

AN ANALYSIS OF WESTERN CULTURE INPUT IN TEACHING  
ENGLISH AS SECOND LANGUAGE FOR ADULT LEARNERS IN  
CHINA

Approved: Edina Karlawer Date: 4/29/09  
Paper Advisor

AN ANALYSIS OF WESTERN CULTURE INPUT IN TEACHING  
ENGLISH AS SECOND LANGUAGE FOR ADULT LEARNERS IN  
CHINA

---

A Seminar Paper Research

Presented to

the Graduate Faculty

University of Wisconsin-Platteville

---

In Partial Fulfillment Of the

Requirement for the Degree

Master of Science

in

Education

---

By

XiaFen

(Eva)

2009

## ABSTRACT

### AN ANALYSIS OF WESTERN CULTURE INPUT IN TEACHING ENGLISH AS SECOND LANGUAGE FOR ADULT LEARNERS IN CHINA

Under the supervision of Edina Haslauer

#### Statement of the Problem

The problem to be addressed is “What is the relationship between culture and language and the implication to teach English as the second language?”

#### Method of Approach

A brief review of literature review on the present situation of English learners in China, the possible understanding of the relationship between culture and language ,and incorporating culture into the second language classrooms will be conducted. A further review relevant to research, studies, and their impact on college learners will be conducted which contains the importance of teaching culture, and extracurricular activities. The findings will be summarized and recommendations will also be made.

#### Summary of the results

From the mentioned above, we can see that the teaching of culture should become an important part of the second language acquisition. The English teaching for adult learners is not just to give a homily on syntactic structures

or learning apparent understanding for words, but mainly incorporates, or should incorporate, some cultural elements, which are intertwined with language itself.

At any rate, language learning should aim at communicating without culture barriers. Moreover, language teaching should make learners aware of culture as well as provide them with the opportunity to act out being a member of the target culture.

## TABLE OF CONTENTS

APPROVAL PAGE.....	i
TITLE PAGE.....	ii
ABSTRACT.....	iii
TABLE OF CONTENTS.....	v

CHAPTER	PAGE
I. INTRODUCTION.....	1
Statement of the Problem	
Delimitations of the Research	
Method of Approach	
Definition of Terms	
Linkage to Theory	
II. REVIEW OF LITERATURE.....	4
Current situations in cultural integration in second language learning in China	
The relationship between culture and the second language acquisition	
The importance of teaching culture in the second language classroom	
Incorporating culture into the second language classroom	
Extracurricular activities of culture education	
Summary	
III. CONCLUSIONS AND RECOMMENDATIONS.....	19
IV. REFERENCES.....	20

## CHAPTER I

### INTRODUCTION

Language is a bridge to access knowledge, skills and attitudes across cultural and political boundaries. In the past forty years, English has become the means of world communication. As a result of these two realities, language learning has decisive functions in opening or closing the doors of academic achievement and professional success in addition to securing international trade, economic development and world peace.

Second or additional language learning is comprised of several components, including grammatical competence, communicative competence, language proficiency, as well as a change in attitudes towards one's own or another culture. Cultural competence, that is, the knowledge of the conventions, customs, beliefs, and systems of meaning of another country, is indisputably an integral part of second or additional language learning, and many teachers have seen it as their goal to incorporate the teaching of culture into the second or additional language curriculum.

Different social groups have different cultures and cultural traits which is all due to the behavior and speech of people from the community. They use their own language to record the experiences happened to them. The culture of the social group influences and restricts the behavior of the second language learners. In our formal language teaching, we usually ignore the factor of social culture interference, which is one of the reasons that students cannot understand the styles and contents of the authentic materials, such as historical documents, cultural literatures.

To know the culture of the second language is of great value to language learners. The knowledge will not only help to broaden one's horizon and perspectives in dealing with the

routine problems in work and life, but also to contribute to the survival and development of our own national culture and world cultures.

