

Analysis Of The Socio-Cultural Words In EFL Learns' Written Corpra: A Corpus- Based Approach

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Abstract

The research is a contrastive pragmalinguistic analysis of two essays. The first essay is the ritual concepts of Eid –Al Fatter in Islamic World while the second essay talks about the traditional ceremonies of marriage in Iraq. The analysis is based on Coulthard's Model (1989) that emphasizes that communicative competence with linguistic competence should combine with socio-competence to achieve successful communication. The underlying general aim of this work is to find out whether or not specific selected vocabularies found in these essays share certain common cross linguistic and pragmatic features with English version.

Introduction

Culture is not a static term because it is shaped by prevailing socio-economic concerns. No one can write a precise definition to this term because it is changeable over time. Some linguists say that this term covers or describes literature, music and artistic activities. The others confirm that culture reflects the knowledge and achievements of nations. It is the program me stored in the mind by which is possible to distinguish the members of one group or category of people from another. Human activity including verbal communication is affected by culture as a mental program. The definition of the term culture may bring up more problem than it solves.

In short, it can be defined as a bundle of patterns of behavior, customs, lows, habits of contact, believes and instinctive responses that are displayed by a society. Because the interwoven relationship between language and culture, non-native speakers face a difficulty concerning the way by which they write specific texts. This difficulty is derived from the blind imitation of native speakers.

Definition of Terms

According to Hunston (2002, p.15) Multilingual corpus is a term that involves more than one language. In a narrowed sense, this term must involve at least three languages while bilingual corpora are terms that involve only two languages. A parallel corpus is defined as a corpus that involves source texts and their translations. Parallel corpora can be bilingual or multilingual. They can be uni-directional (e.g. from English into Arabic or from Arabic into English alone), bi-directional (e.g. containing both English source texts with their Arabic translations as well as Arabic source texts with their English translations), or multi-directional (e.g. the same piece of writing with English, French and German versions).

Kecskes (2004, p.1-26) defines Cross – Cultural pragmatics by mentioning this motto" When you are in Rome, do as the Romans do ". One must capture the differences and similarities of language behavior in different cultures to communicate successfully with another community.

Cross Cultural and Intercultural Communication

Most linguists state that "cross-cultural and intercultural" are interchangeable; but there is a difference between them. The first one deals with comparing behavior in two or more cultures while intercultural research examines behavior when members belonging to two or more cultures interact with each other. Understanding cross-cultural differences in behaviour is regarded as a condition for understanding intercultural behavior and the reverse is also true.

Schutz (1972) affirms that every type of communication must involve experiences of various individuals which may coincide only partially, and each person has something new and different. This means that a shared meaning can be developed and our idealizations of homogeneity are different. They depend on specific items which are the person with whom we find ourselves in contact with, in what manner.

Helga Kotthoff and Helen Spencer Oatey (2007) state that people belong to different social groups , and that group members , through contact and socialization process ,develop family resemblances , which individual members acquire to greater or lesser extents in relation to different aspects , do not simplistically determine their behavior ; on the contrary , people through interaction which is a dynamic process , construct (consciously or unconsciously) their complex and multiple identities . The focus of intercultural communication which can proceed successfully is on the study of this dynamic process.

Many difficulties can be implied in intracultural communication. Cultural backgrounds are not the only cause for creating misunderstanding but social conflicts can be culturized to be a mask for these conflicts. Most of the students who travelled aboard because of wars and economic problems are suffering from problems during their first stage of learning not because of cultural difference but because of the need to more practice and learning.

Culture

Raymond as quoted in Townson (1999) states that one of the two or three complicated words in English language is culture. No one can write a precise definition to the term because it is changeable and developable over time. It is a static term but has changed its focus in line with prevailing socio-economic concerns.

Baddwin et al (2004) state that culture consists of intellectual and specially artistic activity ,thus culture is a word that describes ,music, literature , painting and sculpture, theatre and film.

Culture is described by Hofstede as quoted in Chambers and Baoill (1999) as the software of the mind or the collective programming of the mind which distinguishes the members of one group or category of people from another. Verbal communications as well as all aspects of human activity are affected by culture as a mental program.

