

CULTURAL VARIATIONS AFFECTING ENGLISH LANGUAGE INSTRUCTION FOR EFL LEARNERS AND TEACHERS

Abstract

Language constitutes culture that evinces a significant impact on how a language develops. It is therefore ascertained as the keystone of culture by some eminent sociologists. They contend that civilization would not exist without language. Language reflects culture while also being diversely molded and variedly impacted by its ethos of it. While teaching the English language, it becomes very important for a teacher to take into account the learners' culture because culture and language are intertwined with one another and are inseparable. Therefore, culture is essentially required for foreign language teaching, also culture is inevitably displayed through the usage of a language by pupils in the classroom. This Study deals with the comprehensive concerns of culture, language affiliations, and how different cultures of different people and origins implicitly or explicitly impact the language effectively. Teachers belonging to different origins and diverse cultural backgrounds need to explore the culture of the students' targeted language for their lucid understanding of language teaching. The paper will identify the cultural differences apparently and inherently reflected in learning the English language by EFL learners. Being said this, the importance of study pertaining to English language learning and the learners' culture will further enhance the influences of traditional values on the diverse aspects of life and culture is taken into consideration in terms of administration, religion, business, economy, education, and family. While considering EFL students from heterogeneous backgrounds, with significant and historical dimensions, the paper will justify the connection between language and

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culture and as a result, would investigate how obstacles to cross-cultural communication would connect with studying and teaching English. Further, it will investigate how due to lack of cultural background knowledge among pupils can largely hold down the development of English instruction and emerge as a visible issue.

Keywords: English teaching, cross-communication, foreign language, second language, cultural differences.

I. INTRODUCTION

In order to improve students' linguistic comprehension, this article will examine how culture and language are inseparable and offer suggestions for how to put instructional methodologies for second language teaching through culture into practise. Languages and cultural backgrounds vary among people who reside in various parts of the world. Although they can initially seem to be two separate subjects, language and culture are connected and have a mutually beneficial impact. Languages are both the products of and symbols for cultures, according to Gleason (1961). Cultural patterns of cognition and tradition are frequently clearly coded in language, and language development frequently affects the culture it is associated with.

According to Armour-Thomas and Gopaul-McNicol (1998), language is a social institution that both shapes and is shaped by society. This indicates that language is a social activity that is both formed by and shaped by the institutions of society in which we live and work, rather than a separate, independent creation. There is unavoidably some sort of "transfusion" happening between language and culture, because language cannot exist in a vacuum (Fairclough, 1989). The idea of culture in relation to language will therefore also need to be explored as part of learning a new language.

Cultural practises are a way of life, according to Condon (1973). People's actions and ideas are often influenced by their own cultures, regardless of where they live. The dimensions of culture are numerous. As well as the beliefs, values, and tangible items that shape our way of life, it also contains ideas, customs, skills, arts, and tools that define a population during a specific time period. Everybody's cognitive and affective conduct is set within the setting of their culture. It affects how people perceive themselves and their attitudes, and it may also have an impact on everyday activities like hobbies. Culture is a product of habit as well; habit develops into tradition, and tradition develops into culture. Locals start with routine behaviour and move on to develop widespread preconceptions. Condon continued by saying that stereotypes attribute to people group characteristics only based on the cultural group to which they belong. Stereotypes from different cultures have an impact on how people think, act, and communicate. According to Samovar, Porter, and Jain (1981), culture and communication are inextricably linked because culture not only determines who communicates with whom about what, how, and when, but also influences how people encode messages, interpret messages, and determine the situations and conditions under which different messages may or may not be sent. Without culture, we are unable to comprehend the motivations and lives of others or relate to their issues and passions. Our innate ability to create culture makes it a potent instrument for building societies, expanding human knowledge, and fostering interpersonal connections. But culture is brittle. Cultural characteristics are prone to loss and are constantly evolving. If we don't cherish it, we will eventually lose it.

The scientific study of language is called linguistics. It is a fundamental discipline since it unites the humanities, natural sciences, and social sciences (Harris, 1951). Because of its contributions to other fields as well as its own accomplishments, linguistics is a fascinating field. What is language and how is it represented in the mind? is one of the many problems that the study of linguistics attempts to address in the area of language. The primary goal of linguists is to define and explain language. It is a field that examines the similarities

and differences between various languages. Along with psychology, anthropology, sociology, and archaeology, linguistics is a social science that has a lot in common with other social sciences. Because of this, it is necessary to include psychological aspects, such as learning capacity and perception, as well as social elements in order to comprehend how language changes. To utilise language effectively, we must comprehend the structures and purposes of the languages that are used in our social interactions.

Sociolinguistics is the study of how language use affects social factors such as cultural norms, worldviews, and situations in which language can be utilized (Crystal, 1987). It also aims to show "how these options are constrained, and how certain 'types' of people end up making similar and different choices," as well as the reasons behind speakers' conscious and unconscious language decisions during communication (Kiesling, 2016, p. 2). Therefore, communication between two different people is not always simple, especially when they come from very different cultural and language backgrounds.

Nonetheless, ESL students and English language instructors can be considered in this context as they come from very different cultural and linguistic backgrounds. Subsequently, the most vital knowledge any foreign language teachers should master to bridge the gap between them and their international students is sociolinguistics and cross-cultural studies. While the target language is being taught to students who hail from different cultural and linguistic backgrounds, they need to master more than the pedagogy, teaching, and learning attributes. Eventually, they need to understand how sociolinguistics works and how to use it in practice.

Language and culture, according to several academics (Bonvillain, 2019; Lado), are integral components of every person's intellectual structure. This means that a student who is enrolling in a class to study a foreign language already has a set of circumstances that have shaped his or her life. This combination of materials also contains the student's first language and culture in terms of norms, values, taboos, and behavior of their mother tongue. When learning a foreign language, the student will undoubtedly be able to use this set of materials from their first language. Teachers must therefore be aware that there are numerous components and aspects of teaching and learning they need to be aware of in the process of teaching English to students. To do this, they must understand some sociolinguistics, which Crystal (1987) defines as a branch of linguistics that examines the relationship between language, culture, and society.