If there is a focus on cultural understanding in an English teaching class, a second language learner must understand the unique cultural background of target language and its features. They must find more exposure to foreign cultures, be familiar with different language social patterns, ways of life and values, open up their visions, learn more about the cultural and language differences.

#### Statement of the Problem

The problem to be addressed is “What is the relationship between culture and language and the implication to teach English as the second language?”

#### Delimitations of the Research

The research will be conducted in and through the Karmann Library at the University of Wisconsin-Platteville, and SCUN China, over 70 days. Primary searches will be conducted via the Internet through EBSCO host with ERIC and Academic Search Elite as the primary sources. Google scholar also listed among them. Key search topics included “culture learning,” “cultural transmission,” “culture influences ,” and “the second language acquisition” and “ English language teaching.”

#### Method of Approach

A brief review of literature review on the present situation of English learners in China, the possible understanding of the relationship between culture and language ,and incorporating culture into the second language classrooms will be conducted. A further review relevant to research, studies, and their impact on college learners will be conducted which contains the

importance of teaching culture, and extracurricular activities. The findings will be summarized and recommendations will also be made.

#### Definition of Terms

Culture is all the accepted and patterned ways of behavior of a given people. It is that facet of human life learned by people as a result of belonging to some particular group; it is that part of learned behavior shared with others.

Second language acquisition involves mutuality among speakers through the interrelation of any language learning processes that are situated within the sociolinguistic and socio-cultural norms.

#### Linkage to Theory

The study focuses on current practices of English teaching and it addresses the theory of second language acquisition from the social-cultural and sociolinguistic perspectives.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

Since the early 1970s, great changes have occurred in the field of foreign language teaching. The reform of structural methodologies such as the Grammar Translation Method and Audio-lingualism had been changed a lot on teaching the second language which made educators realize to explore new way to teach, because it became important that “language was not to be studied but to be learned and spoken” (Byram, 1991, p. 13). After all the transitions from one approach to another, the widely-confirmed belief was that it was essential to teach the target language through meaningful and culture-based content. In order to be successful in real life situations, this, in turn, would help the learners to employ the social rules of that target culture in learning its language.

As Alptekin (2002) puts it, “learning a foreign language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers” (p. 58). Similarly, applied linguists such as Halliday (1975) have suggested that learners should acquire knowledge about how to use the language in order to function successfully in socio-cultural contexts. Thus, language teachers are inevitably supposed to be equipped with target language communicative competence, so that the students can gain access to educational or economic opportunities within the target language setting.

#### Current situations in cultural integration in second language learning in China

Although the elementary discussion on language and culture has been discussed for ages, it is not until the 1980s that the need of teaching culture in language classes is indicated, reaching its climax in the 1990s thanks to the efforts of Byram and Kramsch as mentioned previously. For instance, in the case of English language teaching, Pulverness (2003) asserts that due to the

undeniable growth of English as an international language cultural content as anything other than contextual background was began to be included in language teaching programs.

Although by mid 1980s, various advantages of teaching culture in the second language classes were virtually universally accepted, and culture was widely taught in language classes, there were still problems about what should be taught and how culture could be taught most beneficially. These questions were faced more and more 1990s (Kitao, 2000).

We turn our eyes to China, we can see in most areas of China the students' cultural ability of target language is comparatively poor. The failure to provide the students with an introduction of the culture of English-speaking countries in the teaching process leads to an unsuccessful communication and their incapacity of comprehending or conveying culture-loaded information. Thus, Chinese learners of English have difficulty in communication with native speakers of English despite a good command of the linguistic knowledge. Some Chinese students, though they got excellent scores in exams, failed in cross-cultural communication. That's what is considered as "High Grade, Low Ability."

What leads to the existence of such a serious situation? The fact is that the cultural awareness is so weak during language learning and teaching that both the students and the teachers consider cultural education as a subsidiary part of language study, paying little attention to it. What's more, even some teachers do not have enough cultural information to provide the students, let alone guide them to complete successful communication. The old evaluation systems, that is by using mechanical exams to test the students' grammatical knowledge, reading ability, greatly weaken the cultivation of students' cultural ability. It is unfortunate that many teachers focus on language knowledge, such as, words, linguistic points, idioms and grammatical

structure in order to enhance students' basic linguistic competence, while the communicative competence is totally ignored.