Brown (2007) defines culture as "a way of life, as the context within which people exist, think, feel, and are related to others by a glue. Besides, culture can be defined as the thoughts, habits, skills, arts and tools that define particular group of people in a particular time or period. In addition, Mead (1961) proposes that culture can be learned, while Fox wrote that "culture is relative and changeable in space and time". In fact, Tang (2006, p:39) exactly note that "despite the continued efforts in various disciplinary fields to find a definition for the term culture at the present time there is no single definition that satisfies everyone". Culture is not a unitary or easily defined phenomenon. Thus, Social culture is typically supposed to include the philosophical perspectives, the behavioral practices, and both tangible and intangible products of a society. One of the familiar meanings of culture is " a society's culture consists of whatever it is." (Goodenough, 1957, p: 167)

Social-Cultural Text

Social Culture texts are those, ideas, reactions, beliefs and behaviors that detect social culture concept. A picture is an image but is also a social-cultural text, a photo with cultural knowledge beyond just the photo itself. Clothing and food also propose cultural knowledge, and it does not stop there. All of the human and interaction, all of the rituals and rules and the different modes in which they apparent themselves, are "readable" texts, proper for research and study by the writer – particularly by you.

Classification of a social-cultural text is almost easy. Look throughout the room or place you are in right now and briefly catalogue the humans and/or anything you see it. The idea, needs, and perhaps even benefits and beliefs of the students who attend it. How do learners present themselves through their clothing, styling? What papers they are "reading"? How are they "reading"? Those kinds of questions are actually just the beginning to understand the social-cultural design in the texts. These things and acts are social-cultural texts. In traditional, Iraqi and other Arabic countries schools classroom, there are many social-cultural texts that are fairly standard: desks and tables and chairs; black or whiteboard to write on; teachers with books; students who are further considered to be social-cultural texts. all social-cultural texts that are available for analysis.

Corpus

Stubbs (1993, p. 2) states that "Language should be studied in actual, attested, authentic instances of use, not as intuitive, invented, isolated sentences"

Gene Fowler, an American journalist, states ironically that writing is easy, portraying a bloody sweat falling, in the action of staring at a blank sheet of paper. Even in our mother tongue, we encounter obstacles or difficulties in expressing especially when it comes to new concepts; we still ask questions to understand the full context and its meaning to create a transfer of information. Now with second language, you are required to use more effort, and the expectations become high as well, thus learners of EFL classrooms often expecting feedback (Keh, 1996).

Corpus linguistics can be identified as the study of language founded on text corpora. A corpus is a popular word today. A model corpus is a static group of texts (model of texts) selected according to some rules and aimed to be representative of the total language or a party of the language at a special period of time. It should be remarked, though, that not any haphazard selection of texts is a corpus. General linguistics makes a distinction among a corpus and an archive, the latter being represented as a realistic collection of texts. The word corpus in contemporary linguistics is applied to assign a collection of sampled texts, both written and spoken, selection to identify or represent a case or a variety of a language. Corpus tools have been regarded in recent years to have increased focus on EFL. They provide characteristics which serve well in second language learning, especially with the use of vocabulary and writing. Knowledge of vocabularies also shows evidence of cultural awareness increase that helps with understanding the other

layers of vocabularies. Tim has regarded corpus as a database for learning, by making connections between corpus and language, accentuating on being a detective and finding clues that highlight facts about the language as well as patterns, known as "Data-Driven Learning" (DDL), coined by Tim Johns (1989).

Corpus learning has been proved efficient in spreading contextual awareness for second language learners (Tribble, 2002); together with their critical thinking "It also helps translation and interdisciplinary language studies". Mark (1998) states that it may be a tool that holds some limitations. "Recognizing a high number of authentic example sentences can be time-consuming and may hinder learners" (Granger & Tribble, 1998).

Prepare the Students to Write Texts.

It is highly important to know what to teach, and even though textbooks offer guidance, teachers can raise consciousness. Writing is also oriented towards need since it helps us in many situations, and teachers can use that and think of situations that students might come to face. By having all of this in consideration" teachers are able to provide information tailored to their interest and skills". (Hyland, 2007, p. 160).

