listening to the target language and creating new structures based on it. In general, the teaching process involves participants, procedures, activities, and resources to achieve its intended aims. According to Doff (1988), "teaching is a three-way connection between the instructor, the instructional materials, and the students" (138).

To fulfil its pedagogical goals, teaching listening and speaking skills in the "Oral Expression" course involves a variety of components and parts. It relies on the availability of four primary components:

1. As the central element of the instructional process, the teacher is the most important factor.
2. Oral exercises as an effective method of teaching oral skills
3. As teaching process-facilitating tools, pedagogical aids are essential.
4. Learners are crucial to the teaching process.

Therefore, there is a considerable association between teaching OE and communication skills. In other words, the development of students' communicative skills in the target language is dependent on extensive instruction and practise over an extended period. Oral Expression is the ideal course that gives the chance for practise since it contains its fundamental components.

4.11.2 Oral Expression and Cultural Awareness

Language learning's goal is communication. Technology and globalisation have made the globe a tiny village, with individuals interacting globally. As an international language and lingua franca, English has attracted numerous learners for many reasons. These learners must realise that understanding merely the linguistic side of the language is not enough to utilise it properly; one must also comprehend its cultural background, which is the deeper aspect of every language. Speaking to someone with the same language and culture as you, is the easy way; the only thing you need to do is clear your thoughts and attempt to comprehend their perspective on the topic. When one of these factors changes, things get harder and more complex. Now you are not just chatting or arguing; you are also trying to encode linguistic items and deliver your message as clearly as possible through all those cultural obstacles and differences without insulting or touching other people's national or personal traits.

In the same way, Xue (2014) claims that language competence alone does not ensure effective contact with native speakers in cross-cultural communication. Cultural mistakes are worse than linguistic ones since they lead to miscommunication and animosity between native and foreign speakers. A language student may be culturally aware but not orally fluent, while they cannot be orally proficient without cultural awareness. If the latter is true, a culturally clueless student will not be able to communicate with locals, which will lead to a communication breakdown. Cakir (2006) contends that cultural awareness is the understanding of sociocultural and sociolinguistic variations between the student's native

language and the target language. Teachers and students may better understand why pragmatic failures and communication breakdowns occur with such insight. It may be simpler to discover a solution if we know about it. FL students' speech competence improves with cultural knowledge. When it comes to oral communication and competency, learners must be conscious that individuals are diverse and have varied cultural backgrounds.

In Oral Expression classes, many topics are introduced to students that are cultural and require spreading awareness among EFL learners to improve their oral proficiency effectively. Indeed, there are many activities involved in the "OE" course for "Raising Cultural Awareness" and "Oral Proficiency": **1. Role Plays:** Teachers can ask students to prepare short, meaningful plays to be performed in class. The choice of the topic will be culturally biased. **2. Presentations:** Each student can choose a topic of personal interest related to a real-life or cultural aspect to present orally in the class. Students are free to use videos, pictures, audio data shows, etc. **3. Open discussions in the classroom:** The teacher or students may choose a topic for discussion, but it must be pertinent to that particular cultural context.

Also, novice teachers should analyse students' needs before the start of the course. To know what they are familiar with and what they are not, what strategy to use in class, and to figure out their attitudes towards learning a particular topic that contains cultural aspects such as stereotypes, proverbs, idioms, etc. to act upon it. And focusing on interactive activities to be performed in class with the use of authentic materials such as videos, recordings, audio tapes of native speakers, etc.

4.12 Validity and Reliability of the Present Research's Data

According to Cohen, Manion, and Morrison (2007), "Spending a great deal of time and effort designing a study is worthless if one does not make sure that the results are not significantly valid and reliable to a certain extent, as judgements on effectiveness cannot be confidently made otherwise". Validity and reliability are the two criteria used to determine the quality of all standardised QUAN and QUAL measurements. In one paradigm, validity and reliability are considered differently than in the other. According to them, if an instrument lacks solid dependability and validity, it has no value. Therefore, it is of the utmost significance that every researcher possesses a fundamental grasp of reliability and validity to select the most appropriate and accurate instruments for data collection to measure what he or she intends to measure.

After establishing the theoretical value of validity and reliability for ensuring the

research results from the data collection instruments, it is of the utmost importance to describe how this study tried to improve validity and reliability and how it did so. This section discusses comprehensive information in an integrated way to meet the stated objective. It should be noted that it has been made clear from the outset that the methods used to generate and analyse data for this research study were QUAN and QUAL; therefore, the trustworthiness and rigour of this study were ensured and discussed by taking validity and reliability issues in both research methods into account, regardless of the names of the measures used in each.

The literature demonstrates that pilot testing improves the research tools' validity and reliability (Gall, Gall, & Borg, 2007). Before beginning the main research, a pilot study was conducted to evaluate the validity and reliability of all instruments, whether questionnaires or tests, as well as their implications. The objectives and methods used to promote reliability and validity are described in detail in the following two subsections.

4.12.1 Addressing Validity Threats

Before developing or choosing an instrument or educational data for use, validity is the key consideration for all researchers (Fraenkel et al. 2012). Gay, Mills, and Airasian (2011) eloquently explain that this concept is often viewed as the amount to which a test or data collection technique measures what it is meant to measure so that results may be interpreted appropriately. Therefore, the significance of validity resides in the fact that if individuals who take the test do not regard it as legitimate, they may form a negative attitude about its use (Cohen & Swerdlik, 2010, as cited in Bordens & Abbott, 2014, p. 129).

Validity is the extent to which a particular instrument measures what it is supposed to measure (Lodico et al., 2006). In this case, the test's validity is the more targeted one; "it involves a search for evidence that an instrument is accurately measuring an abstract trait or ability" (ibid., p. 94). The use of idioms as a cultural aspect essentially defines the dependent variable, cultural awareness, as a highly abstract concept that is not defined into conceptually different components. This problem prevents researchers from obtaining a test that addresses the same research vision. Moreover, even though the boundaries of this idea are limited within the scope of this study, the participant is aware that he or she is interacting with a cultural feature when he or she responds to the question. A thorough explanation of the participants' cultural comprehension and the construct supports the pilot testing with the learners of both tests, providing a strong case for the pre-test and the post-test.

Additionally, Cohen et al. (2007) listed many operationalisations for the term

"validity," with content validity, criterion-related validity, construct validity, internal validity, external validity, concurrent validity, and face validity being the most significant. Because it may be challenging to determine if an assessment instrument accurately measures the desired result, it is ideal for instruments to exhibit many types of validity. Even though it is difficult for researchers to be 100 per cent valid, the researcher was able to ensure the instruments' validity as much as possible by doing a literature study on the numerous aspects that determine the validity level (Cohen et al., 2007).

Before launching into a review of the most prevalent threats to validity, it is important to realise, as the literature implies, that several tactics and criteria may be used to improve the validity of research results, but judging their correctness is difficult. Due to the environment in which this research was done, not all forms of validity were examined in depth; nonetheless, the most important are described in length below.

4.12.1.1 Addressing Content-Related and Face Validity

Content validity is one of the most important types of validity for this investigation. As its name implies, it refers to the content and format of the instruments used to measure outcomes, addressing whether the instrument comprehensively covers the domain that it purports to cover (Fraenkel et al., 2012); i.e., how representative the measurement is of the phenomenon about which we seek information. Specifically, it refers to "the degree to which the questions on the instrument and the scores derived from these questions are representative of all the various questions a researcher may ask about the subject or abilities" (Creswell, 2007, p. 172). Whereas face validity, as its name implies, often refers to the familiarity of the instruments and their ability to persuade others of their content validity. Thus, face validity examines whether the study treatment measures what it is intended to assess based on the participants' perceptions of it (Creswell, 2011, p. 149). Expert opinion, not statistics, may be used to decide both content and appearance (Gay, Mills, & Airasian, 2006).

Considering the above-mentioned definitions and to determining the extent to which a measurement reflects the specific intended domain of content, the researcher was concerned with determining whether all areas were adequately covered by the various assessment tools and that the measures contained an adequate and representative set of items that tap the concept. Due to this, piloting was deemed necessary, and two small-scale piloting strategies were implemented; the goals of each were to: a) determine how well it could generate responses, identify any problems or difficulties, and gain valuable suggestions relating to the understand ability of items or instructions from both teachers and students; b) determine

whether there was any ambiguous statement to omit or modify based on the results; and c) determine the time required for the completion of the task.

The first pilot method was designed under the supervision of five teachers from the academic staff of the English Department, and the second was intended for a sample of twenty-seven students from the population who were not subjects in this research but had comparable academic levels as the subjects. First, a standard procedure was established to determine if there were any misunderstandings or ambiguities in the phrasing of the questionnaire and the pre-test that may dissuade respondents from answering certain questions or from returning the surveys entirely (Cohen, Manion, & Morrison, 2000). To this purpose, five teachers were invited to assess and evaluate the content of all versions of instruments, remark on their clarity and appropriateness, and do further language analysis.

Teachers were required to determine if the content was suitable and thorough, whether it logically addressed the target variable, whether the sample of items or questions appropriately reflected the subject to be evaluated, and whether the format was appropriate (Fraenkel et al., 2012). In this regard, and after obtaining feedback from the teachers advocating that the elements of the questionnaire and the tests required only minor modifications, their suggestions were considered. The majority of the comments received related to expressions that needed to be reworded or eliminated since they were essentially similar and consequently measured the same thing. As a result, it was decided to alter the item statements based on the instructors' input throughout this testing procedure.

In the second stage of verifying content and face validity, the amended versions of the questionnaire and tests were pilot-tested by the researcher to evaluate their content and format. Before academic professionals piloted the instruments at the start of 2022-2023, it is important to note that all the research tools used in the current investigation were adapted (which means that they were already piloted by previous researchers and experts) and developed by the researcher (*See Sections 4.10.4.3.1, 4.10.4.3.2, and 4.10.4.3.3*). Subsequently, it was determined that the time necessary for students to complete the questionnaire was around thirty minutes, which was deemed sufficient for the primary research. There were a few items that needed modification and clarification based on the views of specialists. Additionally, the layout of the questionnaire and tests were reviewed. Based on these trials, the final versions of the questionnaire, pre/post-tests, and attitudinal test were implemented (*See Appendix E for the final Questionnaire and Appendix I and J for the final pre/post and attitudinal tests in Appendix K*).

4.12.1.2 Addressing Internal Validity Threats and Techniques

This is likely the most complicated sort of validity addressed thus far since there are a lot of procedures that must be followed at different phases of the current research process to limit threats to its reliability. Several extraneous variables may pose a threat to the research's internal validity. As stated by Best and Kahn (2003), all the elements of history, maturation, testing, instrumentation, regression, selection, mortality, and the interplay of selection and maturation must be well controlled to guarantee internal validity. Relevant to this study, the arguments for minimising threats to internal validity that it was considered are the most prevalent areas of concern where multiple authors have emphasised their significance in educational research, including, but not limited to, the strategies that were implemented in this study to ensure this construct and are outlined below:

4.12.1.2.1 Thick Description Threats

According to Li (2004), thick description "enables judgements on how well the study setting matches other contexts; thick descriptive data, i.e., a rich and wide set of details regarding technique and background, should be provided in the research report" (p. 305). While we claimed that the results of this study cannot be generalised to the larger population, it is nevertheless vital to present a clear, complete, and comprehensive account of the study's background, setting, research participants, classroom activities, and conclusions, so that as Dörnyei (2007) puts it, "even if the particulars of a study do not generalise, the main ideas and the process observed might" (p. 59) and the reader or the researchers can understand what actually happened in each research stage and, thus, decide the extent to which some aspects of this piece of research might still ring true in other contexts.

4.12.1.2.2 Instrumentation Threats

In addition, there is a second criterion whose modification may jeopardise the treatment's validity; therefore, other explanations will readily emerge. It focuses on the observed changes in pre- and post-testing processes and administration techniques. For instance, if there are changes in the obtained data's substance and manner of delivery or a greater or lesser degree of difficulty between the two tests, one strategy to reduce instrumentation-related concerns about validity is to make every effort to ensure test consistency. In this research, both the EG and CG pre- and post-tests had the same structure (three identical tasks; 16 items) and were delivered under the same settings and procedures (in terms of timing, duration, and testing environment). Thus, the pre-and post-testing constituted a negligible threat and did not alter the evaluation's results.

4.12.1.2.3 Mortality and Maturation Threats

The menaces of mortality and maturation are monitored by the short length of the experimental period, which is considered a solution to this problem (Ross & Morrison, 2004). Mortality or unforeseen subjects' attrition at the end of the treatment refers to the likelihood of subjects dropping out of the study between the EG and the CG for any reason. Consequently, the sample size within each group might affect the study's ultimate results. Regarding the present investigation, there was no need to correct for the loss of participants throughout the intervention period in each group since they were simply eliminated following the pilot trial. In the Sub-Section titled "Sample Size, Sampling Procedures, and Subject Selection Justification," a full explanation is given.

4.12.1.2.4 History and Testing / Statistical Regression Threats

The threat of history is mitigated by the homogeneity of the groups when they are in the same setting and module with the same teacher. The present investigation also identified testing as a serious threat. However, the researcher was aware that if we did not want the pre-testing to produce effects other than those due to the experimental treatments (Cohen et al., 2007) and therefore confound the results of this study, the researcher would not reveal the purpose of the experiment so that the subjects' post-test scores would not be attributable to the pre-test but to the treatment. In other words, the presence of high achievers and low achievers in both groups, based on their pre-test results, mitigates the threat of statistical regression.

4.12.1.3 Addressing Threats to External Validity

In terms of external validity, the testing effect or sensitisation to the treatment that individuals may acquire between the day of the pre-test and the final day of the post-test is of utmost relevance. For this quasi-experiment, however, the researcher's primary goal was to determine the subjects' actual CA level; hence, the pre-test was necessary. Fourteen weeks separated the pre-and post-tests, a sufficient interval. Consequently, the likelihood of recalling the test items and being sensitised to the treatment was significantly low.

External validity also refers to the extent to which research results are relevant outside of the unique context of the study (Robson, 2011), also known as "generalisability." Regarding external validity, this study is not "intended to permit systematic generalisations to other individuals" (Ronald, Nelson, Morgan, & Marchand-Martella, 2013, p. 319). The purpose of this research was to provide precise, comprehensive, and lucid explanations of how contextual, cultural, and situational idioms may aid in the development of CA in second-

year EFL students. Consequently, each reader can determine the degree to which the conclusions and findings of this study are appropriate to their circumstances (Cohen, 2011).

4.12.2 Reliability

Aside from the validity issue, another significant aspect for a researcher in data collection and analysis is assessing the reliability of the instruments used in the study. In its most basic form, reliability is defined as the degree to which a test consistently measures whatever it is measuring (Gay & Airasian, 2003). According to Mackey and Gass (2005:130), when the number of alternative responses is more than two, a statistical test (Cronbach's alpha) may be used to determine the degree to which the closed items in each iteration of a questionnaire were connected or to check for internal consistency.

To attain a high level of trustworthiness in this study, a full description of the participants, the context, and the circumstances under which the research was conducted were supplied. Second, 'triangulation' (described earlier in this chapter) was employed with both the QUAN and QUAL techniques. The data acquired via these triangulated methods was then cross-analysed to get a comprehensive knowledge of the issue and potential solutions. Combining various data sources and data collection methods was the method of triangulation. The conclusions from multiple data sources were compared. The goal was to enhance confidence in the study results.

Furthermore, this research aimed to enhance reliability by conducting a pilot study to examine item reliability levels in the Questionnaire. This was found by inputting scaled question items to be coded and then testing them using SPSS (version 26), which improved data organisation in tables and allowed for a better presentation of the findings and their understanding through the reliability coefficient test. In this respect, 27 students were chosen at random from the target population, and Cronbach's Alpha (α) was calculated using the following measuring scale type to investigate the reliability estimation score for items in each segment. The tables below show the degree of internal consistency of the instruments employed in this research as determined by Cronbach's Alpha coefficient for each of the three instruments described above.

Table 4.7 Analysis of the Two Instruments' Reliability Using Cronbach Alpha

		Case Processing Summary	
		N	%
Cases	Valid	27	100,0
	Excluded ^a	0	,0

Total	27	100,0
-------	----	-------

Reliability Statistics	
Cronbach's Alpha	N of Items
,811	29

Cronbach's alpha value is usually between 0 and 1, and the higher values (closer to 1) show a higher degree of internal consistency, which means there is a strong relationship between the questions on a test or questionnaire (Dornyei, 2007). After presenting the questionnaire to a group of experts and arbitrators to ascertain its reliability and our ability to measure the variables that guarantee it, in addition to the assessment and confirmation of this questionnaire, Alfa Cronbach was used to measure the stability of the questionnaire in terms of the paragraphs in question. The stability level is Cronbach's $\alpha = 0.81$ or a high degree, and we can say that it is strong stability, i.e., the questionnaire is distributable to the study sample, which is illustrated in the table above.

In conclusion, the aforementioned instruments' reliability analyses were conducted and produced satisfactory results. According to Bryman and Cramer (1999), the value of Cronbach's Alpha in the various sections and constructs of each examined instrument is deemed appropriate in most social science research contexts.

4.13 Data Analysis and Procedures

According to Yin (1994), data analysis rests on the premise of assigning meaning to the gathered information in a systematic and organised fashion. The collected data are grouped, tabulated, and presented for further analysis and interpretation after gathering the relevant information from the questionnaire, interview, and treatment instruments pre-and post-tests and attitudinal test throughout the experiment phase. Adopting a mixed-method approach, or triangulation, in this research includes collecting and analysing both qualitative and quantitative data. Therefore, two methods were used to examine the results: Quantitative and Qualitative data analysis, which involves calculating means, frequency counts, percentages, and thematic descriptions.

4.13.1 Analysis of the Quantitative Instruments

It is based on the mathematical or statistical analysis of numerical data. A statistical package for social sciences (SPSS) is used to study and interpret quantitative data acquired from participant questionnaire scores, pre-test, and post-test outcomes. To compute various

statistical tests, the investigator employed the SPSS statistics version (26). The T-test is used to compare the quasi-experiment findings from the experimental and control groups on the set of dependent variable components, as well as to assess the importance of adopting English contextual Idioms (CIs). Furthermore, percentages, frequencies, and means are utilised to summarise the outcomes of the students' questionnaire and the initial part (Likert Scale) of the AT's close-ended questions.

4.13.2 Analysis of the Qualitative Instruments

The post-experiment phase relies on content analysis, primarily thematic organisation, and analysis of the participants' answers as students (Attitudinal test AT). "Data gathered from documentation of the experimental group's AT are analysed qualitatively under the wing of the document for constructing patterns and themes' (Just & Puppis, 2012). Teachers may also participate in open-ended questions and focus group interviews. In the exploratory phase, for example, a semi-structured interview was recorded, transcribed, examined, analysed, and interpreted to locate the research problem; however, those procedures (the questionnaire and interview) are the source of the research problem, questions, and hypothesis. Indeed, the researcher ensured that the findings from quantitative and qualitative techniques were consistent to strengthen the validity and reliability of the investigation and draw appropriate conclusions.

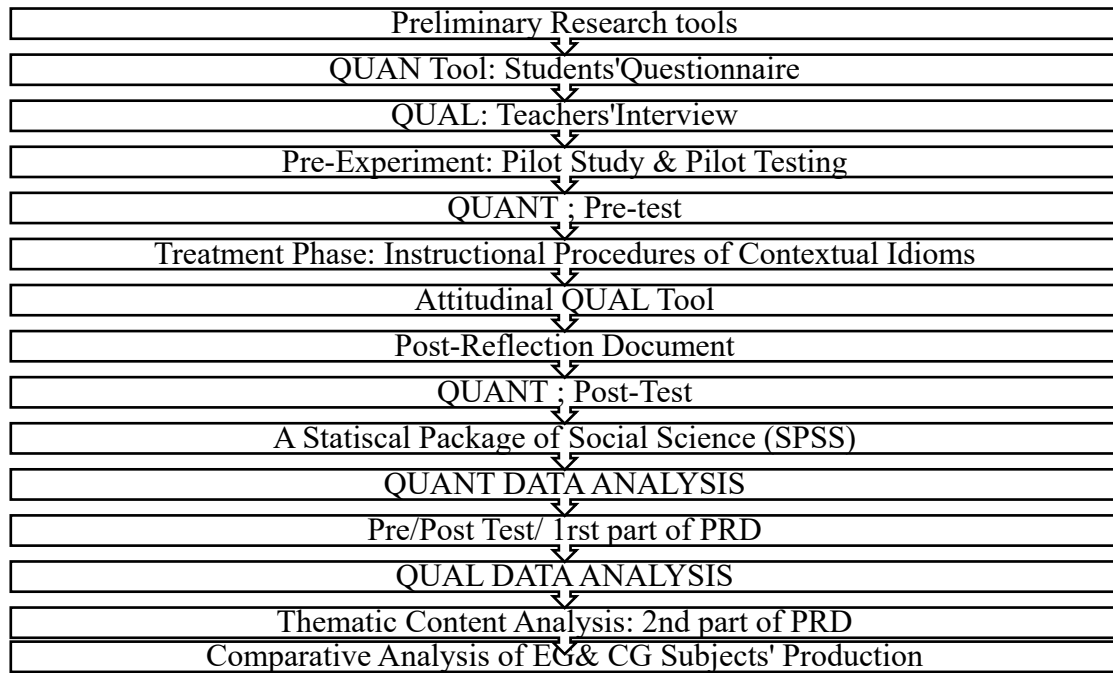


Figure 4.4 Analysis of Data Tools Collection Development

4.14 Ethical Considerations

Ethicalness is the core of any experiment's work; for this reason, Marilyns (2012) stated: "At the top of the to-do list when it comes to participating in the research process is the requirement to have relevant human subject committees review the proposal and approve the procedures before moving ahead; the ethical principle should be maintained in each step in the study". In the present study, ethical considerations were given a high priority to support the research's credibility and prevent any malfeasance or wrongdoing. Before carrying out this research, it was critical to evaluate and reflect on specific ethical standards relevant to justified and appropriate research in the many stages of this study, as described in the following paragraphs. The Department of English and Foreign Languages at the University of Mohamed Lamine Debaghine, Sétif-2, does not provide any specific ethical norms to control the conduct of research. Nonetheless, the researcher conducted this study in complete conformity with and respect for the ethical standards that have been established in the literature as being compatible with numerous educational research associations to ensure ethical concerns and guiding principles.

Following the suggestion of Dörnyei (2007), every effort should be made to guarantee that participants are neither traceable nor recognisable under any circumstances. In other words, their right to anonymity should be protected. As mentioned previously in this chapter, the population and sample in this research were second-year LMD students of English. They

were told at the first contact meeting with the researcher that their name and personal information obtained throughout the study would be safeguarded and kept private during the analysis stage and would be used only for research purposes.

Confidentiality was assured in the brief paragraph that introduced them to the questionnaire. The researcher made it clear that respondents' personal information would not be shared or revealed. Only the researcher knew each student's name; during the analysis phase, code numbers took their place because the progress of each student in both groups throughout the process of evaluating and interpreting responses would prevent inaccuracies in score comparison.

Another ethical consideration that arose throughout this research was that participants were informed that their participation in this study would not count towards their homework and that there were no correct or incorrect responses. The last criterion is understanding, which requires that the facts, goal of the study, and technique objectives be openly and categorically presented to the participants ahead of time so that they are aware of the schedule throughout. Cohen et al. (2007)

In brief, participants needed to be made aware that concerns of anonymity, confidentiality, and the experimental study not influencing students' course performance were ensured during this research. Finally, the researcher presented the research's gathered data and findings completely, objectively, and honestly, with no alterations or manipulation for personal reasons.

4.15 Delimitations and Limitations of the Study

To achieve the research objectives and answer the research questions, the researcher sets some boundaries known as delimitations in terms of study duration, population, size, type of participants, etc. In other words, the researcher controls these boundaries to give validity and reliability to the work. As far as delimitations suggest how the study will be narrowed in scope by providing descriptions of the population to which generalisation may be made (Creswell, 1994). As far as delimitations are concerned, this research focuses on the following:

The scope of the study under scrutiny is bound to the population of second-year LMD students participating in this case study in the Department of English Language and Literature at Sétif-2 University during the academic year 2022-2023. To this end, it is essential to restate that this study adopted a 'case study research' strategy. In addition, instructional strategies for Contextual English Idioms were beyond the scope of the current

study; the focus was on developing EFL students' cultural awareness through employing pre- and post-tests only to measure the participants' idioms in specific cultural contexts production. It then sought to provide contextual information and implications meaningful and appropriate to that language learning environment; therefore, the outcomes and conclusions to be reached may well not be generalisable to other departments where different conditions of work exist and will be limited in their application to EFL second-year students in that department only.

