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The Position of Culture in English Language Teaching

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Abstract—This study investigates the overlapping relationship between the community and English-language teaching in a descriptive manner. It sets out the various points of view and interpretations of linguistic scholars on the contentious issue of incorporating Culture into ESL/EFL classrooms. Although some accept that in today's globalized world, we must open our ESL/EFL learners to other cultures as part of their ESL/EFL learning, others disagree and dispute the value of doing so. Some are more radical, seeing it as linguistic hegemony that can be avoided. Including several observational findings, the present study also addresses the perspectives and views of scholars on the convergence of language teaching and community.

Keywords---cultural content, E.L.T., language and culture, TESOL.

Introduction

Exotic Language is the usual setting for human communication because it is impossible to understand without understanding the other; Language and Culture have always had a tense relationship. If we wish to connect internationally, we must speak across boundaries and languages. An intercultural person is required to succeed in today's fast-changing society, Özdemir et al. (2021). The purpose of this paper is to discuss the intimate and inseparable relation between Language and Culture and the implementation of instructional approaches and techniques for teaching a second Language through Culture to enhance students (Hartono et al., 2021). Language is not only the product of Culture but also is the symbol of Culture. It must be incorporated

essentially and basically as an essential component of second language learning and teaching. Only after cultural issues become an inherent and natural part of the language curriculum and instruction can students be successful in their target language learning (Gleason, 1961).

Therefore, it should pay more attention to the varieties of cultures, identify critical cultural items in every aspect when designing a language curriculum, and apply appropriate teaching strategies to learning activities to help students bridge and overpass the culture gaps. Language is a means of expression. We express our feelings, emotions, thoughts, needs, desires, words, symbols, and gestures, which is considered Language. It can be defined as verbal, physical, biologically innate, and a basic form of communication. Culture is the characteristics of a particular group of people, defined by everything from Language, religion, cuisine, social habits, music and arts. Thus, Culture finds its language expression; so, learning a new language without familiarity with its Culture remains incomplete.

According to Hovy & Prabhumoye (2021), Culture and Language are indistinguishable; foreign language instruction and learning continue to stereotype, resulting in a monoculture and nonliteral bias (Klimanova & Hellmich, 2021). As a result, the current study aims to portray the discussion descriptively among scholars about the relationship between Culture and English language instruction (E.L.T.) (Kaharuddin & Ismail, 2021; Menaka & Sankar, 2019). It looks into the literature on the subject. It also discusses the concept of sufficient cultural meaning, globalization, and its impact on Culture and E.L.T (Ahmad, 2012; Yılmaz, 2010; Malderez, 2010). The nature of cultures, such as linguistic diversity, may influence global English language instructors' beliefs and attitudes about incorporating Culture in Language.

Literature review

Studies on incorporating cultural information into E.S.L. and EFL schools and its relationship to Language have resulted in a wide range of perspectives, points of agreement, and differences on this contentious topic. The dispute about the link between Language and Culture has yet to be settled (Mitchell et al., 2015; Nantel & Glaser, 2008; Flores et al., 2000). It has seen as a dispute among academics, with differing viewpoints on what kind of cultural content should be included in course books. Adaskou et al. (1990), summarise the following reasons for containing foreign cultural elements into EFL/ESL curriculum. According to Jenkins (2000), it is a phenomenon that has provoked much debate in recent years. Around twenty years ago, a discussion regarding what constitutes acceptable cultural content erupted when a group of researchers from several countries debated the "role and possession of English language" in the globalized globe or the little village.

In the 1990s, articles, books, polls, and conferences attempted to comprehend how English could become a universal language, what the ramifications would be if it did, and why English is the top candidate for a foreign language (Lamprinidis et al., 2021). As a result, various schools of thought formed due to differing views and ideas among researchers. In the following episode, we will go through this in

further detail. Many of their beliefs and theories were backed up by evidence, while others were utterly theoretical.

