

Culture Teaching in Language Classroom

Over the past several decades, growing attentiveness has been owed to the substantial place of culture in EFL classes. As researches and practice have developed over these years, the view of "culture" and the connection between language and culture have been clarified and re-clarified .

From birth, the child's life means of communication, ways of expressing and language are modeled by what it comes in friction with (Brooks, 1968) .Therefore, everyone's thoughts are reliable on the culture which has impacted them, as well as being described using the language which has been shaped by that culture. The comprehension of a culture and its people can be boosted by the consciousness of their language and what is creatively shaping it. From this, Bailey (1991) notes that *"learning a new language involves the learning of a new culture"*. Consequently *"teachers of a language are also teachers of culture"* (Byram 1989).

The inevitable connection between language and culture cultivated sensibility among second and foreign language experts about the importance of incorporating culture within the EFL classes. This awareness later ameliorated the perspective that language teaching is indeed culture teaching. Whereas, Teaching and learning culture in a SL/FL programme are now regarded unavoidable. Higgs (1990: 74) states: *"it is the recognition of an unbreakable bond between language and culture that motivates our profession's implicit commandment that, thou shall not teach language without also teaching culture"*.

Despite the raised consciousness, it remains equivocal to many foreign language educators the way to embody culture in FL classes and the influence has on their classroom practice. In this context Nostrand (1967) clearly notes that:

Teaching culture is not equivalent with the regular, formal transmission Of information regarding the people of the target community or country, even though this kind of knowledge is an important ingredient through formal language curricula"

(Nostrand, 1967,p.118).

For this reason, learning a foreign language is not simply acquiring ways of communication but also obtain some sort of intercultural consciousness, which permits learners to play with meanings, and linguistic elements also to consider socially allowable and inadmissible standards, and even express admire toward particular social aspects. Even to poke fun upon foreign social norms. In the same line of thought, Rathje argues that:

Culture is not merely a repository of facts and experiences to which one can have recourse, if need be, but rather a process of developing intercultural competence. Intercultural competence is the ability of successful communication With people of other cultures in a way that enables a person to capture and understand other people's thinking, feeling and acting, without prejudices related to race, religion, Class, etc."

(Rathje, 2007).

The implications of language being completely entwined in culture, this especially becomes lucid when studying a foreign language and investigating the traces, the styles and ways of a distinguished Culture. This study in particular gives more weight to cultural significance than to utterances, as an illustrative example the fact of teaching beginners a foreign language starting with greetings, introducingselfes, common daily expressions (cultural Indices). Thus, language use differs from one cultural society to another .In this sense,studying a foreign language is necessarily associated with a solid command of cultural background in other words the learner has to be bicultural to master the foreign language in a manner that it is not disparaging to the origin of the targetculture.

Integrating Culture in EFL Classrooms

Indeed, it is of great importance in the second/foreign language classes in general and in EFL universities in particular to raise learner's sensitivity about the crucial role that culture implementation plays in enhancing effective language learning and teaching. Researchers such as Liddicoat (2000), Willems (1998) strongly support the integration of language and culture and the amelioration of a culture-based conception. Simpson (1997) suggests ways for enhancing culture-oriented communicative language teaching and specific approaches for the same purpose.

Language learning grounded in culture training can help foreign language learners to develop a sense of cultural pluralism (openness to and appreciation of other cultures) and have an improved self-concept integrating culture learning into foreign language education and sense of achievement in school
(Lipton, 2004)

Integrating culture in the language classroom through teaching English literature, Britannic history, and cultural studies practically is regarded as a fundamental issue in teaching the English language. However, a lot of complications and difficulties may develop when cooperating culture in English teaching classes. For instance:

- The lack of the suitable materials to indulge the real cultural information appropriately,
- Teacher's limited competencies and cultural experiences,
- The insufficient knowledge of that particular culture,
- The limited time and restricted curriculum
- Finally, one of the impediments of culture practice in ELT is the identity problem and the fear of controversy over teaching values and attitudes which have been globally recognized as hindrances to culture teaching in some communities

(Arries, et al 1994)

However, gaining insights into the foreign language should automatically required an inundation in the foreign culture, and to predispose the learners to a certain worldview For this reason Humphrey (1997, p. 242) states : "**[...], it is necessary to foster cultural awareness by teaching culture incorporated in the learners' consciousness of the hidden assumptions and premises underlying their belief and value systems'**".

As language and culture go hand in hand in the classroom , Cultural practice will certainly boosts the cultural training process By using intercultural topics in the classroom , learners under the instruction of their foreign language teachers may potentially acquire skills and may also relay the culture of a given language in a more contextualized pattern. Therefore, "**it should be reiterated that language teaching is culture teaching, that is, by teaching a language...one is inevitably already teaching culture implicitly unlimited by specific bounds**"(McLeod, 1976,p.212).