Apart from the principal underlying its main strength, which lies in affording the researcher a greater degree of insight into various phenomena within the particular context of the research setting, the focus on a single unit, however, limits the generalisability or transferability of the findings of such studies to other situations (Cohen, Manion & Morison, 2011; Fraenkel & Wallen, 2012). As previously stated, the problem of generalisability stems from the population, which is the context of the present research. This means that the current study can only be applied to comparable contexts, and its results cannot be generalised to a larger population outside of this context due to the unique qualities mentioned by the participants in this educational research environment.

During our research journey, despite the researcher's efforts to achieve a systematic and organised methodological standard in the present study, the researcher encountered the following challenges that were unexpected and beyond our control: Concerning limitations, which are almost in every study, they identify potential weaknesses of the study, yet some of these limitations can be seen as potential opportunities for further investigation in future research (Creswell, 1994). The following are some limitations that have had an adverse influence on our work:

- Since the administration assigned the students who made up the target population, choosing the study's sample at random was inconvenient.
- Besides, the sample (44 EG; 42 CG) was minor compared to the entire population (472), hence the results are by no means generalisable beyond the participants in the investigation.
- During the experiment phase, many absences had been noted by the experimental group subjects, which led the researcher to programme extra sessions to carry out the aimed treatment, yet many students were reluctant to attend extra sessions to participate in the experiment.
- The researcher faces obstacles in the implication of technology in the classroom

(Google Classroom App and Technological devices in the LAB).

The researcher opted for an intact group sampling technique, which may affect the generalisability of the results due to the threat of potential extraneous variables such as participants' motivation.

Conclusion

The current chapter describes the research process's fieldwork. Its ultimate goal is to adequately describe the researcher's methodological framework employed throughout the investigation. Following a brief introduction in which the research questions and hypothesis were revisited with the perspectives to find logical answers, the research design, the method on which the research is based (to support the chosen approach in the present investigation, a mixed method (qualitative and quantitative) was used), the reasons for selecting the research paradigm, and a discussion of the rationale for using the triangulation technique using both QUAN and QUAL methods, were set out.

Subsequent sections introduced the reader to the research methodology and provided a detailed overview of the study's many phases. In addition, the chapter accounts for the development of research instruments. It also included a summary of the participant's profile, population, sample size, and technique, along with an explanation of their selection criteria. Similarly, the description of the experimental experience, the materials used, and the effort to illuminate the research tools used in the collection of data in the pilot study and during the experimental phase were included. Additionally, the questionnaire and tests were emphasised by describing their distinguishing characteristics and procedures. The description, analysis, and interpretation of the treatment method, i.e., the pedagogical design of the intervention, were given special consideration.

By the end of this chapter, concerns about trustworthiness (validity and reliability, as well as ethical considerations involved in the data collection process) had been addressed and explored. It is intended that the selected approach would be efficient and competent enough to provide the needed data, which will finally offer answers to the research topics being investigated in this study. The methodological framework was moulded by procedures involved in data collection and analysis, limitations and delimitations, and ethical concerns of the project.

This chapter, therefore, prepares the groundwork for the presentation and analysis of the data from both QUAN and QUAL perspectives, which is the subject of the following

chapter. The next chapter addresses data analysis, interpretation of results, and discussion of findings, suggestions, and pedagogical applications.

Chapter Five: Data Analysis and Interpretation

Introduction.....	162
5.1 Data Analysis Process.....	162
5.2 Analysis of Students' Questionnaire.....	164
5.2.1 Part One: Students' Backgrounds Information and Experiences with English	164
5.2.2 Section One: Students' Attitudes toward Incorporating "Culture" in EFL Context ...	169
5.2.3 Section Two: Students' Perspectives Regarding the Cultural Awareness Status in EFL Context.....	173
5.2.4. Section Three: Students' Knowledge of Contextual Idioms	176
5.2.5 Section Four: How frequently have your teacher (s) assisted you in the following? .	182
5.2.6 Discussion of the Results of Students' Questionnaire	184
5.2.7 Reliability of Students Questionnaire	185
5.3 Analysis of Teachers' Interview	185
5.3.1 Discussion of the Result of Teachers' Interview	192
5.4 Analysis of Pre-Post-tests	193
5.4.1 Analysis of Pre-test.....	193
5.4.2 Analysis of Post-test Results.....	196
5.4.3 Hypotheses Testing.....	198
5.4.3.1 Paired-Samples T-Tests	199
5.4.4 Independent-Samples T-Tests.....	204
5.4.5 Analysis of the Attitudinal Test of the Experimental Group	207
Conclusion	209

Chapter Five: Data Analysis and Interpretation

Introduction

As expounded in the previous section, an all-encompassing literature review of the methodological protocols was presented in detail, outlining the research blueprint and data collection instruments utilised in the current study to address the research questions and authenticate the hypotheses. To ensure the objectivity of our experimental investigation, we employed a triangulation methodology that involved the implementation of multiple measurement instruments. Specifically, we employed students' questionnaires, semi-structured interviews, pre and post-tests, and attitudinal tests. Therefore, a hybrid approach that incorporates both quantitative and qualitative data analysis methodologies is employed. Chapter Five is dedicated to the practical aspect of the present study, wherein the findings collected before, during, and after the implementation of the treatment are presented and analysed. Upon the conclusion of the data-gathering phase, significant insights can be derived from the collected data, and conclusions can be drawn based on these outcomes.

Therefore, the study encompasses the statistical data collected during the quasi-experimental phase as well as the semi-structured interview conducted with teachers and the attitudinal test of the experimental group (EG). It is imperative to note that the qualitative data in this study will be presented in the form of text and thematic analysis to deconstruct the textual data into manageable categories, patterns, and relationships. Upon completion of the treatment design and implementation, data was collected, analysed, discussed, and interpreted. In each section, summary comments and figures accompanied the quantitative research findings. Subsequently, the findings of the investigation are expounded upon in the overarching general conclusion, while subsequent ramifications and suggestions for future research are delineated in the final chapter (Chapter Six).

5.1 Data Analysis Process

This section provides essential contextual information and a comprehensive summary that are crucial for understanding the subsequent sections. The focus of this work pertains to an exhaustive exposition of the procedures involved in the analysis and interpretation of data. The present study involved quantitative and qualitative data that were collected before, during, and after the experiment. These data were exported to the Statistical Package for the Social Sciences (SPSS, version 26.0) for analysis. Descriptive and inferential statistics were obtained from the data to facilitate the analysis of results and content analysis, which were aligned with the study's objectives and nature.

The present research employed a questionnaire consisting of several five-point Likert-scaled question items, closed yes-no questions, and open-ended questions to collect data. The items were developed by integrating the research aims, idioms, contextual use framework, hypotheses, and theoretical statements related to cultural learning in EFL classes. Participants were instructed to choose the appropriate response option from the categorised alternatives provided in the questionnaire mentioned earlier (*refer to Appendix D*).

The researcher sequentially executed the procedures of arranging, characterising, and ultimately construing the outcomes. This chapter presents the comprehensive results of the present study, which were organised by the previously stated research questions. The primary focus of the investigation was on the perceptions and attitudes of the sample participants regarding the integration of culture in EFL classes, with a specific emphasis on the idioms' processing in context, particularly those that are culturally specific. The ultimate goal of this approach was to promote cultural awareness among EFL learners.

This approach will facilitate the derivation of inferences, which will be presented in Chapter Six after the examination and interpretation of outcomes obtained from each tool in the subsequent chapter. Before commencing the analysis, it is imperative to explicate the approach employed to interpret the data obtained from the Likert-scale questionnaire. The means generated from the summation of items measuring each participant's responses to the given statements were used. This clarification is crucial to facilitate a comprehensive understanding of the values presented in the numerous tables below. As presented in Table 5.1 below, the degree of interpretation of the findings was evaluated using the following criteria:

Numerical values were assigned to the responses provided by the participants in the scale, to facilitate the scoring process. The Likert scale employed in this study used numerical values ranging from 1 to 5. The questionnaire administered to the students consisted of three sections, with the first two sections utilising a Likert scale ranging from (1=Strongly Disagree; 2=Disagree; 3= Undecided; 4=Agree; 5=Strongly Agree). The third section, on the other hand, employed a Likert scale ranging from (1=Never; 2= Rarely; 3= Sometimes; 4= Often and 5= Very often).

Table 5.1 Interval Means for the Interpretation of Results

Description	Strongly Disagree; Never	Disagree ; Rarely	Undecided ; Sometimes	Agree ; Often	Strongly Agree ; Very Often
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Weight/ Scale	1	2	3	4	5
Mean Score	1-1.80	1.81-2.60	2.61-3.40	3.41-4.20	4.21-5
Level of Agreement	Very Low	Low	Moderate	High	Very High

The determination of the level of each item is based on a formula that involves dividing the difference between the highest and lowest points in the Likert scale by the number of levels used. In this case, the 5-point Likert scale will yield a value of 0.80, calculated as $(5-1)$. Table 5.1 provides a comprehensive account of the intervals that were utilised for the analysis of the Mean outcomes. It should be noted that the rating scale used in this study ranged from '1', which represented the lowest score, to '5', which represented the highest score.

5.2 Analysis of Students' Questionnaire

As previously mentioned in the preceding section (*see 4.10*), it was imperative to tackle research questions numbers 2 and 3 to adequately prepare for the treatment phase. This section provides a summary of the primary outcomes obtained from a questionnaire survey conducted among second-year English as a Foreign Language (EFL) students at Sétif-2 University. The questionnaire was administered to both the experimental group (EG) and the control group (CG), which constitute the sample population for this research.

5.2.1 Part One: Students' Backgrounds Information and Experiences with English

This section facilitated the construction of a comprehensive understanding of the gender distribution and academic years at university among the sample participants, as well as their perception of the significance of the English language learning experience. While the primary objective of the study was not to investigate the influence of students' traits on their attitudes towards the notion of "culture," which was a novel concept for them in the context of their English language studies, they nonetheless offered insights into their respective backgrounds and experiences about the subject matter. Mackey and Gass (2005) contend in support of this assertion.

"It is generally recommended that major demographic characteristics such as gender, age, and race/ethnicity be reported (American Psychological Association, 2001), as well as information relevant to the study itself (e.g., the participants' first languages, previous academic experience, and level of L2

proficiency)". (p.126)

As there was no discernible correlation observed between the gender of the participants and their years of experience with cultural awareness, the influence of these variables was not subjected to further analysis. However, it was duly reported to enhance the understanding of the characteristics of the sample population being studied. This section pertains to the demographic characteristics of the participants, including their gender and level of education, as well as their attitudes toward learning English. Additionally, the study examined their preferences for studying language and culture and their experiences with English-speaking countries and native speakers. Finally, the participant understands the concept of "culture" and its connection to the English language was also explored.

Item One: Students' Gender

Table 5.2 Description of Students' Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	25	6,8	6,8	6,8
	Female	345	93,2	93,2	100,0
	Total	370	100,0	100,0	

Table 5.2 illustrates that based on the self-reports provided by the participants, the gender distribution in both groups consisted of [93%] females and [6.8%] males. The proportion of female students in the sample was approximately nine times greater than that of male students. This finding indicates that the Department of English tends to enrol a higher proportion of female students in their EFL programme, resulting in a gender imbalance with fewer male students. This finding suggests a notable gender preference for foreign language learning among Algerian females as compared to Algerian males.

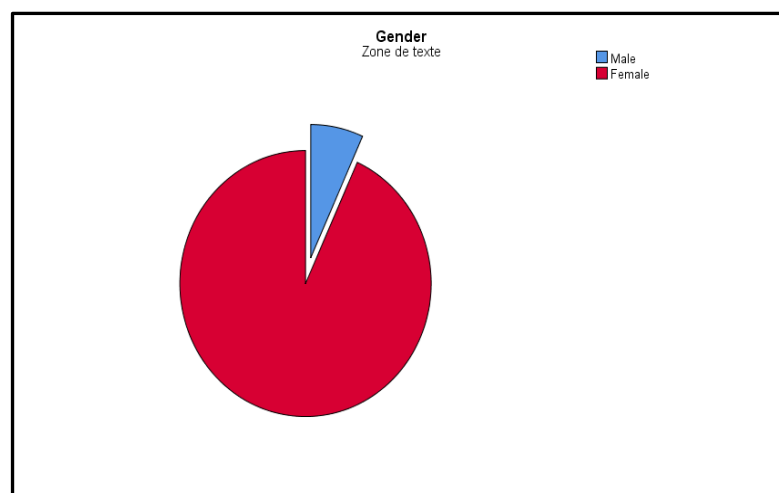


Figure 5.1 Students' Gender

The aforementioned pie chart depicts a notable variance in the gender distribution of students, with females comprising the largest proportion at [90%] and males accounting for approximately [10%].

Item Two: University Academic Level (Bachelor's Degree)

Table. 5.3 Participants' Years of Studying at University (Bachelor's Degree)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2years	240	64,9	64,9	64,9
	3years	130	35,1	35,1	100,0
	Total	370	100,0	100,0	

Table 5.3 displays the duration of university studies among the participants, ranging from two to three years. Most participants, specifically 240 respondents, reported having completed a two-year academic programme, accounting for a significant percentage of [64.9%]. The remaining 130 respondents, representing [35.1%], indicated that they did not complete their first or second year of study. This statement indicates that the participants have acquired several years of experience at the university level and possess an intermediate level of proficiency in the English language, as is commonly expected.

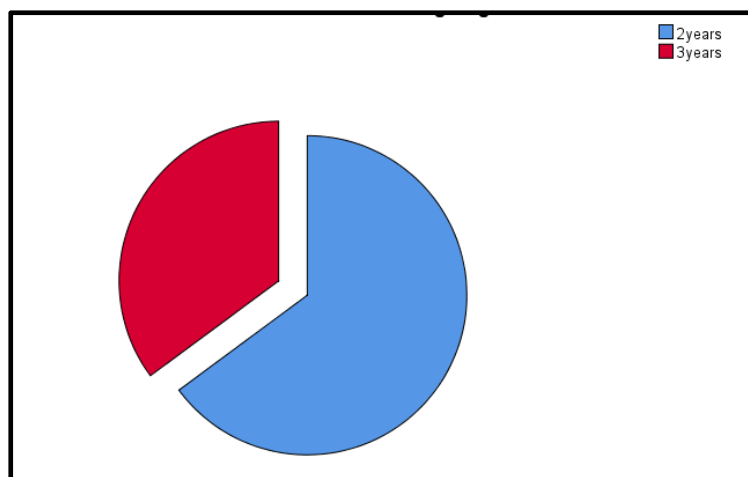


Figure 5.2 Students' Current Academic Level

The outcomes of the students' current academic levels at their present university and their proficiency in English are depicted in Figure 5.2. Most participants who achieved the highest score were in their second year of undergraduate studies, with a percentage of [64%]. In contrast, [35.1%] of the remaining participants had three years of undergraduate studies.

Item Three: Opportunities in Communicating with English Native Speakers in Daily Lives.

Table: 5.4 Participants' Opportunities for Communicating with English Native

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	75	20,3	20,3	20,3
	No	295	79,7	79,7	100,0
	Total	370	100,0	100,0	

As can be seen in the above table 5.4, about 295 of the participants had opportunities to have contact with English native speakers regularly marked by percentages [79%] using different means of social media, some of them through face-to-face contact. However, 75 of the participants negatively revealed that they had no chance to communicate with English native speakers in their daily live with a percentage of [20.3%]

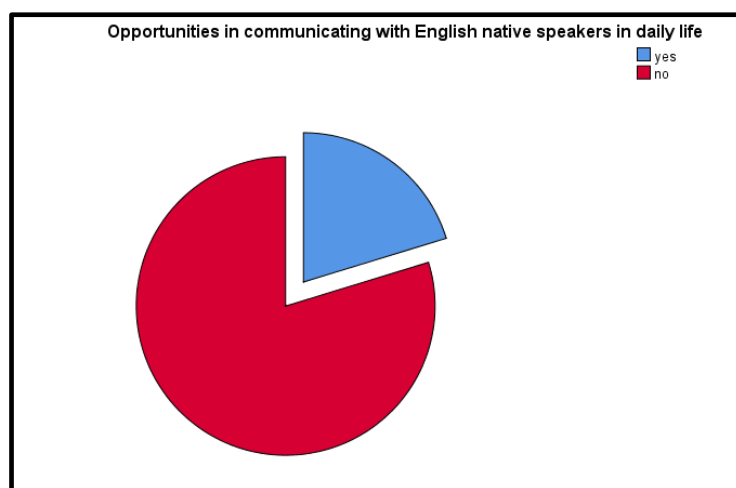


Figure 5.3 Students' Contacts with Native English Speakers

Figure 5.3 illustrates notable disparities in the percentages of students' opportunities to engage in communication with English speakers in both their daily and academic contexts. Based on the data presented in the figure, it can be observed that approximately [79.7%] of the respondents indicated that they utilise social media as a means of communication. Conversely, the remaining [20.3%] of participants reported no prior experience with social media communication. This suggests that a significant number of students in Algeria continue to experience limited access to opportunities for engaging in authentic communication with native speakers, both in terms of interpersonal interactions and learning materials.

Item Four: Participants' Experience in English-Speaking Countries

Table 5.5 Participants' Experience Abroad (Native English Countries)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	21	5,7	5,7	5,7
	No	349	94,3	94,3	100,0
Total		370	100,0	100,0	

The table presented above 5.5, indicates that most students (349) have not visited an English-speaking country, with only a small minority (21) having done so. Specifically, the response 'No' was selected by a significant proportion of participants [94.3%], while 'Yes' was chosen by a considerably smaller percentage [5.7%]. This statement elucidates the notion that English language instruction in classrooms serves as the primary conduit for the formal

acquisition of knowledge in the subject.

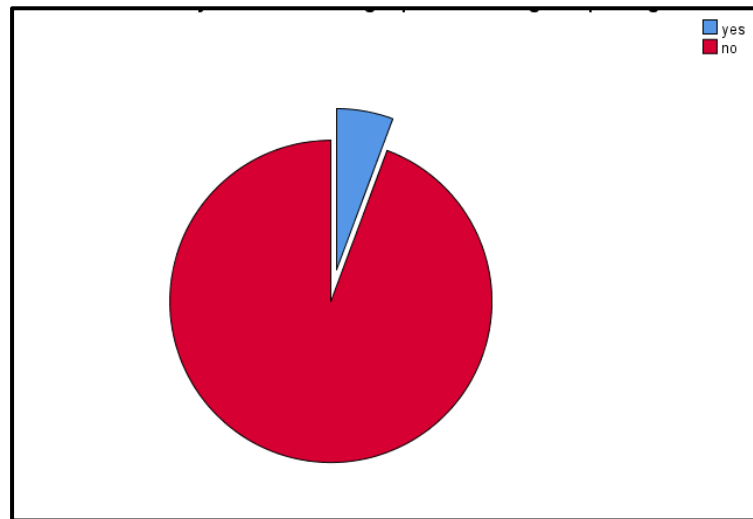


Figure 5.4 Students’ Experience in Native-Speaking English Nations

According to the data presented in Figure 5.4, most of the participants [94.3%] reported having no prior experience of either travelling or studying in English-speaking countries. A small percentage [5.7%] of the participants reported having some experience in English-speaking countries, and among them, a fraction had no experience in any English-speaking countries.

5.2.2. Section One: Students’ Attitudes towards Incorporating “Culture” in EFL Context

Item 1: Have you ever heard about the term “Culture”?

Table 5.6 Describing Students’ Knowledge about the Term “Culture”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	316	85,4	85,4	85,4
	No	54	14,6	14,6	100,0
Total		370	100,0	100,0	

According to Table 5.6, most of the students (316) demonstrated familiarity with the concept of "culture," representing the highest percentage at [85.4%]. However, a minority of students (54) reported having no prior knowledge of the concept, with a comparatively lower percentage of [14.6%]. Based on the responses of the participants regarding their understanding of the term "culture," it can be inferred that while their definitions are similar in nature, they may not possess a complete comprehension of its associated connotations. It

appears that there is a notable advancement in EFL courses when teachers gradually introduce "culture" based on the academic proficiency of their students.

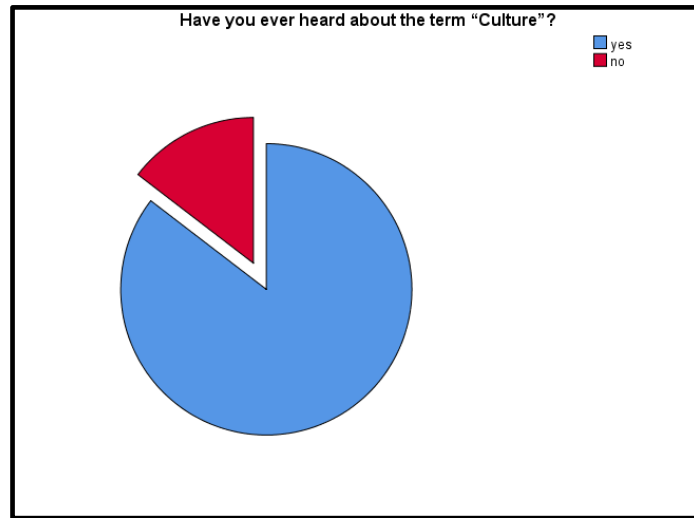


Figure 5.5 Evaluating Participants’ Background of the Term “Culture.”

The findings presented in Figure 5.5 indicate a noteworthy disparity in the level of familiarity among students regarding the concept of "culture". The results demonstrate that the highest percentage score of [85%] was obtained for the response "Yes", while the lowest score was recorded for the response "No". Consequently, it can be inferred that many students possess a certain degree of knowledge pertaining to the term "culture" and have provided diverse definitions associated with it.

Item 2: Do you think the target culture should be incorporated into a separate culture courses?

Table 5.7 Students’ Perceptions of Incorporating or Separating the Target Culture in EFL Classrooms

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	168	45,4	45,4	45,4
	No	202	54,6	54,6	100,0
	Total	370	100,0	100,0	

Table 5.7 displays notable response scores, with variations in marked percentages. Many participants (202) indicated a negative response, accounting for [54.6%] of the total responses. Conversely, 168 participants responded positively, accounting for [45.4%] of the total responses. Based on the findings, it seems that there is uncertainty regarding the

incorporation of cultural elements into English language classes, which suggests that students may not fully appreciate their significance.

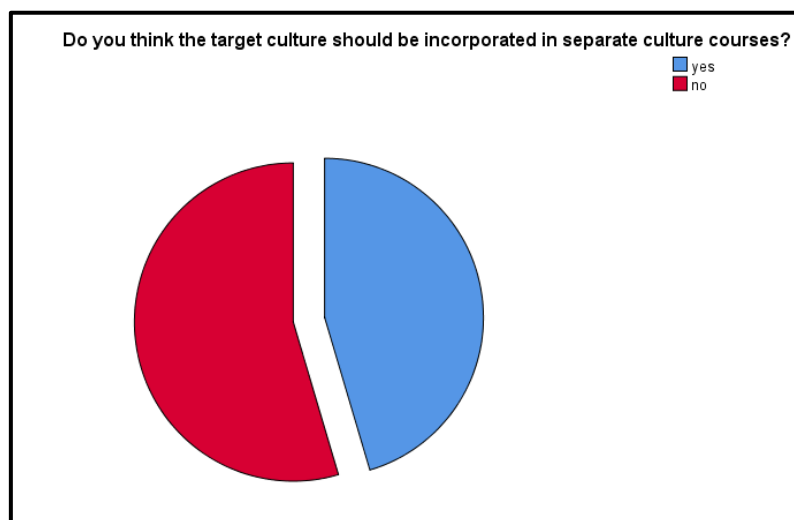


Figure 5.6 Students' Perspective Towards Learning Culture Along English Courses

Item 4: After three years of study at the English Department, to what extent are you satisfied with the cultural elements incorporated in the classroom?

