English Language Cultural Dynamics in ELT at Secondary School Level in Kenya

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Abstract
The debate on cultural issues of English language has recently taken centre stage in educational research in Kenya. Language educators have voiced their concern due to lack of recognition of the important role of culture in English language curriculum at secondary school level in Kenya. In addition, Kenya being an ethnically diverse country has realized problems of cultural intolerance in the recent past. Yet, culture of a language plays a major role in language development and acquisition of intercultural competence of learners in any society in the world. However, the contribution of English language culture has rarely been studied in the Kenyan context. This study sought to determine English language cultural related issues in English language pedagogy at secondary school level in Kenya. This was one of the objectives in a PhD Thesis research. The study adopted qualitative design, multiple case study method. The raw data was generated through the use of interview schedule, focused group discussions, document analysis and lesson observations. The research was carried out in Uasin Gishu County in six secondary schools based on categories girls, boys and mixed. The sample comprised of 60 participants: twelve teachers of English language and forty-eight form three students who were purposively sampled. The data was analyzed basing on emerging themes. The findings included etiquette, pronunciation of sounds, stress and intonation, grammar rules, English language cultural beliefs and indigenous languages. The study is useful to language educators, teachers of English language and curriculum designers. The study concludes that English language native culture could be enhanced more in the curriculum to help second language learners to learn English language with ease.
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1. Introduction
Kenya is a multicultural nation which has about 63 ethnic communities with almost distinct cultures (Kembo-Sure, 2013) including norms, values and beliefs. This indicates the rich cultural heritage in the country. However, these could pose challenges to English language learners who are taught English language as a second language (ESL) after they have acquired their mother-tongues. Mother tongues are only used by the people for communication and cultural identity in the local ethnic communities (Nyarigoti and Ambiyo, 2014; Bunyi, 1999). Consequently, language educators have voiced their concern about the difficulties that learners encounter when learning English as a second language (ESL) or English as a foreign language (EFL) in different contexts in the world. Some of the difficulties include mastering the grammar rules, sentence structures, orthography, vocabulary, pronunciation of new sounds, stress and intonation and acquisition of fluency in English language (Mwamba, 2005; Ong'ondo, 2010; Montero et al, 2014). Thus, it is important to teach ESL/EFL learners the native English language people's cultures for instance the cultural norms, beliefs and values in order to help in reducing the level of target language difficulties they experience during English language lessons. However, the cultural problems that learners encounter when learning English as a second language in educational research in Kenya has rarely been documented.

Moreover, English language is associated with foreign culture and linguistic imperialism in Kenya. According to research done in Kenya by Nyarigoti and Ambiyo (2014) indicated the negative attitudes that parents hold about English language people's culture. A parent said:

Children copy foreign cultures because education system has made them think these cultures are superior. Schools punish children for speaking their mother-tongue and expect them to positively appreciate the local culture (Nyarigoti and Ambiyo, 2014: 81).

Above is an indication that some parents are not happy with learners copying English language culture after they have been exposed to the English language curriculum. At the same time some parents complain that learners do not appreciate Kenyan indigenous cultures because they are punished in school for speaking in their local indigenous languages. Similarly, a study done in Malaysia by Rashid et al, (2017) showed that Chinese Malaysians fear losing their mother-tongue because of special emphasis placed on English language in their education system. When the indigenous cultures are included in the English language curriculum, a leaner will

learn both indigenous and foreign cultures thus parents will not have fear of their children losing their cultural heritage. However, it is not known the indigenous cultural facets that are in English language curriculum in Kenyan context.

Although English is seen as a vehicle for perpetuating English language cultural facets, in this study knowledge of English language culture is important to learners as it helps in reducing language learning difficulty, reduce social distance between English language and indigenous languages and help by exposing English people's way of life (Luo, 2014; Patil, 2014). Teachers of English language could therefore teach learners the importance of knowing English and indigenous languages cultural similarities and differences so that none is seen as superior. Culturally rich English language pedagogy use experiences of both teachers and learners which are embedded in their cultural background thus improved learning outcomes (Gathumbi and Masembe, 2005; Subramaniam, 2007). However, culturally rich English language pedagogy has received little attention in the educational research in Kenya.

