

The effect of cultural awareness on the teaching of English in the 11th grade of the first lesson

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Abstract

Culture is an inseparable part of people's life in any society. Military culture is inclusive and at the same time unique, whose contents are imprinted in the subconscious mind of all members of that society. This system is the source of the actions, behavior and thoughts of the members of the society in all places and fields and it affects even the simplest moments of their lives. Therefore, many social behaviors are obvious from the point of view of the members of that society, but these obvious things may cause misunderstandings and subsequent difficulties if they are not related or face to face with people of other societies. On the other hand, today the phenomenon of "globalization" It has a culture, and in addition to economic and political relations, the relationship or "cultural discourse" seems to be very necessary in various realms. Even this cultural discourse has sometimes become internalized. It means societies that have turned into multicultural societies following the developments of the late 20th century. We can see examples of this issue in many European countries, including Germany and Austria. It is obvious that language as the most important tool of mass communication is very important in this inclusive system and it is a tool that according to many researchers, such as The mirror of each word can show the culture of a nation. The purpose of this article is to introduce common theories in the field of language and culture relationship, to emphasize the necessity of paying attention to cultural differences when teaching language, and also ways to solve the problems of education. Language from a cultural point of view.

Keywords: language, culture, teaching

Introduction

The relationship between language and culture has long been the focus of philosophers, sociologists and linguists. Speculations about the origin of language and the relationship between language and thinking, thinking and culture, and language and culture are familiar topics for those interested in different fields of humanities. In recent years, as a result of the expansion of the focus on education in theoretical and practical aspects, this old topic has made room in second or foreign language education, and the importance of teaching both in parallel has been studied by researchers in these fields in Iran. Foreign language education has been increasing in recent years, and in this regard, many foreign language education institutions are trying to provide the best method for education. Despite this, we still see that language learners who have learned in foreign language schools or institutions are not able to communicate effectively in the real context. Many reasons for this have been investigated so far, such as the lack of efficient teachers and modern language facilities and resources. Education in schools or institutions, etc., which are beyond the scope of the present discussion. But one of the factors that can help learners who live outside the context of the target language community to learn a foreign language better is familiarizing them with the culture of that language community. In this research, descriptive-analytic method is used. The target concepts of language and culture, as well as the theories presented about the relationship between these two concepts, as well as the impact of culture education on foreign language education, have been examined.

The theoretical framework of this study is based on cross-cultural psychology. In cross-cultural psychology, culture means the way of life and worldview shared by people who live in a community, a group or a nation. There is no small or large society without culture, and every society has its own way of life and worldview. which are determined through beliefs, traditions and customs, child rearing methods, family structure, common cultural experiences... intercultural psychology aligned with cultural anthropology investigates the behaviors and psychological processes of people belonging to different cultures in which those cultures are prevalent Barry Portinga and Dazen examine the similarities and differences in the psychological actions of people of different cultures and ethnicities and examine the relationship between social, cultural, environmental, and biological psychological variables as well as the changes that occur in these variables; Barry Portinga Dazen (1992), in their opinion, the first and clearest goal of cross-cultural psychology is to test the general theories of psychology with the aim of generalization. Sociologists such as Cluthon and Murray also say that every human being A. It is similar to other human beings, and C. It is not similar to anyone else. Quote from Peter Smith, Michael Harris, the author believes that when language communication is established between two people, we are studying it. The way of communication between two cultures is seen here in the form of dialogue and teaching, and this means intercultural communication that has shown itself in the form of teaching, which in itself requires a study based on psychology with an intercultural approach.

Culture

There are many and sometimes contradictory theories about the definition of culture. Some have defined culture as a set of patterns or behavioral norms that are passed from one generation to another through learning. (Salabi 1382) In recent years, culture has become more and more the focus of attention and many of the current issues of the society have taken a cultural aspect, the adjective culture is often used to explain the set of unknown factors, and this use of the term culture adds to the ambiguity of the meaning of this term. 1375, Granbaye also sometimes defined culture as the way and custom of society's life (Tausli, 1386). Mathew Arnold, one of the English literary thinkers, pays attention to the ideal aspect of culture and its formation from a set of values. From his point of view, culture is the search for perfection. absolute, with the help of placing the best thoughts and sayings about the topics that are most related to us (Johnson, 2008), Arnold introduces the concept of culture as the principle that supervises all the activities of the society, Bowman also offers a definition similar to Arnold's definition. Kend (Johnson 1378) Many sociologists emphasize Tyler's definition as the most comprehensive definition. He says that culture is a complex collection of science, knowledge, arts, thoughts and beliefs, rules and regulations, customs, traditions, and in short, all the learnings and habits that a person acquires as a member of society (Mohsani, 2013: 85 It is difficult to describe and explain work culture; Because it is culture that fully describes and describes us as Jacques Derrida said; Culture is the name we give to incomprehensible things that conflict with those who look deep into it (Rahimi, 1385, Richards, 1992). Khasi points out (Richards et al., 1992) according to Baudrillard, culture has become a strange set of signs, references, memories of school days, and thoughtful messages, which is known as mass culture. We are talking about cultural decline with this expression (Boudria, 1998:361).

