Cultural Considerations as a Facilitating means in Appreciating English Poetry with Focus on Figures of Speech

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Abstract: *Poetry like other literary genres exists to be enjoyed and appreciated. The difficult task facing any instructor is to develop this sense of appreciation and enjoyment in students. The cultural considerations are very essential factors that help in appreciating English poetry. EFL Learners at University encounter many obstacles to understand and appreciate English poetry. Thus, knowledge of cultural aspects helps the students to overcome such problems. The study aimed to investigate cultural considerations as a facilitating means in appreciating English poetry. The study followed the descriptive analytical method. A diagnostic test was chosen as a tool for data collection. It distributed among (80) EFL learners at faculties of Arts, Omdurman Islamic University and Al Fashir University. The data were analyzed automatically using percentage and mean. The obtained results reveal that cultural considerations can facilitate understanding and appreciating English poetry (61.25%). Since University students prove that they have a high ability to understand and appreciate English poetry in case they were exposed to the cultural aspects included in the poems(75%). The study recommends that lecturers of poetry courses at university should encourage their students to study different aspects of culture and get aware of its importance in clarifying the images of poems and then increase their abilities to know how to work out the cultural meanings of words in the poem and that lead to poetry appreciation. It also advises teachers of poetry courses to use helpful techniques to increase learners' appreciation of English poetry.*

Keywords: English poetry, cultural consideration, and appreciation

1. Introduction

Poetry as one genre of literature has something special to others. Poetry is rich with aesthetic and expressive values. The aesthetic value of the poem emphasizes the beauty of words, figurative language, connotations in addition to others. The expressive feature emphasizes the poet's thought, emotion, beliefs, and culture. In a poem, the beauty is not only achieved by the choice of words and figurative language like that in novels and short stories, but also with the creation of rhyme, rhythm, meter, and specific expressions and structures that may not conform to the ones of the daily language use. Thus, appreciating English poetry needs something more than appreciating other genres of literature.

Culture is a cumulative experience which includes knowledge, beliefs, morals, traditions, and any habits acquired by a group of people in a society. Culture also includes the total system of habits and behaviors of which language is an essential subset. In other words, language reflects culture. In the language of poetry readers may encounter no problems in understanding universal words, but there are other connotative meanings that are characteristic of different cultures. These differences among cultures represent an area of difficulty, hence, unawareness of cultural aspects would result in misunderstanding, thus, hindering the appreciation of English poetry. Knowledge of cultural aspects helps the readers to overcome problems resulting from cultural diversity.

Figurative language is the language that is used in ways that differ from the literal meanings and definitions of individual words or phrases. Poets use these figures of speech to bring out emotions and to help their readers form images in mind.

Figurative language is a useful way of conveying an idea that readers cannot understand. It also helps in analyzing the literary text.

Understanding and appreciating English poetry needs knowledge of the English cultural usage of language. Thus, cultural expressions and figurative language play a vital role in appreciating English poetry. It is noticed that a considerable number of EFL learners at university face difficulty in understanding English poetry. This difficulty is due to the lack of English cultural knowledge. Therefore, the researcher attempts to investigate the cultural aspects as a facilitating means in understanding and, hence appreciating English poetry.

2. Literature Review

In fact, it is not an easy matter to identify culture. In general, the word "culture" has been used to refer to the way of doing things. According to the Oxford Advanced Learners Dictionary (2005) culture is defined as: "Way of life of a particular country or group, for example: Islamic or African culture".

Andretta and Ferraro (2013)say that culture means all those historical created designs for living, explicit and implicit, rational and non – rational which exist at any given time as a potential guide for the behavior of men.

Apte (2010), says that culture is defined in different ways, but most simply, as the learned and shared behavior of a community of interacting human beings. Whereas, Avruch, (1999) asserts that culture is a system for differentiating between in – group and out – group people. Thus, culture in this sense is a system of collectively held values. On the

other hand, Brewer (2013) states that culture is the total range of activities and ideas and their material expressions in objects and processes peculiar to a group of people, as well as their particular environment.