Teachers usually have the ability to prepare their students for any written texts. A monthly or final exam, essay or letter, as any kind of texts has its private requirement. Therefore, these requirements should be stated in an easy way, hence the recipe seems to be easy: teaching the requirements, practice and practice. It would be fair to say that if teachers see the features they will evaluate (content, vocabulary, grammar, style, etc.) and the weight each feature carries contrasted to other features, they might regulate their work accordingly. For example, asking learners to write a letter to their colleagues in which they turn down an offer or a formal letter requests enquiries about summer courses in the USA, or asks learners to write an essay to describe social life at school or home. Certainly, an essay or letter writing needs some strategies in writing. In this respect, the teachers are preparing what they are expected to do: make the learners practice the genre they are expected to write. The rule is very simple: if (A) is expected, but (B) is not, next as a teacher I do some practice to (A), because I want them to know that, and no one will ask about whether they know (B).

For example, a dialectical essay is practically unknown in the Arabian school. This is not to say that no knowledge is disseminated about dialectical essays in classes, so like any essay or letter about social culture. It requires of the teachers to prepare what they are expected to do. However, the teacher can become flexible and customize lessons for each learner. "The teacher might also provide feedback tailored to the needs and progress of Individual students" (Ferris, 2007, p. 170). As well as to take into attention the following methodology-related principles:

- Writing as a social activity: writing is a successful activity where aims, purposes, and readers are equally important.
- Writing is needs oriented: teachers should keep in mind what kind of writing is needed in the students' future situations.

With suitable teacher instruction, learners can perform these points into their own writing practice. Teachers and learners can familiarize themselves with the writing rules, the features of different genres and contribute to the improvement of the texts collected through the arrangements of their previous work and the information they deduced from corpus analyses.

Analysis and Interpretation

The Adopted Models

Two models are adopted to analyze the data. The first one is that of Coulthard (1989) while the second is that of Newmark (1988). The first one deals with discourse while the second studies how to translate according to specific genre,

Coulthard's Model

Until recently, the focus of language teaching has been on the grammatical competence rather than communicative one. Wilkins (1972b) states that there are major changes in the methodology of language teaching but the underlying principle has remained the same which focuses on the idea that units of learning should be studied or clarified in grammatical terms. He suggests that grammatical and communicative syllabuses do not have different goals, as Widdowson (1979) emphasizes that both types of syllabus show that the learner's goal should be the ability to communicate' (p. 248). They may differ in their premises about 'what needs to be actually taught for this ability to be acquired' (ibid.) Grammatical syllabuses can be successful those who have followed them conscientiously have managed to change into interactive situations. The crucial question is whether the acquired knowledge about the organization of interaction and about form-function relationships can make the communication with non-native speaker easier.

Hymes (1972b) proposes that the description of communicative competence is the real goal of linguistics. This competence should combine with a grammatical syllabus which is based on a well-developed description of a native speaker's grammar. Canale (1983) states that a communicative competence composes of four areas of knowledge and skill: grammatical, sociolinguistic, discourse and strategic competences. Grammatical competence is concerned with 'the knowledge and skill required to understand and express the literal meaning of utterances' and as such is the traditional concern of grammatical syllabuses. Sociolinguistic competence is concerned with appropriateness - 'both appropriateness of meaning and appropriateness of form' - and this includes not simply rules of address and questions of politeness but also selection and formulation of topic and the social significance of indirect speech acts. Discourse competence he sees as concerned with cohesion and coherence in the structure of texts; it therefore includes knowledge about the organization of different speech events and the interpretive rules for relating form to function. Finally, strategic competence is 'composed of verbal and non-verbal communication strategies' which enable speakers to handle breakdowns in communication and their own lexico-grammatical inadequacies and to enhance the effectiveness of their message.

New mark's Model

New mark's translation procedures were investigated to analyze the data. This model presents the items on which we can translate a specific genre. These items are as follows:

