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BOUIRA - ALGERIE



## Culture in second language teaching

Mokhtar REHAB\*

### الملخص :

بغض النظر عن وجهات النظر المختلفة فقد اتخذت الثقافة مكانة هامة في تعليم اللغة الأجنبية ودراسات التعلم ، و من المسلم به على نطاق واسع أن يتم استخدام اللغة كوسيلة رئيسية من خلالها يتم التعبير عن الثقافة. إن تنمية الوعي الثقافي يؤدي بالمتعلمين إلى التفكير النقدي و في أغلب الأحيان تواجهنا حقيقة أن الطلاب يتقنون قواعد اللغة ، ولكن ليسوا قادرين على استخدام اللغة بشكل فعال لأنهم ليسوا على دراية كافية بثقافة اللغة الهدف. آخذين كل هذا بعين الاعتبار كان الهدف من هذا المقال هو توفير المعلومات اللازمة للمعلمين والمتعلمين في اللغات الأجنبية حتى يتمكنوا من تأسيس علاقة جيدة مع اللغة الهدف وثقافتها.

**الكلمات المفتاحية:** ثقافة ، ثقافة التعليم ، تعليم اللغات الأجنبية ، الوعي الثقافي ، تقنيات ، القواعد الحيوية للثقافة .

### Abstract:

Regardless of different points of view, culture has taken an important place in foreign language teaching and learning studies. It has been widely recognized that culture and language is used as a main medium through which culture is expressed.

However, "pure information" is useful but does not necessarily lead learners' insight ; whereas the development of people's cultural awareness leads them to more critical thinking. Most frequently confronted that students to a great extent know the rules of language, but are not always able to use the language adequately as it requires since they are not knowledgeable enough about the target culture. Bearing all this in mind, the aim of this article has been to provide necessary information for the foreign language teachers and learners so that they can establish a good connection with the target language and its culture.

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**Keywords :** Culture ; teaching culture; teaching foreign language; cultural awareness; culture based activities, techniques

### **Introduction :**

The National Center for Cultural Competence defines culture as an “integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations”(1). This means that language is not only part of how we define culture, it also reflects culture. Thus, the culture associated with a language cannot be learned in a few lessons about celebrations, folk songs, or costumes of the area in which the language is spoken. Culture is a much broader concept that is inherently tied to many of the linguistic concepts taught in second language classes.

Through initiatives such as the national standards for foreign language learning, language educators in the United States have made it a priority to incorporate the study of culture into their classroom curricula. Cultural knowledge is one of the five goal areas of the national standards:

Through the study of other languages, students gain a knowledge and understanding of the cultures that use that language; in fact, students cannot truly master the language until they have also mastered the cultural contexts in which the language occurs.(2)

This article discusses the importance of incorporating culture into second language teaching and recommends strategies for infusing cultural issues in classroom instruction.

### **What is culture?**

Culture may mean different things to different people In the

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(1) Goode, T., Sockalingam, S, Brown, M, & Jones, W. A planner’s guide . . . Infusing principles, content and themes related to cultural and linguistic competence into meetings and conferences. Washington, DC: Georgetown University Center for Child and Human Development, National Center for Cultural Competence. Retrieved October 28,2003, from [www.georgetown.edu/research/gucdc/nccc/nccplannersguide.html](http://www.georgetown.edu/research/gucdc/nccc/nccplannersguide.html)

(2) National Standards in Foreign Language Education Project. (1996). Standards for foreign language learning in the 21st century. Yonkers, NY: Author.

anthropological sense culture is defined as the way people live (1). Trinovitch defines culture as "...an all-inclusive system which incorporates the biological and technical behavior of human beings with their verbal and non-verbal systems of expressive behavior starting from birth, and this "all-inclusive system" is acquired as the native culture. This process, which can be referred to as "socialization", prepares the individual for the linguistically and non-linguistically accepted patterns of the society in which he lives.

According to (2) culture is deeply ingrained part of the very fiber of our being, but language the means for communication among members of a culture- is the most visible and available expression of that culture. And so a person's world view, self-identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a change from one culture to another. Similarly,(3) propounds the view that culture is language and language is culture. He suggests that to speak a language well, one has to be able to think in that language, and thought is extremely powerful. Language is the soul of the country and people who speak it. Language and culture are inextricably linked, and as such we might think about moving away from questions about the inclusion or exclusion of culture in foreign language curriculum, to issues of deliberate immersion versus non-deliberate exposure to it.