Language

Language as a social concept has always been prominent and this has led to the growth of a branch of linguistics called sociology of language. Sociology of language believes that humans are born in a social world and learning takes place through cooperation with other humans. (Donato 2000) In this view, learning a new language is not limited to learning the grammar, vocabulary and phonetic system of that language; Rather, learning a new language becomes an effort for social participation in a new culture (Pavlenkov Lantolf 155), that is, social strategies are important in language learning. Language is a cognitive and social process, and we learn it through interaction with others and conscious mental effort. In examining the different types of Persian language, as one of the main elements of culture, we find three types of general and everyday language: literary language and standard language. In fact, the standard language is the language of science or the language of education. Sadeghi (1375) believes that the scientific type The language is used to express scientific topics in a general sense and has characteristics such as the frankness of the words, indicating the meaning of not using emotional words, the use of precise interpretations and terms, and often frank and open clichés; So that any deviation from observing the mentioned norms in scientific writings is considered deviation from standard language (Sadeghi, 1375 29-40). It is from the persons and their records and to be far from being removed. Comparing the language of science with the

language of literature, he believes that this non-symbolic language is clear, clear, and free from the ambiguity of arrays and literary modifications (Haqshan, 1372: 6-13), but in this article, we are more interested in another type of We talk about language that deals with learning and education, and we call it linguistics of education. Johnson and Johnson (1993) believe that this science is one of the sub-branches of new linguistics and deals with the relationship between language and education. From his point of view, language is known as a necessary and constructive part of educational processes in the classroom and society, and it is one of the main tools for preparing and adjusting content in all subjects. In this way, learners internalize an important part of the concepts, values and even skills that have been selected and organized for them; Therefore, in the preparation of the educational text, appropriate and understandable vocabulary and linguistic context should be used to communicate with the audience so that the message of the text can be received. Otherwise, the communication between the source of the message of the book or the teacher and the recipient of the learner's message will be disturbed and the desired goals in lesson planning will not be realized. The roles of groups of institutions and social organizations are among the roles of education and training in language (Shirvan 1378), so we must say that it is interesting for the education system to know the relationship between these two sociological fields, linguistics and education better than textbooks. Or the process of teaching and learning, and in short, an educational program for teaching and learning a language, how is it related to the issue of culture, and what is the relevance of these two? Perhaps this statement by Mobaser and Saeedi Tawakli (2013) better explains the topic of this article, which says that if transferring a message from one language to another and communicating with speakers of a foreign language using the method of word-for-word translation of sentences and observing the grammatical rules of the language foreign language was possible, then learners could easily learn the target foreign language by using grammar books and bilingual dictionaries, and there was no need to hold various training courses and create various resources and educational aids, etc. and Saidi Tavakoli, 1390:12)

Research background

In 2008, Nahid Jalili conducted a research under the title of "interaction between language and culture" in foreign language teaching. The research results show that teaching and learning any living language in the world requires learning its culture because culture is an integral part of language. The speech and behavior, movements, customs and traditions of every nation originate from its culture because different human societies have had and have different ways of living since long ago. By learning a foreign language, the learner discovers a new world that is often different from the values and standards of his society, and this new world is first introduced to him through language teaching books, and then during his education, he becomes familiar with it. Culture is increasing day by day. This article first studies the word "culture" and its subsets from the perspective of anthropology, sociology, and language education. Then, after a brief look at the role of culture in human life, he examines the importance of this topic in language teaching books. At the same time, he emphasizes the key and very sensitive role of the language teacher in transferring foreign culture to language learners, because his important task in this matter is to create a

bridge between national and foreign culture, a bridge that prevents xenophobia and at the same time It is xenophobic and gives a completely logical and balanced attitude to the learner.