From 1949 to the beginning of 1980s, the grammar translation method had been playing an important part in foreign language teaching, tending to overemphasize phonetics, grammar and vocabulary but to ignore the differences of cultures. As a result, the relationship of the cultural ability and other linguistic skills is not in balance.

Another problem are the textbooks. Some out-of-date textbooks, which are responsible for the pattern drills of English seldom used in everyday conversations, are still used.

From the discussion, we can realize that to promote the cultural education of English learners as the second language demands the solution of those problems above.

#### The Relationship between Culture and the Second Language Acquisition

##### 1. The concepts of culture and the second language acquisition

What is culture? As Nemni (1992) and Street (1993) suggest, this is not an easy question to answer, particularly in an increasingly international world. Generally speaking, culture has been referred to as "the ways of people" (Lado, 1957). This view incorporates both 'material' manifestations of culture that are easily seen and 'non-material' ones that are more difficult to observe, as Saville-Troike (1975, p. 83) notes. In this context, culture includes all the social practices that combines a group of people together and distinguish them from others' (Montgomery & Reid-Thomas, 1994, p. 5). According to Peck (1998), culture is all the accepted and patterned ways of behavior of a given people. It is that facet of human life learned by people as a result of belonging to some particular group; it is that part of learned behavior shared with others.

Not only does this concept include a group's way of thinking, feeling, and acting, but it also includes the internalized patterns for doing certain things in certain ways, not just the doing of them. This concept of culture also includes the physical manifestations of a group as exhibited in their achievements and contributions to civilization. Culture is our social legacy as contrasted with our organic heredity. It regulates our lives at every turn (Dimitrios, 2001). Second language acquisition is not a process that occurs in a 'vacuum' (Halliday, 1975). Students get to be involved and actually act in various sociolinguistic situations. Second language acquisition involves mutuality among speakers through the interrelation of any language learning processes that are situated within the sociolinguistic and socio-cultural norms. As Volosinov (1973) declares, "the actual reality of language-speech is not the abstract system of linguistic forms, not the isolated monologic utterance, and not the psycho-physiological act of its implementation, but the social event of verbal interaction implemented in an utterance or utterances" (p. 94). Second or foreign language learning, therefore, is a socially constructed process just as are all the other socially mediated activities. Since culture is embedded within every aspect of society, language learning, in Seelye's (1984) words, should not be isolated from the society that uses it.

Culture is diverse; language is also varied (Chen, 2000, p. 20). When the geographical areas as a language, living areas, economic life and psychological stability community appears in the history of mankind, language is deeply marked with the brand of a nation; it is the most typical characterization of the community and its culture.

## 2. The relation of language and culture

Language is a means of expressing cultural customs as a part of culture, and plays an important role in culture. Language can not separate from related culture to be independent. Some sociologists believe that the language is the cornerstone of culture—no language, no

culture (Pan, 2001, p. 30). Language is based on the historical and cultural aspects. The way of thinking, values, concepts, habits and behavior in an social group will affect the development of a language. The formation of a community culture and development need the help of language to achieve. Language and culture influence each other; we should try to understand language and culture and to learn them. Language is like a mirror which reflects the entire culture, and every social group has its own culture. Language is the carrier and idea of culture. Language representation form is influenced and restricted by culture.

Language can be defined in many ways depending on the characteristics one wishes to stress. Therefore, it is difficult for us to arrive at a single definition. However, a good example of an all-inclusive descriptive definition is as follows;

culture and language are united closely. Different languages have different culture background knowledge, and produce different expressive ways. When one learns English, it seems that one is only learning phonetics, grammar and vocabulary. Without any culture background, it is hard for one to understand the true meaning of the English vocabulary.