In a word, culture is a way of life (4).It is the context within which we exist, think, feel and relate others. It is the "glue" that binds a group of people together. It can be defined as a blueprint that guides the behavior of people in community and is incubated in family life. It governs our behavior in groups, makes us sensitive to matters of status, and helps us to know what others expect of us and what will happen if we do not live up to their expectations. Thus, culture helps us to know how far we can go as individuals and what our responsibility is to the group.

### Why is culture?

Sometimes, some teachers are hardly aware of the necessity of cultural

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(1) Chastain, K.1988. Developing Second-Language Skills, the USA: HBJ publishers:302

(2) Brown, H.D. 1994. "Principles of Language Learning and Teaching". The USA: Prentice Hall Regents.174.

(3) Tang, Romana.1999. The Place of "Culture" in the Foreign Language Classroom: A Reflection. The Internet TESL Journal, Vol. V, No. 8, August 1999. <http://iteslj.org/Articles/Tang-Culture.html>. (05.03.2006).

(4) Brown, H.D. 1994. "Principles of Language Learning and Teaching". The USA: Prentice Hall Regents.163.

orientation. Communication is seen as the application of grammatical rules in oral and written practice. In some case, learning about the target culture is taken as a threat to the native values, and the importance of linguistically relevant information is neglected. Since having a close contact with the target culture and its speakers is a rare opportunity for all language learners in our country, learners cannot appreciate the importance of learning the cultural aspects of communication unless they visit a foreign country and experience the difficulties. Non-verbal aspects of target culture are sometimes picked up from TV serials, which are far from being helpful for communicative purposes or which may sometimes impart faulty conceptions.

It should not be forgotten that if the learning of the cultural aspects were necessary for the learner's survival abroad, the problem could be minimized; but when the person faces problems in the comprehension, interpretation, translation and production of written and oral texts, either as a learner or as a professional, the problem gets even more serious. That is to say, an analytic look at the native culture is as important as the learning of the target culture. On the other hand, problems that arise from the lack of cross-cultural awareness are not limited to the verbal side of communication. The paralinguistic aspects and appropriate manners of behavior are equally important factors in the communicatively competent learner's performance. The fact that culture-bound hand-signals, postures, mimics, and another ways of behaviour can also cause miscommunication is neglected.

### **Teaching culture through language :**

In EFL classrooms, as we teach the language, we would automatically teach culture. The forms of address, greetings, formulas, and other utterances found in the dialogues or models our students hear and the allusions to aspects of culture found in the reading represent cultural knowledge. Gestures, body movements, and distances maintained by speakers should foster cultural insights. Students'

intellectual curiosity is aroused and satisfied when they learn that there exists another mode of expression to talk about feelings, wants, needs and when they read the literature of the foreign country. For depth of cultural understanding it is necessary to see how such patterns function in relation to each other and to appreciate their place within the cultural system. If language learners are to communicate at a personal level with individuals from other cultural backgrounds, they will need not only to understand the cultural influences at work in the behavior of others, but also to recognize the profound influence patterns of their own culture exert over their thoughts, their activities,

and their forms of linguistic expression.

The teaching of the target culture has to serve the development of cross-cultural communication. The achievement of this goal is possible with the preparation of an organized inventory that would include both linguistic and extra linguistic aspects of the target culture. This way the language could build bridges from one cognitive system to another<sup>(1)</sup>The culture of people refers to all aspects of shared life in a community. A language is learned and used with a context, drawing from the culture distinctive meanings and functions which must be assimilated by language learners if they are to control the language as native speakers control it.

If language is described as a mode of human behaviour and culture as "patterned behaviour", it is evident that language is a vital constituent of culture. As mentioned earlier, each culture has a unique pattern and the behaviour of an individual, linguistic or otherwise, manifested through that is also unique.

Foreign language will mean, therefore, changing the learner's behaviour and injecting a new way of life and new values of life into his already settled behaviour pattern<sup>(2)</sup>. So, there is a close relationship between the language and culture. This relationship of language and culture is widely recognized, communicative behaviour and cultural systems are interrelated, as there is relation between the form and content of a language and the beliefs, values, and needs present in the culture of its speakers.