Odlin (1997) further claims that "an important trait of a second language learner" is the influence of one's first language on one's ability to learn the target language (p. 3). First language interference is the process when a student attempts to grasp a second language by using what they already know about their first language. The structure and meaning of the targeted language may change as a result. The learner's mother tongue and the target language both differ and are similar in various ways, which causes this linguistic interference.

II. LANGUAGE USE INFLUENCES SOCIAL FACTORS

The orientations on philosophy regarding the ancient Chinese and Greek societies influenced by civilization ideas were compared by Nisbett, Peng, Choi, and Norenzanyan

(2001). They discovered that these societies had entirely different "social and cognitive" systems (p.292). These variations can be seen in East and Southeast Asia, which were influenced by Chinese civilization, as well as in Europe and post-Columbian America, which were influenced by Greece. Because of this, people who were raised in America differ from people who were raised in Asia in terms of culture and intelligence.

Similarly, Hinkel (1994) discovered that the Confucian versus Aristotelian traditions in both civilizations are the source of the literary discrepancies between Chinese and American EFL learners. Al-Zumor (2011) analyzed various standards of acceptability, such as the usage of an apology in various social contexts among various social groupings. In the study, English-language learners from Arab countries were compared to English-language learners from India, the United States, and Great Britain. According to the findings, "religious ideas, conceptions, and values are responsible for numerous differences between the Arabic learners' and native speakers' languages" (p. 19). Additionally, the research found commonalities between Arab and Indian apology protocols. That was attributed by the study to some cultural parallels.

Teachers must therefore use several teaching philosophies to effectively instruct students who have diverse cultural and language backgrounds. According to Warschauer (2000), there is no one way to approach cultural concerns in the classroom. Depending on the different caliber of students taught and their goals for learning English, teachers will need to adapt their method (p.514). The idea of culture is elucidated as "the collective programming of the mind that distinguishes the members of one group or category of people from others" (Hofstede, 2011, p. 3).

1. Languages are not just the byproducts of Cultures: Robert Lado, the linguist delineates the aim of a foreign language as the ability to use it, understand its meanings and connotations as a target language, and the ability to understand the speech and writing of natives of the target culture in terms of their great ideas and achievement. (Lado, 1964:25). Hence, the teaching of the English language complies with the teaching of the culture of that particular language.

According to Gleason (1961), languages are not just the byproducts of cultures; they are also their emblems. Language development frequently has an impact on the related culture, and cultural norms of custom and cognition frequently explicitly coexist with linguistic code. Language and culture are interwoven with one another. Language is a social institution that both influences and are influenced by society. (Armour-Thomas & Gopaul-McNicol, 1998). This implies that social activity and language are both autonomous constructs. The structures both are created and formed as social institutions, which are influenced by culture. A certain amount of "transfusion" between language and culture is unavoidable, as language cannot live in a vacuum (Fairclough, 1989). Consequently, it follows that learning a new language also entails grappling with the idea that language and culture co-exist.

2. How Language and Culture Dominate Society: Societies that exist in various parts of the world have varied cultural backgrounds, upbringings, values, attitudes, and languages. Although language and culture appear to be two distinct domains on the surface, they are intertwined and have an impact on one another. According to Gleason (1961), languages

are not just the byproducts of cultures; they are also their emblems. A language's development frequently has an impact on the culture it is linked to, and linguistic structures frequently contain explicit coding for cultural patterns of cognition and behavior. Moreover, language is a social institution that is influenced by society (Armour-Thomas & Gopaul-McNicol, 1998). This indicates that language is not an independent construct but rather a social activity that is both formed by and shaped by the institutions of society in which we live and work. Undoubtedly, language cannot exist in a vacuum, and language and culture are constantly "fusing" with one another. Learning a new language requires comprehension of the cultural norms of the target society.

The necessity to include cultural knowledge in the teaching of second and foreign languages has been addressed in academics by language teachers and researchers in the field of applied linguistics, according to Kumagai (1994). Numerous studies have been conducted by sociolinguists, communication theorists, and anthropologists regarding the close connection between language use and the cultural values that govern it. According to Alyasery (2018), culture encompasses all of the taught human behavioral patterns. The first English anthropologist to use the phrase in this sense was Edward B. Tylor, who wrote the book *Primitive Culture* in 1871. Culture, according to Tylor, is that complex whole consisting of knowledge, belief, art, law, morals, tradition, and other abilities and habits acquired by man as a member of society. Of course, it's not only a problem for men but also for women who both have it and produce it. Since Tylor's time, the idea of culture has dominated anthropology's research. Although culture is a strong tool for human existence, it is also a fragile phenomenon. Because it just lives in our brains, it is continuously changing, and it's possible that we would lose. Our written languages, ruling administrations, structures, and other things built by humans are merely cultural artifacts. However, they are not cultural. It is of course the values of the society that are closely embedded in the language through which the culture is reflected. Along with learning of foreign language, culture is also brought to the forefront. One cannot acquire language skills without understanding the social, cultural, and philosophical features of that language. Therefore, teaching a foreign language requires one to get equipped with the culture of that language.

It cannot be denied that culture is quite possibly reflected in language and the core values of the society that are represented through culture. As a language, culture and values are inherently connected and embedded with one another. To learn any new language, it is indicated that it cannot be learned without its culture. A foreign language cannot be taught without the comprehension of the social, cultural, and philosophical facets of the targeted language. Therefore, teaching a foreign language substantiates the knowledge incorporated with the target culture. McKay (2003) implies that language learning course is molded by culture linguistically and pedagogically. Culture is variedly discussed with its definitions. Lederach (1995, P.9) delineates culture as "the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to social realities around them". Klinger et al (2005) speculate culture is a system of shared beliefs, customs, behaviors, and artifacts.