Turning to the relationship between culture and language, one sees some remarkable comments. Sapir (1921) argued that “language, race, and culture are not necessarily correlated,” and “language and our thought-grooves are inextricably interrelated, are, in a sense, one and the same.”

When Chinese say “Hello” to an English friend in the afternoon usually one says, “Good afternoon.” The reply is also “Good afternoon.” When you hear someone sneezes, the English will say “God Bless You,” while the Chinese usually say “a hundred years,” or “2 hundred years.” when sneezing twice. Another example is the Chinese may ask one’s name, age, marriage and salary to show care and concerns. But English seldom talk about that because they regard

these as “privacy matters.” when you visit a Chinese family the host will shake hands with you (not embrace you) and then make the tea (not coffee or coca). The Chinese will call each other” comrade,” while people in U.S. call “sir” or “Mr.” each other.

Besides, as an important part of language, proverbs are often culture-specific, so that in inter-cultural communication people of another culture may find it difficult for them to understand and to use correctly. The difficulty may first come from different physical surroundings and different tastes of the English and the Chinese people. For example, the Chinese and the English people have different feelings toward dogs. The English people have a neutral or even good feeling, as we can see from the English proverbs: Love me, love my dog. Every dog has his day. The Chinese, however, dislike dogs, which is reflected in the Chinese proverbs:

There couldn't be teeth of an elephant in a dog's mouth.

#### The Importance of Teaching Culture in the Second Language Classroom

Kitao (2000) gives reference to several authors lists some of the benefits of teaching culture as follows:

- Studying culture gives students a reason to study the target language as well as rendering the study of L2 meaningful (Stainer, 1971).
- studying culture gives learners a liking for the native speakers of the target language. Studying culture also plays a useful role in general education; studying culture, we could also learn about the geography, history, etc. of the target culture (Cooke, 1970).
- From the perspective of learners, one of the major problems in language teaching is to conceive of the native speakers of target language as real person. Although grammar books give so called genuine examples from real life, without background knowledge, those real situations

may be considered fictive by the learners. In addition, providing access into cultural aspect of language, learning culture would help learners relate the abstract sounds and forms of a language to real people and places (Chastain, 1971).

Edward T. Hall (1959) says: “Culture hides much more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants. Years of study have convinced me that the real job is not to understand foreign culture but to understand our own.”

To make the learning of English interesting and useful for learners, English teachers will have to realize the relationship between language and culture. The current view of the place of culture in language learning is sophisticated and deep and broad in scope involving theories of language.

It could be maintained that the notion of communicative competence, which, in the past decade or so, has emphasized the role of context and the circumstances under which language can be used accurately and appropriately, “falls short of the mark when it comes to actually equipping students with the cognitive skills they need in a second-culture environment” (Straub, 1999, p. 2). In other words, as many teachers and students talk about it without knowing what its exact meaning is—it stands to reason that the term communicative competence should become nothing more than an empty word, resorted to if for no other reason than to make an “educational point.” In reality, what most teachers and students seem to lose sight of is the fact that “knowledge of the grammatical system of a language grammatical competence has to be complemented by understanding of culture-specific meanings communicative or rather cultural competence” (Byram, Morgan et al., 1994, p. 4).

Why is culture so important for foreign language teaching? The answer lies in the close relationship between language and culture.

First, the relationship between language and culture is that between a part and the whole. Culture has several components, one of which is language. The Chinese language is part of Chinese culture and English is also part of English culture. Every culture has its own separate culture.

Second, language is the carrier and container of culture. Human knowledge and experience are described, stored and evaluated in language including customs, habits and behavioral patterns, social institutions, value systems, beliefs, world views even the visual and auditory arts. To be sure, culture can exist in the form of materials. But language as the medium of communication is indispensable in their production and use. For example, during the production, the cooperation between the workers is carried out through language.

Third, as a mirror of culture, language is strongly influenced and shaped by culture. Words, grammar, language use, idioms and proverbs are all shaped to varying degrees by culture. Take the words for example; “Tai ji” is very familiar to our Chinese whereas there is not a word related to it in English because it is the special culture production in Chinese history.