Table 5.8 Descriptions of Students' Satisfactions of the Learned Cultural Elements

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Highly Satisfied	26	7,0	7,0	7,0
	Quite Satisfied	140	37,8	37,8	44,9
	Partially Satisfied	157	42,4	42,4	87,3
	Dissatisfied	47	12,7	12,7	100,0
	Total	370	100,0	100,0	

As per Table 5.8, there exists a possibility of variation in the recorded feedback of students' contentment with the assimilation of cultural elements they encountered. With a gradual decline in the number of responses, 157 respondents who reported being "partially satisfied" received the highest score, while 140 respondents, or 37.8%, indicated being "quite satisfied." The results indicate a notable decline in scores, with "dissatisfied" garnering 47 responses and "highly satisfied" receiving the lowest score of 26, corresponding to the lowest percentages of 12.7% and 7.0%, respectively. The diverse range of frequencies in students' reported levels of satisfaction suggests that there may be a lack of attention given to cultural

components in English language instruction.

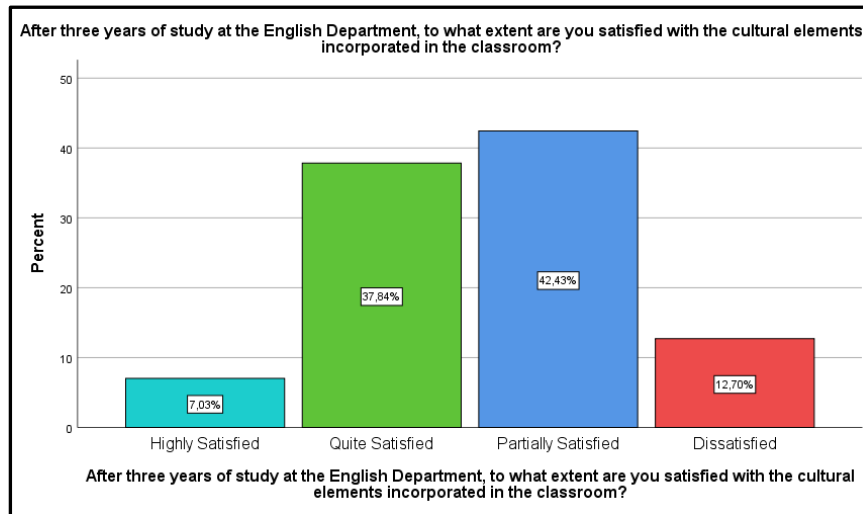


Figure 5.7 Students’ Attitudes of the Incorporated Cultural Elements in their EFL Classes

The data presented in Figure 5.7 displays a significant variation in the assertions made by students regarding their contentment with the cultural aspects incorporated in their English courses. This suggests that there is a lack of consensus among students regarding the cultural elements they have encountered in their coursework. The results show a small difference between the levels of partial satisfaction [42.43%] and moderate satisfaction [37.84%], then a decline in satisfaction levels to [12.7%] for dissatisfaction and [7.03%] for high satisfaction.

Item 5: Have your teacher (s) provided you with the necessary materials to raise your cultural awareness?

Table 5.9 Students’ Views about the Teaching Materials used to Raise Their Cultural Awareness

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	117	31,6	31,6	31,6
	No	253	68,4	68,4	100,0
	Total	370	100,0	100,0	

The data presented in Table 5.9 indicates that a significant proportion of respondents, specifically 253 individuals, reported that their teachers did not use any materials or techniques to teach or introduce culture during their English course. This group represented most participants, accounting for [68.4%] of the total sample. Conversely, 117 respondents claimed that their teachers did employ such materials and techniques, representing [31.6%] of

the sample. These individuals provided justifications for their responses, citing the use of textbooks, audio-visual tools, and native speakers' dialogues and scripts, among other methods.

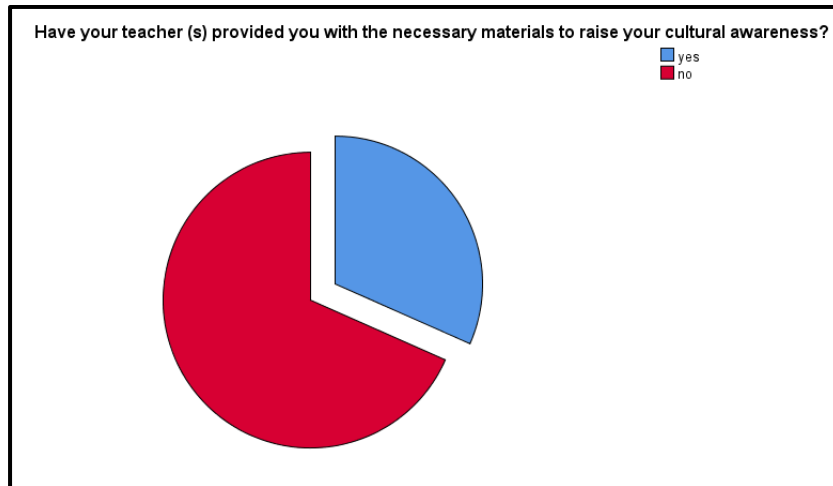


Figure 5.8 Students’ Opinions of Teachers’ Relied Materials in Teaching Culture

Figure 5.8 depicts the diverse perspectives of students regarding the utilisation of cultural teaching materials by their instructors. Based on the indicated percentages, the response "No" received [37.6%], while the lowest response was "Yes" with [68.4%]. Therefore, it can be inferred that a majority of EFL teachers do not exhibit a willingness to employ the necessary materials for teaching culture.

5.2.3 Section Two: Students’ Perspectives Regarding the Cultural Awareness Status in EFL Context

Instruction: To what extent do you agree/disagree with the following statements? Please choose the number on a scale from 1 to 5 (1=Strongly Disagree; 2=Disagree; 3=Undecided; 4=Agree; 5=Strongly Agree) that most closely represents your preference.

Table 5.10 Statistical Representations of Students' Perceptions of Culture Awareness Status in EFL Classrooms

Statement (s)	Evaluation						Means	Std. Deviation	Degree
	f	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree			
1.In a foreign language classroom, studying culture is as vital as learning the target language.	f	21	39	156	00	154	3,20	,844	Moderate
	%	5,7	10,5	42,2	00	41,6			
2.It is necessary to include	f	20	29	85	169	67			

foreign culture(s) in English language learning.	%	5,4	7,8	23,0	45,7	18,1	3,63	1,039	High
3. Individual interest in the English language and culture for communication with not only native speakers of English but also non-native speakers of English	<i>f</i>	00	29	78	180	83	3,86	,854	High
	%	00	7,8	21,1	48,6	22,4			
4. Culture teaching should be explicitly focused on as an integral aspect of the curriculum.	<i>f</i>	11	54	161	138	6	3,20	,815	Moderate
	%	3,0	14,6	43,5	37,3	1,6			
5. In a foreign language class, it is unnecessary to learn about my own culture	<i>f</i>	6	178	65	85	36	2,91	1,077	Moderate
	%	1,6	48,1	17,6	23,0	9,7			
6. In the EFL classroom, it is essential to comprehend how people think and act by understanding mine and other cultures.	<i>f</i>	18	19	33	211	89	3,90	,983	High
	%	4,9	5,1	8,9	57,0	24,1			
7. When learning a foreign language, it is crucial to learn about the common values and beliefs of Algerian and English speakers.	<i>f</i>	00	23	67	214	66	3,87	,770	High
	%	00	6,2	18,1	57,8	17,8			
8. Before learning the culture of a foreign language, I must have sufficient proficiency in the foreign language.	<i>f</i>	8	43	38	232	49	3,73	,908	High
	%	2,2	11,6	10,3	62,7	13,2			
9. Incorporating various cultures into English language classes helps me to know about foreign culture(s) and become more tolerant.	<i>f</i>	00	42	42	209	77	3,87	,872	High
	%	00	11,4	11,4	56,5	20,8			
10. Integration of other cultures into the English language classrooms enhances my understanding of the similarities and contrasts between my language and culture and the target language and culture.	<i>f</i>	00	11	58	213	88	4,02	,717	High
	%	00	3,0	15,7	57,6	23,8			
11. Incorporating other cultures into English language learning enables me to build the skills and strategies necessary to interpret and comprehend the worldviews and behaviours of many cultures.	<i>f</i>	32	37	64	181	56	3,52	1,129	High
	%	8,6	10,0	17,3	48,9	15,1			
12. Reflecting on my exposure to language and cultural variety enhances my cultural	<i>f</i>	11	00	111	170	78	3,82	,865	High

awareness.	%	3,0	00,0	30,0	45,9	21,1				
13. An essential part of foreign language learning is comparing my observations of a foreign language with my prior knowledge	<i>f</i>	20	27	92	202	29	3,52	,938	High	
	%	5,4	7,3	24,9	54,6	7,8				
14. My instructor should assist me in examining and evaluating both my own and the values of others to foster empathy and respect for others.	<i>f</i>	11	25	110	204	20	3,53	,820	High	
	%	3,0	6,8	29,7	55,1	5,4				
15. It is critical to be able to spot and clarify common misunderstandings in conversations (such as the usage of idiomatic expressions).	<i>f</i>	30	51	42	202	45	3,49	1,122	High	
	%	8,1	13,8	11,4	54,6	12,2				
Total Mean	F	370						3,3432	,80464	Moderate
	%	100								

Table 5.10 indicates that the initial observation that can be made is that the overall mean was [GM = 3.3432], indicating a "Moderate" level of agreement. The findings indicate that a significant percentage of respondents expressed the view that incorporating culture as a fifth skill in the EFL classroom is of paramount importance. The findings of the descriptive analysis indicate that aspects of target culture enhance the communication skills of individuals with English native speakers. Specifically, items 2-3 received a "High" agreement score of [M=3.63 and 3.83]. Furthermore, most of the participants concurred with the notion that possessing knowledge about the culture of interest facilitates communication with native speakers, as indicated by their responses to items 4-5. The mean scores for these items were [M = 3.20, and 2.91], respectively, both falling under the category of "Moderate" agreement.

Upon examination of Table 5.10, it is evident that a significant number of respondents expressed strong concurrence concerning Items [6-7-8-9 and 10], which pertained to the impact of cultural differences on our interactions with individuals from diverse cultural backgrounds. Furthermore, the respondents also acknowledged the advantages of integrating cultural elements into EFL classrooms, as it facilitates a better comprehension of cultural differences. The aforementioned items obtained scores of [Ms = 3.90; 3.87; 3.73; 3.87; 4.02]. Based on the collected data [Ms = 3.52; 3.83; 3.52], it can be inferred that a majority of participants in items (11-12-13) expressed their concurrence with the notion that culture plays a crucial role in determining the appropriate use of language for self-expression,

communication, and social interaction.

Furthermore, they also acknowledged the significance of integrating culture as a fifth skill to avoid misunderstandings that may arise due to cultural differences. This is because culture is an inseparable component of language, and comprehending the intended meaning of an utterance would be impossible without considering its cultural context. Moreover, to facilitate the pedagogical process and promote efficient communication, some individuals believe that incorporating cultural instruction can enhance their communicative abilities by fostering a heightened awareness of both their cultural background and the cultural nuances of the language they are acquiring.

The results indicate that a significant number of participants expressed a “High” level of agreement, with a mean score of [3.53], in response to item 14. This item pertains to the belief that teachers should serve as mediators to facilitate the development of students' cultural awareness. Participants perceived the teacher's role as one that involves guiding students in constructing a nuanced understanding of English-speaking countries through various classroom discussions and dialogues. This process involves encouraging students to critically evaluate their values and those of others, with the ultimate goal of promoting empathy and respect for diverse perspectives. The results indicate that participants who responded to item 15 with a mean score of [3.5] exhibited a high level of agreement regarding the importance of identifying and resolving common misunderstandings in verbal interactions, including the use of idiomatic expressions.

5.2.4. Section Three: Students' Knowledge of Contextual Idioms

Item 1: What precisely are Idiomatic Expressions?

While there were differences in the responses provided by the participants due to variances in their academic backgrounds, most respondents concurred that idioms cannot be comprehended through the literal interpretation of their words. As an illustration, 150 participants provided a close definition of idioms as a type of sentence that is not comprehensible when its words are considered in isolation but rather must be interpreted as a complete unit. Other 190 students have characterised idioms as a form of expression that surpasses the literal meaning of its constituent parts and instead conveys a cultural significance that is specific to the context in which it originated and elicits a distinct impact.

Item 2: What features distinguish Idiomatic Expressions from other language forms? And why?

Even though a significant proportion of the student cohort (30 students) did not

furnish any answers, the responses provided by the remaining students could be categorised into three distinct categories. The topic of "figurative meaning" has garnered 120 responses. Idiomatic expressions are a type of linguistic expression that is characterised by their conventional usage and **figurative** meaning, which cannot be deduced from the literal meaning of their components. Native speakers frequently use these expressions. 130 responses highlighting the non-literal nature of idiomatic expressions and 90 responses emphasising their use by native speakers support this.

Item 3: When and how should we use idiomatic expressions?

Most of the participants, comprising 140 students, reported engaging in verbal exchanges with native speakers. Additionally, 120 respondents acknowledged the significance of idiomatic expressions in the target culture of a language, while 60 participants indicated the use of informal communication. However, 70 respondents refrained from providing any responses.

Item 4: How are idiomatic expressions used in everyday conversation?

Regarding the inquiry presented, a considerable segment of the student body (150) abstained from furnishing any responses. Out of the respondents, a total of 180 individuals reported that their means of acquiring and comprehending idiomatic expressions were through cultural immersion and contextual inference. A reduced cohort of participants (60) indicated that their acquisition of idiomatic expressions occurs via structured pedagogical guidance within a classroom setting, wherein these expressions are introduced as established linguistic units. Furthermore, a total of 100 respondents indicated that idiomatic expressions are communicated using metaphor.

Item 5: How might we use idiomatic expressions to improve our English language skills?

A subset of the participants ($n = 140$) expressed the belief that acquiring knowledge of idiomatic expressions enhances their language proficiency, expands their cross-cultural awareness, and most importantly, augments their familiarity with idioms. A group of individuals (130) strongly argue that the acquisition of idiomatic expressions not only facilitates the expansion of one's lexicon and enhances communicative proficiency, but also confers the capacity to aptly convey one's thoughts in contexts where idioms are most suitable. As per the perspective of certain students (70), idioms can be regarded as literary devices that serve to embellish speech by creating vivid imagery. Additionally, it is emphasised that an increased ability to comprehend idiomatic expressions can lead to improvements in a student's listening, speaking, writing, and reading proficiencies. The

remaining individuals did not respond.

Item 6: Do you believe that idioms and culture have a connection? Justify your answer:

The query in question was designated "No response": 80, while the remaining 140 respondents unanimously agreed that there exists a robust correlation between idioms and culture. The participants possess a comprehension of the impact of culture on the occupation. Nonetheless, a limited number of participants demonstrated the ability to articulate this association. The relationship between idioms and culture has been described using various terminologies, such as "cultural products" and "reflections of culture." Several individuals provided further explanations for their responses by providing specific instances. While some participants expressed dissent, a group of 150 students posited that idioms are a form of linguistic expression.

Item 7: Do you believe that explicit knowledge of idioms helps in recognising the language-culture link and fostering cultural awareness? Please elaborate:

Out of the total number of participants, 30 did not respond, while 170 responded affirmatively. The latter group provided brief evidence to support their response, including the reflection and representation of culture by idioms, improved cultural understanding, the ability to engage in casual conversation, and the explanation of cultural values and beliefs. Additionally, these participants noted that idioms are products of cultures. One hundred and seventy respondents expressed a negative response, primarily citing the intricate nature of idiomatic expressions and their limited contribution towards enhancing cultural consciousness.

Table 5.11 Statistical Representation of Students' Knowledge Regarding English Contextual Idioms: Use, Difficulties, Strategies

Statement	Evaluation						Means	Std. Deviation	Degree
	f %/	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree			
1. I am good at idioms	f	32	173	7	155	3	2,79	1,107	Moderate
	%	8,6	46,8	1,9	41,9	,8			
2. I like to use idioms.	f	11	190	3	110	56	3,03	1,240	Moderate
	%	3,0	51,4	,8	29,7	15,1			

3. Using idioms is simple.	<i>f</i>	72	178	15	68	37	2,51	1,269	Moderate
	%	19,5	48,1	4,1	18,4	10,0			
Difficulties									
4. Idioms are tough because they include terminology that is uncommon or unfamiliar.	<i>f</i>	15	76	3	211	65	3,64	1,114	High
	%	4,1	20,5	,8	57,0	17,6			
5. Idioms are difficult to comprehend due to the absence of cultural context around them.	<i>f</i>	00	18	14	197	51	3,52	1,055	High
	%	00	29,2	3,8	53,2	13,8			
6. Idioms are difficult to understand without context.	<i>f</i>	3	00	17	205	145	4,32	,639	Very High
	%	,8	00	4,6	55,4	39,2			
7. Idioms are challenging since they are not adequately taught in class.	<i>f</i>	26	20	28	261	35	3,70	,965	
	%	7,0	5,4	7,6	70,5	9,5			
Strategies									
8. I determine the idiom's meaning based on its context.	<i>f</i>	11	48	00	270	41	3,76	,918	High
	%	3,0	13,0	00	73,0	11,1			
9. I deduce the idiom's metaphorical meaning from its literal meaning.	<i>f</i>	52	164	6	136	00	2,71	1,192	Moderate
	%	14,1	44,3	1,6	36,8	00			
10. I determine the idiom's meaning based on my prior knowledge.	<i>f</i>	22	59	12	263	14	3,51	1,002	High
	%	5,9	15,9	3,2	71,1	3,8			
11. To comprehend the phrase in L2, I resort to an idiom from L1.	<i>f</i>	23	82	37	228	00	3,27	1,008	Moderate
	%	6,2	22,2	10,0	61,6	00			
12. When processing idioms, I use a variety of strategies.	<i>f</i>	17	88	3	248	14	3,42	1,036	High
	%	4,6	23,8	,8	67,0	3,8			
Total Mean	F	370					3,3432	,80464	Moderate
	%	100							

The outcomes obtained ($M = 3,3432$) from the third section of the questionnaire (See Table 5.11) were intended to elucidate the participants' overall perspectives on English idioms, challenges, and strategies. Many of the respondents [100%] expressed a "Moderate" level of agreement. The initial three items in the table indicate that the assertion "I'm good at idioms" was met with a significant level of disagreement and strong disagreement from 32 participants, constituting [8.6%] of the total sample, while 173[46.8%] participants expressed disagreement. A small proportion of the participants, 7 [1.9%], remained strongly undecided, whereas [3.8%] strongly agreed with the statement. However, a total of 155 participants, accounting for [41.9%], expressed their agreement. Regarding the statement "I like to use idiomatic expressions," it was found that 72 participants [9.5%] exhibited a strong level of

disagreement, 19 individuals [51.4%] expressed disagreement, and 7 individuals [1.9%] were undecided. Conversely, it was found that 110 participants, accounting for [29.7%] of the sample, agreed with the aforementioned statement. Furthermore, a subset of 56 participants [15.1%] exhibited strong agreement. Regarding the assertion that "Using Idioms is simple," it was found that 72 respondents [19.5%] strongly disagreed and 178 respondents [48.1%] simply disagreed. By contrast, a mere 15 participants [4.1%] remained undecided regarding the statement, while the majority of respondents exhibited their agreement with 68 [18.4%] displaying agreement and 37 [10.0%] strongly agreeing. Overall, the three items exhibit a "Moderate level", of agreement concerning the background of English idioms.

Table 5.11 presents the results of the second section of the questionnaire, which aimed to address the research question about the challenges encountered by participants in comprehending idiomatic expressions. With regards to statement 4, which states that idioms pose a challenge due to the presence of infrequent or unfamiliar vocabulary, it was observed that 15 respondents [1.4%] expressed strong disagreement, while 72 participants [20.5%] disagreed with the statement. Only a minority of 3 respondents [0.8%] remained undecided. The majority of participants who agreed, including those who strongly agreed, constituted 211 individuals [57.0%] and 65 respondents [17.6%], respectively. There was no vehement disagreement expressed regarding item 5, which claims that idioms are difficult to understand because they lack cultural context. Only 18 individuals [29.2%] disagreed with the statement, while 14 [3.8%] remained undecided. A total of 197 participants, accounting for [53.2%], expressed their agreement, while 51 participants, representing [13.8%], strongly agreed with the aforementioned statement. Based on the data that was acquired, it was determined that both Items received a classification of "High Agreement Level."

Regarding item 6, which states that idioms are challenging to comprehend without contextual cues, it was observed that none of the participants expressed disagreement, while a minority of 3 participants [8%] strongly disagreed. In contrast, a small proportion of the sample, specifically 17 participants, remained indecisive, accounting for [4.6%] of the total. Most of the respondents, comprising [55.4%], agreed with the aforementioned statement, while a significant proportion of [39.2%] strongly endorsed it. The findings on item 7 suggest that the teaching of idioms in class is perceived as challenging. Specifically, a minority of participants, comprising [7.0%] and [5.4%] of the sample, strongly disagreed and disagreed with this notion, respectively. Meanwhile, many participants, accounting for [7.6%] of the sample, remained undecided on the matter. With the assertion, a total of 261 individuals,

constituting [70.5%] of the sample, expressed their agreement, out of which 35 individuals, accounting for [9.5%], strongly agreed. The table presented above illustrates the degree of agreement among the items designated as "High" and "Very High," respectively.

As evidenced in Section 3, the study gathered data from participants to ascertain the strategies they utilise for comprehending and processing English idioms. The present discourse shall expound upon the outcomes of the elements. Regarding item 8, where participants were asked to infer the meaning of an idiom from the given context, it is noteworthy that a minority of 11 participants [3%] strongly disagreed and 48 individuals [13%] simply disagreed. It is worth mentioning that none of the respondents remained undecided on this matter. The data indicated that 270 of the participants agreed with the item, while strongly agreed with it [11.1%]. The total number of participants who agreed or strongly agreed was 270 and 41, respectively.

The findings pertaining to item 9, which states, "I use the literal meaning of the idiom as a key to its figurative meaning," revealed that many of the participants, specifically 52 individuals or [14.1%], strongly disagreed with the statement. Additionally, 164 participants, or [44.3%] disagreed with the statement, while only a small proportion of 6 respondents or 1.6% remained undecided. In contrast, the study's participants exhibited consensus regarding their utilisation of the idiomatic expressions' denotative sense to comprehend their connotative sense, with 136 individuals [36.8%] indicating agreement, 3 individuals [12%] indicating partial agreement, and none of the participants indicating strong agreement.

With regards to item 10, which pertains to employing prior knowledge to deduce the connotation of an idiom, it was observed that merely 22 respondents [5.9%] expressed a strong dissent, while 59 respondents [44.3%] disagreed with the statement. Furthermore, 12 respondents [3.2%] remained indecisive. Conversely, it was found that 263 individuals [71.1%] agreed with the aforementioned assertion, with 14 participants [3.8%] expressing strong agreement. With regards to item 11, the utilisation of an idiom from the first language to comprehend the idiom in the second language was not met with any significant opposition. The proportion of participants who expressed disagreement and agreement was nearly equivalent, with 23 participants [6.2%] and 82 individuals [22.2%], respectively.

Additionally, 37 participants remained undecided. However, many of the participants, specifically 228 individuals [61.6%], expressed agreement while no participant exhibited a strong level of agreement with the aforementioned item. Regarding item 12, which pertains to the use of various strategies for idiom acquisition, a mere [4.6%] of the participants exhibited

a strong disagreement, whereas [23.8%] expressed disagreement. The remaining [0.8%] were undecided. The data indicates that a significant proportion of participants, specifically [67.0% and 3.8%] who agreed and strongly agreed, respectively, reported using multiple strategies to comprehend English idioms. The items were marked with a level of agreement denoted as "High" and "Moderate".

Table 5.11 displays the maximum means score, which is ($M = 4.32$). The data was acquired from the questionnaire's participants, who expressed that idiomatic expressions pose a challenge in comprehension in the absence of contextual cues. Conversely, the mean score with the least value is ($M = 2.51$). The data was acquired from the study participants who held the belief that utilising idiomatic expressions is a straightforward task.