The recent study by Bada, 2000; Byram, and Kramsch, 2008; Dai, 2011 manifests the noteworthy presence of teaching culture in teaching foreign or second languages in the last couple of years. It has been brought to the notice of the language teachers that the

one who teaches language should be familiar with the culture because language and culture co-exist and cannot be separated hence it becomes prominent that a thorough knowledge of the target language is required before understanding and teaching it. Samovar, Porter, and Jain (1981, P.24) stated that “language and culture are interdependent and inseparable as culture dictates who is going to whom, about what, and how the communication will proceed”. Hence, culture is completely bound by communication and it is molded based on the situations and conditions, concerning purely everyday engagements.

As an academic routine of the teacher to plan a lesson, and design the activities and practices that suit the newly adapted learning environment, it becomes a priority that the understanding of the culture of that language is required at the primary level. Concurrently, students must be prioritized with such activities that prompt them to get the core knowledge of the target language and culture in transmitting the meanings and references of that speaker. It becomes the basic responsibility of a teacher to introduce culture in the language learning class to bring in the interpretation of global effects in different facets of society to incorporate the consciousness of various cultures of the world. By doing this, the learner is facilitated for being competent in the use of language in the cultural context.

Given this, Furstenberg (2010) opines that through culture the factual representation is not only enhanced but also there is a possibility of shaping and molding human behavior and its tendency in the specific environment. This confirms that culture is dynamic and also transnational and it is seen through language expressions. Hence, culture and language are mutually dependent that influence one another. It is with the help of language, the articulation of history and the living and thinking is expressed (Brown, 2009). According to Jiang (2000), no culture exists without language and no language without culture. Therefore, language and culture are inextricably interwoven and cannot be separated from one another. And teaching the language, and culture cannot be neglected as the target language that is set especially in a language classroom (Dai, 2011; Zhao, 2011). Nevertheless, the question arises as to what level of culture can be considered part and partial of foreign language learning courses.

III. LANGUAGE AND LINGUISTICS STRUCTURE EVOLVED TO CREATE MEANINGFUL COMMUNICATIONS.

The scientific study of language is called linguistics. It is a basic field since it unites the humanities, social sciences, and natural sciences (Harris, 1951). Language is a fascinating discipline, not only because of its accomplishments and for the contributions, it has made to other fields. The study of linguistics aims to provide answers to a variety of questions in the language domain. The question is: How is language represented in the mind and what is language? The main goals of linguists are to define and explain language. It is a field of study focused on the similarities and differences between various languages. Along with psychology, anthropology, sociology, and archaeology, linguistics is one of the social sciences that has a lot in common with other social sciences. For this reason, to comprehend how language evolves, we must consider psychological factors, including social skills, perception, and learning factors. We must comprehend the structures and language features that contribute to using language effectively, it must be used in our social interactions.

Language structure has several different aspects that reflect the organizational framework of how our minds work with the world. Douglas (2000) asserts that there are four distinct facets of language. Competence and performance, production and understanding; nature and universal grammar, and also nurture. Before examining the data, three questions must be taken into the linguistic framework:

- What are the laws or tenets that govern the creation and use of sounds (phonology, or the sound pattern)?
- How do audio clips express meaning and how does meaningfulness sound connected to construct terms of words and sound patterns)?
- How are the words combined to construct sentences and phrases?

IV. THE FIRST STEP IN LEARNING A LANGUAGE SHOULD BE TO COMPREHEND ITS SONIC PATTERNS.

Every language exhibits obvious patterns. How the speaker combines various sounds to form symbols and how the sentences that are made up of symbols are significant. According to Douglas (2000), each language's structure is composed of four separate parts: phonetics, semantics, grammar, and pragmatics. Some similar linguistic structural patterns exist as others are quite different, though. Language structures are frequently a factor in some people's struggles to acquire foreign languages such as Chinese for instance.

The English language has completely distinct and various structural types. However, as humans have a natural and inherent ability to learn, the structure of a language may be learned. Language acquisition suggests the principle, that language students often go through a transformative time while taking language classes. The learner needs to compare his first language's grammatical structures to the acquired new language to comprehend its patterns. The bilingual education system is a prime instance of this. According to theories of bilingual education, to learn a new second language, the learners will come up with a foreign language. It is quite natural and certain that they frequently feel lost the first time. However, after becoming accustomed to learning the language norms and overall structure, they eventually become interrelated with the language. (Krashen, 1994).

1. Culture Influences Language: Language is created to convey our concepts or ideas, which might vary based on what aspects of culture are most prevalent at present. Every time the language changes, the social climate shifts. One clear benefit of Human language is an infinitely flexible system of symbolic communication. Consequently, the significance of a word can be altered, after which a new connotation is made. For instance, the English term "Nice" now mostly refers to things that are acceptable, pleasant, courteous, and kind. However, in the 15 Century "Nice" denoted something foolish, wanton, lustful, or even evil. This straightforward illustration demonstrates the change of languages in terms of historical and social circumstances. We are aware that the United States is made up of a variety of languages because, as we all know, American society is influenced by a wide range of languages and civilizations. These many civilizations are influencing, reshaping, and reshaping the culture of America, much fresh every day, the average American is adding new words. Speech, for instance, the phrase "long time, no see" is not a common English phrase. Others, like sushi and tofu, which

were translated from Chinese also exist in American culture. Folks accept and comprehend them because these adaptations have already assimilated into "local" society and people's choices of everyday lives, as they accept and understand them.(1999; Allison & Vining).

