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## CULTURE IN TEACHING AND LEARNING A FOREIGN LANGUAGE

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### Abstract:

In our article, culture in foreign language teaching and study is considered and analyzed from an academic point of view. The concept of culture and its integration into language learning and teaching is controversial. Even within the same field of foreign language teaching, culture about language teaching has been approached from a range of perspectives. Cultural knowledge has a major impact on students' language use and sometimes directly affects the outcome of communicating with native speakers.

**Keywords:** culture, target group, impugned, controversy, perspectives, transmitted. The concept of culture and its integration into language learning and teaching is controversial. It is clear that while the role of cultural learning in foreign language teaching has been the concern of many teachers and researchers and has generated considerable controversy, its validity as an equal complement to language learning has often been overlooked or even questioned. Many definitions have been proposed for culture. Different scholars from different fields perceive culture differently. Even within the same field of foreign language teaching, culture about language teaching has been approached from a range of perspectives. It is no wonder that Eli Hinkle says: It is perhaps no exaggeration to say that there are almost as many definitions of culture as there are areas of study of human societies, groups, systems, behaviors, and activities. [1] Duranti defined as "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction and, of course, through linguistic communication" [2]. There are several definitions of culture as it is defined as the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, and spatial relations, Duranti defines it as something learned that is passed from one generation to the next through human action, often in the form of face-to-face interaction and, of course, oral communication. There are several definitions of culture as it is defined as the collection of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, conceptions of time, roles, spatial



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relationships, concepts of the universe, and artifacts acquired by a group of people across generations through individual and collective efforts. At the same time, Kramersch's sharp statement should not go unnoticed: culture in language learning is not, so to speak, an expendable fifth ability that is attached to language teaching, listening, reading, and writing. It's always in the background from day one, ready to unsettle the good language learners when they least expect it, showing the limits of their hard-won communication skills and challenging their ability to understand the world around them. [3]

Language and culture are considered inseparable. Without a cultural environment, the language itself is meaningless. They are closely related. People believe that cultural knowledge is just as important as mastering their language. Cultural teaching in foreign language teaching should be as important as language teaching. The cultural introduction should be integrated into language teaching in many aspects and at several levels to improve learners' intercultural communication skills. More recently, many ethnographers such as Buttjes (1990), Ochs & Schieffelin (1984), Poyatos (1985), and Peters & Boggs (1986) have attempted to show that language and culture are inseparable from the start. More specifically, he summarizes the reasons why this should be the case:

1. Language acquisition does not follow a universal sequence, but differs across cultures;
2. The process of becoming a competent member of society is realized through exchanges of language in particular social situations;
3. Every 1. Language acquisition does not follow a universal process but differs between cultures;
2. The process of becoming a competent member of society is realized through the exchange of language in specific social situations;
3. Every society orchestrates the way children participate in certain situations, and this in turn influences the form, function, and content of children's expressions;
4. The primary concern of the tutors is not the grammatical input, but the imparting of socio-cultural knowledge;
5. In addition to the language, the native speaker adopts the paralinguistic patterns and kinesics of his culture. The implications of Buttje's findings for cultural education are obvious. Language education is culture education, and teachers do their students a great disservice by emphasizing the former at the expense of the latter. As Buttjes states, language teachers need to go beyond monitoring language production in the classroom and become aware of the complex and varied processes of intercultural mediation that every foreign language learner undergoes...'[4]



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Cultural mediation is not the same as imparting information about the people of the target community or country, although knowing about the target group is an important part. It would be ridiculous to say that culture is just a store of facts and experiences to draw on when needed. Furthermore, Kramsch himself seems to suggest that learning a foreign language means not only learning to communicate, but also discovering how much leeway the target language gives the learner to manipulate, reconsider, or even to be ignored both in one's own culture and in the target culture.

Byram states that when people learn a new language, they also learn its culture and when they learn to use the language, they are learning to make conversations with other people from a new cultural situation. The knowledge of culture has a great impact on learners' language use and sometimes directly Byram explains that when people learn a new language, they also learn about their culture, and as they learn to use the language, they learn to converse with people from a new culture. Knowledge of the culture has a major impact on learners' language use and sometimes directly influences the outcome of communicating with native speakers. Most language teachers would agree that knowledge of the cultural environment is critical to the successful and efficient use of language skills. To date, two main perspectives have influenced art education. One concerns the transmission of factual, cultural information consisting of statistical information etc. institutional structures and other aspects of the target civilization, high-level information, d the customs, habits, and folklore of daily life. [5] However, this preoccupation with facts rather than meanings leaves something to be desired when it comes to understanding foreign attitudes and values and blinds learners to the smallest detail, even if essential aspects of one's own identity and that of the target group cannot be easily guessed and acquired. All it offers is pure book knowledge learned by heart. The other perspective, based on cross-cultural psychology or anthropology, was to embed culture in an interpretive framework and establish connections, namely points of reference or starting points, between one's own country and the target country. However, this approach has certain limitations as it can only provide learners with cultural knowledge while leaving them to integrate this knowledge with the assumptions, beliefs, and mindsets already present in their society. Before considering a third perspective to which this work intends to contribute, it makes sense to briefly review the relevant literature and see what has to do with cultural mediation.