Recently, Oatey (2008:3) expresses the view that culture is a fuzzy set of basic assumptions and values, orientations to live, beliefs, procedures and behavioral conventions that are shared by a group of people, and that influence but not determine each member's behavior and his / her interpretations of the meaning of other people's behavior. Yule (2010:267) defines culture as all ideas and assumptions about the nature of things and people that they learn when become members of social groups. In other words, it is the socially acquired knowledge. Azmi et.al (2011: 60) define culture as a combination of different codes concerning the way of life, tradition, rituals, beliefs, values, morals, shared customs and all the habits that are practiced by a particular community using a particular language as means of expression. Culture is also used by historians to refer to any socially inherited element in the life of man, material and spiritual one. Therefore, within this complex network of traditionally inherited habits, language usage or attitudes, culture can be considered as the identity card of a society. Since no two identity cards are the same, no two cultures are identical either, especially within societies that are widely different from one another, like eastern versus western communities. What is important here is that culture produces social meanings through language, which does not include only verbal and written forms, but also other elements like body signs and movements that are used as a means of communication. Culture is also defined according to http://www.regent.edu/acad/schom/phd/com707/def_com.html as a way of life of group of people – the beliefs, values, and symbols – that they accept without thinking about them, and that are passed along by communication and imitation from one generation to the next. It is also defined as the sum of total of the learned behavior of a group of people and are transmitted from one generation to another. Moreover, it is a collective programming of the mind that distinguishes the members of one group or category of people from another.

Elements of Culture

Culture is a huge topic of study for sociologists. Culture exists anywhere humans exist, and no two cultures are exactly the same. There are many elements of cultures, these elements look different across cultures, and may change with time as a society evolves.

1) Symbols

The first element that exists in every culture is a variety of symbols. A symbol is anything that is used to stand for something else. People who share a culture often attach a specific meaning to an object, gesture, sound, or image. For example, a *"cross"* is a significant symbol to Christians. It is not simply two pieces of wood attached to each other, nor is it just an old object of torture and execution. To Christians, it represents the basis of their entire religion, and they have great reverence for the symbol. Another example is a calligraphy of important concepts or phrases, such as *"shahada", "basmala","takbir"* and so on is often used as symbolizing Islam.

2) Language

The second element present in every culture is a language. Language is a system of words and symbols used to communicate with other people. This includes full languages such as English, Spanish, French, Arabic and so on. But it also includes body language, slang, and common phrases that are unique to certain groups of people. For example, even though English is spoken fluently in both America and Britain, there are slang and phrases that mean different things. American *"French fries"* are British *"chips",* American *"cookies"* are British *"biscuits",* and so on. Another example of how cultural languages differ beyond vocabulary is the fact that eye contact represents different meanings in different cultures. In America, eye contact suggests that you are paying attention and are interested in what a person has to say. In other cultures, eye contact may be considered rude and to be a challenge of authority.

3) Value

Another cultural element is a system of values, which are culturally defined standards for what is good or desirable. Members of the culture use the shared system of values to decide what is good and what is bad. For example, in America, people are individualistic - they encourage competition and emphasize personal achievement. A person who accepts a promotion in this culture is praised for their individual hard work and talent. But such values are in stark contrast with the collectivistic values of other cultures as in Arabic culture, where collaboration is encouraged, and a person's success is only as good as their contributions to the group. The same person that is offered a promotion who lives in a collectivistic culture would consult with his family before accepting to ensure that it would be the most beneficial to the group.

4) Customes and Traditions

Customs and traditions are cultural elements, they are kind of law or usual way which is in practice since a long of time. They are anything which lots of people do and have done for a long time. Usually, the people come from the same country, culture, time or religion. In other words, they are actions and belief system that are a cultural norm. They are seen as a proper habitual choice. For instance, what and when to eat, what not to eat, how to interact with people, who to interact with. Another examples as in some cultures it is polite and respectful to bow to old people, in other cultures the people must take their shoes off before entering the house, and in some places, they sit on the floor and eat.

5) Religion

Religion is an important aspect of most societies. It affects the ways in which members of a society relate to each other and to outsiders. Religion also affects the business environment in other important ways. Often religion impose constraints on the roles of individuals in society. The impact of religion on international business varies from country to country depending on the country's legal system, its homogeneity of religious beliefs, and its toleration of another religious viewpoint.