2. **Language Influences Culture:** The values, beliefs, and traditions of the people are referred to as their culture (Grey, 1994). Ethnicity, nationality, gender, sexual orientation, ability, religion, and orientation are all included in a general definition of culture. Cultural diversity, values, and behavior of individuals, but also influence how people speak and act. Gaining language competency requires cultural understanding, and a society's culture is one such thing that can be modified based on the language used. For instance, certain archaic terms still appear even after they have lost their cultural relevance. As new words are discovered, others appear with certain cultural pursuits. The jargon of the language spoken by our parents was most likely distinct from the ones we employ now. Every era has its own distinct "pop languages." These languages are most likely to be impacted by television shows, political movements, or music, and gradually develop their cultural trends. You can see instances of this most recently Hip-Hop music that has become popular. In a nutshell, language is always cultural in some ways. Conceptualizing language is important as it is the cohesive element of civilization and culture.
3. **Cultural Learning is a Component of Second Language Acquisition:** As stated by the National Standards for Project for Foreign Language Education (1996), before they have grasped the cultural context in which the new language is used, students cannot genuinely master a new language. This implies that a key component to succeeding in the learning of a second language is having a grasp of the culture. The learning of culture and language can both be compared to a child's initial encounters with the family he or she was born into, the neighborhood where he or she resides, and the setting in which they or reside (Lu,1998). When we are young, we develop the first language that comes naturally to us, moreover, we are constantly fed by society, our environment, and our culture. Likewise, when we borrow a new language, we must also adapt the fresh language components that are embedded in the culture.

The way instructors perceive a student's culture may help or impede that student's ability to learn a foreign language (Stevick, 1982). Cultural sensitivity is essentially necessary to teach a second language or to be bilingual. Moreover, intercultural training is crucial. If children receive cultural education, they are exposed to a diverse environment, and if they are exposed to culturally foundational stuff, because of their prior knowledge of the first language, they can learn the second one more easily. The culture of a second language will make comprehension simpler.

In his book, *Linguistics across Cultures*, Lado (1957) notes that if a student's native language and a second language include many aspects that are significantly different from each other, the student is likely to run into problems. It's safe to assume if this is the case, second language acquisition is required whenever there are similarities, this facilitates the learner's mother tongue and that language since languages typically have syntax, pronunciation, and other different structures. Perhaps cultural acceptance and understanding will help to increase the diversity of resolving the linguistic barriers and students' difficulty in learning can be gradually reduced.

V. METHODOLOGY

The questionnaire was created to carry out this research by using a five-point Likert scale to determine the instructors' perceptions of foreign culture and its practices in an English language classroom. After a pilot study, certain modifications were made to the questionnaire. The university's English Language Center executed it on all of the (121) teachers there. The questionnaire covered teachers' attitudes toward cultural elements (aesthetic, sociological, semantic, and pragmatic or sociolinguistic) in the teaching and learning process as well as actual practices of cultural awareness and teaching, constraints in an English language classroom, and teachers' actual practices of cultural awareness and teaching.

1. Participants, Methods of Data Gathering, and Evaluation Techniques: A written survey questionnaire and an interview were the two approaches employed in this study to gather data. Surveys can be used to get exact data from a large number of participants. Surveys are used, among other things, to find out about people's attitudes, values, behavior, views, habits, desires, ideas, and beliefs. Surveys are also useful for providing demographic information and guiding policy. From a broader standpoint, surveys are used primarily for the following three tasks: description, justification, and exploration (McMillan & Schumacher 1989). The purpose of this study was to describe EFL teachers' views and opinions regarding the role of culture in the EFL classroom and their behaviors in that regard.

Interviews and questionnaires are the most commonly used data collection methods in survey research. In order to obtain the most accurate data possible, both equipment are used in this thesis. This is also believed to improve the research's validity and dependability. The researcher structured not only the questionnaire but also the interview. Three key sorts of information were intended to be gathered by the questionnaire: how ELT teachers define culture, what place they give it in ELT, and whether or not they incorporate target language culture into their own teaching. Although less in-depth and structured than the questionnaire, the interview sought to verify the written responses provided by the participants and to elicit verbal insights into the attitudes of ELT teachers on the role of culture in their own practices. To elaborate on the information gleaned from the questionnaires, in other words, the interview was created.

The questionnaire was piloted with 20 EFL instructors from Khartoum University's Foreign Language School, English Preparatory Department, in order to gather data regarding the items' clarity and determine whether they extract the information that this study seeks to elicit. The 20 teachers who took part in the pilot study did not take part in the main investigation. In the pilot study, every questionnaire was completed on paper, and the researcher watched as the individuals filled it out. The teachers claimed all but one of the questions were understandable and clear, and that it took them an average of 30-35 minutes to complete. One of the questions lacked the direction to check "just one" or "all appropriate" as appropriate. The participants admitted that choosing the options for the questions that best reflected their opinions was not difficult for them. However, it was discovered during the survey analysis that some respondents had added a few small remarks like "sometimes" and "not always" when their opinions were not specifically requested. In response to the pilot study, the researcher

made the necessary adjustments and changes to improve the questionnaire's clarity and directness.

The reliability of the Likert scale items in Part B of the second half of the pilot research was statistically examined. Reliability study revealed a comparatively good consistency ($\text{Alpha}=.8207$). The conclusion reached after 20 participants, though, might not be all that persuasive. Before the questionnaire was presented to the real participants, it was reviewed by two different native speakers as an additional control step.

Five Saudi Arabian universities—Alkharj University, King Khalid University, Sultan University, Dammam University, and Shaqra University—received 200 copies of the survey, 40 for each of their preparatory schools. The questionnaires were distributed towards the conclusion of the Fall 2003–2004 semester with the hope that teachers would have a better knowledge of their pupils' perspectives. By submitting an official application to the Foreign Language Schools at each university, permission was gained to carry out this activity. Alkharj University turned down the invitation, despite four of the universities agreeing to take part.