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As Lessard-Clouston notes, in the past, people learned a foreign language to study its literature, and this was the main medium of culture. ‘It was through reading that students learned of the civilization associated with the target As Lessard-Clouston notes, in the past people learned a foreign language to study its literature and this was the main medium of culture. Through reading, students learned about the civilization associated with the target language[6].

In the 1960s and 1970s, such eminent scholars as Hall (1959), Nostrand (1974), Seelye (1984), and Brooks (1975) sought to base foreign language learning on a universal basis of emotional and physical needs, rather than the alien Culture base threatening and more accessible to the language learner. In the heyday of the audiolingual era in language teaching, Brooks emphasized the importance of culture not for the study of literature but for language learning, as Steele has observed. Previously, in his seminal work *Language and Language Learning*, Brooks (1960) offered sixty-four topics on culture interspersed with questions spanning several pages. All of this affected such crucial aspects of culture as greetings, swear words, personal belongings, cosmetics, tobacco and smoking, verbal taboos, cafes, bars, and restaurants, contrasts between town and country, patterns of politeness, keeping warm and cool, medicine and more doctors, among others, pioneered enabled in some ways a shift in emphasis from teaching geography and history as part of language learning to an anthropological approach in cultural studies. Importantly, by distinguishing between culture with a great car, music, literature, politics, etc., and culture with a small fraction of the behavior patterns and lifestyles of ordinary people, he helped dispel the myth that culture is an intellectual gift that only the elite owning possessions are rewarded. Admittedly, the main thrust of his work was to make people aware that culture resides in the very fabric of their lives—their *modus vivendi*, their beliefs, assumptions, and attitudes—rather than in a preoccupation with aesthetic reflections or high-faulting ideas. As Weaver insightfully remarks, the commonly held notion of culture is largely concerned Admittedly, the main purpose of his work was to make people aware that culture resides in their life structure, *modus vivendi*, beliefs, assumptions, and attitudes and not in a preoccupation with aesthetic reflections or lofty ideas. As Weaver fully notes, the common notion of culture is largely concerned with its insignificant aspects, while our actual interaction with it occurs at a subconscious level. Many, if not most, view culture as what is often referred to as high culture, art, literature, music, and the like. This culture is embedded in the framework of history and social, political, and economic



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structures. The most important part of the culture to the guest is what is internal and hidden but drives the behaviors they encounter. This dimension of culture can be viewed as an iceberg, the tip of which protrudes above the water level of conscious perception.

However, by far the most significant part is unconscious or under the water surface of consciousness and comprises values and thought patterns. [7] Following Brooks, Nostrand (1974) developed the Emergent Model scheme, which included six main categories. The first, culture, deals with value systems and habits of thought; Society included organizations and families, religious and other institutions. The third conflict category included both interpersonal and intrapersonal conflicts. Ecology and technology included knowledge of plants and animals, health care, travel, etc., while the fifth category, individuals, concerned intra/interpersonal variations. Finally, the intercultural environment has to do with attitudes toward other cultures. As Singhal notes, it is evident that to accurately present all of these aspects to second language learners, it takes a good knowledge of the culture to be studied. [8]

Kramsch also believes that culture should be taught as an interpersonal process and, rather than presenting cultural facts, teachers should assist language learners in coming to grips with the 'other culture'. She maintains that Kramsch also believes that culture should be taught as an interpersonal process and that teachers should help language learners to engage with the other culture rather than presenting cultural facts. She claims that due to the increasing multiculturalism of different societies, learners should be sensitized to certain cultural factors in the workplace such as age, gender, and social class, since the former mostly have little or no systematic knowledge about their belonging to a certain society and culture, nor do they possess their insufficient knowledge of the target culture to be able to interpret and synthesize the presented cultural phenomena. [9]

Therefore, it is not difficult to understand why the cultural component is so important in foreign language teaching. First, successful intercultural communication involves much more than just language skills. Understanding a second language does not guarantee understanding the speaker's goals. Therefore, the ability to successfully communicate with native speakers depends not only on language skills but also on understanding cultural habits and expectations. Second, intercultural understanding is another important reason for including culture in the foreign language curriculum. International understanding is seen as one of the fundamental goals of language education. It is equally important to understand the differences between the different



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subcultures in which people of different races, religions, and political beliefs live together peacefully. Peace and progress in a world of diverse elements undoubtedly depend on understanding, tolerance, exchange, and cooperation. Learning foreign languages is one of the most important educational steps to achieve this widely recognized goal. Whether foreign language learning and teaching are successful or not depends on how much cultural and linguistic information students can get.