Fourth, language also exerts its influence on culture. The nature of this influence is best captured by an American structural linguist Hockett when he says that “languages differ not so much as to what can be said in them, but rather as to what it is relatively easy to say in them”(as cited in Wang Zhenya, 2000, p. 20). Let’s cite an example to clarify the meaning of this statement. For example, the kinship relations can be expressed more easily in Chinese than in English because Chinese have more kinship terms. “Nainai” and “Waipo” in Pingyin of China are equivalent to only one word “grandmother” in English. This fact helps to reinforce the concept of kinship relations, which is important to the Chinese people.

In a word, language and culture is closely related, each influencing and shaping the other. To learn a foreign language implies to learn the culture in which it is spoken. A language can never be in a cultural vacuum. Culture is learned through language. Without language as the medium for formal or informal instruction, no culture could ever be learned.

### Incorporating Culture into the Second Language Classroom

As the second language (L2) and foreign language (FL) educators, teachers teach and students learn about the culture of the L2/FL whether or not teachers include it openly in the curriculum. This point was made by McLeod (1976) some years ago, “by teaching a language...one is inevitably already teaching culture implicitly”(p. 212). Socio-linguist reveals why. In an article on discourse, for example, Brown (1990, p. 13) questions whether or not language may be value-free or independent of cultural background. She concludes, “There are values, presuppositions, about the nature of life and what is good and bad in it, to be found in any normal use of language.” Such normal language use is exactly what most L2 and FL instructors aim to teach.

Buttjes and Byram (1990) also warns readers that “as in the case of first vs. second language acquisition research, first and second culture acquisition differ in many respects”. Two of his further observations also explain just how language teaching is culture teaching: language codes cannot be taught in isolation because processes of socio-cultural transmission are bound to be at work on many levels, e.g. the contents of language exercises, the cultural discourse of textbooks (Kramsch, 1988), and the teacher’s attitudes towards the target culture; in their role of “secondary caregivers” language teachers need to go beyond monitoring linguistic production in the classroom and become aware of the complex and numerous processes of intercultural mediation that any foreign language learner undergoes... (Buttjesand Byram, 1990, p. 55-56).

The aim of the English Teaching Syllabus currently in effect in China stresses the capacity of listening, speaking, writing and translating, while the most important goal of English teaching should be to foster the ability of communication. As the total curriculum goals structure shows, along with language skills, language knowledge, language learning tactics and emotional attitude, cultural awareness has become an integrated and necessary component of the comprehensive language application ability. The syllabus also adopts the international standards of the different acquirement levels of culture, consisting of Levels for adult learners.

As the specific aim of the syllabus regulated, According to the textbooks used in colleges in China, teaching of culture for adult learners shall include the following contents:

(i) Cultural factors that interfere with verbal communications. It includes the standard functions of hails, greetings, thanks, apologies, farewells, phone calls, requests, and invitations; choice of topics; taboos; euphemisms; social conversations and etiquettes.

(ii) Expressions in nonverbal communications, such as gestures, body motions, costumes, and varying attitudes towards time and space.

(iii) Cultural connotations of words like the demonstrative category, affective meaning and associative meaning of words, and the application of the idioms, proverbs and usages which embody cultural backgrounds.

(iv) Knowledge of politics, economies, history, geography, literature and contemporary social situations of the English—speaking countries.

(v) Understanding of the differences of values and morals between the Chinese and the westerners, which includes outlooks on life and universe, interpersonal relationships, ethics, verbal expressions and so on.

On one hand, as the English Teaching Syllabus states, the culture knowledge is as important as the basic skills, both of which are integrated parts of the teaching goals. On the other hand, learners' basic skills including listening, speaking, reading, writing and translating are closely related with the culture information.

(1) For L2 teachers in China, it is necessary to be aware that listening and speaking take primacy over reading and writing for L2 learners. And the process of listening and speaking often begins with greeting. Without enough culture knowledge, mistakes may arise. For example, when we go shopping, the shop assistant always offers help by asking customers "What do you want?" But it is strange for the English-speaking people who usually greet as "What can I do for you?" or "Can I help you?"