Farzaneh Tajabadi Ferdous Aghagolzadeh conducted a research in 2013 under the title of teaching foreign languages in the light of the challenges of teaching culture. The results of the research show that the present research has an overview of teaching culture, simultaneously with teaching language and the challenges that exist in this field. Yes. The issues that are discussed in this research are: What is the purpose of teaching culture? This research also deals with the issue of inhibiting factors by which language teachers refuse to teach culture. The results of this research show that the method of communication between language instructions and teaching culture completely depends on the final goal. Teaching a foreign language and our interpretation has a culture component. Also, the evidence indicates that language teachers, due to lack of time, lack of practical methods, and uncertainty about what aspects of a society's culture should be taught, and the students' denial, avoidance, and cultural selfishness, as well as the inappropriateness of the book's content The teachers refuse to teach culture.

Mehran Parisa Sotoudeh Nama Elahe Marandi Saydeh Sousan conducted a research in 2013 under the title of language learners' views on the concept of culture and its reflection in teaching English to Iranian students. In teaching English, culture is of special importance and teaching or not teaching it has always been discussed. The purpose of this research is to investigate the opinions of Iranian English language learners about teaching and learning the target culture (American or English) in English language education. Also, this research tries to provide a definition of culture based on the opinions of Iranian English language learners. In order to achieve this goal, eighty-nine students of the bachelor's course of Al-Zahra University (S) were studied. In this research, qualitative research method was used and data were collected from three main sources of questionnaire, interview and observation to create a triad. The results showed that Iranian learners of English considered culture to include beliefs, traditions, customs and ways of life. In general, language learners are in favor of teaching and learning the destination culture, but according to their opinion, teaching and learning the destination culture should be done in line with criteria.

Cultural awareness in language teaching

Stern (1991:191) believes: language and culture are related in many cases; Both in language teaching and in social sciences, according to Chastain (1988), the study of culture is comparable to the study of language. The language that learners want to learn may be due to their interest in the culture of that language. In fact, they want to know how the speakers of that language speak. and how they live.

The use of words such as cultural record of disability, culture, cultural pluralism in linguistics and language teaching issues confirm that the processes of language learning both as a first language and as a second language have a reciprocal effect with culture. It is sometimes said that foreign language teaching encourages cultural pluralism. Cultural pluralism refers to a situation in which a person or group has more than one set of cultural beliefs, values and attitudes, and the educational program that aims to develop

cultural pluralism is called multicultural education, which shows the influence of language on culture. has it. The famous American theorist Samuel Huntington believes that language is one of the main elements of culture. The study of society and culture, which is in the field of sociology and anthropology, has an obvious effect on the language curriculum, which aims to connect teaching with the social and cultural environment (Stern 20:1991), studying different aspects of culture requires understanding the verbal aspects of that culture and It is not possible to examine a society completely without paying attention to the language in that society, because language is not a phenomenon independent of an individual, but rather a system that society and social life have imposed on humans, and it is the point of connection and communication. Language and culture come from this, in other words, language is a product of social life and a part of the culture of that society. The changes that the countries of China (1993), Japan (1996) and Bangladesh (2004) made in their English language education programs with the aim of communication ability show the importance these countries attach to one of the most important goals of second language education, which is communication. give (Pirmipour et al. 2017).

On the other hand, the influence of culture on language can be seen in different ways. In an effort to create culture in America, some officials of this country announced that immigrants should replace their mother tongue with English. The influence of culture can also be seen in the linguistic structure of the speakers of the language. Americans are not bound by customs, customs and stereotyped behaviors can be seen in their speech, including the choice of simple and general words, following the general structures of some verbs, which indicates the influence of culture on language.

This is why it is said that the relationship between culture and language is mutual and both are effective on each other. Perhaps one of the questions for which they have found an almost acceptable answer is the multiplicity of the dimensions of culture. It has addressed the different dimensions of culture that may be involved in language teaching. He writes that one of these dimensions is the artistic concept of culture, and based on that, language may be related to the film literature and music of a particular country, for example, and the other is the sociological concept of culture, according to which language is linked to certain customs and institutions. The third dimension is the semantic concept of culture, according to which language is actually the manifestation of the intellectual system of a culture. This dimension is related to those specific language words that determine the perceptions and intellectual processes of a culture (Hayati, 1380: 12).