6) Norms

Cultures differ widely in their norms, or standards and expectations for behaving. Norms are often divided into two types, formal norms and informal norms. Formal norms, also called *mores* and *laws*, refer to the standards of behavior considered the most important in any society. Informal norms, also called *folkways*, refer to standards of behavior that are considered less important but still influence how people behave. Table manners are a common example of informal norms, as are such everyday behaviors as how to interact with a cashier and how to ride in an elevator. Many norms differ dramatically from one culture to the next. Some of the most interesting norms that differ by culture govern how people stand apart when they talk with each other (Hall & Hall, 2007). In the United States, people who are not intimates usually stand about three to four feet apart when they talk. If someone stands more closely, especially if people are of northern European heritage, they feel uncomfortable. Yet people in other countries—especially Italy, France, Spain, and many of the nations of Latin America and the Middle East—would feel uncomfortable if they were standing three to four feet apart. To them, this distance is too great and indicates that the people talking dislike each other. If a U.S. native of British or Scandinavian heritage were talking with a member of one of these societies, they might well have trouble interacting, because at least one of them will be uncomfortable with the physical distance separating them.

Culture and Language

Concerning language and culture, many writings ensure that a language is part of culture and culture is part of language. In other words; they are interdependent on each other, so no one can separate the two without losing the significance of the other. Literature as a part of language and a mirror of culture is affected by cultural differences. For example, the number (13) in American culture connotes bad luck, *'raven'* in English culture is a bird of bad omen which signifies death, while in Arabic culture *'crow'* connotes bad omen. Moreover, in Arabic culture *'green'* connotes *'beauty, paradise…'* and in English *'sunny'* connotes *'brightness, cheerfulness, Warmth… etc…'*.

Language and culture are inseparable parts, they are interrelated. It is ensured that there is only one way in which cultures has been defined, it is the way ordinary people organize their daily existence. For organizations to take place, communication must be affective. Thus, language either verbal or otherwise and culture become inseparable parts. Further, Clyne (1993:16) views language as the means of identifying people; it makes group boundaries. Language can indicate where people come from, what group, socio – economic, national, gender, religious, generational or otherwise which they belong to. Moreover, Cain (2001:31) says that language use is a tool employed by many types of social communities, including professional cultures, youth cultures, or the cultures of minority groups. Cain herself (2001:36) founded the term *"culturally – specific language"* and defined it as a code passed among members of a cultural sphere, like the jargon of a certain profession or the slang of a teenager where the code unifies those who understand it, and alienate those who do not. Furthermore, The instances

of cultural language differences are evidenced in that some languages have specific words for concepts whereas other languages use several words to represent a specific concept. For example, the Arabic language includes many words for designating a certain type of horse or camel. To make such distinctions in English, where specific words do not exist, adjectives would be used preceding the label, such as *quarterhorse* or *drayhorse*. It is worth mentioning that further awareness of the role of cultural environments in the acquisition of language was influenced in the 1980s by ethnographic research techniques that were used by language researchers. Ethnographic studies have contributed significantly to the understanding of the linguistic diversity. Ethnography uses participants observation in real – life setting and focuses on individuals within their social and cultural contexts.

3. Arabic and English Cultures

Each culture in the world has its own concepts and characteristics that distinguish this culture from others.

1) Arabic Culture

Nydell (2006:71) distinguishes the Arabic culture as a term used to describe the various cultures Arabs have. A common misconception about the Arab world is that the Arabs are simply a homogenous mass with the same religion, language, and customs. Cultures, religions, and dialects differ from country to country and city to city. Damascene culture is different from Beirut culture, which, in turn, is different from the culture one would encounter in Egypt. However, there are certain aspects which almost every Arab sub-culture has in common. From the known things about Arabs is that, its identity is separated into three categories: Family, Honor, and Religion. Family is one of the most important parts of Arab culture. Westerners often tend to define their family as their immediate relatives- parents, siblings, children. They usually define family as their extended (or tribal) relations- parents, grandparents, aunts and uncles, great aunts and uncles, cousins, nephews and nieces, and children. Arabs usually consider themselves as part of "the tribe", rather than as individuals.