The purpose of listening is to understand the speaker's meaning in words and exchange information successfully. Sometimes, they only catch the apparent meaning of words, but fail to consider the most important part, which is the contextual meaning of words and sentences. For instance, the sentence "I am not sure I'd like to do that" seems to be like considering a matter, but in fact, it is a polite expression of refusal.

(2) It is essential for L2 teachers to use reading and writing materials conveyed Western culture, which always demand learners to read between lines. Lack of such knowledge will weaken the comprehensive grasp of the real meaning, especially when they are looking over literature works. For example, in English, the color "purple" is the symbol of noble and wealth. If learners do not understand this, they may not be able to know that the sentence "He is born to the purple" means "He is born in a noble or wealthy family." This illustrates the cultural impact on the words' connotation. Another example is "dragon" which symbolizes evil, whereas its

translation means power and authority in China. Only with such a realization, the readers may understand the meaning of “butcher dragon” in English.

(3) Every culture has its own unique characteristics basing on its historical and geographical environment. Clear and proper translation needs accurate understanding of the original work. For example, the idiom “apple of one’s eye” in the sentence “Mary is the apple of her father’s eye” means a cherished person or objects or something that is extremely precious to a person. The idiom comes from the Bible, as one of the great Israeli kings, King David says to God, “Guard me as the apple of eye, hide me under the show of wings.” Unless with help of culture knowledge, will the learners give an accurate translation.

#### Extracurricular Activities of Culture Education

Time in class is so limited that it is a must to take good advantage of the time outside classes, organizing various extracurricular activities to enrich the students’ culture knowledge. Here are some suggestions:

##### (a) Reading activities

Those reading materials contain literature works, newspapers, magazines and any other books that involve the culture background of other countries, especial the English-speaking ones. Each of the above can cover a vast number of culture information. Take magazines for example, as more and more English magazines emerge, the messages of the western culture we can get are growing under the situation that all of them contain culture content, such as the worldview of Crazy English, the travel of Happy English , the east-west corridor of English Study and so on. Another example is newspaper. Many aspects of culture that are not usually found in a textbook are also present in newspapers. Good cultural insights can readily be found in headlines, advertisements, editorials, reports pages, comics, and even the weather report.

In short, reading opens a door to the colorful world and enriches knowledge with its imperceptible influence.

(b) Joining in lectures

It is impossible for the adult learners to have lots of culture subjects. But it is completely practicable to hold lectures. The speakers of the lectures can be the teachers as well as the students. Along with the plentiful information provided in the books and Internet, teachers can collect the information of a certain culture topic easily, conveying them to the students by the way of holding lectures. Furthermore, it is better to assign the job to students in the form of individual work or group work. The process of collecting the related information and then holding lectures by themselves or through cooperation enable them to gain a more impressive memory.

(c) Singing English songs

Lots of English songs, short as they are, contain a profound inside information which reflects a country's temper, customs, and psychology and so on. The introduction of its culture background before learning the songs makes students understand the songs better, simultaneously; the exquisite melody and clear rhythm can consolidate their impression in an interesting way. What's more, sometimes the words of songs display the native speaking directly. For instance, George Strait's Easy Come, Easy Go shows the farewell expression very well: Goodbye; Farewell; So long; Vaya Cor Dios; Good luck' Wish you well; Take it slow; Easy come, easy go...

d) Watching films and television programs

Film and television program offer students an opportunity to witness behaviors that are not obvious in texts. They are often the more current and comprehensive ways to encapsulate the

look, feel and rhythm, and they also connect students with language and culture issues simultaneously, such as depicting conversational timing or turn taking in conversation. Students who have watched the film *True Lie* will all know that “Where is John” is the euphemism of “Where is the toilet”.