The questionnaires were returned at a rate of 75.2% for the participating schools. 88 out of 160 teachers completed their surveys within three weeks, which may be a good return rate. Twenty nine(29.2%) teachers teaching at SU, 25 (25.6%) teachers teaching at DU, 15(15.6%) teachers teaching at KKU, and 19 (19.6%) teachers teaching at SU submitted the survey questionnaires. In addition to the surveys, a follow-up interview with 40 randomly chosen instructors—10 from each of the universities—was conducted. However, only 24 of the 40 selected professors were available to participate in the interview. Due to time and distance restrictions, 8 interviews were performed over the phone.

The three main components of the data analysis were the interviews, Questionnaire Part 2 B, and Questionnaire Part 2 A. The questionnaire did not contain any open-ended questions, hence frequency counts of the items were used for analysis. Frequency counts of the prepared options were performed for the 16 items in Part 2 A of the questionnaire to determine the preferences of the teachers. By assessing the percentage of teachers who placed culture in one of the ranks between 1 and 10, the rank-ordering item was examined. Additionally, frequency counts of each item based on how they were distributed throughout those ranks were computed. The rates of markings were merely counted for the items (1st, 4th, and 11th) that required the teachers to select just one alternative. The same calculations were used for Yes-No choices (6th, 7th, 8th, 9th, 10th, 12th, 13th, and 16th questions). However, these questions also needed more investigation about Yes/No responses by checking any pertinent justifications for doing so; as a result, the percentages of how often each justification was marked were also tallied. Finally, for the third, fifth, fourteenth, and fifteenth items, indicate the percentage of participants who marked each alternative.

Total scores for each statement and for each participant were computed on the attitude scale (questionnaire part 2 B). In order to see the teachers' overall tendencies toward culture in ELT, their total scores were displayed. The results of instructors' attitudes also included total numbers and mathematical means for each assertion. Data

was further compared with teachers' experiences overseas to see if there was any connection between having lived in the US and/or UK and having favourable attitudes regarding cultural components.

Finally, a code-book created specifically for this study was used to codify the open-ended material from the interviews. The alternatives of the questionnaire items, which directly connect to the interview questions and the three research questions, were taken into consideration while creating categories in the code-book. Basically, frequency counts of the teachers' responses were calculated. We compared the percentages of replies from the questionnaire and the interviews.

2. Findings: All of the teachers, in some way or another, noted the challenge of providing a single, specific definition of culture while responding to this question, which is interesting but not altogether unexpected. The general definitions of 20 (89.2%) teachers—out of the 24 participants who had been interviewed—centered around the sociological definition of culture, emphasising "the traditions or rules that govern the interpersonal relations, familial relations, and social relations in a community" when pressed for more specific responses. Among the 3 (12.5%) participants, "the aesthetic components of a community, such as literature, music, and folklore," were characterised as "culture." The "legends" were also mentioned in the definition provided by a teacher from this group. Finally, highlighting what the majority of academics refer to as "the big/capital C," two (8.3%) teachers described culture by saying that it "encompassed everything we see around us." This opinion was given by one who said: "Bits and pieces from every choice you placed in the same questionnaire question." The majority of instructors who responded agreed with the questionnaire's findings (see Table 1) in that they believed culture to be a sociological concept.

3. Culture as Defined by Teachers from a Broad Perspective:

Areas	Number	Percentage
Media, music, literature, and art of a community	15	15.0
Home life, family structure, and interpersonal relationships in a community	35	35.0
Institutions, traditions, and customs	19	19.0
What individuals do at work, at home, during their free time, and while they are having fun	14	14.0
Communication target requires social and paralinguistic aptitudes	9	9.0
The conceptual framework encompassing clothing and food as semantic domains	4	4.0
Others	4	4.0
Total	100	100.0

In response to the third interview question, which asked the teachers to describe the cultural knowledge they include in their courses, 16 (65%) interviewers said they focused on "British/American people's distinctive customs, traditions, and beliefs that differ from those of ours." One teacher said, "I think pupils are more interested in learning

about the distinctions between our everyday features and those of theirs, and I do what fascinates them." 6 (18.7%) of the teachers reported that they "clarified idioms and words that led the pupils to misconceptions." The remaining 4 (3.3%) teachers stated that they frequently provide special knowledge about "holidays and festivals such as Easter and Halloween."

The results of the follow-up interviews show that most participants tend to define culture in the sociological sense (Adaskou et al., 1990), i.e., as being made up of customs, traditions, beliefs, and interpersonal dynamics of a community, when it comes to the first study question. Because participants overwhelmingly stated that teaching about culture in their classrooms meant highlighting the sociological distinctions of the EFL learners of non native global populations, it appears that this definition also applies to their opinions about teaching language in particular.

4. What are the Subjects' Views on Including Cultural Content into their Instruction?

Due to their conviction in the advantages of doing so, 15 (62.5%) instructors said they included cultural content in their lessons. "Culture and language go hand in hand, as I said in the questionnaire. In order to acquire the language more effectively, they (students) must study about culture. They can better understand the motivation behind the English language by learning about British or American culture. They will become better English speakers if they become aware of cultural differences. When they encounter a native speaker, they will particularly comprehend it.

Sometimes it's impossible for me to explain a statement to the pupils without elaborating on the cultural references it contains. "My students want me to explain cultural details when they come across them," the teacher said. One instructor (4.2%) added that she omits cultural components because of time restrictions. "I have a timetable to catch, and discussing cultural aspects takes a long time. I don't have a lot of time. The interviewers were asked to share their opinions on whether or not second-language English learners in particular should be exposed to British and American culture in relation to the same research subject. In terms of their students' English competence, 11 (43.8%) teachers said that knowing about other cultures would be beneficial. 2.8% of the teachers specifically mentioned the advantages of knowing about other cultures in addition to these two. 10 (41.6%) of the individuals agreed as well, but they confined the problem in terms of differences and similarities. "Too much attention, in my opinion, is unnecessary. They should be informed of the main contrasts and commonalities. "In my opinion, it is unnecessary to place too much attention on this. We ought to outline the main contrasts and similarities for them. "Yes, they should... For our kids, however, basic analogies of American and British culture suffice. One (4.2%) instructor gave a negative answer to the question, implying that the children already have the requisite knowledge of British and American culture.