1. Transference: transferring a word of the source language into a word of the target language including transliteration and transcription. Hence, this word is called a "loan word and therefore, does not change the original form of the SL (source language) that is translated into the TL (target language). This procedure is used when there is lack of vocabularies of the TL.
2. Naturalization: adapting the SL word to the normal pronunciation, and then to the normal morphology of the TL in order to make it familiar to the TL audience.
3. Cultural equivalent: replacing a cultural word in the SL with a TL one. Here, translator transfers the relevant cultural equivalents of the SL which is possessed by the TL.
4. Functional equivalent: using a culture neutral word. This is a common procedure by which a translator tries to explain using a SL word in the TL.
5. Descriptive equivalent: explaining the meaning of the culture-bound terms in several words. It differs from functional equivalent. Descriptive equivalent emphasizes more on describing the cultural word.
6. Componential analysis: comparing an SL word with a TL word with a similar meaning that, of course, is not an obvious one-to-one equivalent, by showing first their common and then their differing sense components.
7. Synonymy: it is a near TL equivalent for a SL word in a context, where there may be or may be not a precise equivalent.
8. Through-translation: the literal translation of common collocations, names of organizations and components of compounds. Other names are: calque or loan translation. It is used only when they are already recognized terms. The clearest example is the names of international organizations which usually consist of universal words that may be transparent for English language.
9. Shifts or transpositions: a change in the grammar from SL to TL.
10. Modulation: reproducing the message of the ST in the TL text in conformity with the current norms of the TL, because of the dissimilar perspectives in the SL and the TL. There are various modulations such as 'part for the whole', 'cause for effect', 'reversal of terms' and 'change of symbols'.
11. Recognized translation: using the officially or the generally accepted translation of any institutional term. This procedure is sometimes inappropriate or poor but the speakers of TL do not reject that.
12. Compensation: compensating loss of meaning in one part of a sentence in another part.
13. Expansion: using more words for re-expressing an idea or reinforcing the meaning of a ST word because the lack of a concise correspondence in the TL.
14. Paraphrase: explaining the meaning of the CBT much more detailed than that of descriptive equivalent.
15. Omission: suppressing elements in the TL text.
16. Couplets: combining two different procedures.

Data Analysis The students are asked to write an essay of about (300) words talking about Eid- AL-Fatter. The answers of four students (two males and two females) are chosen randomly to be analyzed. These answers are as follows:

The answer of male students**First Pattern**

“The feast of Al Fatter is a great occasion in which all most of Muslims must go to the Mosque to pray Salat-Al Eid. This occasion comes after Ramadan which is the month of worship of Muslims. In this month, the people cannot eat or drink and even make love from dawn to the sunset. At sunset, they eat a meal which is called according to our traditions (Al- Fotour). After this meal, they should go the pray Salat Al-Taraweeh. All the Muslims must fast, except those who want to travel and those who are sick. The last ten days of this month are the most important one; therefore Muslims must pray what is called Salat Al Geiamm. In these ten days, there is the most important day which contains Laylat Al Gader. This night equals one thousand day.”

Second Pattern

Iraqis and Muslims celebrate the Eid-Al-Fitter after performing the fasting periods during Ramadan. The customs and traditions of Eid are different depending on people and cultures.

The first celebration of Eid in Iraq is the establishment of games for children and buying the new clothes. In addition, shops, specialized in the sale of sweets, begin to sell their goods. Women make Kalija which is characterized by its delicious test for all Iraqis.

Men and women do Salat Al-Eid. They go to the mosque at dawn and pray separately imitating the prophet Mohammed peace upon him. They do that after spending one month of fasting. After this prayer, families visit their father’s house after the breakfast. They stay there until lunch time and then go to visit other relatives and friends.

Muslims like Ramadan month so much because they have Fotour (a mail which Muslims have at the Athan of Sunset. They pray together in Salat Al- Taraweeh which must be done by Muslims after Athan Al Aisha. They must eat Al-Sohour before Athan –Al Fajer.

The answer of female students**First Pattern**

“Each nation has its own religious habits and ritual. Muslims must the month of Ramadan because our prophet Mohammed “Peace upon him” ordered them to do that. He did that because he conveyed Allah orders to them. ‘Al Soum” Starts from “Salat Al- Fajer” to “Salat Al Magrb”. They must eat three dates and drink yogurt after “Athan EL-Eish” they go to make “Salat AL-Taraweeh”. In the last ten days of it, there is the most important day which is thought to be in the twentieth- seven day. This day has what is called “Laylat Al-Gader” which equal one thousand day. Before “Salat Al Fajer”, they eat Al-Sohour” meal with is usually consists of rice and yogurt. At the end of this month, Muslims celebrate Eid-Al-Fatter in which they present “Klecha” and soft drinks.