As the life occasions provided by films and TV programs are various, the language materials are rich of variation. At the same time, other communication measures, such as gestures, expressions and actions, can be observed directly.

(e) Talking with foreigners

As the final goal of language learning is to communicate in the target language, to come into contact with the native speakers is an important and useful method to gain and drill the real life speech and action styles. To some extent, such a kind of contact cannot be substituted by any other ways, therefore, encouraging students to talk to foreigners is of great sense. Feasible methods include taking part in the English corner, visiting the foreigners, inviting the foreigners to school to pass time with students and so on. The veritable experience will teach them more than what they get in the text in a more true and direct feeling form.

All these above are just bits of extracurricular activities for culture education.

Accommodating with the actual circumstances, different extracurricular activities can be chosen.

Second language educators have long accepted intellectually that language and culture are essentially inseparable. Seelye (1984), for example, acknowledges that without a cultural context a word has no meaning. Brooks (1964) advises that linguistic characteristics should be viewed as cultural elements and that culture learning requires the vehicle of language. Furthermore, language teachers have come to understand culture in sociology as a proper domain of instruction in language classes. ( Brooks, 1968; Nostrand, 1974; Seelye, 1984).

### Summary

From the mentioned above, we can see that the teaching of culture should become an important part of the second language acquisition. The English teaching for adult learners is not just to give a homily on syntactic structures or learning apparent understanding for words, but mainly incorporates, or should incorporate, some cultural elements, which are intertwined with language itself.

At any rate, language learning should aim at communicating without culture barriers. Moreover, language teaching should make learners aware of culture as well as provide them with the opportunity to act out being a member of the target culture.

## CHAPTER III

### CONCLUSION AND RECOMMENDATION

On a practical note, culture teaching should allow learners to increase their knowledge of the target culture in terms of people's way of life, values, attitudes, and beliefs, and how these manifest themselves or are couched in linguistic categories and forms. More specifically, the teaching of culture should make learners aware of speech acts, connotations, etiquette, that is, appropriate or inappropriate behavior, as well as provide them with the opportunity to act out being a member of the target culture.

It goes without saying that foreign language teachers should be foreign culture teachers, having the ability to experience and analyze both the home and target cultures (Byram, 1994). The onus is on them to convey cultural meaning and introduce students to a kind of learning

“which challenges and modifies their perspective on the world and their cultural identity as members of a given social and national group;

Unfortunately, by teaching about other cultures, foreign language educators do not necessarily nip prejudice in the bud, so to speak;

cultural bias can still plague the very aspects of the target culture which teachers choose to indict or advocate,”

As Cormeraie (1997) insightfully remarks. It is hoped that the present paper has contrived to clarify most of the issues it set out to investigate, and has helped contribute to a better understanding of culture and its importance in the foreign language classroom.

## REFERENCES

- Alptekin, C. (2002). *Towards intercultural communicative competence*. *ELT Journal*, 56 (1), 57-64.
- Brooks, N. (1968). Teaching culture in the foreign language classroom. *Foreign Language Annals*, 1, 204-217.
- Brown, G. (1990). Cultural Values: The Interpretation of Discourse. *ELT*, (1), 11-17.
- Buttjes, D. (1990). Teaching Foreign Language and Culture: Social Impact and Political Significance. *Language Learning Journal*, (2), 55-57.
- Buttjes, D. & Byram, M. S. (1990) (Eds.), *Mediating languages and cultures: Towards an intercultural theory of foreign language education* (pp. 17-32). Clevedon, UK: Multilingual Matters.
- Byram, M. (1991). Teaching culture and language: Towards an integrated model. In Buttjes, D., & Byram, M. S. (Eds.), *Mediating languages and cultures: Towards an intercultural theory of foreign language education* (pp. 17-32). Clevedon, UK: Multilingual Matters.
- Byram, M., Morgan, C. and Colleagues. (1994). *Teaching and Learning Language and Culture*. Great Britain: WBC.
- Chastain, K. (1971). *The development of modern language skills: Theory to practice*. Chicago: Rand McNally.
- Chen, Q. P. (2000). *National Culture Implication of Advertising Originality*. Guangxi Social Science Press.
- Cooke, M. A. (1970). Suggestions for developing more positive attitude toward native speakers of Spanish. In H. N. Seelye. (Ed.) *Perspectives for teachers of Latin American culture*. Springfield, IL: State Department of Public Instruction.