94.5% of the educators said they used cultural information in their lessons. The same number of participants (95.8%) agreed that it was essential to provide cultural context for English language learners. The interviewers' favourable opinions toward incorporating cultural material into their training appear to be demonstrated by these results.

5. What Significance do they Attribute to the Target Language's Culture in their Instruction?

When presenting cultural material to their students, 12 (50%) teachers said they wanted them to "gain a global perspective of diverse cultures and people." "In my opinion, the best motivation for learning a language is becoming aware of other cultures and appreciating how different people are from one another. One can pick up a language out of pure curiosity. We discuss the problems in Africa, the greatest cheese in Italy, and bullfights in Spain in class. We contrast aspects of our culture with British and American cultural traits. They learn about the beauty of different languages and civilizations while concentrating on the English language. "For instance, I don't want to concentrate too much on popular American culture. I explain to them that although American culture is one of many different cultures, it is a part of the language they study. When introducing cultural information to their pupils, 11 (45.8%) of the teachers' main objective was to "help them develop stronger communication and understanding abilities." These pupils will read extensively. The books are replete with cultural knowledge, so students must comprehend what they read completely. "We want to improve their linguistic ability. Successful communication involves cultural understanding, which is part of that proficiency (*italics added*).

Finally, 1 (4.2%) of the teachers said that, if at all, target language culture played a small part in teaching other languages. As a result, the responses to the final interview questions were consistent with the results of the questionnaire, with the results showing that half of the subjects believed that the most crucial function of cultural information in EFL classrooms was to promote better communication.

VI. LIMITATIONS OF STUDY

The study enunciates the English foreign learner of any cultural confinement, facing the similar issue when targeted to learn English as their second-language. Further, investigating the research, the following techniques have been identified from various texts that have been put together as follows:

Six Techniques for Instructing Second Language in a Cultural Setting: There are many distinct aspects to learning a second language, such as communicative competency, grammatical competence, vocabulary competence, and linguistic mastery, without the exception of cultural awareness (Thanasoulas,2001). Teaching a second language entails more than simply giving lectures on grammatical structures or picking up new vocabulary; it should also cover cultural topics. To enhance the instructional context content, cultural goals and events need to be carefully planned and incorporated into second language lessons. Six suggestions for culturally appropriate techniques found in second-language schools are described below. (Thanasoulas,2001)

1. The Technique 1: Offer Materials that Promote Cultural Learning and Making use of the Right Tools can be Beneficial: Students Participate In Real cultural encounters. These resources may include movies and news, web pages, television programs, broadcasts, newspapers, periodicals, and other printed things. The age and level of language competency of the children can be taken into account when teachers modify

their usage of cultural resources. To begin with the language learners, for instance, by viewing and listening to audio and video excerpts from a television program in the target language that focuses on social norms like greetings, the instructor may provide the pupils with a thorough translation or a chart, graphic, or outline to find meaning while they hear a conversation or watch a video. Using the right audiovisual materials can improve students' understanding of the target culture and their learning of a second language.

2. **Technique 2: Transferring the use of Proverbs:** Common sayings are discussed in using the target language that can aid students in understanding how proverbs differ from or are the same as in their native tongues. This can aid them in comprehending how changes may highlight the history of a nation's culture (Ciccarelli, 1996). Using adages from the Bible as a guide, a tool for comparing two cultural spheres assists kids in comparing and contrasting objects and different cultural nuances. It's also a good idea for pupils to investigate the ideals underlying that are frequently depicted in the culture and that of the target language.
3. **Technique 3: Use role-playing as a Sociocultural Strategy:** A sociocultural approach to instruction might also benefit from the use of classroom role-play. The most effective strategy now used in second language training is a sociocultural strategy (Wertsch, 1991). The main objective of an intercultural approach is to prepare pupils for dialogue and cross-cultural communication. As stated by Savignon, sociocultural tactics are one of the most effective methods for pupils to attain communicative proficiency in a second language while maintaining sociocultural competence. Furthermore, Tomalin and Stempleski (1993) claimed that role-playing games can be used to test cultural conduct and communication practices. As an illustration, students can act out an occurrence that resulted in a misunderstanding across cultures in one of these role plays.
4. **Technique 4: Empower Students to Investigate and Communicate from the Standpoint of Culture:** It is a succinct explanation of some cultural elements in the target language combined with the conflicting element from the linguistic backgrounds of the students. The opposing element might be presented and more effective contrasts are brought by the students themselves. Taylor and Sorenson go on to say that you can show them things or pictures which are indigenous to the target culture. This will improve the integration of the culture. After that, the students must find out more information about the subject, either through independent research or by giving pointers to look into. They can choose to either write a summary or talk to the class about the importance of culture. For instance, Brigham Young University already has made available "Culturgrams," which are brief cultural summaries, of 100 different countries. The family living, attitudes, customs and courtesies, and historical elements of each Culturgram are separated. Students can contrast and compare their culture with other civilizations, traditions, and practices by using Culturgrams.
5. **Technique 5: Students as a Cultural Asset :** Viewing students as cultural resources is important since second language classes are now more diverse than ever in terms of culture and ethnicity. The resources that are given to teachers can be used. Students from other countries, immigrants, or international students can convey elements of their cultures in the classroom as authoritative sources. Through these presentations, students

can arrange and draw connections between their own culture and the culture of the target language, in addition to learning about the diversity of cultures.