It is also known that the students, who are in need of developing cultural awareness and cultural sensitiveness, are normally those who are least disposed toward these goals. Teacher's task is to make students aware of cultural differences, not pass value judgments on these differences. Students learning a foreign language have to assimilate many new categorizations and codifications if they are to understand and speak the language as its native speakers do. This does not mean that the native language of the students could not have established such distinctions for them. All languages which have been closely studied seem to possess the potentiality for expressing all kinds of ideas and making all kinds of distinctions<sup>(3)</sup>. Learners should be exposed to these distinctions as much as possible in the foreign language teaching classrooms.

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- (1) Seelye, H.H. 1968. Analysis and Teaching of the Cross-Cultural Context. In Birkmair, E.M. (ed). The Britanica Review of Foreign Language Education. Vol. 1. Chicago, pp37-81.
- (2) Lado, R. 1963. Linguistics Across Cultures. The University of Michigan Press. 110
- (3) Rivers, W.M. 1981. "Teaching-Foreign Language Skills", The University of Chicago Press: Chicago.

Therefore, the reasons for familiarizing learners with the cultural components should be to;

- \* Develop the communicative skills.
- \* Understand the linguistic and behavioral patterns both of the target and the native culture at a more conscious level.
- \* Develop intercultural and international understanding.
- \* Adopt a wider perspective in the perception of the reality.
- \* Make teaching sessions more enjoyable to develop an awareness of the potential mistakes that might come up in comprehension, interpretation, and translation and communication.

### **Some key considerations in developing cultural awareness in EFL classrooms**

As is mentioned, both learners and teachers of a second language need to understand cultural differences, to recognize openly that everyone in the world is not “just like me”, that people are not all the same beneath the skin. There are real differences between groups and cultures<sup>(1)</sup>. Therefore, language teachers cannot avoid conveying impressions of another culture whether they realize it or not<sup>(2)</sup>. Language cannot be separated completely from the culture in which it is deeply embedded. Any listening to the utterances of native speakers, any reading of original texts, any examination of pictures of native speakers engaged in natural activities will introduce cultural elements into the classroom.

While developing cultural awareness in the EFL classroom it should be kept in mind that the native language is learned along with the ways and attitudes of the social group, and these ways and attitudes find expression through the social group.

Learning to understand a foreign culture should help students of another language to use words and expressions more skillfully and authentically; to understand levels of language and situationally appropriate; to act naturally with persons of the other culture, while recognizing and accepting their different reactions, and to help speakers of other tongues feel at home in the students' own culture.

While most learners indeed find positive benefits in cross-cultural living on learning experiences, nevertheless a number of people experience certain psychological blocks and other inhibiting effects of the second culture. Teachers

(1) Brown, H.D. 1994. “Principles of Language Learning and Teaching”. The USA: Prentice Hall Regents.167.

(2) Rivers, W.M. 1981. “Teaching-Foreign Language Skills”, The University of Chicago Press: Chicago.315



can help students to turn such an experience into one of increased cultural and self-awareness.

It is possible that learners can feel alienation in the process of learning a foreign language, alienation from people in their home culture, the target culture, and from themselves. In teaching foreign language we need to be sensitive to the fragility of students by using techniques that promote cultural understanding.

The use of role-play in EFL classrooms can help students to overcome cultural "fatigue" and it promotes the process of cross-cultural dialogues while at the same time it provides opportunities for oral communication. Numerous other techniques - readings, films, simulation, games, culture assimilators, culture capsules and culturgrams can be used for language teacher to assist them in the process of acculturation in the classroom<sup>(1)</sup>

In addition to these techniques, teachers can play a therapeutic role in helping learners to move through stages of acculturation. If learners are aided in this process by sensitive and perceptive teachers, they can perhaps more smoothly pass through the second stage and into the third stage of culture learning and thereby increase their chances for succeeding in both second language learning and second culture learning. While teaching culture through the language teaching Seelye<sup>(2)</sup>, suggests that students should be able to demonstrate that they have acquired certain understandings, abilities, and attitudes:

- \* That they understand that people act the way they do because they are using options the society allows for satisfying basic physical and psychological needs.