5.2.5 Section Four: How frequently have your teacher (s) assisted you in the following?

1. Never 2. Rarely 3. Sometimes 4. Often 5. Very often

Table. 5.12 Teachers' Assistance in Comprehending Idioms in the following statement:

Statement (S)	Evaluation						Means	Std. Deviation	Degree
	f%/	Never	Rarely	Sometimes	Often	Very Often			
1. Bring your culture and the English culture together in the classroom via the use of idioms and metaphorical expressions?	F	40	54	120	108	48	3,19	1,165	Moderate
	%	10,8	14,6	32,4	29,2	13,0			
2. Observe the cross-cultural differences in idioms.	F	71	22	155	115	7	2,91	1,099	Moderate
	%	19,2	5,9	41,9	31,1	1,9			
3. Lexis, vocabulary, and figurative language cannot be effectively comprehended without taking their underlying cultural context into account.	F	29	43	174	78	46	3,19	1,052	Moderate
	%	7,8	11,6	47,0	21,1	12,4			
4. Discover how a lack of awareness of idioms may lead to misunderstanding of the behaviour and meanings of native language speakers because non-native learners mistake their genuine (and hidden) meanings	F	22	20	107	135	86	3,66	1,076	High
	%	5,9	5,4	28,9	36,5	23,2			
5. Compare and/or contrast Algerian Arabic and English	F	59	38	95	132	46			

idioms to comprehend semantic, pragmatic, and cultural differences.	%	15,9	10,3	25,7	35,7	12,4	3,18	1,251	Moderate
6. Understand the values inherent in words and phrases in my language and the TL to become aware of your own culture and the culture of the English-speaking world.	F	54	61	149	85	21	2,89	1,094	Moderate
	%	14,6	16,5	40,3	23,0	5,7			
7. Give instances of culturally dependent idioms in your language.	F	52	56	147	53	62	3,05	1,237	Moderate
	%	14,1	15,1	39,7	14,3	16,8			
8. Know that several idiomatic terms in Algerian Arabic are used to comprehend inner life issues, especially values, and norms.	F	30	27	129	88	96	3,52	1,185	High
	%	8,1	7,3	34,9	23,8	25,9			
Total Mean	F	370					3,3432	80464	Moderate
	%	100							

The data presented in Table 5.12 pertains to the statements made by students regarding the teacher's involvement and support in facilitating the understanding of idioms. As evidenced by the table, a notable observation is that the overall average ($G.M = 3.3432$) is skewed towards the category of 'Moderate'. The findings indicate that a significant proportion of respondents reported occasional exposure to cultural aspects and idiomatic expressions in their respective contexts by their educators. The results of the descriptive statistics indicate that item 4, about the way teachers can assist students in recognising the potential for misunderstanding the behaviour and meanings of native language speakers due to a lack of awareness of idioms was prominent. This is because non-native learners often misinterpret the genuine and concealed meanings of idiomatic expressions. The aforementioned item obtained a score of $M = 3.82$ and was designated as having a "high agreement level," thereby earning the distinction of being the item with the highest mean score. According to the findings, most of the participants reported that their instructors occasionally assist them in understanding the usage of various idiomatic expressions in Algerian Arabic, particularly in relation to matters concerning personal beliefs, principles, and standards. This aspect received a mean score of ($M = 3.66$), indicating a high level of agreement among the respondents and ranking as the second-highest mean value in item 8.

The results obtained from this section of the table indicate that the participants expressed ambivalent sentiments regarding the notion that "the comprehension of lexis,

vocabulary, and figurative language necessitates the consideration of their cultural context" and the statement "Integrating idioms and metaphorical expressions from both the English culture and the students' cultures in the classroom." Additionally, the respondents reported that educators did not facilitate their understanding of the underlying reasons for this variability. The objects attained the third position in the ranking in items (1 and 3) with a statistical means of ($M = 3.19$) and marked "Moderate agreement level", it is ranked the 3rd means score. Where in item "The comparison and contrast of Algerian Arabic and English idioms by teachers was not conducted to facilitate the understanding of semantic, pragmatic, and cultural disparities. The obtained score ($M = 3.18$) exhibited "Moderate" agreement and secured the fourth rank in item 5. Likewise, participants indicated that their teachers occasionally provided them with examples of culturally specific idiomatic expressions in their native tongue, resulting in a mean score of ($M = 3.05$) in item 7 and a "Moderate" level of agreement, which was ranked as the fifth lowest mean.

Upon observing Table 5.12, it can be inferred that most of the respondents expressed dissatisfaction with their teachers' ability to facilitate the recognition of cross-cultural disparities in idiomatic expressions. The mean score of ($M = 2.81$) indicates a moderate level of agreement, and the results rank seventh among the lower means in item 6. Finally, item 2 of the significance of acquiring an understanding of language and culture to comprehend the English language received the lowest score ($M = 2.89$) in terms of agreement level (Moderate) among the items related to the degree to which teachers introduced the concept of comprehending the values inherent in words and phrases in both the native language and the target language, to develop an awareness of one's own culture and that of the English-speaking world.

5.2.6 Discussion of the Results of Students' Questionnaire

Regarding the research and sub-question (N°1), the initial data collected from the questionnaire administered to students played a crucial role in comprehending the participants' perspectives and attitudes towards the integration of culture in the EFL context as well as their perceptions and attitudes towards learning idioms. This data was instrumental in the exploration of how the development of EFL learners' cultural awareness can be facilitated. As previously mentioned, Research Question 1 pertained to the perceptions and attitudes of the entire population (472 students) regarding the integration of CA in their instructional practises. Additionally, these questions sought to explore the participants' knowledge and attitudes towards contextual idioms as vehicles for cultural expression. Based

on the aforementioned presentation of the findings derived from Sections 1, 2, 3, and 4 of the questionnaire, it is evident that the participants expressed a positive inclination towards developing cultural awareness in the EFL curricula.

Furthermore, the findings derived from the analysis of descriptive statistics indicate that the participants exhibited a limited level of familiarity with idiomatic expressions, as well as encountered challenges in comprehending and using them because of a lack of cultural background. The participants also firmly agreed that idioms are difficult without context indicators. Finally, inadequate English idiom instruction is also one of the difficulties in idiom comprehension, and the participants believed and agreed that idioms are difficult because they are not adequately taught in class.

5.2.7 Reliability of Students Questionnaire

The concept of reliability is considered a fundamental attribute of research instruments. The term pertains to the level of coherence and durability of a measuring apparatus. As per Taber's (2018) definition, reliability pertains to the degree to which an instrument can be anticipated to produce consistent outcomes when measurements are replicated (p. 1274). Table 5.13 presents a summary of the Cronbach's Alpha coefficients that were computed using SPSS to assess the reliability of the instruments utilised in the study.

Table 5.13 Reliability Statistics of the Cronbach's Alpha

Reliability Statistics	
Cronbach's Alpha	N of Items
,811	29

According to the data presented in Table 5.13, the research instruments exhibit a Cronbach's alpha value higher than 0.70 ($\alpha > 0.7$), which is indicative of high internal consistency. Cronbach's alpha is a metric used to assess the reliability of a measurement instrument. The Cronbach's alpha coefficient for the Students' Questionnaire is 0.811, indicating a high level of internal consistency among the items. Thus, the findings indicate that the research tool (the students' questionnaire) exhibits a considerably high level of internal consistency, which would inevitably yield dependable and uniform outcomes.

5.3 Analysis of Teachers' Interview

Upon completion of the interview, the researcher proceeded to transcribe the recorded

data (see Appendix F). Since the interview is the second exploratory tool employed in this study was the interview, subsequently; the qualitative responses to each question were subjected to content analysis, whereby they were systematically categorised according to the following thematic framework: “University teaching experience; teaching English, and culture; fostering EFL students cultural awareness (strategies, materials, and obstacles); the status of idioms in the Algerian Higher education context; the methods of teaching idioms (strategies, materials, and difficulties); teaching idioms in context, the role of teaching idioms in developing cultural awareness (culture-specific-idioms), and recommendations for curriculum designers and EFL teachers on using idiomatic terms as cultural tools. Several proficient teachers from the Department of English at Mohamed Lamine Debgline University took part. The teachers who were interviewed provided valuable insights for the study; their extensive experience in academia was apparent in their responses to the interview questions. Based on the collected data and the manual evaluation conducted, the following conclusions have been derived:

Q1: For how long have you been teaching at the university?

The current investigation aims to identify a potential connection between instructors' level of expertise and their understanding of idiomatic expressions. Two teachers were subjected to an interview. Their teaching experience at universities ranges from nine to ten years. While the collective teaching experience of the other three instructors ranges from 15 to 20 years. Regarding the remaining four teachers, their level of expertise was comparatively lower (4-6 years) than that of the speakers, yet still significant.

Q2: Does teaching a foreign language require including some cultural elements?

According to the teachers who expressed their views, the incorporation of cultural elements is deemed imperative, as it is argued that familiarity with diverse cultures is indispensable. Furthermore, others added that it facilitates the learning of a foreign language among students, thereby equipping them with the necessary skills to effectively participate in authentic conversations with individuals who are native speakers of the language. However, there were divergent views regarding the importance of cultural integration, with some asserting that while culture can serve as a valuable learning tool, it may not be the most efficacious approach for acquiring a foreign language. The learning of language proficiency is not necessarily dependent on comprehending the associated cultural context, according to their perspective. Algerian learners who are learning English can engage in English communication while still maintaining their cultural identity.

Q3: When teaching English to your students, do you consider the distinctions between their mother cultures and the target cultures?

Most respondents to this inquiry indicated that they addressed to cultural differences with their students, although a minority of them did not. This implies that teachers should overtly impart cultural knowledge and recognise the importance of cultural education within foreign language instructional settings.

Q4: How would you define “cultural awareness”?

Educators are required to provide elucidations and illustrations when addressing an inquiry that lacks a specific or predetermined answer. The inquiry has led to the classification of the notion of cultural awareness by all participants as follows:

Ts1: “The comprehension of a particular culture and the knowledge an individual possesses regarding the target culture encompass various aspects such as language usage, lifestyle, and appropriate communication in a specific setting. Furthermore, cultural awareness refers to the ability to effectively engage in intercultural communication by discussing one's own cultural background as well as the cultural backgrounds of others.”

Ts 2: “The ability to effectively communicate using multiple cultural perspectives. Within this particular context, cultural awareness refers to an individual's ability to engage in conversation with individuals who are native speakers of various languages, utilising both their language and other languages.”

Ts3: “The comprehension of the specific uses of a language is integral to the learner's proficiency. Furthermore, the ability to communicate in multiple languages is advantageous in various contexts.

Ts4: “Acquiring a profound comprehension of a nation's culture. Cultural awareness refers to the ability to recognise and value not only one's own cultural background but also that of others.”

Q5: What strategies and materials do you believe are necessary for students' cultural awareness development?

The respondents were questioned regarding the cultural pursuits they partake in during their academic sessions. A series of activities was suggested, comprising:

- ✓ Role plays
- ✓ Research projects about the target culture
- ✓ Classroom Discussion
- ✓ Readings

- ✓ Culture capsules and culture clusters

Q6: Do you feel that idioms contribute to the teaching and learning of English?

If yes, justify:

The majority of teachers asserted that idiomatic expressions constitute an integral component of the English language, as they facilitate the acquisition and comprehension of English, augment one's lexicon, and enhance one's overall linguistic proficiency. Furthermore, proponents of this view contend that a mere mastery of grammar is insufficient for a comprehensive understanding of a language. A minority of the participants contended that idiomatic expressions hold little significance in daily discourse, as employing plain English is deemed preferable and effective communication suffices.

Q7: Are “idioms” included in the curricula of EFL higher education at the Algerian university?

Most of the responses indicated a negative response, while a few individuals reported that the subject is taught on an elective basis without any prescribed syllabi or lesson plans. A subset of respondents expressed a lack of knowledge on the matter.

Q8: Do you find it concerning that some EFL teachers are unfamiliar with idioms?

Among the six teachers who were interviewed, most of them, specifically four, reported having some degree of familiarity with idiomatic expressions, while the remaining teachers, constituting a minority of the sample, responded negatively to the question. Therefore, it can be inferred that a significant number of English teachers lack familiarity with idiomatic expressions. Based on the participants' answers, the use of the phrase "to some extent" could potentially be associated with a degree of reluctance. Mastery of idiomatic expressions does not necessarily require experiential knowledge. As idioms are culturally specific linguistic constructs, individuals who are native speakers or lack formal education may possess a significant comprehension of idiomatic phrases.

Teachers have expressed a deficiency in their comprehension of idiomatic expressions, which are fundamental constituents of language. Put differently, the absence of exposure and engagement with individuals who are proficient in the target language hinders educators from identifying the profusion of idiomatic expressions in said language. Based on the gathered data, it is plausible to suggest that the absence of a correlation between experience and the idiomatic phrase knowledge can be accounted for. Research has indicated that educators who have resided in an environment where English is the sole language of communication, albeit for a brief duration, possess a degree of familiarity and proficiency in

employing idiomatic expressions.

Q 09: Do you think idioms are tough to learn?

Concerning the challenges posed by idiomatic expressions, a consensus was reached among most participants that such expressions present a particularly formidable obstacle for individuals learning English as a foreign language when it comes to translation. However, a subset of interviewees maintained the perspective that idiomatic expressions constitute fundamental linguistic units that are readily memorable. The lack of exposure to multilingualism in both the academic and societal contexts is reflected in the limited inclusion of related subjects in academic programmes. As per the perspectives of certain teachers, idiomatic expressions remain considerably more challenging, even for individuals who are native speakers.

Q10: Do you encourage your students to use English idioms in class? If yes, how often?

Several interviewees reported that they consistently prompt their learners to employ English idiomatic expressions, whereas some indicated that they do this occasionally. A minority of participants indicated infrequent promotion of English idioms acuity among their students, with one teacher expressing a complete absence of such encouragement. This implies that the teachers in question possess an understanding of the necessity for students to attain and employ idiomatic expressions.

Q11: What strategies and tools do you think best help while teaching idioms?

Four teachers claimed: “The implementation of varied pedagogical approaches and instructional materials, in conjunction with the selected teaching methodology, can enhance the effectiveness of acquiring said expressions”. As per the perspectives of several educators, motivation stands as a crucial component in facilitating effective learning. Specifically, two instructors espoused the view that motivation serves as a potent mechanism for enhancing learners' understanding of the subject matter being taught. From this standpoint, the scholar recognises the significance of motivation in augmenting the process of learning. Empirical evidence suggests that motivation plays a crucial role in facilitating enjoyable and efficacious learning.

Q12: Which method of teaching idioms is more effective: in-context (for example, providing idioms found in a story or a conversation) or out-of-context (E.g., providing the idiom directly and giving an example of the idiom in a sentence without any predetermined settings)?

Most teachers agreed that teaching English idioms ought to be contextualised because

they are deemed to be culturally significant expressions. The implication is that the sample exhibits a high degree of homogeneity, with minimal support among teachers for the proposition that English idioms ought to be taught in isolation from their contextual usage.

Q.12.1: In your opinion, how does teaching idioms in context impact students' understanding and retention of idioms compared to teaching idioms out of context?

According to certain teachers, the contextual cues present in idiomatic expressions may furnish learners with adequate information to facilitate the establishment of connections between unfamiliar idioms and the context in which they are employed. According to some individuals, contextual factors offer numerous points of reference for the acquisition and retention of novel vocabulary. A minority of interviewees were unaware since instruction on idioms had not yet been provided.

Q13: How do you balance teaching idioms in context with also teaching the literal meanings of idioms?

Many teachers have asserted that contextualised learning can facilitate students' recognition of the significance of disciplinary knowledge and competencies, thereby amplifying their drive and involvement. Other teachers suggested additional tactics, which include explaining English idiomatic expressions and, if necessary, locating their equivalents in the native tongue. These techniques may include memorisation tasks and the use of visual aids, such as humorous pictures sourced from the internet, to illustrate the idioms. Students may be prompted to infer the literal meaning of the idioms and learn their figurative connotations. Additionally, the historical and cultural origins of idiomatic expressions may be explored through storytelling. Some interviewees provided additional clarification that teaching idioms within a contextual framework are typically more effective than simply providing translations or literal interpretations of the idiomatic expressions. As an illustration,

- Request that students compose brief stories incorporating idiomatic expressions in their appropriate context.
- Have students write dialogues using the idioms to act out in class.
- Group students together to create their gap-fill quizzes for their groups.
- Write up questions using the idioms presented and engage in a group or classroom discussion.

Q.13.1: How do you incorporate the cultural context of idioms in your lessons and activities?

The majority of teachers have indicated that they infrequently incorporate idiomatic

expressions within their instructional materials, opting instead to present lessons within a broader framework. Some interviewees have asserted that they occasionally rely on contextual information to interpret clues and meanings. The consensus among teachers is that increased exposure to contextual idioms, which are idioms that are closely tied to cultural aspects, leads to greater cultural awareness and understanding of the language among students.

Q14: Do you believe that teaching English idioms is an effective technique for developing students' cultural awareness? Kindly justify your response.

Many interviewees have expressed that they instruct their students on English idioms as a means of enhancing their cultural knowledge. As Liantas (2001) asserted to comprehend the cultural aspect in an EFL setting, learners should be furnished with a diverse range of activities that aid in the comprehension and application of idioms. Conversely, certain teachers contended that they do not instruct English idioms for the aforementioned rationale, but rather for alternative purposes, such as enhancing students' communicative competencies, cultivating proficiency in oral expression, and so forth.

Q15: Do you perceive that most of the difficulties your students usually encounter in understanding English idioms could be attributed to a lack of cultural knowledge?

There was widespread agreement among educators that a learner's inability to understand English idioms might be a result of a lack of cultural familiarity. Idioms are linguistic phenomena that are exclusive to a particular language. Language is an integral part of its speakers as it mirrors their internal interactions and customs in all aspects of their existence. Pawley and Syder's (1983) research provide irrefutable evidence that idioms are institutionalised collections, indicating their assimilation into the cultural fabric of a society. The realm of literature encompasses a multitude of cultural perspectives, serving as a valuable and organic inheritance that comprises a diverse array of linguistic components, including vernacular expressions. Idioms are contingent on culture, and their comprehension necessitates cultural familiarity. While some have posited that this inadequacy is not the root of the challenges.

Q16: Do you consider the time devoted to teaching idioms sufficient to cover most aspects needed to develop students 'cultural awareness'?

Please justify: As per the consensus among teachers, the duration allotted for instructing idiomatic expressions is deemed inadequate. However, a minority of instructors contend that the time designated for teaching idioms is sufficient, given that it is taught on an optional and

sporadic basis owing to its challenging nature.

Q17: What advice would you offer curriculum designers and instructors of EFL learners about teaching idiomatic expressions as a cultural-based tool?

The reactions of the teachers exhibited a considerable degree of variability. Two teachers identified culture, literature, and substantive content as essential components for effective learning. Prior research has demonstrated that culture plays a significant role in the interpretation of foreign language material as well as serving as a facilitator in the acquisition of a foreign language. According to a lecturer, certain professors have identified additional key factors for successful learning, such as classroom climate, which encompasses a conducive learning environment. Two of the teachers acknowledge that the implementation of pedagogical techniques and didactic resources enhances the attainment of educational objectives.

According to two additional teachers, the instructional approach contributes to successful learning outcomes. There is a substantial body of research that corroborates the perspectives of these teachers. According to Benda's (1981) proposition, the instruction of idiomatic phrases can enhance students' comprehension and acquisition of these linguistic units. Benda further contends that the teaching methodology employed plays a crucial role in achieving desirable results.

5.3.1 Discussion of the Result of Teachers' Interview

The interview was the second exploration tool used in this study. It was conducted with many experienced lecturers in the English department at Sétif-2 University. The teachers who had been interviewed provided the study with invaluable data, their experience at universities of teaching idioms in EFL classes has been shown in their responses to the RQ N°2. According to the results of the interview, most of them claimed that they attributed that to many factors, such as syllabuses that lack such items. This is due to living and learning in a monolingual environment. That is to say, the absence of exposure and interaction with native speakers of the target language deprives teachers of knowing that idiomatic expressions abundantly exist in the language. This may explain, according to the data obtained, why there is no relation between experience and knowledge of idiomatic expressions. It has been observed that teachers who have lived in an environment where English is the only language spoken, even for a short time, have knowledge and the ability to use idiomatic expressions to some extent. But idiomatic expressions are still considered far more elusive, even for native speakers, according to some scholars' points of view.

Additionally, many of the lecturers have agreed on the fact that teachers' knowledge of idiomatic expressions is limited. Thus, it could be interpreted that teachers of English are not familiar with idiomatic expressions. Familiarity with idiomatic expressions does not require experience; a native layman or an illiterate person could have rather considerable knowledge of idioms because idioms are culture-bound expressions. Furthermore, culture is an important factor in learning idiomatic expressions as viewed by the interviewees. There is a consensus among lecturers on the issue of including idiomatic expressions within university syllabuses. They claimed that Idiomatic expressions comprise part of the University syllabus, i.e., as in literature, oral courses, etc. But it has always been ignored and not taught adequately. Lastly, the results show that effective teaching of idiomatic expressions would certainly improve students' communicative and cultural capabilities. It is known among scholars that the absence of formulaic language may be what marks competent language learners as non-native. Even though idioms are difficult to teach and learn, the teachers suggested various techniques and strategies and encouraged an enjoyable, motivational class atmosphere.

5.4 Analysis of Pre-Post-tests

In order to assess students' attitudes towards cultural awareness and their proficiency with contextual idioms, phase two of the study involved the analysis of a questionnaire they had to fill out. The present section provides statistical data derived from the analysis of the pre- and post-test responses of both the experimental group (EG) and control group (CG) at the outset and conclusion of the study.

5.4.1 Analysis of Pre-test

The purpose of conducting a pretest was to provide the researcher with an initial understanding of whether the groups possessed similar levels of cultural awareness. To achieve this objective, statistical analysis was performed to determine the frequency distributions, scores, means and standard deviation of participants' performance. Further details show the statistical calculation results of these components.

Table 5.14 Results of Pre-test Scores of Experimental Group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1,0	1	2,3	2,3	2,3
	2,0	1	2,3	2,3	4,5

3,5	1	2,3	2,3	6,8
4,0	2	4,5	4,5	11,4
5,0	1	2,3	2,3	13,6
6,0	3	6,8	6,8	20,5
7,0	7	15,9	15,9	36,4
8,0	8	18,2	18,2	54,5
9,0	1	2,3	2,3	56,8
10,0	4	9,1	9,1	65,9
11,0	5	11,4	11,4	77,3
12,0	1	2,3	2,3	79,5
13,0	2	4,5	4,5	84,1
14,0	5	11,4	11,4	95,5
15,0	1	2,3	2,3	97,7
16,0	1	2,3	2,3	100,0
Total	44	100,0	100,0	

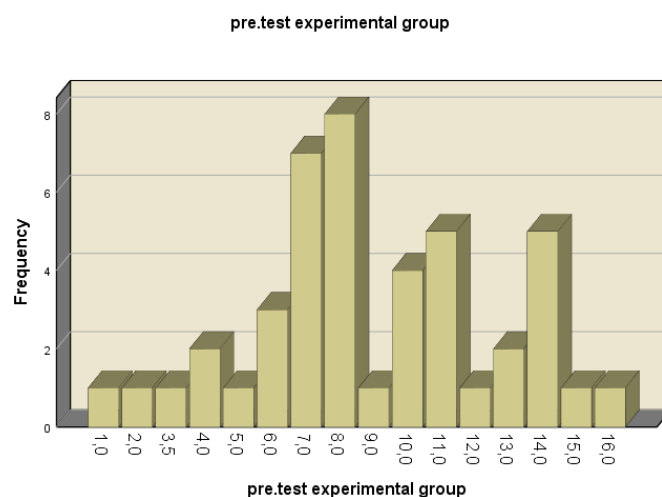


Figure 5.9 Frequency Distribution of Pre-test Scores of EG

As seen in Table 5.14 and Figure 5.9, which show the results of the pre-test given to the experimental group (EG), the highest scores were 16, 15, and 12, each of which was earned by a single participant and made up 2.3% of the total scores. On the other hand, five participants received scores of 14 and 11, which is [11.4%]. The remaining scores in the sample exhibited a range of values. Specifically, a small proportion of students [4.5%] achieved a score of 13. Additionally, a larger proportion of participants achieved scores of 10, 8, and 7, with [9.1%, 18.2% and 15.9%] of the sample respectively achieving these scores. The remaining scores fell on the lower end of the scale, with [6.8%] of students achieving a 6, and [2.3%], [4.5%], and [2.3%] of participants achieving scores of 5, 4, and 3.5,

respectively. Therefore, it can be inferred that most students did not demonstrate improvement in their scores, suggesting a deficiency in their comprehension and use of idiomatic expressions.