Besides, the Constitution of Kenya (2010) declares English as the official language and Kiswahili as a co-official language. English has a more prestigious status in the country than Kiswahili because of its usage in key domains for example in education, governance and administration, parliament, official language of the court and for official communication with the rest of the world. Also, it is used in print media including textbooks, e-books and the newspapers, for information communication in other media such as television, radio, mobile phones, internet and video conferencing. Consequently, a learner who attains proficiency in English language has a lot of benefits. However, little is known on the importance of teaching English language culture to learners learning it as ESL in Kenyan context despite its high status in the country.

Further, the language policy in Kenya stipulates that English language is the medium of instruction from primary school grade four, secondary schools, tertiary colleges and universities (Ayot, 1984). It is the language used to teach all other subjects in Kenya except Kiswahili and other foreign languages like French, German and Mandarin among others. All the resource materials are written in English except for Kiswahili and other languages such as German and French. It is also compulsory in the syllabus from primary grade one to form four and is summatively evaluated in national examination by Kenya National Examination Council (KNEC) in Kenya Certificate of Primary Education (K.C.P.E) and Kenya Certificate of Secondary Education (K.C.S.E) (Chesang, 2005; K. I. E, 2002). The foregoing are the reasons why English language curriculum is being taught to Kenyan learners thus attainment of both communicative and intercultural competence in English language is important. However, the rate at which learners acquire, attain fluency and proficiency level has rarely been documented in Kenya.

Globally, English language curriculum is taught as a second language without emphasis on teaching English language people's native cultures. Besides, it is only taught so that learners globally acquire linguistic and communicative competence without keen consideration on development of intercultural competence, respect and appreciation of different cultures by learners (Mahboob and Tilakaratna, 2012). Similarly, English language teaching in Kenyan context emphasize acquisition of communicative competence (K. I. E., 2002) despite the fact that goals of education in the country emphasize cultural heritage in English language curriculum. These prevent learners from obtaining intercultural competence which is important for international communication, interpersonal communication and for competing competently in the job market. Teaching of English language culture more explicitly will enable learners to develop critical and reflexive understanding of English people's culture (Mahboob and Tilakaratna, 2012). However, how teachers navigate teaching of English language people's culture in secondary schools in Kenyan context has not been documented.

Moreover, researchers argue that teaching of English language culture enable learners to familiarize with foreign cultures, countries and people which help in reducing high level of language difficulty experienced by learners (Liu and Laohawiriyanon, 2013). Similarly, Patil (2014) observe that English language learners should be taught English language culture in order to develop intercultural competence. He said:

Learning a foreign language is not only to master the voice, grammar, vocabulary and idioms, but also to understand people who speak the language and the culture of the country… understand and master the target language and country's cultural background (Patil, 2014:2).

Learners who learn English as a second language (ESL) in Kenya have no direct connection with the native speakers of English language and they only experience the target language culture mainly through the textbooks being used to teach them language (Amed & Nancy – Combes, 2011). Yet, a research done by Weninger and Kiss (2013) found out that English language culture as presented in the textbooks is implicit thus denying learners chances of knowing cultural facets associated with the language. Accordingly, Abdollahi et al (2012) argue that learners who are not exposed to the cultural elements of the English people society are not able to communicate meaningfully to native speakers of English language thus leading to communication breakdown. Yet knowledge of native English language people enables learners to learn ESL with ease and increased motivation. However, it is not known the specific English language cultural facets inherent in English language curriculum in the country to inform policy.

In addition, EL-Hassan, (2011) observe that English language has a foreign culture whose knowledge is critical in enabling learners to grow beyond their native cultures. Besides, teaching target language culture to students, it is also important because they become more aware of the behavior pattern of English language people, increase their interest in language learning and acquire knowledge (Pratt- Johnson, 2006). English language culture includes everyday life of English people, leisure, family relationships, social customs, way of dressing, their foods and way of addressing people (Zu and Kong 2009). These could be taught using cultural activities like pair work, group discussion, debates, role play, research and storytelling among others which enable learners to appreciate English language culture. However, it is not known the cultural similarities and differences of English language culture and indigenous peole's cultures as presented in the English language curriculum in the Kenyan context to inform teacher practice.