- \* That they understand that social variables as age, sex, social class, and place of residence affect the way people speak and behave.

- \* That they can demonstrate how people conventionally act in the most common mundane and crisis situations in the target culture.

- \* That they are aware that culturally conditioned images are associated with even the most common target words and phrases.

- \* That they are able to evaluate the relative strength of a generality concerning the target culture in terms of the amount of evidence substantiating the statement.

- \* That they have developed the skills needed to locate and organize

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(1) Chastain, K.1988. Developing Second-Language Skills, the USA: HBJ publishers

(2) Rivers, W.M. 1981. "Teaching-Foreign Language Skills", The University of Chicago Press: Chicago.323-4

material about the target culture from the library, mass media, and personal observation.

\* That they possess intellectual curiosity about the target culture and empathy toward its people.

Another point that needs to be addressed is that if we wish the learners to master another language, we need to help the learners become communicatively competent in that language as much as possible. Namely, successful speaking is not just to master of using grammatically correct words and forms but also knowing when to use them and under what circumstances. Communicative competence should incorporate grammatical competence, discourse competence, and sociolinguistic competence.

In other words, if the goal of the language course is to enable students to reach a level of communicative competence, then all three components are necessary. The sociolinguistic component of communication refers to rules of speaking which depend on social, pragmatic, and cultural elements.

Thus, which linguistic realization we choose for making an apology or a request in any language might depend on the social status of the speaker or hearer, and on age, sex, or any other social factor. Besides, certain pragmatic situational conditions might call for the performance of a certain speech act in one culture but not in another.

The other issue that should be focused is that before learning about culture, students must be receptive to the concept of learning about cultures other than their own. To achieve culture goals, often teacher has to play a role in breaking down cultural barriers prior to initiating teaching-learning activities. One way to begin teaching culture on a positive note is to emphasize similarities between people. Such a beginning should be followed by a discussion of differences between members of students' family, between families, between schools and between cultures.

Moreover, the topics to be used to teach the target language should be presented in the contexts accompanying the native ones.

That is to say, while teaching a culture specific topic first language equivalent can also be given in order to enhance learning. The use of culture-based activities abundantly in the classroom help learners be familiar with the target culture. The activities in the materials should involve the cultural values of the target language designed for every level.

A cultural series usually begins at the elementary stage with discussions of the daily life of the peer group in the other language community –their families, their living conditions, their school, their relations with their friends, their

leisure-time activities, the festivals they celebrate, the ceremonies they go through, dating and marriage customs.

At intermediate and advanced levels attention may be drawn to geographical factors and their influence on daily living, major historical periods, how the society is organized, production, transport, buying and selling, aspects of city and country life, the history of art, music, dance and film and so on.

Some topics that can be presented within the course syllabus are **suggested below:**

\* Climate, \* Clothing\* Crime\* Eating\* Education\* Family life\* Geography\* History\* Holidays\* Humor\* Language\* Leisure activities\* Meeting people\* Money\* Pets\* Population\* Transportation\* Religion\* Social occasions\* Sports\* Vacation\* Nonverbal Communication

In doing these activities, the aim is to increase students' awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures. The comparisons are not meant to underestimate any of the cultures being analyzed, but to enrich students' experience and to make them aware that although some culture elements are being globalized, there is still diversity among cultures. This diversity should then be understood, and never underestimated.

### **The Importance of Culture in Language Teaching**

Linguists and anthropologists have long recognized that the forms and uses of a given language reflect the cultural values of the society in which the language is spoken. Linguistic competence alone is not enough for learners of a language to be competent in that language<sup>(1)</sup>. Language learners need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They should know that behaviors and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community. They have to understand that, in order for communication to be successful, language use must be associated with other culturally appropriate behavior.

In many regards, culture is taught implicitly, imbedded in the linguistic forms that students are learning. To make students aware of the cultural features reflected in the language, teachers can make those cultural features an explicit topic of discussion in relation to the linguistic forms being studied. For

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(1) Krasner, I. (1999). The role of culture in language teaching. *Dialog on Language Instruction*, 13(1-2), 79-88.

example, when teaching subject pronouns and verbal inflections in French, a teacher could help students understand when in French it is appropriate to use an informal form of address (tu) rather than a formal form of address (vous)-a distinction that English does not have. An English as a second language teacher could help students understand socially appropriate communication, such as making requests that show respect; for example, "Hey you, come here" may be a linguistically correct request, but it is not a culturally appropriate way for a student to address a teacher. Students will master a language only when they learn both its linguistic and cultural norms.