Table 5.15 Results of Pre-test Scores of Control Group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1,0	3	6,8	7,5	7,5
	2,0	3	6,8	7,5	15,0
	3,0	2	4,5	5,0	20,0
	3,5	1	2,3	2,5	22,5
	4,0	4	9,1	10,0	32,5
	4,5	1	2,3	2,5	35,0
	5,0	5	11,4	12,5	47,5
	6,0	2	4,5	5,0	52,5
	7,0	5	11,4	12,5	65,0
	8,0	2	4,5	5,0	70,0
	9,0	3	6,8	7,5	77,5
	9,5	1	2,3	2,5	80,0
	10,0	1	2,3	2,5	82,5
	11,0	2	4,5	5,0	87,5
	12,0	2	4,5	5,0	92,5
	13,0	1	2,3	2,5	95,0
	16,0	1	2,3	2,5	97,5
	17,0	1	2,3	2,5	100,0
		Total	40	90,9	100,0
Missing	System	2	9,1		
Total		42	100,0		

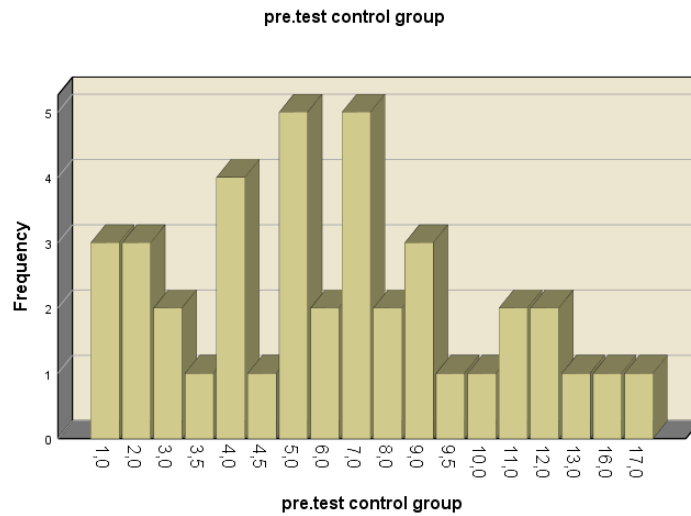


Figure 5.10 Frequency Distribution of Pre-test Scores of CG

Table 5.15 and Figure 5.10 depict the variation in the scores of CG students, as evaluated from the pre-test. The data indicate that two participants achieved the highest scores of 17 and 16, each with a percentage of [2.3%]. Subsequently, the scores decreased to 13, 12, 11, and 10, with one or two students achieving each score, ranging from [2.3% to 4.5%]. One participant, comprising [2.3%] of the group, received a score of 9. The highest percentage of low scores, [11.5%], was achieved by five students each receiving scores of 7 and 5. The remaining scores decreased significantly, with one, four, and two students receiving scores of 4.5, 4, and 3, respectively, representing percentages of [2.3%, 9.1%, and 4.5%]. The lowest scores, 2 and 1, were each received by three participants, representing [6.8%] of the group. These findings suggest that the CG participants had low cultural knowledge, similar to the EG participants in the pre-treatment phase.

5.4.2 Analysis of Post-test Results

Table 5.16 below displays the EC post-test scores as far as the CA measured through processing idioms in their specific contexts; culture is concerned compared to those of the CG.

Table 5.16 Results Distribution of Post-test Scores of EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4,0	1	2,3	2,3	2,3
	5,0	2	4,5	4,5	6,8

5,5	1	2,3	2,3	9,1
6,0	1	2,3	2,3	11,4
6,5	1	2,3	2,3	13,6
7,0	3	6,8	6,8	20,5
8,0	2	4,5	4,5	25,0
9,0	4	9,1	9,1	34,1
10,0	7	15,9	15,9	50,0
11,0	3	6,8	6,8	56,8
12,0	5	11,4	11,4	68,2
13,0	3	6,8	6,8	75,0
14,0	5	11,4	11,4	86,4
15,0	4	9,1	9,1	95,5
16,0	2	4,5	4,5	100,0
Total	44	100,0	100,0	

post.test experimental group

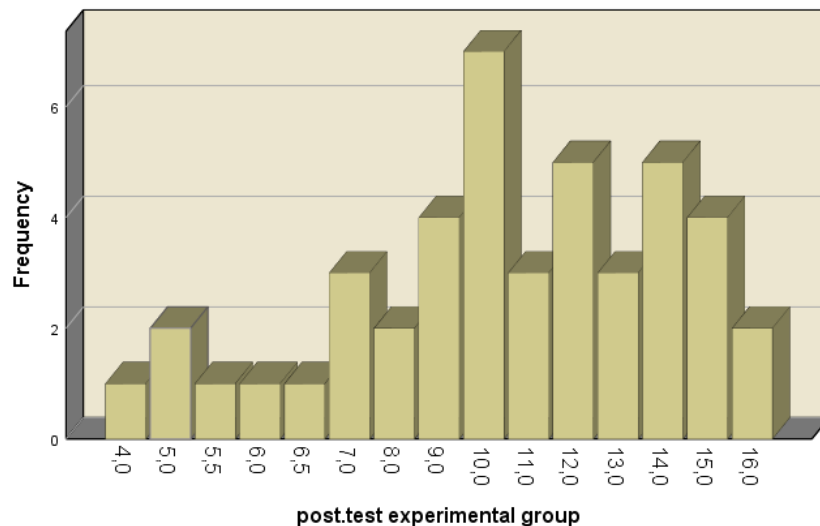


Figure 5.11 Frequency Distribution of Post-test Scores of EG

Table 5.16 and Figure 5.11 reveal the post-test scores of students belonging to the experimental group. The post-test results of the students exhibited a significant improvement compared to their pre-test scores. However, it is worth noting that one student each received scores of 16 and 15, which accounted for [2.3%] of the total scores. On the other hand, a considerable number of students (5) received scores of 14 and 11, which accounted for [11.4%] of the total scores. Subsequently, the scores exhibited variability, oscillating between 13, 12, and 10 scores, which were assigned by 2, 1, and 4 participants, respectively, with corresponding percentages of [4.5%; 2.3%, and 9.1%]. Despite the decline in scores to 9, 8,

7, and 6, their corresponding frequencies were relatively high, with 1, 8, 7, and 3 students achieving scores of [18.2%; 15.9%, 6.8 %], respectively. The lowest scores of 3, 2, and 1 were attained by only 1 student each, with a marked percentage of [2.3%]. Based on the noteworthy findings, it can be concluded that the post-test performance of students in the experimental group has demonstrated an improvement in their cultural knowledge levels and adeptness in manipulating contextual idioms.

Table 5.17 Results Distribution of Post-test Scores of CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	,0	6	13,6	15,0	15,0
	,5	6	13,6	15,0	30,0
	1,0	9	20,5	22,5	52,5
	1,5	3	6,8	7,5	60,0
	2,0	5	11,4	12,5	72,5
	3,0	2	4,5	5,0	77,5
	3,5	1	2,3	2,5	80,0
	4,0	1	2,3	2,5	82,5
	5,0	4	9,1	10,0	92,5
	6,0	1	2,3	2,5	95,0
	6,5	1	2,3	2,5	97,5
	10,0	1	2,3	2,5	100,0
		Total	40	90,9	100,0
Missing	System	2	9,1		
Total		42	100,0		

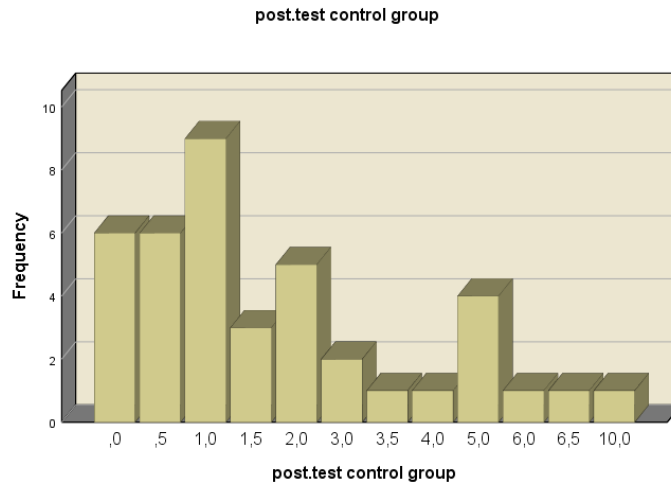


Figure 5.12 Frequency Distribution of Post-test Scores of CG

The scores obtained from the post-test performance of participants in the CG are presented in Table 5.17 and Figure 5.12. The data reveals a range of low scores, with the minimum score being 0.5 and the maximum score being 10. One student received a score of 0, while six students received a score of 6, representing a percentage range of [2.3% to 13.6%]. Furthermore, most of the scores obtained by students were low, with high frequencies observed for scores of 1 and 2. Specifically, [20.5% and 11.4%] of students achieved scores of 1 and 2, respectively, with the latter being more common among students from 9 to 5. The remaining scores, which were marked by 1, 4, and 2 students, were 6, 5, 4, and 3, falling within the range of [2.3% - 4.5%]. Based on the collected data, it is possible to infer that CG students' lower scores reflect their relative lack of proficiency in cultivating cultural awareness and using contextual idioms when compared to EG student

Table 5.18 Statistics of the Overall Standard Deviation and Means of Pre-Post Tests:
Comparison between CG and EG

		Statistics			
		Pre-test Control Group	Pre-test Experimental Group	Post-test Control Group	Post-test Experimental Group
N	Valid	40	44	40	44
	Missing	2	0	2	0
Mean		6,638	8,943	2,063	10,659
Std. Deviation		3,9694	3,5670	2,2165	3,2579

The statistical comparison of standard deviation and means between the experimental group (EG) and control group (CG) in both the pre-test and post-test is presented in Table 5.18 above. The study involved a total of 84 participants, with 40 in the control group (CG) and 44 in the experimental group (EG). The pre-test mean scores for both groups were found to be between 6,638 and 8,943, with the standard deviations being similar in magnitude. Conversely, during the post-test phase, the mean scores for the control group (CG) decreased significantly to 2.063, whereas the experimental group's (EG) mean scores increased notably to 10.659. Additionally, the standard deviations also varied from 2.2165 to 3.2579. Thus, the scores of EG subjects in the post-test indicate that the mean scores and standard deviations have increased, thereby enhancing the effectiveness of the treatment administered.

5.4.3 Hypotheses Testing

The fundamental aspect of experimental research involving pre- and post-treatment evaluations of groups of subjects typically revolves around determining whether there are significant differences between the experimental group (EG) and the control group (CG). To effectively conduct data analysis and interpret results, the researcher must possess comprehensive knowledge and consider two fundamental domains in statistics, namely descriptive statistics, and inferential statistics. Descriptive statistics provide valuable insights into the outcomes; however, they do not enable the researcher to draw inferences beyond the analysed data or make conclusions about any hypotheses formulated (Dornyei, 2007).

According to Creswell (2012), statistical measures such as means, standard deviations and the range of scores provide valuable information about research findings. Descriptive statistics serve the purpose of presenting and elucidating the comprehensive results of a quantitative study by enumerating the entirety of the data scores and furnishing the mean and standard deviation, thereby fulfilling the objectives of the investigation. In contrast to the aforementioned descriptive statistics, it is imperative to calculate inferential statistics to accurately determine the progress of students. The primary objective of inferential statistics is to evaluate the "statistical significance" (Dornyei, 2007, p. 210) by testing whether the impact of the independent variable on the dependent variable is a result of random chance.

In academic terms, statistical significance pertains to the determination of whether a given outcome observed in a sample is representative of the entire population and can be applied universally. If a result is deemed insignificant, it can be inferred that it may have arisen solely due to chance within the confines of the given sample (p. 209). The degree of significance is gauged by the probability coefficient (p), which can assume values between 0

and +1. According to Robson (2011), the p - value provides information on the probability of obtaining the observed difference or a more extreme one by chance alone, assuming that there is no actual difference between the categories represented by the groups. This section delves into the rejection of the null hypothesis and the acceptance of the alternative hypothesis.

The current study employed a widely used statistical method for comparing two means, namely the paired samples test and the independent-samples t-test (Lazar, Feng, & Hochheiser, 2010). The statistical procedures were computed to ascertain the significance of the disparity both within and between the control group and the experimental group. The obtained value, denoted as P, serves to ascertain whether the observed alterations occurred randomly or whether the disparities in frequencies and means between two sets of data can be attributed to the incorporation of a particular condition. A P value indicates a statistically significant difference between the groups, and the variable P assumes values between 0 and 1 as follows:

$H_0 = > 0.05$ (H_0 is the null hypothesis)

$H_1 = < 0.05$ (H_1 is the alternative hypothesis)

5.4.3.1 Paired-Samples T-Tests

The Paired Samples T-test is a statistical method used to examine whether the means of two associated measurements, such as pre-test/post-test scores, exhibit a significant difference. A p-value of less than 0.05 indicates a statistically significant difference between the scores of the two tests. When the p-value is higher than 0.05, it indicates that there is no statistically significant distinction between the scores of the two tests.

Table 5.19 Experimental Group Paired Sample Test

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Post-test Experimental Group	10,659	44	3,2579	,4911

Pre-test Experimental Group	8,943	44	3,5670	,5377
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The table presents the descriptive features of the pre- and post-test measurements. The average calculation of the test sample in the post-test measurement was 10.659, with a standard deviation of 3.257. In contrast, the average calculation in the pre-test measurement was 8.943, with a standard deviation of 3.567. The study's sample comprises 44 participants. A significant disparity exists between the measurements obtained from pre-tests and post-tests. The findings indicate that the experimental group exhibited a lack of cultural awareness during the pre-test phase; however, they demonstrated a significant improvement in cultural awareness during the post-test phase. The determination can only be made upon the presentation of an interrelated visual examination, as depicted in the table provided below.

Table 5.20 Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	Post-test experimental group and pre-test experimental group	44	-,019	,904

The table displays a correlation coefficient of -0.19, indicating a lack of correlation between the two measurements. This non-correlation is statistically significant at the indicator level of 0.90, which exceeds the indicator level of 0.05. Given the significant differences between the two measurements and the test table showing the highest correlation, it is possible to hypothesize that there is no correlation between the pre-test and post-test measurements within the experimental sample in this case.

Table 5.21 Compare Paired Samples Test

Paired Samples Test							
		Paired Differences					
	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference	t	df	Sig. (2-tailed)	
Mean							

					Lower	Upper			
Pair 1	Post-test Experimental Group	1,7159	4,8757	,7350	,2336	3,1982	2,334	43	,024
	-Pre-test Experimental group								

The difference between the pre-test and post-test measurements was calculated, resulting in a value of 1.7159. The calculated t-value was 2.334 with 43 degrees of freedom (n-1), indicating a sample size of 44. The level of the indicator is below the significance threshold of 0.05, specifically measuring at 0.024. The decision has been made to reject the Null hypothesis, which posits that there are no discernible differences between the two measurements, and to accept the alternative hypothesis, which allows for significant differences between the two measurements. The statistical function of pre and post-tests measurement exhibits fundamental differences, whereby the arithmetic average of the post-test measurement is higher than that of the pre-test measurement. Based on the results, it can be inferred that the experimental group demonstrated improvement in the post-test measurement compared to the pre-test measurement.

Table 5.22 Control Group Paired Samples Test

		Paired Samples Statistics			
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	post-test control group	2,063	40	2,2165	,3505
	Pre-test control group	6,638	40	3,9694	,6276

The table presents the descriptive features of the pre/post-test measurements of the control group. The average score of the control group in the post-test measurement was 2.063, with a standard deviation of 2.216. In contrast, the average score in the pre-test measurement was estimated at 6.638, with a standard deviation of 3.969. The study involved a sample of 40 participants, and a significant disparity was observed between the measurements obtained from pre and post-tests. The determination can solely be rendered through a test for two interrelated samples, as explained below.

Table 5.23 Statistics of Paired Samples Correlations

Paired Samples Correlations		
	N	Sig.

Pair 1	Post-test Control Group and Pre-test Control Group	40	-,004	,981
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The table presented herein pertains to the correlation degree between two measurements, which is determined to be -0.004. As such, the correlation factor is deemed non-statistically significant at an indicator level of 0.05. However, the indicator level of 0.98 is greater than the aforementioned threshold. Given the significant differences between the two measurements and the test table showing the highest degree of correlation, it is possible to hypothesise that there is no correlation between the pre-test and post-test measurements of the control sample.

Table 5.24 Statistics of Paired Samples Test

		Paired Samples Test							
		Paired Differences							
			Std.	Std.	95% Confidence Interval of the Difference				Sig. (2-tailed)
Pair 1		Mean	Deviation	Error Mean	Lower	Upper	t	df	
Pair 1	Post-test Control Group –Pre-test Control Group	-4,5750	4,5539	,7200	-6,0314	-3,1186	-6,354	39	,000

Upon calculating the difference between the pre-test and post-test measurements, a value of -4.5750 was obtained. The T-value was found to be -6.354, while the degree of freedom scores, represented by (n-1), were determined to be 39, given a sample size of 40. The level of the indicator is below the threshold of statistical significance, as it is recorded at 0.00, which is lower than the commonly accepted alpha level of 0.05. The decision has been made to reject the Null hypothesis, which posits that there are no discernible differences between the two measurements. Instead, the alternative hypothesis has been accepted, which suggests the presence of significant differences between the two measurements. Consequently, significant dissimilarities exist in the statistical function when comparing pre-test and post-test measurements. This disparity denotes a negative difference, whereby the post-test measurement surpasses the pre-test measurement. This suggests that the control sample in the post-test measurement has exhibited improvement compared to its pre-test counterpart.

5.4.4 Independent-Samples T-Tests

The independent sample t-test compares two sample means of distinct groups, to determine whether the population means are significantly different.

H0: mean of the control group on the post-test = mean of the experimental group on the post-test.

H1: mean of the control group on the post-test \neq mean of the experimental group on the post-test.

Table 5.25 Descriptive Statistics of the Pre-Test of the Control and Experimental Groups

Groups		Group Statistics			Std. Error Mean
		N	Mean	Std. Deviation	
The Pre-Tests	Control	40	6,6375	3,96941	,62762
	Experimental	44	8,9432	3,56699	,53774

The table data presented above indicates that the experimental group's mean value (8.9432) surpasses that of the control group, which has a mean value of (6.6375). The estimated standard deviation for the experimental group is (3.566), while that of the control group is (3.969). To determine the statistical significance of this difference, the results of the T-test are consulted.

Table 5.26 Independent T-Test of the Pre-Tests of the Control and Experimental Groups

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
the Pre-Tests	Equal variances assumed	,287	,593	-2,804	82	,006	-2,30568	,82225	-3,94140	-,66996
	Equal variances not assumed			-2,790	78,774	,007	-2,30568	,82648	-3,95083	-,66053

The presented table indicates that the calculated value (*f*) is 0.287, which quantifies the magnitude of the disparity between the two groups. Additionally, the value (*t*) is -2.804,

and it is noteworthy that the statistical significance (0.593) exceeds the predetermined threshold of (5%). This suggests that the two groups are equivalent and there is no discernible inconsistency between them. Consequently, the null hypothesis H₀ is accepted, and the alternative hypothesis H₁ is rejected. Thus, the findings indicate that there are no statistically significant disparities between the control and experimental groups in terms of pre-test measurements.

Table 5.27 Descriptive Statistics of the Post-Test of the Experimental and Control Groups

Groups		Group Statistics			Std. Error Mean
		N	Mean	Std. Deviation	
The Post-Test	Control	40	2,0625	2,21645	,35045
	Experimental	44	10,6591	3,25786	,49114

The tabulated data presented indicates that the mean value of the experimental group (10.6591) exceeds that of the control group, which is (2.0625), with corresponding standard deviations of 3.257 and 2.216, respectively. The question of whether this observed difference is statistically significant remains to be determined.

Table 5.28 Independent T-Tests of the Post-Test of the Experimental and Control Groups

		Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means							95% Confidence Interval of the Difference	
		F	Sig.	T	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	Lower	Upper		
The Post- Test	Equal variances assumed	8,619	,004	-13,998	82	,000	-8,59659	,61413	-9,81828	-7,37490		
	Equal variances not assumed			-14,248	76,164	,000	-8,59659	,60335	-9,79823	-7,39495		

The data in Table 5.28 indicates that the parity between the two groups is measured by the value (*f*) of 8.619, while the value of (*t*) is -13.998. The indicative level of 0.004 is smaller than the standard threshold of 0.05 or 5%, indicating that the difference is not equal. Consequently, the null hypothesis of equal variation is rejected, and the alternative hypothesis

is accepted, suggesting that the two groups are different. It is noteworthy that the assumption of equal variation is not required in this case. The post-test measurement averages indicate a statistically significant difference between the control group and the experimental group, with a p-value of 0.000, which is less than the commonly accepted threshold of 0.05 or 5%. This suggests a substantial or meaningful difference in favour of the experimental group. Specifically, the mean value of the experimental group is equal to -14.248.

5.4.5 Analysis of the Attitudinal Test of the Experimental Group

Upon completion of the experiment, the researchers observed the attitudes of the participants in the experimental group towards learning contextual idioms. The initial segment of the post-reflection test pertains to the evaluation of the teaching materials for English idioms and the assessment of the subjects' level of agreement, categorised as “Strongly Disagree, Disagree, Neutral, Agree, and Strongly Agree”. The results indicate unanimous endorsement of the study materials as suitable for teaching English idioms, as none of the participants expressed disagreement or strong disagreement with the statements presented on the worksheets and materials. Table 4.33 presents a comprehensive summary of the assessment data about the educational resources obtained from the EG attitudinal test.

Table 5.29 Perceptions of EG Subjects towards the Idioms Teaching Materials

Question/ Statement	F / %	Evaluation				
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. The worksheets enhance conceptual understanding and engage higher-order thinking skills	F	00	00	00	29	15
	%	00	00	00	65,6	34,1
2. The activities could be used by all students without extensive supervision or special assistance	F	9	17	10	6	2
	%	20,5	38,6	22,7	13,6	4,5
3. The instructions supplied for completing the idiom activities are clear and understandable	F	00	6	7	24	7
	%	00	13,6	15,9	54,5	15,9

4. The devised idiom activities enable students to comprehend, practice, and produce the idioms to be learned	F	00	00	3	22	19
	%	00	00	6,8	50,0	43,2
5. The devised idiom activities enable students to gain insight into the use of the idioms (context of use and register)	F	00	00	4	24	16
	%	00	00	9,1	54,5	36,4
6. The students of English 2nd-year LMD would be interested in learning English idioms using the designed study material	F	00	00	2	19	23
	%	00	00	4,5	43,2	52,3

Based on the data presented in Table 5.29, it can be observed that all participants in the experimental group expressed agreement or strong agreement (29-15) regarding the efficacy of idiom worksheets in promoting conceptual understanding and stimulating higher-order thinking skills. The results also indicate that the activities facilitated comprehension, practise, and production of idioms, as evidenced by the majority of students who strongly agreed or agreed (19- 43.2% and 22-50.0%), and only a few who were undecided (3; 6,8%). Regarding Q2, while the activities were designed to be self-sufficient and not require significant supervision or specialised assistance, the responses of the students were diverse. A portion of the participants expressed a strong disagreement or disagreement, comprising (9- 20.5% and 17-38.6%) respectively. Meanwhile, several respondents maintained a neutral stance, accounting for (10-22.7%) of the total sample. A limited number of respondents indicated their agreement or disagreement, with 6-13,6% of students agreeing and 2-4.5% strongly disagreeing.

In statement 3, most of the students “agreed” that the instructions supplied for completing the idiom activities were clear and understandable (24-54,5%), where some strongly agreed and others were “neutral” equally (7-15,9%) while the rest disagreed (6- 13,6%). Another Q5 demonstrated that the devised idiom activities enable students to gain insight into the use of the idioms (context of use and register), most of the participants agreed and strongly agreed (24-54,5% and 16-36,4%), and the others were “neutral” (4-9,1%), while none of them disagreed or strongly disagreed. In the last Q6, all of the participants strongly agreed and disagreed (23 - 52,3%; 19 - 43,2%) that the students of English 2nd year LMD would be interested in learning English idioms using the designed study material except (2 - 4,5%) who were “neutral.”