Another proof that culture and language cannot be separated from each other is the issue of learning. Without familiarity with the culture in which the language is used, learning is not successful. Humboldt believes that people think in the shadow of their mother tongue. Language is the birth of the soul of the people and it is impossible to separate the thought and in other words a society from their language (Stolz 1998: 27). Tajuddin (1389) quoting Penny Cook (1989), Sullivan (1996), Richards (1990) and Halliday (1994) believes that according to cultural and social considerations, the appropriate teaching and learning method in one part of the world may be in other parts of the world. the world is no longer useful and besides, the difference in learning is mainly due to the role of the teacher and the language learner, not the teaching method (Tajuddin 2009), thus, in the teaching process, what stands out more than other intervening factors

is language, culture, and communication. It is these two together that affect learning and this is something that the teacher needs to pay more attention to, because according to the opinion, some wishes and feelings that have a cultural burden in themselves interfere in language learning, as Qasimpour Moghadam, citing Sapir (1921) in the definition of language, says that "language is an unnatural and human method that causes communication, ideas, feelings and wishes or wishes by using voluntarily produced signs. He considers language as a part of culture. And he knows the traditional body and social habits and compares the unlimited diversity of languages with cultural issues such as religions, beliefs, customs and arts in the eyes of different nations (Gassimpour Moghadam et al., 2017).

It is these developments in the new understanding of the relationship between these two categories that have led even the theorists of second language education to a different approach to the extent that, according to Folkman, the theorists of foreign language education in the late 20th century found the ineffectiveness of grammar-based methods. took and focused on the conditions and how the language learner communicates with the target language and how to create real situations (Folkman 2002: 147) and this has caused new ideas in the field of second language teaching and learning. Ahmadi Darani (1381) believes that so far more than 40 theories have been proposed in the field of second language learning. Ahmadi, Darani 1381: 6. This number of proposed theories can be divided into three groups, environmentalism, naturalism, according to intrinsic and environmental factors. and shared interactively. According to Schuman's acculturation hypothesis, which is based on environmental theory, second language acquisition is an aspect of acculturation, and there is a direct relationship between the degree of acculturation and second language acquisition, in other words, acculturation and second language acquisition through The social and psychological distance between learners and the target language is determined.

Perhaps this is the reason why foreign language education is a part of general education in most countries of the world. In some countries, this education starts from elementary school, such as the United States, which has made teaching a foreign language compulsory since 1992. Moore, 1996) In Iran, foreign languages have been included in middle school and high school programs for many years, but the main question is whether it is possible to teach a foreign language separately from the cultural aspects of the target language? The evidence shows that the answer is negative. It is clear that the emphasis on culture is not always the same in all countries, because nowadays language education cannot be limited only to grammar and vocabulary. According to many anthropologists and linguists, such as Hall (1976), Cyper (1929) and Whorf (1950) language is conversation and conversation is for communicating and expressing basic human needs, such as expressing feelings, emotions, needs, and such that it is an individual thing and therefore varies from one person to another person or society. . This is because in recent years, the cultural dimension of language in second language education programs is adjusted in a way to have more practical aspects. In the historical review of these measures, the efforts of Nostrand 5 (1974) which emphasized cultural differences, as well as the revision that Lafayette and Schultz (1975), Allen (1985) and Seeley (1974) in (1974) created in the Nostrand model Kard Bar Mekhurim Ketabi and Talebinejad (2008) concluded in their study that after the changes that occurred, finally the revised model of Lafayette remained

in 1988 and is now used by many second language education planners. According to Lafayette's model, they write: A second language learner can have the necessary ability if he has the following abilities:

- a) react appropriately in a social situation;
- b) recognize and promote appropriate cultural behavior in a particular society; C to recognize the cultural pattern;
- d.) describe the patterns;
- e) can somehow predict the application of cultural patterns in certain situations.