Second Pattern

We had the month of Ramadan a few days ago in which we had fasted 29 days. Fasting, in Arabic language, is called Al- Sawm which is the fourth pillar in Islam. We usually fast from dawn till sunset in which we have Futtur. Al-Fatter is the meal we have after breaking our fasting. Fasting is a good period to cleanse your body and practice self-control. During Ramadan, one has to quit bad habits, like smoking and eating too much. Also, we pray Taraweeh which brings closer to Allah and teaches us patience. Before Fajr, we have to have the second meal which is called Suhur. It is Sunnah to have suhur, even if one is not hungry, to nourish the body for the fasting period. When we finish suhur, we have to do stop eating and drinking which is called Imsaak before salat Al-Fajr. It is prophesied that Laylatul-Qadr is in the last ten nights of Ramadan. Laylatul-Qadr is the night of power in which ones fate is written and your duaa will be accepted. Muslims have to stay up late praying after midnight till fajr which is called Aiyam to please Allah SWT. Then, pray fajr, making tasbeeh and Istighfaar, then sleep. Eid Al-Fatter is the celebration that follows Ramadan. Muslims have to pray salatul-Eid after sun rise in 20 minutes. People are greeting each other wearing new clothes after the salah is done.

The second sample

Write an essay of about (300) words describing the traditions of marriage in Iraq.

The answer of male students:**First Pattern**

If a young man decides to marry a specific woman he goes and talks to her directly regarding marriage. He proposes to her. Then she delivers the proposal to her family. After that, a visit is arranged between his parents and hers, to enable the man to come with his family and meet the woman’s since he has only seen

her. Usually he would meet her at work, university, or some similar place. If the man does not know the woman but is acquainted with her brother or father, he goes to her brother or father and proposes to her officially. From there, things will progress and more visits would be exchanged between the families . . . etc. after an agreement is reached, there is a private visit that no one would know of because, as we say, nothing has happened yet, they [man and woman] are still on the shore. The family visit is arranged for both sides to meet each other. Then they decide the next step. Perhaps the woman's family would not like the man for a given reason. Certainly, a woman has the right to accept or refuse. If she rejects, she has to say why. For instance, she would say that he does not have a college degree or he is not employed...there are many reasons. But it has to be good reason. For example, she cannot say that she does not want to marry this man because of his dark skin, because this is a silly reason as we say. After that, there is an engagement between both sides. The engagement period is specified for them to know each other since he will be a future husband. As I have said, because usually most Iraqi men and women have never been involved in previous relationships prior to marriage, engagement period becomes a very beautiful thing which they appreciate for the rest of their lives. Engagement period is not limited to a specific time length. Some people are engaged for a month, two, or three; others may be engaged for years. There is no specific timetable for it, but we say the longer the engagement lasts, the more problems appear. The shorter the engagement is, the better it is because if both parties are ready, then why not? They [man and woman] take advantage of the engagement to get ready for the wedding. The wedding is usually decided by the fiancé and his fiancée who decide the date, the way, and the place. I mean some people celebrate the wedding in party halls, others celebrate at home, his or hers, depending on the area, the guests in addition to several factors. Yet, the last word is the bride and her fiancé. The wedding includes buying new clothes such as a wedding dress, and a wedding suit for the groom, also gold pieces which are the mahar. The mahar could be money and it can include gold pieces such as the engagement ring and another pieces. It depends on the financial situation of the groom. If he comes financially prepared for marriage, they [bride and groom] buy many things, maybe expensive ones. But if he is not ready or his financial situation is okay, they try to minimize their expenses. One day before the wedding, there is the hennah for both the man and woman. Hennah is one of the Iraqi traditions. It is [like] a bachelor/bachelorette party, as we say. The bride wears a beautiful gown, and invites her friends. It's a women's party. Her friends put henna in her hands. It is a very nice ceremony. The same thing goes for the groom. He invites his friends and his brothers if he has any, his neighbors also come. It is also a party for young men only. It's a bachelor party as I mentioned that prepares him for the wedding. The following day is the wedding day. The wedding celebration is a very nice ceremony in fact, and people feel proud of it because it's a once-in-a-life-time event that does not happen every day. Marriage for most Iraqis happens once in a life time, and that's why they celebrate it joyfully.