Definition of culture

Culture is the features of a particular group of people, defined by Language, religion, cuisine, social habits, music and arts. Cultures are what make countries unique. Each country has its different cultural activities and cultural customs. Culture is more than just material goods, that is, things the Culture uses and produces. Culture is also the beliefs and values of the people in that Culture. Culture also includes the way people think about and comprehend the world and their own lives. Culture can also vary within a region, society or subgroup. A workplace may have a specific culture that sets it apart from similar workplaces. This province of a country may have a different culture than the rest of the country. People in the north of Yemen have a different culture than the people in the south, expressed by different ways of talking, different types of music, and different types of dances. In addition to that, a family may have a specific set of values, according to the ratio of their belief in the religion of that society (Risager, 1998).

The findings indicated that it is necessary to select a community before continuing with this analysis. In this regard, Bayyurt (2006), underlines the importance of Culture's diversity and how difficult it is to have a precise definition of the word in her essay on the viewpoints of non-native English language teachers on Culture. Most people have a hazy understanding of what Culture is but cannot articulate it precisely. Many authors have sought to incorporate a comprehensive and valuable knowledge of Culture, including Hinkel (2011). The traditional definition of Culture only relates to the most visible and easily contested parts of Culture. Literature, folklore, architecture, sculpture, clothes, food, gatherings, customs, rituals, and history are examples of this. According to Peck (1998), community refers to a distinct group of citizens' accepted and desirable behaviours. It is the feature of human life that individuals experience due to membership to a specific group; it is the element of acquired behaviour that others convey and include. Adaskou et al. (1990), produced a valuable notion of Culture, dividing it into four senses or dimensions: aesthetic, sociological, intellectual, and functional or sociolinguistic.

The role of the English language in culture

Focuses on context and situation in language usage. Also, undergrads will most likely be unenthusiastic about an ambitious lesson plan if they believe it is not relevant to their goals. To avoid teaching meaningless symbols to which the learner attaches the erroneous meaning (May, 2011; Zareva, 2013). Statistical information focuses on various elements of the target civilization's society, literature, and fine arts, while lowbrow information includes research into aspects such as how people dress and speak. It provides data-driven information about the country from which the data was collected, which merely restrains teachers and students. That amounts to facts and could stay as sterile as if it was just extracted from a printed travel brochure. Cultures are embedded in an interpretive framework, and intercultural relationships are established (2001).

This method provides cultural knowledge but leaves it up to the learner to integrate it with their assumptions, ideas, and attitudes. Teachers can make a huge difference; Students critically analyze the cultures to develop their viewpoints. Consider new information, connect new concepts to existing knowledge, and apply organizational principles to differences in experiences. Their greater understanding of the Culture and Language will be apparent once they encrypt their communications (Friedman, 2019; Cakir, 2016). They will be able to communicate simple needs and ideas and contribute meaningfully to the target language culture. Cultural knowledge is being called for in foreign and second language instruction.

The various characteristics that make up a given group of people are called "culture." Cultures make countries distinct. Cultural activities and customs vary among countries. Material commodities are not enough to identify a particular culture. Culture is also the beliefs and values of the population. Also known as an accumulated worldview or viewpoint. Within regions, societies, and subcultures, cultural practises differing. A company's unique Culture separates it from similar organizations. A separate culture may be found in this province of a country. In contrast to the south of Yemen, people in the north have a different culture. This is illustrated by the differences in communication, music, and dancing. Additionally, a family may have a particular set of values, such as their religious beliefs relative to that society.

The impact of cultural influences on vocabulary

Language transports Culture and vocabulary is the foundational component of Language. The different cultures will affect vocabulary, and the vocabulary may also show the effect of cultural shifts. White represents virtue, righteousness, and purity, so brides wear white on their wedding day to symbolize goodness, self-denial, and faithfulness. To illustrate, if we consider the white colour in China represents complete oppositeness in their Culture, they use it only for funerals when a family member dies. Another thing opposing Arab Culture is the way people dress for their funerals. If an American guy orders a hot dog in an Arabian restaurant, people will laugh at him for calling it a hot dog. Therefore, learning a language entails having a deeper understanding of grammar rules and denotative words and embracing aspects of a new culture, such as habits, traditions, customs, foods, and history. Culture is an all-encompassing collection with vast implications, and each element may be exhibited in words. Learning vocabulary, considering cultural factors is critical; otherwise, it will risk ridicule and sarcasm.