A research done in Taiwan by Liu (2014) found that the use of target language cultural contents in teaching English language help students to have a better English language learning experience as a result of enhanced cultural knowledge in terms of what topics to discuss, ways of cross-cultural communication, respect and embracing other foreign cultures. Similarly, a research by Mallia (2015) in Sudan found that Arab learners prefer being taught grammar using meaningful cultural context thus teaching English people's culture is important. However, it is not known the native English peoples' cultural load in English language curriculum in Kenya for meaningful interventions to be put in place.

2. Method

This study used qualitative design. Design is everything done in research process by the researcher. According to Creswell (2009, p. 3): "Research designs are plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis." Design lays down the principles that inform the researcher of the research process, sampling procedures, data generation techniques, analysis and interpretation. However, the design is influenced by the research topic, the research problem, the objectives, assumptions of the researcher and personal experience as researcher (Creswell, 2009).

We employed case study method. A case is seen as an entity such that some features are inside the case while others are outside the case but the features outside the case are still important as they provide the context of which the researcher understands the study (Jwan and Ong'ondo, 2011). Yin 2003 as cited by Jwan and Ong'ondo, (2011, p. 32) asserts that:

A case study is defined as an empirical inquiry that investigates a contemporary phenomenon or object within its real-life context.

Above, indicates that research is carried in natural setting and only observed by an individual for instance We did case study of English language teachers, learners and schools. This enabled us to study teachers in detail in order to understand their beliefs, attitudes and behaviours with regard to cultural dynamics in English language pedagogy.

In addition, case study uses various data generation instruments within the context where the case is located. This is the reason why We used four data generation instruments recommended by qualitative researchers. These are unstructured interview, observation, document analysis and focused group discussion (Creswell, 2009: Mugenda, 2008). These enabled us to triangulate the findings hence increasing validity of the data collected.

The study was carried out in Uasin Gishu County. Uasin Gishu County was selected for this study because it is cosmopolitan and has manifested several problems of lack of communicative competence, lack of intercultural competence, social inequality and ethnic intolerance by teachers and learners (Bintz, 2011; Dogancay-Aktuna, 2005; Manyasi, 2012). Moreover, the County has many schools with trained teachers who are employed by Teachers Service Commission (T.S.C).

Six secondary schools were purposively sampled according to the multicultural context for instance urban and rural. In addition, previous literature search indicates that no study in the topic of research has been conducted in Uasin Gishu County regarding the proposed research problem. Non-probability sampling was used to sample Six schools in Uasin Gishu County depending on multicultural context (urban or rural). In addition, the schools were also sampled purposively depending on category (Boys, girls and mixed) and Twelve form three teachers of English were sampled based on their ethnic groups (Nandi, Luhya, Luo, Kamba, Sabaot, Tugen, Kikuyu) and gender which were important cultural dynamics in the study (Kothari, 2004). Besides, Eight students were also purposively sampled per school depending on their ethnic backgrounds for instance Nandi, Luhya, Luo, Kamba, Sabaot, Tugen, Kikuyu for focused group discussion. The raw data was transcribed, coded and analyzed basing on emerging themes. In the next section, we report the findings.

3. Findings and Interpretation

In this subsection, we first present the codes as used in the study before presenting the findings according to themes. The interviewees in the sample were given number One to Twelve and Observation One to Twelve (Table 1). In addition, focused group discussions were given codes one to six. The codes used were: urban girls

secondary (FGUG1), Urban boys' secondary (FGDUB 2), Urban mixed secondary (FGDUM 3), Rural girls' secondary (FGDRG 4), Rural boys' secondary (FGDRB 5) and Rural mixed secondary (FGDRM 6). Also presented codes as used for Linguistic communities in focused to group discussions (see Table 2). The data from interviews, observations and document analysis are presented integratively. The findings are presented on Etiquette, grammar, pronunciation, stress and intonation and cultural beliefs and norms.