Following the assessment of the idiom teaching materials, the second set of questions aimed to ascertain the effectiveness of contextual idiom instruction among EG students (Q7). The majority of students reported finding it useful and expressed a desire for additional practise, while a minority found it challenging. In response to Q 8, it was found that the participants expressed a positive feeling towards the organisation of the worksheets. Additionally, a subset of students exhibited a preference for activities that aimed to stimulate discourse and promote an understanding of the authentic contexts in which the idioms are used. Finally, it is worth noting that fellow students observed certain idiom activities that deviate from the conventional ones found in course books, thereby providing a novel and refreshing experience.

In addition, it would be relevant to consider potential modifications to the educational resources and the nature of such modifications that would be implemented (Q9). The students did not propose any modifications in response to question (Q10), either because they had not thoroughly experienced every idiom or lesson on the worksheets or because they were generally satisfied with the provided study materials. It has been suggested that most comprehension activities entail the invitation of students to engage in the translation and comparison of L2 idiomatic expressions with their corresponding L1 equivalents.

In response to Q10, which aimed to investigate students' perspectives on the effectiveness of contextual idiom instruction in enhancing cultural awareness, many participants agreed with the notion. They provided illustrative examples of how culture-specific idioms play a significant role in their respective contexts. Regarding question 11, it was found that all participants in the EG showed a keen interest in utilising the instructional materials for teaching contextual idioms in standard classroom contexts. They noted the comprehensive and varied nature of the materials and unanimously agreed upon their suitability for learners in basic 1st and 2nd-year university courses, as well as some 3rd-year courses. Additionally, the participants deemed the materials appropriate for pedagogical purposes.

Conclusion

The central focus of this chapter was on the overall quantitative and qualitative analysis of data gathered from various research instruments before, during, and after the experiment phase. Data acquired from students' questionnaire and pre and post-tests (of both groups), using descriptive statistics and statistical significance levels for participants' responses to Likert-scale statements, were the sources for analysis and interpretation, as given

throughout this chapter. To establish consistency, we began by measuring the reliability of the students' questionnaires using Cronbach's alpha.

The first section introduced the analysis and discussion of the students' responses to the questionnaire that was distributed before the start of the treatment. In addition to qualitative analysis for the interview with teachers. The second section included a detailed analysis of the test findings from the pre-test and post-test obtained during the experiment for the experimental and control groups. A discussion of the findings followed the presentation of the analysis and interpretation of the results using tables and figures.

Subsequently, a comparison was made between the scores acquired using a sample T-test. The final section of the report details the qualitative findings obtained from the attitudinal test administered to the participants in the experimental group. The objective was to elicit the perspectives of the participants on the incorporation of contextual idioms into instruction. This research investigates the potential of contextual idioms to enhance cultural awareness among second-year (EFL) students. The findings are discussed in detail through data triangulation to provide an in-depth analysis of the issues and to elicit additional comments and suggestions from the participants. Chapter Six focuses on both theoretical and practical implications, including an examination of the primary recommendations for improvement and future research.

Chapter Six

General Conclusion and Pedagogical Implications

Introduction.....	209
6.1 Answers to the Research Questions.....	209
6.1.1 Q1: How Do 2nd-year EFL LMD Students at Mohamed Lamine Debaghine-Sétif 2 University Perceive “Contextual Idioms” Regarding the Process of Raising “Cultural Awareness?	209
6.1.1.1 Sub-Q1: How are contextual idioms addressed in the Algerian (EFL) context?..	210
6.1.2 Q2: What are the EFL Views towards the Role of “Contextual Idioms” in Developing Learners’ Cultural Awareness?.....	212
6.1.3 Q3: To what extent does “Contextual Idioms” instruction affect the Development of the Cultural Awareness of 2nd-year EFL students at Sétif-2 University?.....	215
Conclusion	217
General Conclusion.....	219
Pedagogical Implications	221

Chapter Six

General Conclusion and Pedagogical Implications

Introduction

Chapter Five presents the statistical and inferential analysis of the data that is central to this study to determine whether the research objectives were achieved. The quantitative data of the study were derived from the preliminary questionnaire administered to students as well as the pre-test and post-test results of the experiment. Additionally, qualitative data were obtained from the teachers' interview and attitudinal test in the experimental group. These findings were analysed to address the research questions. The anticipated outcome of this study is to establish a foundation for the final chapter and present a discussion that addresses the research questions raised. Additionally, the study aims to provide an interpretation of the previously established hypothesis, culminating in a general conclusion based on the outcomes obtained. Furthermore, this study will draw implications regarding the incorporation of contextual idioms as a cultural instrument to enhance students' cultural awareness in EFL classrooms within the Algerian context. Subsequently, suggestions for practical application and future investigation concerning the integration of cultural awareness in EFL settings will be presented. Ultimately, this chapter will culminate by presenting the study's contributions to the realm of EFL cultural education and pedagogy.

6.1 Answers to the Research Questions

There are several aspects to be discussed in this study. The discussion section is aimed at examining and comparing the findings of this study to a variety of previous studies mentioned in the literature review chapters, both in terms of similarities and differences. It is important to note that the discourse about the discoveries of this investigation is structured chronologically, with sub-headings that correspond to the research questions that directed it.

6.1.1 Q1: How Do 2nd-year EFL LMD Students at Mohamed Lamine Debaghine-Sétif 2 University Perceive “Contextual Idioms” Regarding the Process of Raising “Cultural Awareness?”

Regarding research question N°1, the initial data collected from the questionnaire administered to students was crucial in comprehending the participants' viewpoints and dispositions towards fostering cultural awareness, as well as their perceptions and attitudes towards instructing idioms in their respective situational and cultural contexts. As previously indicated, RQ1 and its sub-question pertain to the perceptions and attitudes of subjects in both the experimental group (EG) and control group (CG) regarding the cultivation of

cultural awareness in their respective classes.

Furthermore, this questionnaire extends to their knowledge and attitudes towards the efficacy of contextual idioms as a pedagogical tool for imparting cultural understanding. In light of the aforementioned presentation of findings derived from Sections 1, 2, and 4 of the questionnaire, it is evident that the participants exhibited a favourable inclination towards the incorporation of cultural education and a pressing demand for heightened awareness within the context of EFL courses. The aforementioned results corroborate prior studies that emphasised the importance of incorporating cultural instruction in addition to language teaching in EFL contexts, as these two aspects are closely interconnected (Brown, 2007; Kramersch, 1998; Kuang, 2007; Savignon & Sysoyev, 2005; Schulz, 2007; Tang, 1999) and are most effectively acquired in tandem (Schulz, 2007). According to Brown's (2007) explanation, language and culture are interconnected and cannot be separated without compromising the significance of either language or culture. *(See Section 3.1 in Chapter Three.)*

Moreover, most respondents asserted the significance of cultural awareness in preserving their native culture and identity while also demonstrating a critical appreciation and understanding of other cultures. These findings agree with previous research, such as that of Kramersch, who states that we cannot be proficient in a language without having knowledge of that culture and how it connects to our own mother language or mother culture. Tomlinson and Masuhara (2004) and Byram (1997, p. 60) elaborate on the skills required for cultural awareness, such as the ability to reflect on one's own cultural identity while comparing values and beliefs from one culture to another. Kramersch believes that the goal of growing cultural awareness is to master cultural meanings and critically reflect on them, as well as increase the learner's capacity to recognise others as well as one's own culture. *(See Section 1.9 in Chapter One.)*

6.1.1.1 Sub-Q1: How are contextual idioms addressed in the Algerian (EFL) context?

Furthermore, the outcomes derived from the descriptive statistics in the third section of the preliminary questionnaire indicated that the respondents possessed limited familiarity with idiomatic expressions, despite their prior awareness of the latter's role as a cultural conduit. This paragraph outlines the challenges faced by the participants in comprehending English idiomatic expressions. Most respondents expressed a strong consensus regarding the challenging nature of comprehending idiomatic expressions, which can be attributed to a dearth of cultural context underpinning their meaning. According to Glucksberg and McGlone's (2001) account, idiomatic expressions constitute a covert mode of communication

that is culturally specific and requires immersion in the relevant cultural context.

The respondents expressed a high level of concurrence regarding the difficulty of comprehending idioms in the absence of contextual cues. This observation is consistent with the findings of previous studies by Nippold and Martin (1989) and Levorato and Cacciari (1992), which suggest that second language learners are more likely to accurately interpret the figurative meanings of idioms when they are presented alongside contextual support as opposed to being presented in isolation (*See Section 2.1.8.3 in Chapter Two*). One of the challenges acknowledged by the participants is the presence of infrequent or unfamiliar vocabulary within English idiomatic expressions. According to Saleh and Zakaria's (2013) assertion, individuals who cannot comprehend the meaning of a term within a complete phrase may encounter difficulties in comprehending the overall meaning of the phrase. Finally, a deficiency in English idiom instruction was identified as a contributing factor to the challenge of idiom comprehension. (*See Section 2.1.7.1 in Chapter Two*.) The study participants collectively acknowledged that idioms pose a difficulty due to insufficient classroom instruction. According to McCarthy and O'Dell (2002), educators previously contended that studying idioms was a futile endeavour for learners due to the possibility of using them incorrectly or inappropriately.

In terms of the strategies that the participants employ to understand the meanings of English idioms, they agreed that they use a variety of different strategies to apprehend English idioms. This is in line with the study of Saleh and Zakaria (2013) in the way that the participants did not apply a single strategy to comprehend the meaning of idiomatic expressions. The most selected strategy is to guess the meaning of the idiom from the context, which is also in line with the studies of Liontas (2003) and Kainulainen (2006). The participants additionally used the literal meaning of the idiom as a key to its figurative meaning, along with their background knowledge, to figure out the meaning of the idiom. Referring to an idiom in L1 to understand the L2 idiom is the least selected strategy of this study; however, this is in contrast with the study of Saleh and Zakaria (2013), which indicated that this strategy was the second most successful strategy that the participants employed to comprehend English idioms. (*See Section 2.1.8 in Chapter Two*.)

The similarities observed between the findings of the current study and those of the aforementioned studies may be attributed in part to the following factors: In Thailand, English idiom tests and exercises commonly incorporate contextual clues for each idiom, allowing learners to deduce the intended meaning through logical inference. In the absence of contextual cues, learners may resort to inferring the figurative connotation of an idiom as the

sole and feasible means of comprehension, given that they may not have access to any reference materials at the time. It is plausible that with increased frequency of exposure, learners may experience enhanced ease and efficiency in comprehending idiomatic expressions, as these expressions may become assimilated into their background knowledge.

The dissimilarities between the outcomes of the current investigation and those of previous studies may be attributed to the learners' recognition of the relatively weaker correlation between Arabic and English idiomatic expressions, owing to the apparent cultural disparities between the two languages. As a result, the participants in this study used this strategy less frequently to understand English idioms. Ounes, W., and Merabet, M-H. (2016) investigated EFL students' cultural problems in translating English idioms into Arabic. They found that these difficulties are sometimes semantic and more often cultural. Students are unable to match their T.L. idiom to an idiomatic expression even though they know its meaning. Most of the time, they explain or paraphrase the word, or they attempt to provide the T.L. equivalent in a standard language, but occasionally the equivalent exists in a non-standard language, so they must translate it. (*See previous Studies Section; 3.6 in Chapter Three*)

Rohani, Ketabi, and Tavakoli (2012) conducted a study titled "The Effects of Context on the EFL Learners' Idiom Processing Strategies." The results revealed that the most frequently used context-related strategies by learners to process idioms are literal meaning and context, keywords and context, and animation and context. The commonality observed between the results of the present study and the studies is rooted in the theoretical substantiation that the influence of culture is important in identifying contexts for linguistic terms and expressions with a focus on learning English as a foreign language (EFL) in academic environments such as schools and universities. As with other types of figurative language, idioms seem to be the intrinsic decoders of cultural norms, practises, social conventions, and standards. (*See Previous Studies Section 3.6 in Chapter Three.*)

6.1.2 Q2: What are the EFL Views towards the Role of “Contextual Idioms” in Developing Learners’ Cultural Awareness?

Upon analysing the interviews with teachers, consisting of seventeen questions and sub-questions, a secondary exploratory research instrument was used to identify the research gap and subsequently refine the second research question in a manner that is logically linked to the first and fourth questions. As previously stated in Chapter 5, the questions were categorised thematically concerning cultural education within the broader EFL context and its particular standing within the Algerian higher education system. This interview aimed to

explore innovative approaches to enhancing the cultural awareness of EFL learners by investigating various strategies, materials, and challenges associated with this endeavour. also sought to assess teachers' perceptions and knowledge experiences regarding the teaching of English idioms by covering various aspects such as teaching strategies, materials used, and difficulties encountered. Additionally, the interview investigated the effectiveness of teaching idioms in context as a means of enhancing cultural awareness, particularly about culture-specific idioms. Ultimately, synthesising potential recommendations for curriculum designers and EFL instructors regarding the application of idiomatic expressions as cultural instruments

According to the data shown (*see Section 5.3*), there seems to be a generally favourable attitude towards the use of contextual idioms in EFL classes. The majority of teachers expressed a strong desire to include idioms in their language study to aid in the development of cultural awareness. This suggests that Algerian EFL teachers recognise the importance of employing idioms in their cultural contexts while teaching English. Furthermore, according to the interviewees, culture is a significant aspect of learning idioms. Specific-culture expressions are significant factors for teaching English to EFL learners and are better understood through their culture. Having a baseline understanding of the target language's culture is essential for learning it. Liontas (2003) discovered it and thought that using context to teach idioms and help students understand them was a good idea. (p. 288) (*see Chapter Two, 2.2.7*).

Given that those idioms are culturally based, most of the participants believed that idiomatic expressions play a significant role in foreign language teaching. Additionally, teachers' responses emphasised the relevance of idioms for learning and teaching English. Idioms assist foreign language learners in speaking effectively since they are part of the native speakers' language. Idioms exhibit numerous cultural characteristics and reflect people's nationalities. English learners should be familiar with them since they are important parts of the language. As previous research found, it is believed that the ability to process and comprehend language within its context is crucial to the development of idiom comprehension (Levarato & Cacciari, 1995).

Moreover, Gholmareza Rohani, Said Ketabi, and Mansoor (2010) found that contextualising language and idioms, in particular, may greatly affect how second-language learners receive information (*See Chapter Two, section 2.2.7.1*). According to the teachers, they use English idioms as a strategy to increase learners' cultural awareness; they rely on idiomatic words as a useful tool to help learners improve their communication and cultural awareness. Elis (1997) argued that a student's ability to understand and employ idioms

correctly in an SL context is a strong predictor of his or her communicative competence in the target language (p. 56).

Idiomatic expressions seem to be challenging for language learners to master. The findings revealed that many students struggle to grasp idioms due to their metaphorical connotations. Without metaphorical awareness, using etymological elaboration to link the source domain to an idiom's figurative meaning is impossible (Cooper, 1998). Metaphor is linked to idioms and figurative language. It is "figurative linguistic structures that relate physically to abstract concepts" (Findlay, 1998, p. 123). All cultures use metaphors; therefore, teachers may think all students are metaphorically literate (Lennon, 1998). NSs and NNSs do not always understand the link between an idiom's literal and figurative meanings (Cooper, 1998) (*See Chapter Two; 1.1.12*). As a result, teachers should first teach students the actual meaning of the idioms and then explain the context in which they are employed.

Furthermore, the findings of the interview show that a significant proportion of university lecturers lack a sufficient understanding of colloquial idioms. They attributed too many problems to living and learning in a monolingual environment, such as the unavailability of such themes in the curriculum. In other words, a lack of contact and interaction with native speakers of the target language deprives instructors of the information that the language is rich in idiomatic expressions. Many prior studies contended that "though idioms are widely acknowledged to be a stumbling block" (Buckingham, 2006) in the learning of a foreign language, they are often recognised as being incongruous, occasionally ungrammatical, and difficult to figure out, as well as resistant to translation for language learners, and their contribution to communicative competence and intercultural awareness is both theoretically and empirically recognised (Boers et al., 2004; Kovecses & Szabo, 1996; Lin, 2012; Littlemore & Low, 2006; Martinez & Schmitt, 2012). This may explain why there is no association between experience and idiomatic phrase knowledge, according to the data acquired. As stated by Elkilic (2008) "For an L2 learner, it is important to understand and use idioms, as they are an important part of a language's spirit". (*See Chapter Three, Section 3.5.1*)

Using authentic materials in the classroom is essential for immersing students in real-world situations. However, based on the findings of our research tools, we identified a significant lack of real content in most English classrooms while teaching idioms. Teachers depend mostly on listening to native recordings and oral exercises, but when it comes to classroom activities, they invariably use coursebook activities. On the other hand, Melissa Larsen-Walker's (2019) study investigates the effects of exposing students to VP idioms in an

actual audio-visual context, as previous research has suggested. There is no explicit instruction in culture or idioms. Conklin and Schmitt (2008) evaluated the comprehension of idioms by native and proficient non-native speakers in a previous study. Tools and methods are needed to help English language learners learn idioms. Due to a lack of context, English students cannot identify a proper noun—an idiom component—with a specific item or event, restricting their linguistic awareness. *(See Chapter Three, Section 3.5.1)*

Regarding motivation, it has been observed that students are constantly driven to acquire idioms and cultures. They seem quite curious about discovering new things. Personal experience reveals that motivation is necessary for successful and enjoyable learning. McCarthy (2008) considers idiomatic phrases to be difficult, tiresome, and discouraging. The researcher recognises the significance of motivation in boosting learning based on this approach. This study confirms earlier results since the majority of language learners enjoy acquiring cultural knowledge and highlights the significance of idioms in language learning. It is observed that they communicate with the teacher(s) and with one another while discussing culture or learning a new expression. It is also observed that idioms help students learn more about the cultural particulars of English-speaking nations. According to I. N. Ferrando (2014), the metaphor and cultural awareness-raising methodology are more effective with a group of students with high motivation and a preference for visual learning. *(See Chapter Three, Section of Previous Studies: 3.6.)*

Finally, the findings demonstrate that effective teaching of idiomatic expressions would enhance students' cultural awareness. Teachers are aware that the lack of formulaic language may distinguish non-native-competent language learners. Regarding the inclusion of idiomatic expressions alongside the teaching culture of a foreign language such as English in university curricula, there is agreement among teachers. Assuming that the majority of linguists agree on the significance of idiomatic phrases for EFL learners, syllabus designers and material makers might build a basic list of idiomatic expressions to serve as a framework for teaching and learning these expressions. Idioms are ubiquitous in academic discussion, according to corpus-based research, and should be included in any English for Academic Proficiency (EAP) curriculum (Simpson & Mendis, 2003). *(See Chapter Two, Section 2.1.7.)*

6.1.3 Q3: To what extent does “Contextual Idioms” instruction affect the Development of the Cultural Awareness of 2nd-year EFL students at Sétif-2 University?

The first quantitative phase of the process involved conducting a pre-test before the experimental phase. The present study used a tool to assess the baseline level of cultural awareness among participants in both the control and experimental groups. The objective was

to identify potential disparities between the two groups, and it was found that the outcomes were largely comparable. Also, to show how participants in the experimental group became more culturally aware after the intervention compared to those in the control group, idiomatic expressions from a certain cultural aspect were used in the implementation stage to show how participants in the experimental group changed compared to those in the control group. Each session began with the distribution of handouts containing a single passage outlining a particular cultural aspect, and then two or three related activities followed. Prior to correcting the activities on the board, the participants are afforded ample time to independently respond to them.

The post-test administration was implemented after the treatment phase to determine the influence of contextual idiom instruction on the cultural awareness level of the participants after the treatment period. On the one hand, the post-test outcomes reveal that individuals in the control group continue to exhibit a lack of cultural awareness. Conversely, the individuals comprising the experimental cohort have exhibited enhanced levels of cultural awareness. The results indicate a statistically significant distinction between the two groups in relation to their mean scores on cultural awareness. No indication was given that the observed differences were attributable to random variation. The present study's outcomes corroborate prior research that has demonstrated enhanced cultural sensitivity through the use of idiomatic expressions in various contexts (Bitokova, Kardanova, Shardanova, Efendieva, & Dzaseszeva, 2018; Liontas, 2003; Kainulainen, 2006; Rohani, Ketabi, & Tavakoli, 2012; Cohen & Apeh, 1980 (*See Chapter Three; Previous Studies 3.6.*))

Thus, the null hypothesis, which posited that there would be no significant difference in cultural awareness between the comparison group and the treatment group as a result of the conventional teaching method of idioms, has been refuted. The alternative hypothesis, which posited that significant differences in cultural awareness between the two groups would arise from the incorporation of contextual idioms (culture-specific idioms), has been validated. The incorporation of contextual idiomatic expression guidance yielded a favourable and constructive impact on augmenting the cultural consciousness of the subjects.

In addition, it was imperative to verify and corroborate the numerical findings through a qualitative investigation. The present study reports on the results of an attitudinal test administered to subjects in the experimental group (EG) concerning their experiences learning contextualised idioms. Through the attitudinal test, the researcher was able to obtain comprehensive evidence regarding the perceptions of culture-specific idiom instruction among the EG participants. The test highlighted the usefulness, challenges, and difficulties of

the designed materials, their production and practises, and the teacher's role that the participants experienced while learning idioms, as well as the underlying reasons for the general neglect of cultural aspects and idioms in particular, given their suggestions for better future improvement of idioms as a cultural tool. Subsequently, the results obtained from the examination of the AT of the experimental groups substantiate the improvement of the participants' cultural awareness. Numerous studies have shown the impact of teaching idioms in context (Adkins, 1968; Levorato, 1993; Lontas, 2003, cited in Kainulainen, 2006; Levorato & Cacciari, 1995). (*See Chapter Two, Section 2.2.6.2.*)

The results of Swan and Smith's (2001) research also show that the EG participants in the study reported encountering cultural differences while learning the English language. English is a constituent element of the Western cultural and linguistic tradition. According to Sheedy (2011), there are fundamental differences between Western and Eastern cultures. According to the EG claims, they could use many English idioms in various contexts that are influenced by cultures, such as food, personal experience, business, health, education, colours, travelling, etc. Additionally, they could adopt and employ numerous culturally bound idioms gradually and seamlessly. The process of contextualising language is closely intertwined with the cultural identity of a given nation. In this instance, it was asserted that the methods, techniques, and instructional materials used by the teacher during both the theoretical and practical (TD and LAB) sessions were notably efficacious and productive. The students' satisfactory results at the semester's end served as proof of this. The current results validate Lindsay's (2000) assertion that "proficient educators must identify a culturally suitable framework for each linguistic concept they impart." (*See Section 3.4 in Chapter Three.*) The recommendations provided by EG subjects and EFL educators have been analysed and organised in the upcoming section titled "Future Implications," which follows the General Conclusion.

Conclusion

To summarise, the primary objective of this chapter, as indicated in the introduction, was to analyse the results obtained from various data sources with the research questions that emerged from the current investigation. This analysis involved referencing relevant research studies and theories that were pertinent to the findings. Several salient points have emerged from the analysis of the results obtained in the three stages of the investigation. The chapter provided a comprehensive analysis of descriptive and inferential statistics, including measures such as mean, standard deviation, mean difference, and p-value. Additionally, the

study examined qualitative results to assess the impact of "contextual idioms" on cultural awareness development among 2nd-year EFL learners in the English department at Sétif-2 University.

In short, the findings of the data analysis and subsequent discussion indicated that teaching English idioms in context, specifically those that are culture-specific, is a viable and efficacious approach for enhancing the cultural consciousness of students in EFL settings. The current research provided empirical support for the idea that including idiomatic expressions within a contextual framework can give EFL learners a real learning environment that is good for intercultural education and, as a result, improve their ability to communicate.

Discussion of the qualitative data from the attitudinal test conducted with EG subjects helped to understand the impact of the treatment on their attitudes, knowledge, skills, and production as far as CA was concerned. In conclusion, the present chapter provides a comprehensive overview of the entire study in the form of an executive summary. It primarily provided a summary and analysis of the research results, along with the research questions and hypotheses. Drawing upon the aforementioned results, a comprehensive inference was presented to conclude this study. Ultimately, this study established pedagogical implications and provided recommendations for future research.