The impact of cultural influences on listening

Listening to something you're familiar with and known to you is easier to comprehend and comprehend meaning, but listening to something you're unfamiliar with or some expressions of another culture will be complex because you will be unable to catch the meaning. We won't understand anything if the materials we listen to are similar to the background knowledge we don't know about. We can see from the above how critical Culture is to our listening skills, where Culture is one of its foundations. It can hinder our listening progress and

help, so we should recognize Culture and leverage it. Students' various cultural backgrounds must be taken into consideration when creating a syllabus.

The impact of cultural influences on speaking

The ability to speak is not only related to pronunciation and intonation. Only by reading and learning a lot about the cultural background of the target language can people interact successfully with others and not be misunderstood or misinterpreted. Teachers should focus on practical English use and use materials from the everyday. This may help people utilize correct sentence construction in proper context and situation. While well-qualified in the linguistic aspect of the Language, it might make mistakes or misunderstandings because of its lack of related cultural background knowledge. On this basis, an inexperienced interpreter offers a demonstration, someone fluent in English but lacks the required artistic ability for this job. This shows us that when we don't know the cultural background or practical application of the Language, what to say in a given situation can be uncertain.

The impact of cultural influences on Translating

Translating is thought to be significantly influenced by the Culture. A translator should be well-versed in both the source and target languages (Suryasa et al., 2019). Translation difficulty lies primarily in understanding cultural background knowledge. Cultural background knowledge encompasses numerous elements, such as art, history, geography, philosophy, science, etc. Translating many idioms and proverbs from multiple cultures in English or Arabic can be complicated if you do not understand the cultural backgrounds of each group. I am not Pygmalion, and I am Frankenstein. "Pygmalion" is an exception to the rule; likewise, "Frankenstein" is, too. "Pygmalion" refers to "enjoying one's own creation", while "Frankenstein" denotes "suffering from one's own actions". Thus, understanding the structure of this sentence doesn't solely determine its success.

Culture awareness in the English language

There are many competing ideas on classroom practises that cultivate cultural awareness in learners. The literature and drama found to be highly effective for developing cultural sensitivity in learners. Role-playing is a popular technique for teaching people how to use Language imaginatively and creatively. Authentic aids from English-speaking countries are always welcomed in role-plays. Practical drama directly involves students in cross-cultural misunderstandings. The target language has many sayings, and many of these proverbs use words similar to and different from one another. Students can use proverbs as a transferred tool to explore how people of different cultures view life and values.

Globalization and the contemporary world

While the majority of academics accept that globalization is a multidimensional phenomenon involving a mix of new global trade, politics, new technological advances, environmental change, and Culture, Tomlinson (1999), points to a dynamic, accelerating, transforming mechanism of global connectivity as one

concise way to define globalization without giving precedence to any of these factors. Globalization refers to the ever-evolving and crowded systems of interconnections and interdependence that characterize physical, fiscal, and cultural existence in the modern world.

Globalization is the effect of these networks, along with the consequences and movement of everything that forms life around them: money, products, people, intelligence, facts, concepts, crime, pollution, and so on. A global lingua franca is more necessary now that globalization has reached every country on earth. The international cross-cultural exchange has risen from pop culture to politics. More people around the world will have to endure a greater variety of relationships. English has been labelled a lingua franca due to its global domination. One of the essential characteristics of a lingua franca is that it is independent of native speakers, English, and English ownership. Because of this, the process begins only in countries where English is learned as a lingua franca.