- Cormeraie, S. (1997). From Theoretical Insights to Best Practice for Successful Inter-Cultural Education: *The Crucial Transmission*. Proceedings of the conference at Leeds Metropolitan University, 15-16 December 1997.
- Datesman, M. K. , & Crandall, J. (2005). *An Introduction to American Culture*. Introduction, Education in the United States, 1-9.
- Hall, E. T. (1959). *The Silent Language*. New York: Anchor Books.
- Halliday, M. A. K. (1975). *Learning how to mean: Explorations in the development of language*. New York: Elsevier.
- Kitao, K. (2000). *Teaching Culture in Foreign Language Instruction in the United States*. Online documents at URL  
Retrieved from: 03.04.2009  
<http://ilc2.doshisha.ac.jp/users/kkitao/library/article/culture.htm> .
- Kramsch, C. (1988). The Cultural Discourse of Foreign Language Textbooks. In: A. Singerman, (Ed). *Towards a New Integration of Language and Culture*. Middlebury, VT: Northeast Conference: 63-68.
- Lado, R. (1957). *Linguistics Across Cultures*. Ann Arbor: The University of Michigan Press.
- McLeod, B. (1976). *The Relevance of Anthropology to Language Teaching*. TESOL, (10), 211-220. Montgomery, M., and H. Reid-Thomas. (1994). *Language and social Life*. England: The British Council.
- Nemni, M. (1992). Mefiez-vous du discours interculturel! *Canadian Modern Language Review*, 49 (1), 10-36.
- Pan, X. G. (2001). *Modern Advertisement*. Zhejiang University Press  
Guangxi Social Science Press.

Pulverness, A. (2003). *Distinctions & Dichotomies: Culture-free, Culture-bound*.

Online documents at URL

Retrieved from: 03.04.2009

<http://elt.britcoun.org.pl/forum/distanddich.htm> .

Sapir, E. (1921). *Language: An Introduction to the Study of Speech*.

Online documents at URL

Retrieved from: 15.04.2009

<http://www.bartleby.com/186/10.html>

Saville-Troike, M. (1975). *Teaching English as a second culture*. In R. Crymes & W. Norris (Eds.), *ON TESOL '74* (pp. 83-94). Washington: TESOL.

Seelye, H. N. (1984). *Teaching culture: Strategies for intercultural communication*, Lincolnwood, IL; National Textbook.

Stainer, F. (1971). Culture: A motivating factor in the French classroom. In C. Jay & P. Castle (Eds.), *French language education: The teaching of culture in the classroom*. Springfield, IL: State Department of Public Instruction.

Straub, H. (1999). *Designing a Cross-Cultural Course*. *English Forum*, 37 (3), July-September, 1999.

Street, B. (1993). Culture is a verb: Anthropological aspects of language and cultural process. In D. Graddol, L. Thompson, & M. Byram (Eds.), *Language and culture* (pp. 23-43). Clevedon, Avon: Multilingual Matters and BAAL.

Seelye, H. N. (1984). *Teaching culture: Strategies for intercultural communication* (Rev. ed.). Lincolnwood, IL: National Textbook Company.

Thanasoulas, D. (2001). *Radical Pedagogy: The importance of teaching culture in the foreign language classroom*

Retrieved from: 03.04.2009

[http://radicalpedagogy.icaap.org/content/issue3\\_3/7-thanasoulas.html](http://radicalpedagogy.icaap.org/content/issue3_3/7-thanasoulas.html)

Volosinov, V. N. (1973). *Marxism and the philosophy of language*. Cambridge: Harvard University Press.

Wang, Z. Y. (2000). *Language and culture*. The High Education Press.