Gannon, (2004:77) ensures that honor is everything to Arab. A poor person with honor is more valued than a rich person without it. While the Arabs are a highly relaxed and easy-going people, insults are taken personally and rarely- if ever- forgotten. In the past, feuds between families (or villages) can rage on for decades. Due to this, most Arabs ascribe to the belief that when fighting, victory or death are the only alternatives. Arabs also believe that honor demands of them a certain code of hospitality. Often, Arabs will invite complete strangers into their houses for dinner or tea. Among various Bedouin tribes of Syria and Jordan, a guest may stay with a tribe for three days before the tribe has the right to ask what their guest's business is. As a result, Arab society is highly communal. Neighbors consider it their duty to look out for each other. Concerning religion, it is a major part of every Arabs' life, Muslim or Christian. The Arab world is very influenced by Islam and it practices even if though not all Arabs are Muslims. In Arab society it is common to include blessings while talking to other persons. Nydell (2006:78) says that one of the characteristics of

Arabs is generosity and they usually show it by being courteous with each other.

2) English Culture

The English culture is defined as the particular cultural norms of England and the English people. Owing to England's influential position within the United Kingdom, it can sometimes be difficult to differentiate English culture from the culture of the United Kingdom as a whole. The English are said to be reserved in manners, dress and speech. They are famous for their politeness and self-discipline. Basic politeness (please, thank you, excuse me) is expected. A handshake is the most common form of greeting among the English and British people and is customary when introducing somebody new. It is only when meeting friends, whom have not seen for a long time, kissing the cheek of the opposite sex. In Britain one kiss is generally enough. British people place considerable value on punctuality, it is often considered impolite to arrive even a few minutes late. If a person is unable to keep an appointment, it is expected to call the person s/he is meeting. *"Drop in anytime"* and *"come see me soon"* are idioms often used in social settings but seldom meant to be taken literally. It is wise to telephone before visiting someone at home. The *"pub"*, or public house, is an important part of British life. The pub is where the community gathers to eat, drink, and gather. It is typical to order both food and drink directly at the bar, as most pubs do not offer table service. The English people favor individualism rather than group orientation. A modern trend of thought is *"If it feels good to me, I will do it"* – without consideration for others. The family consists of mother, father, and children. Many children move away from home around the age of eighteen. Elderly parents either live alone for as long as they are able or enter a home for the aged people. An adult child will oversee such an arrangement but does not feel an obligation to take the parent into his/her own home, because they are not financially responsible for their elderly parents.

Examples of Cultural Gaps and Problems of Misinterpretation

This section focuses mainly on the role of cultural gaps in causing problems of misinterpretation between Arabic and English languages. Azmi, et.al (2011: 61) say that the cultural overlap can be found between two cultures depend on the degree of the contact and the relation between these two cultures. This cultural overlap is related with two important facts, namely; the use of words having meanings that are not familiar in the second culture and the features of the language in use. However, travel, trade, scientific cooperation or translation and mass media nowadays play important roles in bridging the gap between cultures through introducing some culture bound words and expressions to people from another cultures. For example, the word *"pizza"* - a famous Italian dish – its equivalent is not yet found in Arabic culture. In this case, it becomes a problem when trying to find the proper meaning for it in Arabic, thus, the best way of dealing with it is to write it as it is pronounced in English: *"pizza"* "بيتزا". The same idea in *"Bloody Marry"* which is a cocktail drink, such name is not known in Arabic culture. If it translated as "ماريهالدموية" it loses its real meaning and causes confusion, thus, the best to deal with expression as "بلودي ماري".

It is worth mentioning that some words have negative meanings in one language, but positive meanings in another language or culture. Azmi et.al (2011: 63) provide this example, the word "owl" in English is associated with wisdom while its Arabic equivalent " بومه " is associated with bad omen. Thus, it is very important to have good information about the different cultures of the world and not only depending on the dictionary meaning when dealing with such culture bound words.

Figurative Language and Diction of Poetry

According to http://specialed.com/literary/figurative.html, a figure of speech is a use of a word that diverges from its normal meaning to a specialized meaning not based on the literal meaning of the word. The poet works with words, skillfully putting them together to draw a picture in the mind, the words that express this picture are called figures of speech. The figurative language allows people to communicate meanings that differ in various ways from what they literally say. People speak figuratively for reasons of politeness, for express ideas that are difficult to communicate using literal language, and to express thoughts in a compact and vivid manner.