Second Pattern

The Iraqi people have traditions of marriage. We consider that especially in Iraqi society. Actually, there are many ways in order to complete the wedding. One of these is an agreement between two family's fiancé about the dowry. After that the "Engagement ring" also it is considered one of important step in Iraqi traditions. So it is believed it is a symbol of fiancé. Then Al-Nishan, Al Nishan is a great step should be done from the bridegroom's family. After that there is another step "Al-Henna" Al henna has especially day, it is done in wife's house. The bride selects the wedding dress; I think it is a nice day for bride, because she selects her wedding dress, so it is considered a step before wedding in one day. After completed those steps, it will be the wedding. All those steps are after the wedding, so for this reason it considered traditions

The answer of female students:

First Pattern

The traditional wedding in Baghdad consists of seven steps. Usually the wedding is of series of parties beginning with visiting the groom's family and ending with wedding party. The first step is the men from groom's family go to meet the men on the bride's house with a formal marriage proposal.

The second step is the engagement. It requires an exchange of rings for each. Usually, they celebrate with a dinner at the bride's house.

The third step is the Nishan. The Nishan is the gold jewelry that the groom buys for the bride. In such day, the groom brings a "Sheikh" a religious man to do formal religious ceremony. He asks the bride three times if she accepts or refuses.

The fourth step is the "Henna Night". It is the night that precedes the wedding party. It takes place at the bride's house. The groom celebrates with his friend and relatives at his house. Finally, there is the wedding

party where the groom and his relatives go from groom's house to take the bride to the place where they will live.

The analysis of the whole answers shows that the underlying communicative competence is the real goal of the speaker which should be combined with a grammatical syllabus which is based on a well-developed description of a native speaker's grammar. This study supports Canale's model (1983) when he says (1983) that a communicative competence includes four areas of knowledge and skill: grammatical, sociolinguistic, discourse and strategic competences. The first area is manifested through 'the knowledge and skill' which are required to understand and express the literal meaning of utterances' and as such is the traditional concern of grammatical syllabuses. The second area presents appropriate meaning and form. Discourse competence is concerned with cohesion and coherence in the structure of texts; it therefore includes knowledge about the organization of different speech events and the interpretive rules for relating form to function. Finally, strategic competence consists of verbal and non-verbal communication strategies' by which speakers can handle breakdowns in communication and their own lexico-grammatical inadequacies and to enhance the effectiveness of their message.

The results show that Coulthard model must be manifested in any text while Newmark's model in this genre can be manifested in three items which are item one: "Transference: transferring word of the source language into to a target language depending on transliteration and transcription. Hence, this word is called a "loan word and therefore, does not change the original form of the word on the source language. This procedure is used when there is lack of vocabularies of the target language. Item five is also manifested in this genre which is 'Descriptive equivalent': explaining the meaning of the CBT in several words. It differs from functional equivalent. Descriptive equivalent emphasizes more on describing the cultural word. Item fourteen which is "Paraphrase: explaining the meaning of the CBT much more detailed than that of descriptive equivalent."

Second Pattern

Marriage in Iraq is restricted to the traditions which are popular to the Iraqi society. Traditions of marriage in Iraq begin with Mashaya which is a step of requesting the bride's hand. In Mashaya some of the bridegroom's relatives and friends with a religious man who is call Sheikh to discuss the dowry affairs with the bride's family and her relatives. After Mashaya, the bride and bridegroom should go to the court to achieve the dowry affairs as a loyal step in order to be a wife and husband legally. The dowry includes discussing the amount of money, some of this amount should be paid before wedding called Al- Moqadam and some of this amount is paid in the case of divorce. After that, there is a dowry party which takes place at the bride's home and the bridegroom offers an engagement ring to his bride. After the dowry party, the bridegroom should buy some clothes and jewelries for his bride which is called Nishan. Before wedding, there is a party at both houses of the bride and bridegroom which is called Henna. At the wedding day, the bridegroom should rent or buy the wedding dress to his bride. Finally, the last step comes which is called Zaffa. It is an act of brining the bride from her home by the bridegroom's family, friends, and relatives by many cars.

The researcher's transliteration of basic vocabularies which are used in two essays:

السحور

Suhūr or suhoor is the meal consumed early in the morning by Muslims before fasting (sawm), ... According to a hadith in Sahih al-Bukhari, Anas ibn Malik narrated, "The Prophet said, 'take suhoor as there is a blessing in it.'