Cultures relate to global English

Academics are aware that English-speaking non-natives no longer talk to natives, such as Americans, British, and Australians. For non-native speakers, English is primarily used for communication (Andaniyazova, 2021). Turks can speak English to French citizens, but Indians can only speak English to Saudi citizens. Because there are no "native speakers" of English, people frequently use English when others present. Many different ethnic groups from around the world bring unique cultural traits. Social politeness conventions, grammar composition, phrase forms, and idiom use are examples of differing aspects. It may be considered rude to ask someone where they are in another society. Senegal, West Africa, is yet another country where Wolof residents prefer direct requests to veiled requests (Cocroft & Ting- Toomey, 1994). While loudness can mean one thing in one society, it could mean another thing in another community. Some classes of English use a high tone, while others consider it childish.

In some cultures, being compared to a wolf or a camel is praise. It can be seen as an insult or worse in some languages. To avoid misunderstandings and incorrect interpretations, governments should include cultural diversity in their EFL textbooks and instruct people about how to engage in English in ways that would help them move forward.

Language teachers' views towards Culture

There are, however, three critical studies regarding E.S.L. and EFL teachers' thoughts on the teaching culture in their E.S.L. classrooms: Lessard-Clouston (1996), Adamowski (as cited in Lessard-Clouston, 1996), and Duff & Uchida (1997). (As mentioned in Lessard-Clouston, 1996, 1997). He believes that many ESL/EFL teachers prefer to use several global cultures in their classes and are aware of the vital role of Culture in English language learning. Teachers thought international cultural material that included the host population should be included. Teachers in Chile who teach EFL have a preference for local language teachers because they are more fluent and skilled in their community. Additionally, Risager & Byram (1999), investigated EFL teachers' views on the

significance of the teaching community. EFL teachers' findings state that Culture is a crucial teaching responsibility, but linguistics is critical. Their findings were positive, as most Danish and UK EFL teachers agreed that teaching culture was influential.

Linguistic imperialism

After Phillipson's book Linguistic Imperialism (1992) was published, linguists and language researchers began to investigate the idea of linguistic imperialism. A large-scale linguistic hegemony is established when English is used as the gateway to education, employment, commerce, and shared Culture, and when indigenous languages are oppressed. Phillipson's theory is a brilliant analysis of English's spread as a foreign language and how it has maintained its dominance, especially in post-colonial countries like India, Pakistan, Uganda, and Zimbabwe. The strength of English can be seen in the persistence of socioeconomic and cultural differences between English and other languages. Another language then dominates the daily lives of language speakers to the point that they believe they must and can only communicate in the foreign Language when handling more advanced aspects of life. Native speaker teachers become challenging to implement because not all speakers can make competent teachers in their first Language.

According to Auerbach (1993), bilingual education works better and more efficiently in Auerbach's location. The early start fallacy, Phillipson calls it, holds that if English is introduced early, the findings will be more favourable. The last theory is that the degradation of the English language quality will result if more languages are used extensively. According to Phillipson (1992), the final reason prolongs Britain's engagement in post-colonial countries.

Conclusion

To summarise, recognizing the association between Language and Culture would significantly positively affect English language teaching and learning. Understanding the relationship between Culture and linguistics will help us develop instructional strategies and pedagogies for teaching second languages. Language is a part of Culture, and Culture is a part of Language. The two are strongly dependent on each other and should be taught that way as well. Since motivation is crucial for learning a second language, teachers should aim to make their language instruction as exciting and contextually relevant as possible. A lack of consideration of variations in learning cultures can lead to frustration and subsequent failure in language classrooms. Mastering in a language requires learners' mastery of the cultural contexts in which important social acts occur because it conveys warm feelings and solidarity among speakers and is categorized in the 'social' use of Language. Language learners need to comprehend what native speakers mean when they use the Language, even if they do not choose to replicate native speakers' behaviour. After all, the more cultural concepts we learn, the more language abilities we gain, the more Language we acquire, the more effectiveness from Culture.

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