Figurative language is deviant and requires social cognitive process to be understood. Whereas literal language can be understood via normal cognitive mechanisms, listeners must recognize the deviant nature of a figurative utterance before determining its nonliteral meaning. For instance, understanding a metaphorical comment such as " Criticism is a branding iron", requires that listeners must first analyze what is stated literally, then recognize that the literal meaning - criticism is literally a tool to mark livestock - is contextually inappropriate, and then infer some meaning consistent with the context and the idea that the speaker must be acting cooperatively and rationally – criticism can psychologically hurt the person who receives it. This traditional view suggests that figurative language should always be more difficult to process than roughly equivalent literal speech.

Figures of speech-such as simile, metaphor, and personification-provide emphasis, freshness of expression or clarity. However, clarity may suffer from their use, as any figure of speech introduces an ambiguity between literal and figurative interpretation. Figurative language can be also called language of rhetoric or locution.

According to Robert (2009:451) the primary function of figurative language is to help the readers to imagine what a writer wants to express. Though, figurative language is not meant to convey literal meaning, and often it compares one concept with another in order to make the first concept easier to understand, however, links two ideas with the aim of influencing audience to understand the link even if it does not exist. Poets use this technique to bring out emotions and help their readers form images in minds. Thus, it is a useful way of conveying an idea that readers cannot understand otherwise, due to its complex and abstract nature. In addition, it helps in analyzing a literary work.

Redpath, (1987: 345) distinguishes two kinds of figures; figures of thought, and figures of speech. Figures of thought

or 'tropes' means the words are used in a way that affect the meaning, while in rhetorical figures the effect is not primarily in the meaning but in the order of the words. In other words, figures of thought still hold even if the words used are changed, whereas figures of speech vanish if one changes the words. Redpath, (1987: 358) classifies figures of speech into four classes:

1) Figures of diction: They consist of changes of letters or syllables within words.
2) Figures of construction; in which normal grammar is departed from construction.
3) Other figures: such as repetition in various forms.
4) Tropes: where words take on meanings which are different from their ordinary senses which means, connotation.

Investigated Poem

"I Wandered Lonely as a Cloud (The Daffodils)" by W. Wordsworth

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze. Continuous as the stars
that shine and twinkle on the Milky Way,
They stretched in never-ending line
along the margin of a bay:
Ten thousand saw I at a glance,
tossing their heads in sprightly dance. The waves beside them danced; but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
in such a jocund company:
I gazed - and gazed - but little thought
what wealth the show to me had brought: For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

"The Daffodils" is an 1804 poem by William Wordsworth. It was inspired by an April 15, 1802event in which Wordsworth and his sister, Dorothy came across a "long belt" of daffodils. It was first published in 1807, and a revised version was released in 1815. In anthologies the poem is sometimes titled "I wandered lonely as a cloud."

The speaker says that, wandering like a cloud floating above hills and valleys. He encountered a field of daffodils beside a lake. The dancing, fluttering flowers stretched endlessly along the shore, and though the waves of the lake danced beside the flowers, the daffodils outdid the water in glee. The speaker says that a poet could not help but be happy in such a joyful company of flowers. He says that he stared and stared but did not realize what wealth the scene would bring him. For now, whenever he feels "vacant" or "pensive," the memory flashes upon "that inward eye / That is the bliss of solitude," and his heart fills with pleasure, "and dances with the daffodils."

This simple poem is one of the loveliest and most famous in the Wordsworth canon, revisits the familiar subjects of nature and memory, this time with a particularly (simple) spare, musical eloquence. The plot is extremely simple, depicting the poet's wandering and his discovery of a field of daffodils by a lake. The memory of which pleases him and comforts him when he is lonely, bored, or restless. The characterization of the sudden occurrence of a memory--the daffodils "flash upon the inward eye / Which is the bliss of solitude"--is psychologically acute, but the poem's main brilliance lies in the reverse personification of its early stanzas. The speaker is metaphorically compared to a natural object, a cloud--"I wandered lonely as a cloud / That floats on high...", and the daffodils are continually personified as human beings, dancing and "tossing their heads" in "a crowd, a host." This technique implies an inherent unity between man and nature, making it one of Wordsworth's most basic and effective methods for instilling in the reader the feeling the poet so often describes himself as experiencing.

4. Methodology

This section is concerned with the methodology adopted to conduct the study. It describes the sample involved in the study, tools of data collection and the statistical techniques used for analysis.

The sample which is involved in this study is a purposive one. It consists of (80) EFL University students who were exposed to a wide range of literary courses especially poetry courses. The students are studying at departments of English language of different universities. They consisted of (40) students from the Faculty of Arts – Omdurman Islamic University, and the rest (40) from the Faculty of Arts – University of Al Fashir. All of them completed studying semester five.