الصوم

(Sawm): Fasting from dawn until dusk during Ramadan, one of the Five Pillars of Islam

الامساك

(Al-Amsak): Stop to eat and drink and making love before the dawn (before Athan AL-Fajer).

صلاة التراويح

(Salat –Al-Taraweeh): Prayers that are done after the pray of Isha. They are done during Ramadan only

صلاة العيد

(Salat Al –Aid) It is the prayer that is done after dawn in the first day of Al-Eid.

ليلة القدر

(Laylat AL-Gader) It is the night that is mentioned in Holly Goran. It equals one thousand months four Muslims who should spend the night praying and asking Allah to help them in their lives. It is one of the last ten days in Ramadan.

(Salat Al-Ghiam) It is the prayer that Muslims should do during the nights of the last ten days in Ramadan.
عيد الفطر

Eid Al Fatter marks the end of Ramadan, the Muslim holy month of fasting, and is celebrated during the first three days of Shawal; the 10th month of the Islamic calendar (though the Muslim use of a lunar calendar means that it may fall in any season of the year)

صلاة الفجر

FAJR (Dawn) Prayer: Its time begins at **dawn** when morning light first appears in
الحنة

Henna is an Islamic tradition that most brides embrace to achieve beauty although it's not a must-have. Henna is done by an expert in henna designing who usually comes with multiple designs in a book from which the bride makes a choice.

المهر

Mahr is a mandatory payment, in the form of money or possessions paid by the groom, or by groom's father, to the bride at the time of marriage that legally becomes her property. If it's not fulfilled, the marriage cannot take place.

The Percentages and Levels of the Socio-Cultural Words

In this part, the first hypothesis of the study is analyzed so as to be accepted or refused. There are two elements to be discussed in this part, Eid Al-Fatter and Traditions of Marriage in Iraq.

In order to achieve the first aim in this study, data are analyzed by using SPSS programme. Ten words are decided to be as problematic socio-cultural words. These words are supposed to be used in an essay entitled "Eid Al Fatter". Accordingly, the researcher analyzed data by determining the frequency of each word, then the percentage and finally the level of socio-cultural. The first word is "Suhoor". The frequency of this word is 43 and the percentage is 75%. This mean the level of the word "Suhoor" is high. The second word is "Sawm". The frequencies of this word are 27 with 45% which locates it in a very "moderate" level. The word "Iftar" obtained 49 frequencies and 81% percentage, while the level for this word is "very high". Regarding the word "Al_Amsak", it got 46 frequencies and 76.7% percentage. This means that it locates on "high" level. The word "Salat_Al_Taraweeh" obtained 52 frequencies, 87% percentage and "very high" level. As for the word "Salat Al_Eid", results have shown that it has got 35 frequencies, 58.3% percentage and "moderate" level. The word "Laylat Al_Gader" has got 50 frequencies and 83.3% with "very high" level. Almost similarly, the word "Salat Al_Ghiam" has got 53 frequencies, 88.3% percentage and "very high" level. The word "Eid Al Fatter" has obtained 34 frequencies and 56.7% with "moderate" level. The final word in the first essay is "Fajr". It has got 30 frequencies and 50% percentage and "moderate" level. See Table (2) below.

Table (2) Analysis of Socio-Cultural Word

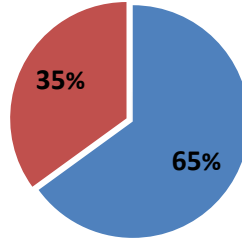
No.	Socio-cultural Word	Frequency	Percentge	Level
1	Suhoor	43	75%	high
2	Sawm	27	45%	moderate
3	Iftar	49	81%	very high
4	Al_Amsak	46	76.70%	high
5	Salat_Al_Taraweeh	52	87%	very high
6	Salat Al_Eid	35	58.30%	moderate

7	Laylat Al_Gader	50	83.30%	very high
8	Salat Al_Ghiam	53	88.30%	very high
9	Eid Al_Fitr	34	56.70%	moderate
10	Fajr	30	50%	moderate
11	Henna	26	44.30%	moderate
12	Khatim Al-Khotoba	35	58%	moderate
13	Mahr	36	60%	high
14	Nishan	47	78%	high
15	Doing of Mahr	33	55%	moderate
16	Al- Moqadam	34	57.30%	moderate
17	Moakher	23	38%	low
18	Wedding Dress	26	43.30%	moderate
19	Mashaya	51	85%	very high
20	Al-Sabahia	47	78.30%	high
TOTAL OF PERCENTAGES			65%	high