Table 1: Codes used to indicate Sources of Data from Teachers' Interviews and Observations

Linguistic Group/ Culture	Gender	Age	Teaching Experience (years)	Interviewee	Observation
Luo (CA)	F	50	30	Interviewee 1	OB 1
Luo (CA)	M	44	15	Interviewee 2	OB 2
Sabaot (CB)	M	50	25	Interviewee 3	OB 3
Kamba (CC)	M	30	1.8	Interviewee 4	OB 4
Kisii (CD)	M	26	1	Interviewee 5	OB 5
Nandi (CE)	F	48	20	Interviewee 6	OB 6
Sabaot (CB)	M	46	20	Interviewee 7	OB 7
Kamba (CC)	F	42	5	Interviewee 8	OB 8
Keiyo (CF)	F	50	30	Interviewee 9	OB 9
Nandi (CE)	F	26	1	Interviewee 10	OB 10
Maragoli (CG)	F	27	3	Interviewee 11	OB 11
Tugen (CH)	F	44	10	Interviewee 12	OB 12

Table 2: Codes as used for Linguistic Communities in Focused to Group Discussions

Linguistic Community / Origin/ Religion	Culture Code
Kikuyu	CI
Maasai	CJ
Marakwet	CK
Luhya	CL
Kipsigis	CM
Indian	CN
Somalian	CO
Sudanese	CP
Rwandese	CQ
Muslim	CR
Christian	CS
Meru	CT

The study found that the English language cultures presented in the text books are: grammar, etiquette, pronunciation, stress and intonation and English language cultural beliefs and norms. Teachers were able to identify those cultures that they regard as English language culture while Interviewee 6 reported that she has never been keen about English language culture. This shows that some teachers are simply teaching English language as one of the subjects in the curriculum without being aware that it carries with it a specific culture whose knowledge is important to teachers and their learners.

3.1 Etiquette

The research found etiquette as one of the aspects of English language taught to English language students. Interviewee 1 was able to identify the tenets of English language culture. She said:

English culture includes greetings for example when one asks: How do you do? one answers how do you do thank you. How are you? Fine (Interviewee 1)... English language culture does not expect one to shout when angry but African languages people shout. Also they observe table manners during meals for instance holding of the fork and knife (Interviewee 1).

Interviewees 2 in his narrative suggest that the English way of greeting is different with that of Africans. Interviewee 2 said:

English language culture emerges when I am teaching the element of etiquette and listening and speaking. In my mother tongue if anybody say thank you, the response is eeeh which could be judged as rude in English language because in English language when one says thank you another says welcome (Interviewee 2).

Interviewee 9 also reported the cultural differences in learners' indigenous cultures and target language culture in

communication as follows:

> Learners' indigenous cultures make them not to be so receptive of certain ideas for instance holding them back because cultural norms expect them to behave in certain manner. In English language etiquette, the young person greets the old person while in learners' indigenous cultures the older person greets the young. This has affected the learners because they want the older person do everything for them (Interviewee 9).

This has made learners receivers of knowledge and the teacher the knower thus denying them chances of practicing using language. 21st Century skills emphasize on the learner autonomy where a learner takes charge of their own learning these skills include peer discussion, pair work, debates critical thinking, creativity among others.

The findings are similar with findings of Pauzan et al (2017), Nasongo (2010) and Goshhkheteliani and Surguladze, (2015). According to Irine and Natalia (2015), etiquette are rules which regulate people's speech behaviour in a particular society. Researchers identify the aspects of speech behaviour to include behaviour in public places, greetings, ways of drawing attention, expressing an apology, gratitude, congratulations, wish, condolence, sympathy, invitation, request, approval, and complement (Goshhkheteliani and Surguladze, 2015; Irine and Natalia, 2015). These speech etiquettes depend on the situation, age, social status, subject of discussion, place, time, motive and the reason for starting communication process (Goshhkheteliani and Surguladze, 2015). These are important to ESL learners as they enable them to acquire the skills to enable them speak and behave like the English language people.

Moreover, a research done in Indonesia by Pauzan et al (2017) indicated that teachers taught greetings as part of lesson activities in the lesson for instance Good morning? How are you? and thank you among others. Besides, teachers also created authentic communicative situations in the class when teaching English language, researchers recommend that teacher modelling of such situations is an important element for development of teaching speech etiquette technique and the organization of the process within the interactive model. The speech etiquette and behavior when used enable students to become part of the English language culture, are able to form ethical and moral principles (Goshhkheteliani and Surguladze, 2015). A research done in Kenya by Nasongo (2010) found that polite forms include greetings, requests and excusing oneself which were taught and effectively used by students. However, aspects of etiquette for instance turn taking and negating in conversation were rarely used in English lessons.