General Conclusion

The previous sections presented an analysis of the primary results of the research, focusing on the four sub-questions and hypotheses and their connection to the pertinent literature. This section concludes the thesis by presenting a comprehensive overview of the entire research project. It suggests implications for the integration of English idioms within their cultural contexts in EFL classes to enhance students' cultural awareness. Additionally, it provides recommendations for future research. The outcomes of the research provide novel perspectives for the researcher to advance towards the primary contributions of the current investigation to the pre-existing body of knowledge. Articulating the primary theoretical concepts that underpin this thesis is a challenging task that cannot be accomplished succinctly. Nevertheless, the following notions constitute their fundamental pillars and bases.

Subsequently, a mixed-methods approach was employed to establish the methodological scope. Furthermore, the present study was based on a quasi-experimental design due to the unavailability of random participant selection and assignment. Consequently, the researchers chose to rely on intact group sampling. Following the administration of a questionnaire to EFL 2nd-year students, which was divided into four sections covering background information, cultural status in the EFL context, attitudes towards cultural awareness raising, and idioms, the researcher established a baseline of the student's initial level of cultural awareness (CA). The idioms section of the questionnaire focused on the students' perceptions of idioms' use and difficulties, teaching tools, and teachers' roles. This pilot study was conducted to strengthen the evidence of the participants' lack or low level of cultural awareness before the main study began. Subsequently, the researcher examined the students' perceptions of the population's knowledge of "culture" and their knowledge and experiences with idioms. This measure facilitated the evaluation of the prospective efficacy of idiomatic expressions in cultivating communicative ability among second-year EFL students enrolled in the Department of English at Sétif-2 University.

A diverse range of quantitative and qualitative instruments were employed to collect data for this study, and the use of SPSS for data analysis yielded responses to the research inquiries. The primary source of quantitative data was derived from the administration of pre- and post-tests and questionnaires to the students. The second research tool employed in this study was the teachers' interview, which primarily focused on the teaching process of idioms, the materials employed, and their placement within the higher education curricula. Additionally, qualitative data were obtained from the attitudinal tests of the experimental

group participants. In conclusion, the thorough quantitative and qualitative analyses presented in Chapters Five and Six, respectively, show that this study successfully achieved its stated objectives. The quantitative data was subjected to statistical analysis, which involved the computation of the arithmetic mean, standard deviation, and difference of means. The t-test was employed to test the mean difference, along with the Independent Samples Test and "Levene's Test for Equality of Variances" to determine the fulfilment of the t-test assumption.

The analysis of data and the interpretation of inferential statistics, specifically t-tests, were used to conceptualise the attitudes towards idiom production and to measure the level of cultural awareness between the CG and EG groups after the means were calculated.

1) Based on the findings derived from the questionnaire, it can be inferred that the participants enrolled in the second year of EFL courses exhibited a positive inclination towards the incorporation of cultural aspects in the curriculum. However, the descriptive statistics revealed that these students possessed a limited understanding of the role of figurative language, specifically idioms in context, as a means of conveying cultural nuances.

2) The statistical and inferential analysis of the QUAN results, obtained from administering pre-and post-tests that contextualised culture-specific idioms, aimed to measure the subjects' cultural awareness (CA) in terms of attitudes, knowledge, and production. The analysis revealed a significant difference between the pre-test and post-test scores for the experimental group (EG) compared to the control group (CG). This suggests that the EG exhibited a significant increase in knowledge of cultural similarities and differences, developed positive attitudes towards themselves and others, and improved their skills in interpreting these similarities and differences after the treatment. The data indicated that the experimental group exhibited superior performance compared to the control group, which can be attributed to the integration of contextual idioms.

3) Qualitative responses for the EG follow-up attitudinal test were carried out to verify the alignment of the subjects' attitudinal test with the majority of the post-test items. The interviewed students explicitly mentioned the advantages they acquired from their exposure to idiomatic expressions. In summary, the prevailing notion is that the primary viewpoints and dispositions expressed by the participants in the experimental group were pertinent and thus fittingly consistent with the quantitative outcomes previously expounded upon. This indicates the preparedness and favourable outlook of both educators and students towards the instruction and acquisition of idiomatic expressions.

Thus, this study demonstrates the beneficial outcomes of instructing contextual idioms in augmenting students' cultural consciousness and the efficacy of idioms as a pedagogical

approach to imparting cultural knowledge. Therefore, the research findings generally endorse the significance of incorporating cultural instruction in the pedagogy of teaching and acquiring English as a second language for non-native learners. The present inquiry highlights the significance of incorporating idiomatic expressions in instructional resources for educators and their efficacy in mirroring cultural aspects within English language courses. Ultimately, the results of the investigation culminated in the null hypothesis being rejected and the alternative hypothesis being supported.

Pedagogical Implications

The outcome of the study may have diverse pedagogical implications. The study's primary findings indicate that instructing idiomatic expressions within a contextual framework (situational and cultural) can yield favourable results in terms of enhancing cultural awareness among EFL learners. This is achieved by enabling students to recognise and appreciate both the similarities and differences between their native culture and the culture (TC) they are studying. The findings of this study demonstrate that incorporating idiomatic expressions into language instruction can serve as a successful approach and cultural tool for imparting cultural knowledge. Thirdly, contextualising language in general and idioms in particular can have a significant impact on how language learners absorb information; therefore, creating the appropriate context would be beneficial to the language learning process. Culture is an integral component of language learning and teaching, and contextualised idioms ought to be incorporated into the lesson design of any language curriculum.

Therefore, it is suggested that instructional materials writers and curriculum designers enhance the materials for English as a foreign language teacher by incorporating additional contextual information, such as idioms. Additionally, it is recommended that greater attention be given to the inclusion of idioms in the curriculum as a valuable approach to conveying cultural nuances in EFL classrooms. For EFL instructors, who may perceive the instruction of idiomatic expressions as a formidable and arduous undertaking, the findings of this research may offer valuable insights for addressing this issue.

One potentially effective strategy for teaching idioms is the use of authentic cultural materials. By providing learners with idioms in context, as was done with the experimental group, the contextualisation of idioms may facilitate understanding and enhance learners' interest in idiom learning.

The use of idioms as a pedagogical tool in English foreign language teaching (EFT)

has been demonstrated to be an effective strategy for imparting cultural knowledge in the classroom. Research has shown that idioms can support this strategy and serve as a reflection of the target culture.

Thirdly, EFL teachers have the potential to enhance their students' comprehension of the distinctions and resemblances between their native culture and the desired culture by incorporating idiomatic expressions that are relevant to the context into their instructional materials. EFL learners need to recognise that acquiring and using idiomatic expressions can enhance their ability to communicate effectively and improve their proficiency as speakers.

Furthermore, learning idiomatic expressions specific to the target culture can facilitate the development of learners' cultural awareness, fostering positive attitudes and comprehension of the target culture. Additionally, contextualised idioms can offer learners valuable insights into the customs and behaviours of the target culture.

Regarding potential avenues for future research, the efficacy of applying cultural contexts and employing the techniques of guessing, comprehension, and production in the learning of English idioms is contingent upon the English proficiency level and linguistic aptitude of English language learners. Therefore, it would be imprudent to hastily assert that the acquisition of English idioms through cultural contexts is universally applicable to all English language learners, especially considering other variables such as the qualifications of instructors, pedagogical approaches, and learning environments.

Nonetheless, teaching English idioms through cultural contexts, translation, and making mother culture equivalences will be beneficial for Algerian students because it places language learning in the context of interaction and information exchange. To further develop the idiomatic competence of Algerian students, teachers are expected to align the syllabus and content with other subjects such as literature and linguistics and to encourage students to interact academically and socially with foreigners or English language resources such as literary works or audio-visual tracks. Thus, the Algerian students will reinforce their acquired English idioms in a meaningful and authentic context, thereby increasing their cultural awareness.

In addition, educators have the option to employ a variety of informal assessment methods, such as paired exercises, translation tasks, and quizzes, to gauge the educational advancement of Algerian students. The evaluation and application of idioms are intended to enhance students' acquisition and use of language, thereby fostering a significant advancement in language learning.

Finally, the current research solely focuses on employing culture-specific idioms in

various contexts to promote cultural awareness among students in EFL settings. Further research is required to investigate the impact of different contexts on augmenting the linguistic and cultural comprehension of language learners. Furthermore, it is worth noting that the scope of the current investigation is limited to individual strategies. Therefore, further research is warranted to explore the efficacy of employing multiple strategies in the processes of idiom guessing, comprehension, use, and production.

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Appendices

Appendix A

Institutional Approval Letter

Mohamed Lamine Debaghine, Sétif-2 University
 Faculty of Arts and Languages, Department of English
 Researcher's name: Bara Nesma
 Abbes Laghrour University of Khenchela
 Add: BP 1252 Road of Batna – EL HAMMA, Khenchela -40004-
contact@univ-khenchela.dz.
 (+213) 0.32.73.12.36

1/09/2022

Dear Head of the Department, Mr. Koussa

Re: Permission to conduct research at the English Department at Sétif-2 University.

My name is Bara Nesma, and I was a student of English at Mohamed Lamine Debaghine University during my bachelor's and Master's studies (2014- 2019)

I am studying a Ph.D. programme at the University of Abbes Laghrour in Khenchla. I am seeking permission to do my research intervention at your Department of English. The research I wish to conduct involves "Developing EFL Learners Cultural Awareness through Contextual Idioms" under the supervision of Prof. Baghzou Sabrina.

The research will entail collecting data from the population of second-year LMD students of English as I am requesting to be charged with the module of Oral Expression to two groups from the mentioned population that seemed to be suitable for my research purposes. The participants will benefit from the planned lessons because they will foster their communication and cultural skills, they will be invited to answer a questionnaire and participate in a pilot study, and the assigned groups have pre and post-tests. All those activities will be in written and verbal forms to serve the research and the module "OE", bearing the norms of the teaching class.

I therefore request permission to conduct my research at your department. Please let me know if you require any further information. I look forward to your response as soon as is convenient.

Yours sincerely,

Bara Nesma
 06 58 85 81 38
Nesmabara72@gmail.com
 Supervisor's name
 Baghzou Sabrina
 06 63 70 52 78
Baghzou.sabrina@univ-khenchela

Permission Granted

جامعة سطيف 2
 كلية الآداب واللغات
 قسم اللغة والأدب الإنجليزي
 الأستاذ: كوسسة توفيق

Appendix B

Checklist Design of Pilot Study for the Sample

Part I: The table below summarises the pilot study constructs measured through **Students' Cultural background and English Idioms Experiences** of the sample from the target population.

Instruction: Rate on a scale of 1 to 4 (1= Strongly Disagree; 2= Agree; 3= Strongly Agree; 4= Agree).

Students Cultural Knowledge					
Construct	Items	Strongly Disagree	Disagree	Strongly Agree	Agree
Usefulness	Learning about the culture of English-speaking people is important while learning the English language				
	Aspects of the target culture facilitate your capability to communicate with English native speakers				
	Incorporation of culture makes the understanding of cultural differences easier for EFL students				
	Culture teaching enhances your cultural awareness				
Goals	To develop and encourage learners' intellectual curiosity and empathy about the target culture.				
	To be able to react appropriately in social situations.				
	To encourage the learners' to recognize their cultural identity.				
	To accept all aspects of the target culture and appreciate them.				
	To toss aside our primary culture				
Reliability of Teaching Materials	Teachers act as cultural mediators between you and the target culture				
	Provide activities that allow students to raise their cultural awareness toward the target language				
	Presented topics related to other cultures				
	Ask students to prepare power point presentation about one aspect of the target language culture				
	Cultural activities to be delivered/have during a language course like: Audio-visual aids; Books, newspapers, magazines; Chalk and board...				

	Focus on the importance of culture in learning a foreign language				
	Encourage foreign students to introduce their culture inside the classroom.				
The Sample of Students' Experiences with English Idioms					
Usefulness	learning English idioms is an important part of the English language.				
	idioms are useful in everyday communication				
	Idioms are important to teach English idioms in English classrooms.				
	Knowing English idioms is important for me to understand the everyday language better				
	Knowing English idioms is important for me to perceive cultural differences and similarities better				
	Learning English idioms is important for me to get familiar with the English figurative expressions				
Efficiency of Idioms in EFL Teaching Context	Idioms tend to be used in oral communication				
	Learning to use English idioms in oral communication is necessary for developing my speaking skill				
	Learning to use English idioms is necessary for achieving effective communication				
	learning idioms better when they are accompanied by a variety of activities				
	Observing how idioms are used in texts and what functions they fulfill				
	Idioms should be current, interesting, and useful in real-life situations				
	learning an idiom better when video-graphic information supports its use				

Part II: Selected topic lesson drew more students' interactions with planned instruction to be treated with EG.

A. Idioms and Context: The best way to understand an idiom is to see it in context. If someone says: "This tin opener's driving me round the bend! I think I'll throw it away and get a new one next time I'm in town".

Then the context and common sense tell us that *drive round the bend* means something different from driving a car around a curve in the road. The context tells us the tin opener is not working properly and that it is having an effect on the person using it.

B. Types of Idioms

Form	Example	Meaning
Verb+object/ complement (and/ or adverbial)	Kill two birds with one stone	Produce two useful results by just doing one action
Prepositional phrase	In the blink of an eye	In an extremely short time
Compound	A bone of contention	Something which people argue and disagree over
Simile (as+ adjective+ as, or like+noun)	As dry as a bone	Very dry indeed
Binomial (word+and+word)	Rough and ready	Crude and lacking sophistication
Trinomial(word+word+and+word)	Cool, calm and collected	Relaxed, in control, not nervous
Whole clause or sentence	To cut a long story short	To tell the main points, but not all the fine details

C. Fixed Aspects of Idioms

Variation	example
Occasionally an idiom in the active voice can be used in the passive	Government Ministers always <i>pass the buck</i> if they are challenged about poverty. (Blame somebody else/ refuse to accept responsibility) <i>The buck has been passed</i> from Minister to Minister. No one seems prepared to accept the responsibility.
Some verb-based idioms also have noun-compound forms.	There is too much <i>buck-passing</i> in government nowadays. No one accepts the blame for anything.
One or more words in the idiom can be varied	Stop <i>acting like the fool/ goat!</i> [Stop acting stupidly]

Idioms Tasks:

Task One: read each idiom and determine the meaning.

1. We tried to give Tommy a surprise party for his birthday, but you **let the cat out of the bag**. What is the meaning of this idiom?

2. Kevin accepted the job even though he was still in school, but his mom thought he might be **biting off more than he could chew**. What is the meaning of this idiom?

3. I didn't want to **jump the gun**, so I decided to wait until the second date to try and hold her hand. What is the meaning of this idiom?

4. Derek hated how much his mom nagged him about homework. He didn't see why it mattered and he thought that his mom was **making a mountain out of a molehill**. What is the meaning of this idiom?

5. Alice was feeling **a little under the weather**, so she asked her mom if she could stay home

today. What is the meaning of this idiom?

6. Tammy wanted to yell at John for leaving the toilet seat up again, but after their last fight, she decided to **let sleeping dogs lie**. What is the meaning of this idiom?

7. Jude was **on pins and needles** waiting for the results of the test. What is the meaning of this idiom?

Task Two: Complete the sentences by filling in the gaps. Use the idioms given in the box.

smart Aleck is as happy as Larry **every Tom, Dick, and Harry**
John Bull **John Hancock** **Jack of all trades** **to go Dutch to be Greek**

Hey, don't give me that _____ look!

Tommy will be _____ if you let him sit in the front seat and buy him an ice cream.

If you tell this to your sister, soon _____ will be talking about it too.

And who's the _____ at the corner on our side?

We are almost there. Now I need a _____.

There's a chap in the office who can do almost anything; he's _____.

How about dinner in a French restaurant? – Good idea. I like French food. Let's _____ tonight, OK?

I don't understand it at all. It _____ to me.

Appendix C

Outline and Themes of the OE Course

University: Mohamed Lamine Debaghine, Sétif-2 Faculty of Letters and Foreign Languages Department of English Teacher: Nesma Bara	
Course Title: Oral Expression	Level: 2 nd -year LMD Promotion: English language
Academic Year: 2022-2023	Semester: One
Instructor's Name: Nesma Bara Nesma.bara@univ-khenchela.dz	Frequency/Week: 3 hours
Pre-requisites: Intermediate level	Materials Needed: worksheets, data show, Idioms ppt, audio scripts, construction paper, chart paper, video clips, whiteboard.

Course Description	<p>In English, “Oral Expression module” courses are devoted to improving students’ skills in speaking. Apart from the context of giving presentations, effective speaking involves effective listening, so the classwork and homework in these courses require that students engage in speech listening exercises.</p> <p>This course is designed to introduce students to “the English Idioms” which is an approach to the interpretation of the figurative meanings of the language in context. Teaching Idioms based on raising students’ cultural skills that require supplementary materials for learning Idioms to be designed. The development of the course materials on idiomatic phrases was conducted in the following five phases:</p> <ul style="list-style-type: none"> - The selection of the type of idioms; - The determination of the topics (cultural context of the worksheets); - The selection of the idiomatic phrases; - The organization of the idioms; - The selection of the types of idiom activities and the teaching techniques.
Course Type	<p>Fundamental Unit: Compulsory</p> <p>Class time will be a combination of lecture, workshopping of data (framework of idiomatic expressions in English presented by the teacher), practice, and discussion.</p>
Pre-requisites	<p>Required Knowledge, and skills; speaking, listening, oral communication, interactive, Idioms, English language, and Cultural topics in different contexts.</p>
Course Objectives	<ul style="list-style-type: none"> - Oral Expression in English has a specific focus on generating effective oral communication involving listening and speaking between pairs of speakers (interaction) -Objectives also include using vocabulary and grammar introduced in the classes. -To develop an in-depth understanding of key areas, cultural contexts in idiomatic expressions. -To be able to take issues critically and conduct practical thinking and analysis. -By the end of this course, students will have acquired new vocabulary, proper knowledge of idiomatic expressions, and phrases necessary for discussing particular aspects of their lives (cultural), and experiences in one-on-one conversations in various contexts with people they have not met before.
Competencies that would be developed	<ul style="list-style-type: none"> -Intercultural skills -Communicative skills
Course Schedule/ Required learning	<p>This course is designed to be a student-centered/interactive course with students discussing and debating various cultural subjects including idioms. -New vocabulary and grammar will be routinely introduced to enable students to articulate ideas more clearly.</p> <p>-Collection of English idioms about culture, videos, group discussions, and role plays using idiomatic expressions, teacher's notes, and handouts.</p>
	<ul style="list-style-type: none"> -English Idioms in Use, Michel McCarthy Felicity O’Dell Cambridge University Press 2004 -The teaching techniques of idioms were mostly adopted by Liu (2014) Video clips:

Course Materials	<p>- Easy English Channel: Education Phrases & Idioms:https://www.youtube.com/watch?v=UxYQte5Yp-w https://www.youtube.com/watch?v=jdSNNy9KkEI&t=81s</p> <p>- Cook Phrases & Idioms: https://www.youtube.com/watch?v=IhDYDpvC0YM</p> <p>-Learn English Idioms with TV Series & Movies 10 Most Common English Idioms / Part 1: https://www.youtube.com/watch?v=KJS77wXtptI&t=5s</p> <p>Audio tapes: * Context-Based Idioms:http://www.english-listeningworld.com/idioms.html. * Hilary P. https://adeptenglish.com/authors/hilary/ - 7 English Idioms That Use The Word Leg https://adeptenglish.com/english/idioms/ *BEP 386- Idioms about Spending Money:www.businessenglishpod.com</p>
Lectures	14 sessions of 3 hours each
Attendance Policy	Compulsory for students to be eligible to take the final Examination
Assessment criteria and methods	<p>The course will be evaluated based on the following percentage:</p> <ul style="list-style-type: none"> ● Attendance + participation + Assignments/Practical 30% ● Written TD (quizzes) 20% ● Final Semester Oral Exam 50%

Appendix D

Pilot Testing of Students' Questionnaire

Title: A Survey of Graduate Students' Comprehension of ***“Developing EFL Students’ Cultural Awareness through Contextual Idioms”***

Dear students, this questionnaire is part of a study in partial fulfillment of the requirement for a Ph.D. study of Didactics of Foreign Languages and Cultures at Abbes Laghrour University-Khenchela.

Direction: This questionnaire is formed to explore different perceptions about the role of learning culture in EFL classrooms and aims at gathering insights into the factors that shaped and influenced your experiences with “Cultural Awareness and English Idioms”. By answering this questionnaire, you are giving your consent to use the data for research purposes. Data and personal information will be confidential and will not be shared with others. Your collaboration is greatly appreciated.

Section 1: Background information

Gender

Male

Female

Not to mention

-Year of Bachelor's degree graduation:

-Experience in English-speaking countries Yes No

-Opportunities in communicating with English native speakers in daily life

Yes No

- If yes, please state the country(ies):

- How long have you spent there:

- How was the nature of contact (s): Face to face or online?

Section Two: Students' Attitudes Toward Culture Learning

1. Have you ever heard about the term "Culture"?

Yes No

- If yes, how do you define it?

2. **Do you think the target culture should be incorporated into English classes or should be taught in separate culture courses?**

Yes No

- Why?.....

3. After three years of study at the English Department, to what extent are you satisfied with the cultural elements incorporated in the classroom? (Please choose the applicable answer)

Highly Satisfied Quite Satisfied Partially Satisfied Dissatisfied

4. Have your teacher (s) provided you with the necessary materials to raise your cultural awareness?

- Yes No

- If yes, justify your answer

Part Two: Students' Perspectives regarding the Cultural Awareness Integration

To what extent do you agree/disagree with the following statements? Please choose the number on a scale from 1 to 5 (1=Strongly Disagree; 2=Disagree; 3=Undecided; 4=Agree; 5=Strongly Agree) that most closely represents your preference.

N°	Statement	Strongly Disagree	Agree	Undecided	Agree	Strongly Agree
1	In a foreign language classroom, studying culture is as vital as learning					

	the target language.					
2	It is necessary to include foreign culture(s) in English language learning.					
3	Individual interest in the English language and culture for communication with not only native speakers of English but also non-native speakers of English					
4	Culture teaching should be explicitly focused on as an integral aspect of the curriculum.					
5	In a foreign language class, it is unnecessary to learn about my own culture					
6	In the EFL classroom, it is essential to comprehend how people think and act by understanding mine and other cultures.					
7	When learning a foreign language, it is crucial to learn about the common values and beliefs of Algerian and English speakers.					
8	Before learning the culture of a foreign language, I must have sufficient proficiency in the foreign language.					
9	Incorporating various cultures into English language classes helps me to know about the foreign culture(s), and become more tolerant.					
10	Integration of other cultures into the English language classrooms enhances my understanding of the similarities and contrasts between my language and culture and the target language and culture.					
11	Incorporating other cultures into English language learning enables me to build the skills and strategies necessary to interpret and comprehend the worldviews and behaviors of many cultures.					

12	Reflecting on my exposure to language and cultural variety enhances my cultural awareness.					
13	An essential part of foreign language learning is comparing and contrasting my observations of a foreign language with my prior knowledge.					
14	My instructor should assist me in examining and evaluating both my own and the values of others in order to foster empathy and respect for otherness.					
15	It is critical to be able to spot and clarify common misunderstandings in conversations (such as the usage of idiomatic expressions).					

Section three: Students’ Knowledge of Contextual Idioms

1. What precisely are Idiomatic Expressions?
.....
2. **What features distinguish Idiomatic Expressions? And why?**
.....
3. Do you consider “Context” important factor when we use Idiomatic expressions?
.....
4. **How are idiomatic expressions used in everyday conversation?**
.....
5. How might we use idiomatic expressions to improve our English language skills?
.....
6. Do you believe that idioms and culture have a connection? Justify your answer:
.....
7. Do you believe that explicit knowledge of idioms helps in recognizing the language-culture link and fostering cultural awareness? Please elaborate:
.....

Statement	Strongly Disagree	Disagree	Agree	Strongly Agree
1. I am good at idioms.				
2. I like to use idioms.				
3. Using idioms is simple.				
Difficulties				

4. Idioms are tough because they include terminology that is uncommon or unfamiliar.				
5. Idioms are difficult to comprehend due to the absence of cultural context around them.				
6. Idioms are difficult to understand without context.				
7. Idioms are challenging since they are not adequately taught in school.				
Strategies				
8. I determine the idiom's meaning based on its context.				
9. I deduce the idiom's metaphorical meaning from its literal meaning.				
10. I determine the idiom's meaning based on my prior knowledge.				
11. To comprehend the phrase in L2, I resort to an idiom from L1.				
12. When processing idioms, I use a variety of strategies.				