### **Teaching Culture Without Preconceptions :**

Cultural information should be presented in a nonjudgmental fashion, in a way that does not place value or judgment on distinctions between the students' native culture and the culture explored in the classroom.<sup>(1)</sup> describes the "third culture" of the language classroom-a neutral space that learners can create and use to explore and reflect on their own and the target culture and language.

Some teachers and researchers have found it effective to present students with objects or ideas that are specific to the culture of study but are unfamiliar to the students. The students are given clues or background information about the objects and ideas so that they can incorporate the new information into their own worldview. An example might be a cooking utensil. Students would be told that the object is somehow used for cooking, then they would either research or be informed about how the utensil is used. This could lead into related discussion about foods eaten in the target culture, the geography, growing seasons, and so forth. The students act as anthropologists, exploring and understanding the target culture in relation to their own. In this manner, students achieve a level of empathy, appreciating that the way people do things in their culture has its own coherence.

It is also important to help students understand that cultures are not monolithic. A variety of successful behaviors are possible for any type of interaction in any particular culture. Teachers must allow students to observe and explore cultural interactions from their own perspectives to enable them to find their own voices in the second language speech community.

### **Instructional Strategies for Teaching Language and Culture:**

Cultural activities and objectives should be carefully organized and incorporated into lesson plans to enrich and inform the teaching content. Some

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(1) Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.

useful ideas for presenting culture in the classroom are described in this section.

### **Authentic Materials :**

Using authentic sources from the native speech community helps to engage students in authentic cultural experiences. Sources can include films, news broadcasts, and television shows; Web sites; and photographs, magazines, newspapers, restaurant menus, travel brochures, and other printed materials. Teachers can adapt their use of authentic materials to suit the age and language proficiency level of the students. For example, even beginning language students can watch and listen to video clips taken from a television show in the target language and focus on such cultural conventions as greetings. The teacher might supply students with a detailed translation or give them a chart, diagram, or outline to complete while they listen to a dialogue or watch a video. After the class has viewed the relevant segments, the teacher can engage the students in discussion of the cultural norms represented in the segments and what these norms might say about the values of the culture. Discussion topics might include nonverbal behaviors (e.g. the physical distance between speakers, gestures, eye contact, societal roles, and how people in different social roles relate to each other). Students might describe the behaviors they observe and discuss which of them are similar to their native culture and which are not and determine strategies for effective communication in the target language.

### **Proverbs:**

Discussion of common proverbs in the target language could focus on how the proverbs are different from or similar to proverbs in the students' native language and how differences might underscore historical and cultural background<sup>(1)</sup>. Using proverbs as a way to explore culture also provides a way to analyze the stereotypes about and misperceptions of the culture, as well as a way for students to explore the values that are often represented in the proverbs of their native culture.

### **Role Play :**

In role plays, students can act out a miscommunication that is based on cultural differences. For example, after learning about ways of addressing different groups of people in the target culture, such as people of the same age and older people, students could role play a situation in which an inappropriate greeting is used. Other students observe the role play and try to identify the reason for the miscommunication. They then role play the same situation using a culturally appropriate form of address.

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(1) Ciccarelli, A. (1996). Teaching culture through language: Suggestions for the Italian language class. *Italica*, 73(4), 563-576.

### **Culture Capsules:**

Students can be presented with objects (e.g., figurines, tools, jewelry, art) or images that originate from the target culture. The students are then responsible for finding information about the item in question, either by conducting research or by being given clues to investigate. They can either write a brief summary or make an oral presentation to the class about the cultural relevance of the item. Such activities can also serve as a foundation from which teachers can go on to discuss larger cultural, historical, and linguistic factors that tie in with the objects. Such contextualization is, in fact, important to the success of using culture capsules.

### **Students as Cultural Resources :**

U.S. schools are more culturally and ethnically diverse than they have ever been. Exchange students, immigrant students, or students who speak the target language at home can be invited to the classroom as expert sources. These students can share authentic insights into the home and cultural life of native speakers of the language.