Also, a research done in Georgia by Goshhkheteliani and Surguladze, (2015) indicated that teaching students speech etiquette and behaviour helps in developing student's verbal, semantic and pragmatic knowledge, motivate their social and professional development in the society. Besides, students are able to use the skills in standard communication in any context that they find yhemselves.

3.2 English Language Culture and Indigenous Languages Cultures

The findings show that English language cultural practices are taught to students. Indangasi et al. (2004) compares African and foreign cultures in the poem titled: The woman with whom l share my husband. In this poem, two cultures are compared that is African culture and English language culture. African culture is seen as primitive while western culture is seen as modern the following example elaborates.

> Clementine!...her lips are red hot like glowing charcoal…Tina dusts powder on her face
> (Indangasi, 2004, p. 42-43).

The persona is disappointed with the western culture and uses analogies to refer to the lipstick for instance she resembles a wild cat that has dipped its mouth in blood, her mouth looks like an open ulcer. These show the culture shock that a person experiences when she/he encounters a different culture before they are acculturated.

In addition, Gathumbi et al. (2004) in New Integrated English for form three there is an attempt to bring in oral narratives like customs, Ekweume and lady of tiger but these do not take care of Kenyan local cultures either as they are regional cultures. This has also been identified by Interviewee 9. She says:

> English language culture touching on clothes like frock, kilt are missing in the textbook. Caucasian chalk circle also has English language culture but most of it is white culture (Interviewee 9).

Above shows that English language culture on clothing are not taken care of in the curriculum.

Moreover, the African and Western naming systems are also a sign of cultural practices. The English language textbooks have people with names from both English language and Indigenous cultures. Gathumbi et al. (2004) use names emanating from foreign and local cultures. English names are Rita, Nephew, John and Veronica among others. Names from Kenyan indigenous cultures like Nanjala and Nangila (Luhya ethnic group) and names from Kikuyu ethnic group for instance Kamau, Njeri, Njuguna are also used. However, names from other Kenyan indigenous cultures have been left out.

Further, English language culture has been addressed more in the English language text books this has been observed by Interviewee 3, 4, 10 and 11. These included the use of dialogues, poems, plays leaving out Kenyan cultures. Interviewee 3 thus said:

> There are some cultural aspects which are similar with African culture while some cultural aspects are

completely different. For example in grammar: interrogatives like in mother tongue we say I was chased to go for fees while in English we say I was sent home. English language text books have mainly the English language culture. Local cultures are 30% while English language culture is 70%. The dialogues in the textbook depict western culture for instance use of names, poems and plays. Even some African books are not purely African but have some aspect of western culture (Interviewee 3).

Additionally, aspects of English language cultural beliefs about certain birds were also reported. English language has cultural beliefs which are conflicting with indigenous language cultural beliefs. Interviewee 2 said:

English language text books contain many vocabularies for example the definition of vocabulary for example an owl. In African culture, it is an evil bird while in English it is a bird of wisdom. Sometimes English language cultural beliefs and the indigenous languages cultural beliefs clash (Interviewee 2).

Also, individualism as a cultural aspect of English language culture has also been addressed in English language textbooks. In the novel The River and The Source, Owang' Sino being the sole hair of his father refused to take over chiefdom ship according to the CA community culture. This brings out the theme of individualism.

Individualism is brought out in the river and the source where Owang Sino refuses to be the chief and goes to fight for the Whiteman (Interviewee 4).

The findings of the cultural facets of English language are the same with those of Luo, (2014) and Liu (2014). Similarly, EL-Hassan, (2011) observed that English language carries with it a foreign culture whose knowledge enable learners to grow beyond their indigeneous cultures. Teaching target language culture to secondary school students is important because they learn about the behavior pattern of English language people, increased motivation, information; they are challenged and amused too (Pratt- Johnson, 2006). Thus English language culture includes everyday life of English people, how they spend leisure time, how they form family relationships, their social customs, their way of dressing, their foods and how they communicate with each other (Zu and Kong 2009). For instance, the British place considerable value on time thus one should arrive at the exact time specified for an activity for instance dinner, lunch or an appointment because late arrival is considered impolite (projectbritain.com/superstitions.htm). In Africa, people are not so conscious about time therefore this cultural value is different with English language culture which should be taught to learners.