Another proof of the acceptability of Lafayette's revised model can be seen as Hymes' theory of communication ability. According to this theory, the complete mastery of a foreign language is beyond the complete learning of grammatical rules. Since a foreign language is beyond the complete learning of grammatical rules, the learner must know how a language is used by its speakers (Haims, 1972: 277) and (Dosti, born 1387 691) followed these developments that Kenil and Swein in their four-dimensional theory by analyzing different dimensions of communicative competence, emphasize the role of social realities and destination culture in teaching foreign languages (Kenil and Swein 1980: 1-47) Similarly, theorists such as Wolfgang Gehring and Klaus Steyrhofer suggest the acquisition of intercultural skills for the stability of language skills. Based on this, it can be said that teaching a foreign language starts from the point of contact between two cultures and ends with cultural skills to master the target language. In Haqqani's opinion, even with transitional teaching methods, language teaching should be based on the communication of cultural elements. In simpler words, a language learner, along with learning the language about the target culture, also reaches conclusions that are sometimes in line or not in line with the native culture. He is realizing and as a result he has to be equipped with skills that can reduce the conflicts that are caused by these differences. These skills are called intercultural skills. Familiarity with a foreign language and society's culture are the two main pillars of intercultural skills. According to Folkman, intercultural skill includes familiarity with language, literature, history, social behavior, political structure, legal laws, religions and religions, minorities, geography and country division (Folkman, 2002: 12-15).

In any case, there are many evidences on this claim that the way of communication between cultures depends to a significant extent on language. Moladzi (2005) by emphasizing the importance of cultural differences and especially the influence of language and the production of meaning in intercultural communication opens a new horizon. In the recognition of the problem in intercultural communication, it reveals (Moladzi 2005: 758). Ma Segort 2006, by studying the process of teaching Spanish to English students in Spain, points out that the awareness of these students about the cultural background of Spanish trainees, the process of learning a second language It makes it easier, Musgort, 2006. Similarly, Beamer and Warner (2006) point to the role of language in establishing effective communication in intercultural experiences. If the culture of the speaker and the listener are different, the listener may use an inappropriate schema, and as a result, the message may not be transmitted, and in the same way, the second language

learner is unable to understand and recall the information due to unfamiliarity with the topics or cultural elements in the text (not Shamshadi, 1380: 106) Of course, it should not be overlooked that if language and culture have a mutual relationship and are considered as two social phenomena, then social contexts should also be considered. As a sociologist of language, Labaf believes that the study of language should be done in its social context, and due to its social characteristics, language cannot be studied without taking into account various variables such as gender, age, literacy level and education, the geographical area of the monolingual or bilingual speaking community. The language that wants to teach English to students is examined, Pride 1987 (68). For example, the question of whether there is a special period for learning a second language before and after which a person is not able to learn the language has been a challenge for researchers. Kroll (2008) fully agrees with the special period theory and believes that before and After this period, some specific language abilities do not develop. Although he believes that before puberty, the child's brain is flexible and therefore can learn a second language more easily, but he reminds that the early start of learning a second language In an educational environment, it will not always mean its success (Brown, 2001: 42). Another emphasis that researchers have to clarify the relationship between language and culture is the issue of social norms. Agha Golzadeh (1378) quoting Figura believes that social norms And things such as cultural issues that already existed and the student grew up in them should be preserved in the matter of communication, because in his opinion, culture is the social order that governs communication and conversation. Vocabulary (subject, verb, object...) and sentence structure are not predetermined, but are based on a series of complex issues such as experimental and psychological factors governing speech (Aghagol, 1378:)

Conclusion

Therefore, it can be concluded that language has a close and reciprocal relationship with concepts such as knowledge and culture. However, the belief that knowledge is transferred from one person to another through spoken or written language dates back to the 1970s, of course, language turns it into a passive and inflexible phenomenon, while nowadays the concepts of cognition and language have come out of their passive state and have become concepts that can be changed and transformed. In this case, the process of teaching and learning a second language seems more natural, and this means a change from a structuralist process to an active concept that has become more popular in second language education.

In any case, language education and especially second language and culture are two inseparable categories and have a deep relationship with each other. Second language education is implemented according to the culture that is institutionalized in the society. Any change in the education method must be compatible with the society's culture. If only the educational system is changed and we ask the teachers to implement it, the teachers may appear to adapt to the subject, but there will not be much change in their teaching method and they will not see a noticeable improvement in the student's learning. Although language teachers may think that they are changing, the educational system always works as before and the nature of education remains the same. When this happens, the intended goals in language learning are not realized, ignoring the inevitable relationship between language education and culture. Ignored.

This is the reason why in teaching a second language, the culture related to that language should be taught, either intentionally or unintentionally, because the materials used to teach a language are naturally full of concepts, values and assumptions related to that language, which are used in the practice of language teaching. Without these, it is ineffective.

So, if the ultimate goal of teaching a second language is to establish a relationship with foreigners through studying their literary works, speaking and corresponding with them, and so on, in order to achieve this goal, the curriculum and learning methods of the students should only contain the cultural patterns of the second language.

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