The researcher adopted the descriptive analytical method to conduct the study. One tool of data collection was employed. It was a diagnostic test for EFL University students. The technique used to analyze the data is the statistical procedures that depend on percentages and means to present the results.

5. Results and Recommendations

This sector is allotted to present the results obtained from the test. The hypotheses of the study will be also discussed based on the results obtained.

The first Poem

1) Students' Understanding of the Poem:

No. of question	Sample	Positive responses	Negative responses	Mean
Q 1	80	58.75%	41.25%	0.58

This result indicates that more than half of the sample understand the selected lines of the poem while, about (41.25%) of the sample did not understand it.

2) Students' Appreciation of the Lines of the Poem

No. of question	Sample	Positive responses	Negative responses	Mean
Q2	80	58.75%	41.25%	0.58
Q5	80	83.75%	16.25%	0.83
Q6	80	51.25%	43.75%	0.51

According to this result a great number of the students could appreciate the poem while less than half of them could not. That is clear in question five, since most of the students (83.75%) like the poem which indicate their appreciation. It is also obvious in question two; (58.75%) of the sample do well in expressing images used in the poem. More than half of the students (51.25%) could suggest another title for the lines according to their understanding, which reveals their abilities in appreciating the poem.

3) Students' Abilities to Recognize and Discuss Figures of Speech

No. of question	Sample	Positive responses	Negative responses	Mean
Q 3	80	73.75%	26.25%	0.73
Q4	80	85%	15%	0.85

The above results reveal that most of the students recognized and extracted figures of speech. The majority of them also discussed and explained the usage of the figurative element since (73.75%) of the sample succeeded in finding the figures of speech that were used in the poem. Also (85%) have the ability to explain the figurative usage correctly. While only (15%) of them could not.

The Second Poem

4) Students' Recognition of the Cultural element in the Poem

No. of question	Sample	Positive responses	Negative responses	Mean
Q 1	80	61.25%	38.75%	0.61

This table above illustrates that more than two thirds of the students (61.2%) were aware of the cultural usage in the poem since only (38.75%) of the sample were not able to express the theme of the selected lines.

5) Students' Abilities to Extract and Discuss Figures of Speech

No. of question	Sample	Positive responses	Negative responses	Mean
Q 2	80	73.75%	26.25%	0.73
Q4	80	38.75%	61.25%	0.38

According to the above table, it clear that the students have a great ability to find out and extract figures of speech since (73.75%) of them succeeded in marking the figures of speech that were used in the poem. While they fail to

express the rhythmical effect of the line. Only (38.75%) could express it.

6) Students' Understanding and Appreciation of the Lines of the Poem

No. of question	Sample	Positive responses	Negative responses	Mean
Q3	80	84%	16%	0.84
Q5	80	83.75%	16.25%	0.83
Q6	80	51.25%	43.75%	0.51

With reference to this result, it is found out that the majority of the students (84%) could understand the poem. Besides, a considerable number (83.75%) of the sample choose the suitable title for the poem which indicated clearly their understanding. Added to that, more than half of the students (51.25%) expressed their cheerfulness to the poem which is direct appreciation.

7) Cultural Background role in Facilitating Appreciation of English Poetry

Q7	Percentage	Mean
The First Poem	55.8%	0.55
The Second Poem	44.25%	0.44

It is clear from this table that above half of the students (55.8%) chose the first poem " *I Wandered Lonely as a Cloud* " by William Wordsworth as more enjoyable than the second one *"The Love Song of J. Alfred Prufrock"* by T. S. Eliot, since it is full of images that described the side of nature and wonderful views that attract the reader's attention.

5.1 Recommendations

In the light of the above-mentioned results, the researcher recommends the following:
1) Lecturers at university especially those who teach English poetry courses should concentrate on various cultural considerations to facilitate their students' understanding and appreciating of English poetry.
2) Lecturers of English poetry courses at university should encourage their students to study different aspects of culture and get aware of its importance in clarifying the images of poems and then increase their abilities to know how to work out the cultural meanings of words in the poem and that lead to poetry appreciation.
3) Exposing learners to a wide range of examples and exercises of figurative language will help them to express their usage easily.

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