Besides, native speakers of English language also use different affectionate names to address people depending on their gender, age and location where they come from. Some of these names are dear, dearie, flower, love, chick, me duck, mate, son, ma'am, madam, miss and sir among other names (projectbritain.com/superstitions.htm). These affectionate names are equally not there in indigeneous languages cultures but mostly people are usually called using their Christian names, their father's names and clan names for instance in CA culture in Kenya one can be called Otieno son of Ogweno and Ajwang nyar Gwassi (daughter from Gwassi clan). These could be taught using cultural activities like pair work, group discussion, debates, role play, research and storytelling among others which enable learners to appreciate English language culture (projectbritain.com/superstitions.htm). The cultural differences will come out clearly enabling learners to appreciate indigenous and English language cultures.

In addition, study found that English language native speakers are also superstitious. This is a cultural belief which is similar with the indigenous cultures but there are differences in animals or birds bringing luck or bad omen. Native speakers of English language believe that certain animals and birds bring either good luck or bad luck to the people in the society. Native speakers of English language believe that good luck is brought when one meets a black cat, putting horse shoes on the door, one saying white rabbits every first day of the month, cutting hair when the moon is waxing and putting money in the pockets of new clothes (projectbritain.com/superstitions.htm). On the other hand, there are birds which are associated with bad omen for instance sparrows, peacock, bats and black rabbits bring bad omen of death when it enters into a house someone must die. In Africa, an owl is associated with death if it visits a home it brings bad luck. In total, these beliefs create taboos in society for example inclusion of these cultural beliefs in English language curriculum will help in creating cultural awareness of the belief system in English language culture and also motivate learners. These will also allow learners to compare and contrast the beliefs, taboos, norms and values of the indigenous languages with English language. These findings are similar to a research done by Prodromou, (1992) and Ochieng, (2016) found that knowledge of the English people's culture form important part of language learning process because it motivates learners to discovering more about a new culture.

Further, the study found that students were affected by mother-tongue dominance when learning English language. Mother-tongue dominance is a problem which is realized by learners as a result of having mastered their mother-tongue sounds, sentence structures, grammar rules and intonation. Consequently, as they learn the English language they tend to borrow sounds from their mother-tongue since they have not gotten used to the new sounds in English language which affect English language learning negatively. Similarly, a research done by Ochieng (2016) in Kenya found that learners have problems of mother-tongue dominance, problems of sentence structure formation and cultural clash as they learn English language. Although a study done in

Pakistan by Rana et al (2017) got different results that Saraiki, Punjabi and Urdu native languages do not have any influence on English language despite the fact that they are from Indo European family of languages as English language. Mother-tongue dominance could be a problem to African learners due to the fact that English language is quite different language for learners from other languages. This problem could be solved by giving learners practice in the target language by drilling sounds, constructing sentences and using authentic learner centered activities that will enable them practice using language for instance role-play, debate, dialogues and drama (Okech, 2005).

Lastly, it is important to teach cultural beliefs of a language because first language (L1) and second language (L2) could be differing in cultural beliefs, taboos, norms and values. These could be similar, differing or opposite. These give learners a window to compare their own cultures with English language culture thus their motivation is enhanced, acquire skills, raising cultural awareness, improve proficiency in target language culture, develop positive attitudes towards indigenous and target language cultures and language learning difficulty is reduced (Montero et al, 2014).

3.3 Stress, Intonation and Pronunciation of sounds

The study found that English language culture touching on stress, intonation and pronunciation of sounds are taught in schools. Students in their focused group discussions identified stress, intonation and pronunciation as aspects of English language being taught by their teachers. Students in focused group discussions FGDUG1, FGDUB2, FGDRG4 and FGDRB5 are in agreement that English language culture has been emphasized in the text books. FGDUB2 reported that: "The Kenya Literature Bureau books are emphasizing English culture not indigenous local cultures." students say, "English language culture teaches stress, intonation and pronunciation." (FGDRM6).

Teachers realize challenges as they teach English language culture. This is because of English language sound system and that of the local languages are different. This makes learners to pronounce the sounds with nativized English language which is different from the Received Pronunciation (R.P).

Our teacher tries to compare English way and African way of doing things. This is mostly in pronunciation where our cultures make us pronounce the sounds in certain manner (FGDUG1).

Interviewee 12 reported that English language culture includes pronunciation and grammar rules.