The third reason concerns the students themselves. On the one hand, curious students may be very interested in the people who speak English, they want to know how they are, how they live, and how they are different from themselves. On the other hand, students' knowledge of basic aspects of the target culture tends to be tacit and incomprehensible unless they have received systematic knowledge in schools. And language teachers have to admit that many students don't gain a basic familiarity with English culture, because although language and culture come together in a classroom, some teachers choose to neglect culture, and students rarely give it the attention it deserves when if they don't If you do, take a culture test. Language and culture are so closely intertwined that we should openly address culture in the curriculum. Therefore, we should concern ourselves with culture, because the assumption that everyone who learns a foreign language also learns the cultural knowledge and skills needed to be a competent foreign language speaker while being enshrined in our teaching is misleading Complexity of culture, language learning, and communication. [10].

Second, it is deemed important to include culture in the foreign language curriculum because it helps avoid the stereotypes that Nemni has discussed and the present study has intimated. The third reason for expressly teaching culture in the foreign language classroom is to enable students to take control of their learning as well as to achieve autonomy by evaluating and questioning the wider context within which the learning of the target language is embedded. Tomalin & Stempleski, modifying Seelye's 'seven goals of cultural instruction', may give another reason. According to them, the teaching of culture has the following goals and is of and in itself a means of accomplishing them: 1. To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors. 2. To help students to develop an understanding that social variables such as age, social class, and place of residence influence the Secondly, it is considered important to include culture in the foreign language curriculum as this helps to avoid the stereotypes discussed by Nemni and proposed in the present study. The third reason for making culture



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explicit in language teaching is to allow students to take control of their learning and gain autonomy by evaluating and challenging the broader context in which target language learning is taking place is embedded. Tomalin & Stempleski, modifying Seelye's seven goals of arts education, may cite a different reason. Accordingly, cultural mediation has the following objectives and is in and of itself a means to achieve them: 1. To help students to develop an understanding that all human beings exhibit culturally determined behaviors. 2. Help students develop an understanding that social variables such as age, social class, and location affect the way people speak and behave. 3. To help students become more aware of conventional behaviors in everyday situations in the target culture. 4. To help students increase their awareness of the cultural connotations of words and phrases in the target language. 5. To help students develop the ability to evaluate and refine generalizations about the target culture about supporting evidence. 6. To help students develop the necessary skills to find and organize information about the target culture. 7. To arouse students' intellectual curiosity about the target culture and foster empathy towards their fellow human beings. [\[11\]](#)

This list of goals is an improvement on Huebener's list of 'desirable outcomes'. At any rate, the aim of teaching culture is 'to increase students' awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures. These comparisons, of course, are not meant to underestimate foreign cultures but to enrich students' experience and sensitize them to cultural diversity. 'This diversity should then be This list of goals is an improvement on Huebener's list of desirable outcomes. In any case, cultural mediation aims to awaken the students' awareness and curiosity for the target culture and their own and to help them to make comparisons between the cultures. Of course, these comparisons should not serve to underestimate foreign cultures, but rather to enrich the student's experiences and sensitize them to cultural diversity. This diversity should then be understood and respected and never over- or underestimated. As Kramsch puts it, it is the task of teachers and learners to understand more and more sensitively why they speak and remain silent: Clifford Geertz calls this kind of knowledge local knowledge. [\[12\]](#)

### Conclusion:

Overall, foreign language teaching should help students build a solid language foundation, understand good study techniques, and cultivate their cultural awareness



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to meet the needs of social development and economic construction. English, as the current main medium of international communication, has to convey a whole range of cultural, and cross-cultural concepts, which makes the teaching of English more important than ever, and the teaching of English English culture is becoming or will become more important. Arts education is given far less recognition than it deserves, and ways are being considered to integrate it not only into the foreign language curriculum but also into learners' repertoire and attitudes. We cannot teach a foreign language without at least providing an insight into the culture of its speakers. Furthermore, we should be aware of the fact that if we teach language without simultaneously teaching the culture in which it operates, we are teaching meaningless.

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