Part two: How frequently have your teacher (s) assisted you in the following?

1. Never 2. Rarely 3. Sometimes 4. Often 5. Very often

Statement (s)	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
1. Bring your culture and the English culture together in the classroom via the use of idioms and metaphorical expressions?					
2. Observe the cross-cultural differences in idioms.					
3. Lexis, lexicon and figurative language cannot be effectively comprehended without taking their underlying cultural context into account.					
4. Discover how a lack of awareness of idioms may lead to misunderstanding of the behavior and meanings of native language speakers because non-native learners mistake their genuine (and hidden) meanings.					
5. Compare and/or contrast Algerian Arabic and English idioms to comprehend semantic, pragmatic, and cultural differences.					
6. Understand the values inherent in words and phrases in my language and the TL to become aware of your					

own culture and the culture of the English-speaking world.					
7. Give instances of culturally dependent idioms in your language.					
8. Know that several idiomatic terms in Algerian Arabic are used to comprehend inner life issues, especially values and norms?					

Thank you for your Co-operation!

Appendix E

Final Version of Students' Questionnaire

Title: A Survey of Graduate Students' Comprehension of *“Raising EFL Students' Cultural Awareness through Contextual Idioms”*

Dear students, this questionnaire is part of a study in partial fulfillment of the requirement for a Ph.D. study of Didactics of Foreign Languages and Cultures at Abbes Laghrour University-Khenchela.

Direction: This questionnaire is formed to explore different perceptions about the role of learning culture in EFL classrooms and aims at gathering insights into the factors that shaped and influenced your experiences with “Cultural Awareness and English Idioms”. By answering this questionnaire, you are giving your consent to use the data for research purposes. Data and personal information will be confidential and will not be shared with others. Your collaboration is greatly appreciated.

Part One: *Background information*

Gender

Male Female

-Year of bachelor's degree graduation:

- Have you ever a travelling experience in English-speaking countries?

Yes No

- If yes, - indicate your period of stay there:

-Opportunities in communicating with English native speakers in daily life

Yes No

- If yes, please state: Face- to Face / Online / Both

Section Two: *Students' Attitudes Toward Incorporating “Culture” in EFL Context*

5. Have you ever heard about the term “Culture”?

Yes

No

- If yes, how do you define it?

6. Do you think the target culture should be incorporated into English classes?

Yes

No

- Why?.....

7. Do you think the target culture should be incorporated in separate culture courses?

- **Justify your response**.....

8. After three years of study at the English Department, to what extent are you satisfied with the cultural elements incorporated in the classroom? (Please choose the applicable answer)

Highly Satisfied Quite Satisfied Partially Satisfied Dissatisfied

9. Have your teacher (s) provided you with the necessary materials to raise your cultural awareness?

- Yes

No

- **If yes, justify your answer**

Part Two: Students' Perspectives Regarding the Cultural Awareness Status in EFL in EFL

Context

To what extent do you agree/disagree with the following statements? Please choose the number on a scale from 1 to 5 (1=Strongly Disagree; 2=Disagree; 3=Undecided; 4=Agree; 5=Strongly Agree) that most closely represents your preference.

Nº	Statement	Strongly Disagree	Agree	Undecided	Agree	Strongly Agree
1	In a foreign language classroom, studying culture is as vital as learning the target language.					
2	It is necessary to include foreign culture(s) in English language learning.					
3	Individual interest in the English language and culture for communication with not only native speakers of English but also non-native speakers of English					
4	Culture teaching should be explicitly focused on as an integral aspect of the curriculum.					

5	In a foreign language class, it is unnecessary to learn about my own culture					
6	In the EFL classroom, it is essential to comprehend how people think and act by understanding mine and other cultures.					
7	When learning a foreign language, it is crucial to learn about the common values and beliefs of Algerian and English speakers.					
8	Before learning the culture of a foreign language, I must have sufficient proficiency in the foreign language.					
9	Incorporating various cultures into English language classes helps me to know about the foreign culture(s) and become more tolerant.					
10	Integration of other cultures into the English language classrooms enhances my understanding of the similarities and contrasts between my language and culture and the target language and culture.					
11	Incorporating other cultures into English language learning enables me to build the skills and strategies necessary to interpret and comprehend the worldviews and behaviors of many cultures.					
12	Reflecting on my exposure to language and cultural variety enhances my cultural awareness.					
13	An essential part of foreign language learning is comparing my observations of a foreign language with my prior knowledge.					
14	My instructor should assist me in examining and evaluating both my own and the values of others to foster empathy and respect for otherness.					
15	It is critical to be able to spot and clarify common misunderstandings in conversations (such as the usage of idiomatic expressions).					

Part three: Students' Knowledge of Contextual Idioms

1. What precisely are Idiomatic Expressions?
.....
2. What features distinguish Idiomatic Expressions than other language forms? And why?
3. When and how should we utilize idiomatic expressions?
.....

4. How are idiomatic expressions used in everyday conversation?
.....
5. How might we use idiomatic expressions to improve our English language skills?.....
6. Do you believe that idioms and culture have a connection? Justify your answer:.....
7. Do you believe that explicit knowledge of idioms helps in recognizing the language-culture link and fostering cultural awareness? Please elaborate:
.....

Statement	Strongly Disagree	Disagree	undecided	Agree	Strongly Agree
2. I am good at idioms.					
2. I like to use idioms.					
3.Using idioms is simple.					
Difficulties					
4.Idioms are tough because they include terminology that is uncommon or unfamiliar.					
5.Idioms are difficult to comprehend due to the absence of cultural context around them.					
6.Idioms are difficult to understand without context.					
7.Idioms are challenging since they are not adequately taught in school.					
Strategies					
8.I determine the idiom's meaning based on its context.					
9.I deduce the idiom's metaphorical meaning from its literal meaning.					
10. I determine the idiom's meaning based on my prior knowledge.					
11. To comprehend the phrase in L2, I resort to an idiom from L1.					
12. When processing idioms, I use a variety of strategies.					

Part Four: How frequently have your teacher (s) assisted you in the following?

1. Never 2. Rarely 3. Sometimes 4. Often 5. Very often

Statement (s)	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
1. Bring your culture and the English culture together in the classroom via the use of idioms and metaphorical expressions?					
2. Observe the cross-cultural differences in idioms.					
3. Lexis, vocabulary and figurative language cannot be effectively comprehended without taking their underlying cultural context into account.					
4. Discover how a lack of awareness of idioms may lead to misunderstanding of the behavior and meanings of native language speakers because non-native learners mistake their genuine (and hidden) meanings.					
5. Compare and/or contrast Algerian Arabic and English idioms to comprehend semantic, pragmatic, and cultural differences.					
6. Understand the values inherent in words and phrases in my language and the TL to become aware of your own culture and the culture of the English-speaking world.					
7. Give instances of culturally dependent idioms in your language.					
8. Know that several idiomatic terms in Algerian Arabic are used to comprehend inner life issues, especially values and norms?					

Thank you for your Co-operation!

Appendix F

Pilot Testing of Teachers' Interview

Interview for Lecturers of English / University level

Dear Teachers:

I am conducting a research study on using English contextual idioms and their role in developing learners' cultural awareness in foreign language settings. The purpose of this interview is to gather insights and perspectives from experienced English as a Foreign Language (EFL) teachers on the role of idioms in teaching culture and developing cultural awareness among students. The questions will focus on the teacher's experiences, strategies, and beliefs related to teaching idiomatic expressions in the EFL classroom. I would be grateful if you would help me answer these questions.

Thank you in advance for your cooperation.

Kindly please ask the following question:

Q1: for how long have you been teaching at the university?

.....

Q2: Does teaching a foreign language require including some cultural elements?

.....

Q3: When teaching English to your students, do you consider the distinctions between their mother cultures and the target cultures?

.....

Q4: How would you define "cultural awareness"?

.....

Q5: What **additional** strategies and materials do you believe are necessary for students' cultural awareness development?

.....

Q6: Do you feel that idioms contribute **significantly** to the teaching and learning of English?

If yes, justify.....

Q7: Are "idioms" included in **the curricula of Algerian universities?**

.....

Q8: Are you concerned that Algerian teachers of English as a foreign language may lack familiarity with idiomatic expressions?

.....

Q 09: Do you think idioms are tough to learn?

.....

Q10: **Would** teaching the students idiomatic expressions increase their cultural awareness?

.....
Q11: How often do you suggest your students employ English idioms?

.....
Q12: What strategies and tools do you use while teaching idioms?

.....
Q13: Which method of teaching idioms is more effective: in-context or out-of-context?

.....
Q14: Do you believe that teaching English idioms is an effective technique for developing students' cultural awareness? Kindly justify your response.

.....
Q15: Do you confirm that most of the difficulties your students usually encounter in understanding English idioms could be attributed to a lack of cultural knowledge?

.....
Q16: Do you consider the time devoted to teaching idioms sufficient to cover most aspects needed to develop students 'cultural awareness?'

Please justify.....

Q17: What advice would you offer curriculum designers, and teachers of EFL learners about teaching idiomatic expressions as a cultural-based tool?

.....

Appendix G

Final Version of Teachers' Interview

Interview for Lecturers of English / University level

Dear Teachers:

I am conducting a research study on using English contextual idioms and their role in

developing learners' cultural awareness in foreign language settings. The purpose of this interview is to gather insights and perspectives from experienced English as a Foreign Language (EFL) teachers on the role of idioms in teaching culture and developing cultural awareness among students. The questions will focus on the teacher's experiences, strategies, and beliefs related to teaching idiomatic expressions in the EFL classroom. I would be grateful if you would help me answer these questions.

Thank you in advance for your cooperation.

Kindly please ask the following question:

Q1: for how long have you been teaching at the university?

.....

Q2: Does teaching a foreign language require including some cultural elements?

.....

Q3:When teaching English to your students, do you consider the distinctions between their mother cultures and the target cultures?

.....

Q4: How would you define "cultural awareness"?

.....

Q5:What strategies and materials do you believe are necessary for students' cultural awareness development?

.....

Q6: Do you feel that idioms contribute to the teaching and learning of English?

If yes, justify

Q7: Are "idioms" included in the curricula of EFL higher education context at the Algerian university?

.....

Q8:Do you find it concerning that some EFL teachers are unfamiliar with idioms?

.....

Q 09: Do you think idioms are tough to learn?

.....

Q10:Do you encourage your students to use English idioms in class? If yes, how often?

.....

Q11:What strategies and tools do you think best help while teaching idioms?

Q12:Which method of teaching idioms is more effective: in-context (for example idioms found in a story or a conversation) or out-of-context (E.g. provide the idiom directly and give an example of the idiom in a sentence without any pre-determined settings) ?

Q.12.1.In your opinion, how does teaching idioms in context impact students' understanding and retention of idioms compared to teaching idioms out of context?

Q13.How do you balance teaching idioms in context with also teaching the literal meanings of idioms?.....

Q.13.1. How do you incorporate the cultural context of idioms in your lessons and activities?.....

Q14: Do you believe that teaching English idioms is an effective technique for developing students' cultural awareness? Kindly justify your response.

Q15: Do you perceive that most of the difficulties your students usually encounter in understanding English idioms could be attributed to a lack of cultural knowledge?

Q16: Do you consider the time devoted to teaching idioms sufficient to cover most aspects needed to develop students 'cultural awareness?
 Please justify.....

Q17: What advice would you offer curriculum designers, instructors of EFL learners about teaching idiomatic expressions as a cultural-based tool?

Appendix H

Pilot Testing of Pre-test

Time allocated: 30 mins.

Dear students, since you are directly engaged in our study on the effects of teaching contextual idioms on enhancing students' cultural awareness, you are kindly requested to answer the questions below. Please be as serious as you can because the data obtained is of significant importance for the conduction of our master thesis. Your answers will be held

strict confidence.

Activity1:

1. "Art is long, life is short" means ____

- a- A lifetime is not sufficient to accomplish an art
- b- Works of art last much longer than human lives
- c- Works of art extend human life

2. "Across the board" means ____

- a. everyone or everything is included
- b. to travel between countries
- c. uninteresting

3. "Live hand to mouth" means ____

- a- Have extra money to live
- b- Have just enough money to live and nothing extra
- c- Have some money that is not enough to live

4. A man "after my own heart" means ____

- a. liking the same things as me
- b. looks like me
- c. follows me

5. "Think outside the box" means ____

- a- Think imaginatively using new ideas
- b- Think in a traditional way
- c- Using expected ideas

6. "Against the clock" means ____

- a. a new record
- b. a test of speed or time
- c. an impossible task

7. "It is raining cats and dogs", means:

- a. The rain sounds like dogs and cats crying
- b. It is very heavy rain
- c. Cats and dogs are falling from the sky
- d. It has been raining for at least three days

8. "On the ropes", means:

- a. Wrap something around someone's waist
- b. Close to failing or being defeated

- c. Order someone to climb the ropes on a sailboat
- d. Do very hard work

9. “Worth is weight in gold”, means:

- a. To be very valuable
- b. To be very heavy
- c. To be very rare
- d. To be very misleading

Activity2: match each idiom on the left with its definition on the right.

- | | |
|---|---|
| 1-In deep water | - Do anything possible |
| 2-Once and for all | - In a difficult situation that is hard to deal with it |
| 3-Jog someone’s memory | -Finally and definitely |
| 4-Out of sight out of mind | - Make you remember something |
| 5-She had gone to the ends of the earth | - If you do not see someone, you forget about him |

Activity3: read the following passages paying attention to the boldfaced idioms. Use the contextual information to guess the meaning of each idiom then identify which aspect of culture it represents:

1. When Simon started work, he was at the very **bottom of the career ladder**. He had quite a **dead-end job** doing **run-of-the-mill tasks**.

a- Meaning:

b- Cultural aspect:

- Health
- Work and business
- money

2. Bill is a generous man who is happy to **pick up the tab/bill** for anything. He managed to rise to the top of his profession in the police force, but it was **at a considerable price**.

a- Meaning:

b- Cultural aspect:

- ✓ Money
- ✓ Laws
- ✓ Human relationships

3. He is a good writer, but he hasn't really ever **hit the big time**.

a-Meaning:

b- Cultural aspect:

- ✓ Education
- ✓ Habits
- ✓ Human relationships

4. John's **bark is worse than his bite**. You don't need to be afraid of him. He **wouldn't hurt a fly**.

a. Meaning:

b. Cultural aspect:

- ✓ People and personalities
- ✓ Health
- ✓ Human relationships

5. **I get on well with** some of my neighbors but not with others. **I get on like a house on fire with** Anna who lives next door, but Rob on the other side **has it in for me for some reason**.

a. Meaning:

b. Cultural aspect:

- ✓ Art
- ✓ Human relationships
- ✓ People and personalities.

Adapted from Idiom Learning Materials English Idioms Dictionary in Use (2004)

Appendix I

Pre-test/ Final Draft

Time allocated: 30 mins.

Dear students, since you are directly engaged in our study on the effects of teaching contextual idioms on enhancing students' cultural awareness, you are kindly requested to answer the questions below. Please be as serious as you can because the data obtained is of

significant importance for the conduction of our master thesis. Your answers will be held strict confidence.

Activity1:

1. "Art is long, life is short" means ____

- a- A lifetime is not sufficient to accomplish an art
- b- Works of art last much longer than human lives
- c- Works of art extend human life

2. "Across the board" means ____

- a. everyone or everything is included
- b. to travel between countries
- c. uninteresting

3. "Live hand to mouth" means ____

- a- Have extra money to live
- b- Have just enough money to live and nothing extra
- c- Have some money that is not enough to live

4. A man "after my own heart" means ____

- a. liking the same things as me
- b. looks like me
- c. follows me

5. "Think outside the box" means ____

- a- Think imaginatively using new ideas
- b- Think in a traditional way
- c- Using expected ideas

6. "Against the clock" means ____

- a. a new record
- b. a test of speed or time
- c. an impossible task

Activity2: match each idiom on the left with its definition on the right.

- | | |
|--|---|
| 1-In deep water | - Do anything possible |
| 2-Once and for all | - In a difficult situation that is hard to deal with it |
| 3-Jog someone's memory | -Finally and definitely |
| 4-Out of sight out of mind | - Make you remember something |
| 5-She had gone to the ends of the earth
him | - If you do not see someone, you forget about |

Activity3: read the following passages paying attention to the boldfaced idioms. Use the contextual information to guess the meaning of each idiom then identify which aspect of culture it represents:

1. When Simon started work, he was at the very **bottom of the career ladder**. He had quite a **dead-end job** doing **run-of-the-mill tasks**.

a- Meaning:

b- Cultural aspect:

- Health
- Work and business
- money

2. Bill is a generous man who is happy to **pick up the tab/bill** for anything. He managed to rise to the top of his profession in the police force, but it was **at a considerable price**.

a- Meaning:

b- Cultural aspect:

- ✓ Money
- ✓ Laws
- ✓ Human relationships

3. He is a good writer, but he hasn't really ever **hit the big time**.

a-Meaning:

b- Cultural aspect:

- ✓ Education
- ✓ Habits
- ✓ Human relationships

4. John's **bark is worse than his bite**. You don't need to be afraid of him. He **wouldn't hurt a fly**.

a. Meaning:

b. Cultural aspect:

- ✓ People and personalities
- ✓ Health
- ✓ Human relationships

5. I get on well with some of my neighbors but not with others. **I get on like a house on fire with** Anna who lives next door, but Rob on the other side **has it in for me for some reason.**

a. Meaning:

b. Cultural aspect:

- ✓ Art
- ✓ Human relationships
- ✓ People and personalities.

Adapted from Idiom Learning Materials English Idioms in Use (2004)

Appendix J

Final Draft of Post-Test

Time allocated: 30 mins.

Dear students, since you are directly engaged in our study on the effects of teaching contextual idioms on enhancing students' cultural awareness, you are kindly requested to answer the questions below. Please be as serious as you can because the data obtained is of significant importance for the conduction of our master thesis. Your answers will be held strict confidence.

Activity I: Create a situation in which you use the following idioms to highlight the differences/ similarities between your source culture and British culture.

“To break somebody’s heart”

Situation in the source /mother culture

.....

Situation in the British culture

.....

“A drop in the ocean”

Situation in the source culture

.....

Situation in the British culture

.....

“To have your head in the clouds”

Situation in the source culture.....

.....

Situation in the British culture.....

Adapted from Idiom Learning Material English Idioms in Use Dictionary

Appendix K

Document of the Post-Reflections of the Experimental Group

Time allocated: 20 mins.

The goal of this questionnaire is to get feedback on contextual idioms teaching and their use in developing learners of English Cultural Awareness. I would be grateful if you could answer the questionnaire below, which is intended to get your own impression of the developed idiom exercise. By completing the questionnaire, you will be contributing to my academic work by sharing your expert opinions. The questionnaire is anonymous, ensuring the confidentiality of all responses.

Your name:

1. The worksheets enhance conceptual understanding and engage higher-order thinking skills.

- Strongly agree
- Agree
- Neither agree nor disagree
- Disagree
- Strongly disagree

2. The activities could be used by all students without extensive supervision or special assistance.

- Strongly agree
- Agree
- Neither agree nor disagree
- Disagree
- Strongly disagree

3. The instructions supplied for completing the idiom activities are clear and understandable.

- Strongly agree
- Agree
- Neither agree nor disagree
- Disagree

Strongly disagree

4. The devised idiom activities enable students to comprehend, practice, and produce the idioms to be learned.

Strongly agree

Agree

Neither agree nor disagree

Disagree

Strongly disagree

5. The devised idiom activities enable students to gain insight into the use of the idioms (context of use and register)

Strongly agree

Agree

Neither agree nor disagree

Disagree

Strongly disagree

6. The students of English 2nd year LMD would be interested in learning English idioms using the designed study material

Strongly agree

Agree

Neither agree nor disagree

Disagree

Strongly disagree

Suggested Modifications.

7- How did you feel when you received contextual idioms instruction in class?

8- Did you find the instruction on contextual idioms useful? In what ways?

9- What did you like/did not like about the designed study materials?

10- Do you consider the designed study material appropriate for the teaching and learning of English idioms? Please justify your viewpoint.

11- Do you think that the instruction of contextual idioms improves your cultural awareness?



Résumé

L'étude examine l'impact de l'enseignement des idiomes dans des contextes sur le développement de la sensibilité culturelle des étudiants de deuxième année du Département d'anglais de l'Université Mohamed Lamine Debaghine, Sétif-2. Elle utilise une approche quasi-expérimentale, combinant des méthodes quantitatives et qualitatives. Une phase préliminaire évalue la sensibilité culturelle de la population cible via des questionnaires et des entretiens avec les enseignants. Des tests pré et post-intervention mesurent le niveau de sensibilité culturelle des participants. Deux groupes sont formés : un groupe expérimental et un groupe témoin. Le groupe expérimental reçoit un enseignement des idiomes culturellement spécifiques dans leurs contextes, tandis que le groupe témoin suit une instruction traditionnelle. Les résultats montrent que les deux groupes ont développé leur sensibilité culturelle, mais le groupe expérimental a montré une progression supérieure en termes de production appropriée d'idiomes. De plus, les participants du groupe expérimental ont manifesté des attitudes positives envers les idiomes contextuels-culturels enseignés. L'étude recommande l'intégration d'activités d'idiomes spécifiques à la culture dans l'enseignement en classe pour favoriser le développement de la sensibilité culturelle des étudiants de deuxième année.

Mots-clés : Apprenants en anglais langue étrangère, Sensibilité culturelle, Enseignement, Idiomes dans les contextes (Culturels), Efficacité et Contraintes.

ملخص

الدراسة الحالية تهدف إلى فحص تأثير تدريس التعبيرات الاصطلاحية في السياقات على تطوير الوعي الثقافي لطلاب السنة الثانية (LMD) في قسم اللغة الإنجليزية في جامعة محمد لمين دباغين، جامعة سطيف-2. نفترض أن تعليم التعبيرات الاصطلاحية في السياق يؤثر بشكل كبير على تطوير وعي متعلمي اللغة الإنجليزية كلغة أجنبية. بحيث تتبنى الدراسة الحالية تصميم بحث شبه تجريبي عن طريق اعتماد نهج مختلط يدمج الأدوات الكمية والنوعية لضمان إجابات مثلى على أسئلة البحث. كمرحلة أولية، استكشف الوعي الثقافي لمجتمع الدراسة المستهدفين باستخدام استبيان يتم توزيعه على مجتمع الدراسة بأكملهم (472)، بالإضافة إلى مقابلة شفوية مع الاساتذة لتأكيد وجود المشكلة. بعد ذلك، تم إجراء اختبارات قبلية وبعديّة وتم توزيعها لقياس مستوى الوعي الثقافي للمشاركين قبل وبعد المداخلة. في هذه الدراسة، كان هناك مجموعتان مكيفتان [86 مبحوثاً]: تجريبية (46) وضابطة (42) من بين 472. تم تدريس للتعبيرات الاصطلاحية لمشاركي الجماعتين من خلال تقنيات مختلفة. من جهة، خضعت المجموعة التجريبية للمداخلة من خلال تدريس التعبيرات الثقافية المحددة في سياقاتها (الحالة، الثقافة). من ناحية أخرى، تم تدريس المواضيع في المجموعة الضابطة باستخدام التعليم التقليدي. ونتيجة لذلك، أظهرت النتائج أن كلا المجموعتين أظهرت تطوراً في الوعي الثقافي بعد التجربة. ومع ذلك، قدم المشاركون في المجموعة التجريبية تقدماً أعلى بالمقارنة مع مشاركي المجموعة الضابطة فيما يتعلق بإنتاج التعبيرات الاصطلاحية بشكل صحيح. بالإضافة إلى ذلك، أظهر اختبار الاتجاهات الذي أُجري بعد علاج مشاركي المجموعة التجريبية توجهات إيجابية نحو التعبيرات الثقافية السياقية المستخدمة في التعليم. في النهاية، نوصي بدور الأنشطة المرتبطة بالتعبيرات الثقافية في تعليم الثقافة في الفصل الدراسي لأنها ثبتت فعاليتها في تطوير وعي طلاب السنة الثانية تجاه الثقافة.

الكلمات الرئيسية: متعلمي اللغة الإنجليزية كلغة أجنبية (EFL)، الوعي الثقافي، التعليم، التعبيرات في السياقات (ثقافية)، الفعالية والقيود.