Pronunciation, the students will pronounce the words in certain manner different with English language. This depends with who taught them in primary. In their mind it is permanent and sometimes they do not change even after you have corrected them severally (Interviewee 12).

In addition, a teacher agreed that issues of stress and intonation have been addressed in the English language curriculum (Interviewee 1). In total, English language culture has been addressed in the curriculum as has been indicated by teachers' interviews, students' discussions; observations and document analysis are alive to this fact.

The study indicated that stress and intonation are taught to learners. The findings are the same with those of Patil, (2014) and Liu, (2014). Similarly, a research done in Thailand by Yangklang (2013) showed that students when taught stress and intonation using e-learning programme, help in improving their word stress and intonation placement thus improved communicative competence. Besides, a research done in Jordan by Alshamayleh (2014) students were taught stress and intonation to university students who were learning English as a foreign language using multimedia and there was an improvement in acquisition of stress and intonation. A study done in Kenya by Abiero et al (2019) indicated that there was lack of English language aural examinations in the curriculum as done with other foreign languages for instance French and German and lack of comprehensive oral drills exercises in the textbooks. For one to communicate effectively, they must have good knowledge of pronunciation of sounds, individual words, stress patterns, and variation in pitch. In addition, stress, rhythm and intonation also help in making meaning of words and sentences hence understanding of other speakers well thus development of communicative ability (Yangklang, 2013). According to Field (2005) presentation of pronunciation of sounds, rules for stress and teaching word stress help in improving pronunciation of students in foreign language.

The study indicated that learners realized problems with pronunciation similar to findings of Heyad (2011) and Luo (2014). A research done by Heyad, (2011) indicated that many Arabs for instance Palestinians, Libyans and Syrians do not have the sound /P/ in their accent thus whenever the sound /p/ comes in words, they are pronounced as /b/. The word pencil is therefore pronounced as /bencil/. Wrong pronunciation of the sounds by a speaker could lead to communication breakdown to the listener. This is because pronunciation is the main aspect that helps in one making a difference of one language from another language in the world (Heyad, 2011). English language has sounds which are pronounced in peculiar manner which makes it different with other languages. Thus, the sounds, words, minimal pairs, phrases, and sentences should not be taught in isolation but holistically because language as spoken in real life is holistic (Heyad, 2011). Researchers identify factors affecting pronunciation to include age, accent, motivation, exposure and mother-tongue dominance (Krashen,

1985). Although, Burill, (1985) argue that it is difficult for a student to acquire native like pronunciation of English language after one has reached critical period hypothesis which takes place at the age of 12 years, there are researchers who have proven that older learners can still acquire native like pronunciation if they are highly motivated and are exposed to native like language (Pennington, 1985). Communication is important in any communicative context for instance in oral proficiency test, job interviews, business and most oral examinations thus one must attain proficiency in English sounds, words and sentences.

3.4 English Language Grammar

Interviewee 3, 6, 7, 8 and 12 reported that English language culture includes grammar rules.

> The grammar rules are also affected by culture in English language we have subject verb object while in local languages we have verb, subject and object (Interviewee 12).

Above indicates that every language has rules governing sentence formation. In English language the subject has to agree with the verb and the object of discussion.

Moreover, teachers indicated that the English language grammar is different with teachers' and learners' native cultures in ESL contexts which bring in confusion. Teaching of the grammar rules enables the learners to know the rules governing the language.

Gathumbi et al. (2004) in New Integrated English for form three majorly addresses English language culture as what comes out clearly is grammar teaching. In addition, it addresses current issues in the society like democracy, child labour, integrity, modernization and social issues like relationships. The findings are similar with that of Mallia (2015). Teaching English grammar rules and giving many examples enable learners to identify the cultural differences between the indigenous and target languages thus acquire the language with ease.

4. Conclusion and Recommendations

The study found that English language culture is taught to learners. However, curriculum does not address all English language related cultural issues for instance time, beliefs, taboos, dressing, weather and types of foods have been left out. Equally, the curriculum has not addressed all the indigenous Kenyan cultures which should be enhanced more in English language curriculum for learners to become competent in communicative ability in any context. English language is an international language, language of science and technology, commerce, business, internal politics and diplomacy. Thus, learners' knowledge of English language culture is important in enhancing learning it with ease, intercultural and communicative competence.

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