- 6. Technique 6: Use of Technology to Facilitate Learning Culture:** Make use of computers to help students learn about the culture. According to educators (Salaberry, 1999; Rost, 2002), second language and culture learning can benefit greatly from modern computer technologies. Learners of second languages can have more freedom in the classroom and the flexibility to work on their course materials whenever they like by using a computer and one of the many language study software programs that are available. Students who study a second language typically come from many cultures and regions. Because a typical classroom has a limited amount of space, it is challenging to establish a wide variety of distinct learning settings. Multicultural activities can be offered through the use of digital technology without the students being in the classroom. Computers are meant to make things simple and to build a variety of virtual places to suit the needs of any learner. With the help of 4 billion internet sites and the interactions of 580 million users on the network, a sizable library is currently run.

Learners of second languages have access to appropriate resources and learning information anytime, anyplace via computers and the Internet. Instantaneous access to websites in other countries is possible, thanks to the World Wide Web. Resources written in the target languages can be found, and learners can discover the cultures of various nations. These websites offer information on a wide range of subjects, such as news, sports, entertainment, and health. They offer numerous opportunities for cultural learning so that students can develop their cultural awareness while honing their reading and language abilities.

ESL native teachers urgently need to brush up on various cultural and linguistic nuances because ignoring them may have a severe impact on their students' learning outcomes and sense of self-efficacy. Teachers are expected to professionally connect regularly with pupils who are different from their mainstream learners from diverse cultural and linguistic backgrounds. Therefore, to prevent misreading their students' behavior and assessing their level of learning competency, teachers must be linguistically and culturally competent. For example, Gay (2003) stated that "teachers must be multicultural themselves before they can effectively and authentically teach students to be multicultural" (p. 4) and asserted that "culturally responsive teachers... [can] validate, facilitate, liberate and empower ethnically diverse students by simultaneously cultivating their cultural integrity, individual abilities, and academic success" (Gay, 2000, pp. 43–44). The self-efficacy of instructors would also increase with cross-cultural instruction. This will assist them in recognizing and addressing the needs of their pupils, thereby empowering them on both a personal and intellectual level (Echevarria, Vogt & Short, 2016).

Also important is the faculty professional development (PD) awareness of multiculturalism-related themes at universities and colleges. The American Association of Colleges of Teacher Education (AACTE, 2002) stressed the importance of faculty professional development concentrating on cultural, language, and diversity issues. O'Hara and Pritchard (2008) conducted a study on a program intended to give teacher training to faculty members at a California State University campus where professional

development in cultural diversity was emphasized as a consequence. According to reports, faculty members now have a greater grasp of diversity. This gave the academic staff the resources they needed to create some of the best teacher preparation courses. Similarly, offering professional development courses to school districts would also be beneficial, especially given the ongoing demographic and diversity changes that schools see every year. Giving instructors the finest pedagogical approaches that must have been missed from the teacher's curriculum, would enable teachers to successfully fulfill the different requirements of their pupils. (Hope and Naff, 2016)

VII. THE SIGNIFICANCE OF CULTURAL BACKGROUND KNOWLEDGE IN LANGUAGE TEACHING CONCERNING AURAL COMPREHENSION

Therefore, when teaching English, it is important not only to impart knowledge and develop language proficiency in our students but also to emphasize the importance of teaching relevant cultural background information. Many students who are being taught aural comprehension express frustration because after spending a lot of time listening, they have not learned anything. What is the cause? On the one hand, the content may be challenging and some students may have very bad English, but a more significant factor is that they may not be familiar with the cultural backgrounds of the United States and England when it comes to learning English accents and the U.S. accent respectively. Aural comprehension tests a person's overall ability, which includes their degree of English proficiency, breadth of information, analytical prowess, and creative capacity. On the whole, it is directly tied up with the knowledge of American and British culture, politics, and economics.

Perhaps we have all had the experience that, no matter what the subject is, when we listen to familiar material, we tend to be understanding. Even though the book contains some unfamiliar words, we may infer their meanings from the context. However, we may feel somewhat tough if we come across some unexpected stuff or anything that is directly tied to our cultural heritage. Even though the subject matter is simple, we lack the necessary cultural background knowledge to understand anything more than its literal meaning. The study stated, "The road to November is uphill all the way." November is a contraction for "the eleventh month of the year." However, this phrase refers to "the November presidential election". Another example is the phrase "red-letter days," which is short and easy to understand and refers to holidays like Christmas and other significant days. But, without the teacher's explanation, students frequently struggle to understand them. Due to this, it is essential to include cultural background when teaching English.

1. Cultural Background Knowledge Is Required for Oral Comprehension: Similarly, speaking involves more than just intonation and pronunciation. Students can only communicate more effectively and enhance their conversational English through extensive reading, mastery of challenging language subjects, and familiarity with western culture. When the material is drawn from real life and helps students become familiar with standard pronunciation and intonation, speak English appropriately for any occasion, and understand the western way of life and customs through language, etc., teachers should place an emphasis on the actuality of language in oral training and adopt some material that is close to daily life. If not, misunderstanding and resentment will arise. Let's examine a few instances.

Numerous English expressions are fixed and cannot be changed arbitrarily. For instance, "How do you do?" has the response "How do you do?" Instead of asking, "How much do you charge me?" most people ask, "How much, please?" Or "How much do I owe you," or "Waiter, bill please," when paying a bill. substitute "Excuse me, sir." We've finished our meal. What is the cost, kindly?" "Who's speaking, please?" should be said when requesting the other person's name on the phone. or "Who are you, please?" rather than "Who is it?" Where are you? Which is your last name? Or "What is your unit?"

Oral communication requires speakers to employ appropriate vocabulary for the situation, as well as proper pronunciation and tone. We could give countless instances of expressions that, while they are correct grammatically, are inappropriate for the situation.

One day, after a student lectured, he sought counsel from a foreign guest. The foreign visitor was taken aback when he said, "I am desirous of examining your feeling on the talk." "Your English is too beautiful to be true," he said. The pupil, however, did not agree with the remark. He claimed that the phrase was taken directly from the book. The visitor clarified that expressions like "desirous of exploring your sensations" should be substituted with "I'd like to hear your views on the lecture" or "May I have your views on the lecture?"