### **Ethnographic Studies :**

An effective way for students to learn about the target language and culture is to send them into their own community to find information. Students can carry out ethnographic interviews with native speakers in the community, which they can record in notebooks or on audiotapes or videotapes. Discussion activities could include oral family histories, interviews with community professionals, and studies of social groups<sup>(1)</sup>. It is important to note that activities involving the target-language community require a great deal of time on the part of the teacher to help set them up and to offer ongoing supervision.

### **Literature :**

Literary texts are often replete with cultural information and evoke memorable reactions for readers. Texts that are carefully selected for a given group of students and with specific goals in mind can be very helpful in allowing students to acquire insight into a culture. One study compared the level and quality of recollection when two different groups of students learned about Côte D'Ivoire<sup>(2)</sup>. One group studied a fact sheet and a second studied a poem about colonialism in Côte D'Ivoire. The researchers found that group that studied the fact sheet retained very little information about the Côte D'Ivoire culture,

(1) Pino, C. R., (1997). Teaching Spanish to native speakers: A new perspective in the 1990s. ERIC/CLL News Bulletin, 21(1), 4-5.

(2) Scott, V. M., & Huntington, J. A. (2000). Reading culture: Using literature to develop C2 competence. Foreign Language Annals, 35(6), 622-631.

whereas the group that read the poem showed a capacity to empathize with the personal history of the Côte D'Ivoire people.

#### **Film :**

Film and television segments offer students an opportunity to witness behaviors that are not obvious in texts. Film is often one of the more current and comprehensive ways to encapsulate the look, feel, and rhythm of a culture. Film also connects students with language and cultural issues simultaneously<sup>(1)</sup>, such as depicting conversational timing or turn-taking in conversation. At least one study showed that students achieved significant gains in overall cultural knowledge after watching videos from the target culture in the classroom<sup>(2)</sup>.

#### **Conclusion:**

The idea of teaching culture is nothing new to second language teachers. In many cases, teaching culture has meant focusing a few lessons on holidays, customary clothing, folk songs, and food. While these topics may be useful, without a broader context or frame they offer little in the way of enriching linguistic or social insight-especially if a goal of language instruction is to enable students to function effectively in another language and society. Understanding the cultural context of day-to-day conversational conventions such as greetings, farewells, forms of address, thanking, making requests, and giving or receiving compliments means more than just being able to produce grammatical sentences. It means knowing what is appropriate to say to whom, and in what situations, and it means understanding the beliefs and values represented by the various forms and usages of the language.

Culture must be fully incorporated as a vital component of language learning. Second language teachers should identify key cultural items in every aspect of the language that they teach. Students can be successful in speaking a second language only if cultural issues are an inherent part of the curriculum.

In developing cultural awareness in the classroom it is important that we help our students distinguish between the cultural norms, beliefs, or habits of the majority within the speech community and the individual or group deviations from some of these norms. Students should be enabled to discuss their native culture with their foreign-speaking friends at the same time that they are

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(1) Stephens, J. L. (2001). Teaching culture and improving language skills through a cinematic lens: A course on Spanish film in the undergraduate Spanish curriculum. *ADFL Bulletin*, 33(1), 22-25.

(2) Herron, C., Cole, S. P., Corrie, C., & Dubreil, S. (1999). The effectiveness of video-based curriculum in teaching culture. *The Modern Language Journal*, 83(4), 518-533.

provided with a real experiential content.

They can make use of their knowledge of the foreign language. There should also be presented, discussed, or merely alluded to in two parallel streams.

It should also be kept in mind that language teaching, as mentioned above, is a long process in which performance is not absolute and therefore we cannot expect all learners ever to acquire perfect native like behavior.

What we are after is the development of an awareness of sociocultural and sociolinguistic differences that might exist between the students' first

language and the target language. Such awareness often help explain to both teachers and students why sometimes there is unintended pragmatic failure and breakdown in communication. If we are aware of it, it might be easier to find the appropriate remedy.

In this respect <sup>(1)</sup> advocates that studying English does not change one's identity. Student's ethnic, religious, and political backgrounds should remain the same. Students will certainly want to use English well and be acknowledged as doing so, but this does not require them to attempt a change in their identity. There is no need to become more American or British in order to use English well. One's morals or dedication to family traditions need not change at all.

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