Regarding the second essay, there are also ten socio-cultural words. These words are asked to be used within the essay by the members of the sample. Later, the researcher analyzed results statistically. The first word in the second essay is "Henna". This word obtained 26 frequencies and 44.3% percentage which locate it at "moderate" level. The second word is "خاتم الخطوبة". It has got 35 frequencies, 58% percentage and "moderate" level. The word "Mahr" has got 36 frequencies and 60% percentage with "high" level. Moreover, the world "النیشان" has had 47 frequencies, 78% percentage and "high" level. The world "قطع المهر" has obtained 33 frequencies and 55% percentage with "moderate" level. "المقدم" has got 34 frequencies, 57.3% percentage and "moderate" level. The word "المؤخر" has got 23 frequencies and 38% percentage with "low" level. The word "بدلة الزفاف" has got 26 frequencies and 43.3% percentage which make it obtain "moderate" level. As for "المشية", results show that it has got 51 frequencies and 85% percentage with "very high" level. The last word is "الصبحية" has got 47 frequencies and 78.3% percentage with "high" level. Finally, the total percentage of whole words is 65% percentage and "high" level. According to this result, the first hypothesis is accepted. This means that the percentages of the socio-cultural words in EFL learners' written corpora are high in level because of the difference in language and its whole root.

Chart (1)
The Total Percentage of Socio-Cultural Words

■ Students who have Socio-Cultural problems
■ Students who do not have Socio-Cultural problems



- The Effect of the Socio-Cultural Factor between Males and Females:

To achieve the second aim of this study which states that (there is a significant difference in the effect of the socio-cultural in EFL learners' written corpora between male and female EFL preparatory school students according to the variable of sex at level 0.05 of significance), the researcher used t-test for two independent samples formula. Results have shown that the mean score of female group is 7.30 and the standard deviation is 2.336. On the other hand, the mean score of the male group is 6.95 and the standard deviation is 2.016. Besides, results shown that the computed t-test value which is 0.93, is less than the tabulated value which is 2.000. If we compare the computed and the tabulated t-values, we can note that the computed t-value 0.936 is less than the computed t-value which is 2.000. Therefore the second hypothesis is rejected and the alternative one is accepted. This means that there is no significant difference in the effect of the socio-cultural in EFL learners' written corpora between male and female EFL preparatory school students according to the variable of sex at level (0.05) of significance and degree of freedom 58. See Table (3) below

Table (3) The Socio-Cultural Differences between Males and Females

Gender	Number of Students	Means	Standard Deviations	D.F	Computed t-test value	Tabulated t-test value	L.S
Males	30	6.95	2.016	58	0.936	2.000	0.05
Females	30	7.30	2.336				

Conclusion

Teaching of culture should become an integral part of foreign language instruction.

The teacher should clarify the importance of teaching the target culture of the foreign language in classroom to his students.

On a practical note, culture teaching should allow learners to increase their knowledge of the target culture in terms of people's life, values, attitudes and beliefs and how these manifest themselves or are couched in linguistic categories and forms, It is very important part for EFL students to have an idea about culture of the target language. It is known that language and culture cannot be separated because culture not only indicates who is talking to who, what are they talking about, how communication goes on. In other words,

teaching of foreign language should include various ideas about the social behavior, traditions rules' and costumes of target language.

The researcher concluded that there is not a relationship between the socio-cultural words used by the EFL learners in their written corpora and those of the target language in this genre because the concepts of religion should be used as they are without any modification.

Many teachers who were interviewed said that the social culture was the most important factors in developing the four skills of language by enhancing skills among students and enhancing self-confidence. In addition the practice of writing critique, listening and speaking will enable student to correct their mistakes in the written text. Most of interviewed teachers stated that there are many challenges facing students in Iraqi schools such as lack of enough time, motivation, student's language proficiency levels and the influence needed to develop these skills, as well as, English teachers of writing at the Iraqi schools often notice that their students use models of language and stylistic rules that they have received in their native language and culture to write in English.