- 2. Reading Requires Cultural Background Knowledge:** A certain level of language proficiency is necessary to read English articles, although reading comprehension ability is not completely based on one's proficiency in the language. Cultural background knowledge is also crucial. Reading is an activity influenced by combining one's linguistic expertise with their cultural background knowledge and other professional information. As well as a process of ongoing inferences and adjustments based on the available linguistic and cultural-historical context and rational thinking Chinese individuals typically study the language without any issues. However, when we read English articles, we can see how Chinese culture and western culture vary. Hence, Cultures frequently present us with various challenges.

In English works, several allusions are derived from literature, history, and other sources that are now accepted slang. Without comprehension of European culture and history, these allusions are not always easy to appreciate, and without comprehension, there may not be much enjoyment. A Herculean task requires enormous physical or mental stamina. Hercules was a physically strong hero from Greek mythology. He was given twelve nearly impossible chores to do as retribution for terrible wrongdoing. Hercules accomplished everything and received immortality as payment. Example: He completed the Herculean effort despite it being difficult.

While some of these allusions can be found in dictionaries, others have emerged as a result of the ongoing changes in society and language. Without knowledge of a particular nation's advances, one would have been at a loss as to the significance and implications of expressions and idioms like those below: An image from Pepsodent toothpaste commercials depicts a smile with pearly white teeth. Pepsodent is one of the more well-known toothpaste products in the USA. Idioms have a significant role in a society's language and culture. They are frequently challenging to comprehend and use properly. They are essentially impossible to decipher from the individual word meanings.

Even the same words can have distinct meanings in English idioms, as shown in the examples below: As a result, a learner should first learn not to dismiss idioms merely because they are composed of straightforward words. If he's unsure, he should keep an eye out for similar expressions with contradictory meanings and look them up in a dictionary. When he first uses them, he's likely to get into a lot of difficulties, but he shouldn't give in, much less give up. He'll succeed if he persists and works hard enough, and everything will work out in the end.

- 3. Writing and Translating Require Knowledge of Cultural Context :** In a similar vein, an understanding of cultural context is necessary for both writing and translating. Even the most basic expressions in translation cannot be handled without taking into account the unique context and customs of the target language. Cultural background information is crucial when writing. Why is it so simple to determine whether an article was written by a Chinese person or a natural English speaker? On the one hand, it's presumably because the majority of Chinese students haven't yet grasped the language; on the other hand, it's possibly because there are culturally-based distinctions between Chinese and English writing styles. Chinese narratives and descriptions appear to be a little bit more "flowery" or ornamental than in English.

The propensity of Chinese pupils to utilize an excessive amount of adjectives is one of the prevalent mistakes in this area. Needless to say, successful writing requires the use of adjectives. However, if not handled carefully, they may have the reverse result and swiftly snuff off interest and cause boredom. People who speak Chinese and English appear to view the use of standard terms and phrases differently. Cliches and trite language are discouraged in good English writing. On the other hand, Chinese lettering applauds carefully chosen "four-character statements". You would consider the following to be a horrible example of writing if you were a native English speaker: He had a sound sleep and was as alert as a daisy when he awoke.

Because they were and still are so colorful and effective at getting their point across, clichés and hackneyed comments initially caught people's attention. However, due to abuse, they started to lose their allure and freshness. Compared to the majority of Chinese writers, English-speaking authors tend to produce less confrontational, compelling writing, such as social or political articles and editorials. The goal is to let the evidence speak for itself. Therefore, one notices very limited use of words like "we must," "we should not," "it is improper to," "it is illogical," and "resolutely demand." The language is typically modest, and the tone is typically subdued. In the present facts are obviously of the utmost importance in Chinese social and political works, but great emphasis is also placed on militancy and clearly stating one's position. This attitudinal discrepancy is significant. There are other differences besides the three that were previously highlighted. If we couldn't get to know these, we wouldn't create a typical English composition due to our differences.

- 4. Investigating Cultural-Based Activities:** Human behavior includes linguistic conduct, which varies from culture to culture. The term "communicative activities" in this context refers to those that require active communication from students, like role-playing, information-gap exercises, exercises in problem-solving, etc. If a teacher of English wishes to explain to the students how people generally eat. The most effective method is

usually to provide the students with English directions on where to find the menu in a restaurant. After discussing topics like having a table reserved, how to order and pay, etc., the students can role-play. This will both assist create a strong impression and demonstrate how well the students grasp them. This method is helpful in that it can complement the activities focused on communication and cultural content.

VIII. CONCLUSION

This article aimed to describe how culture and language are inextricably linked and to provide ways to put into practice, the educational techniques used to increase students' phonological competence by teaching foreign languages using culture. Understanding various cultures helps us to recognize the diversity of viewpoints on the world. We can create teaching methods and pedagogies for second languages by developing an understanding of the connection between culture and linguistics. No doubt, language proficiency is rapidly becoming a necessary skill in today's information-driven environment. According to Kramsch (1993), understanding culture is a necessary ability when learning a language. It is important to learn culture and language simultaneously to truly understand language. After all, as we absorb more cultural concepts, we become more proficient in the language, and as we become more proficient in the language, we become more competitive. Owing to this, it is largely recognized by the English teaching community in language instruction, eventually, culture has a major impact. To sum up, language is not only meant for communication but it also traces the existence of culture embellished with nature and attributes of its kind. The importance of background knowledge in language learning has been raised over time, giving a history of the nation's presentation. The suggested answer to the issue is to use a language, background knowledge, and conventions that are in the target language. Nevertheless, the purpose of English skills, the traditional listening, speaking, reading, and writing curriculum has been abandoned in favor of a more culturally relevant curriculum. As a result, it opens up a space for future venues to assist students in bridging cultural gaps, second language teachers should pay closer attention to the diversity of cultures, identify significant cultural items in every varied aspect while designing a language curriculum for the higher education, and apply appropriate teaching methodologies to learning activities.

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