CHAPTER 2
CULTURE AND SECOND LANGUAGE ACQUISITION

The word culture is the most familiar word which tells about the ways of life of people, their beliefs, customs and traditions. Culture describes a particular way of life that expresses meanings and values through art, craft and learning. It is a broad term that embraces and incorporates all aspects of people and society. As such is the importance demarcated, culture component should be incorporated into the education system. Unfortunately, culture which is an important concept has been neglected in second language teaching-learning process. Changes in the approaches of language teaching have highlighted the importance of culture as a significant element to be considered in language classes. Learning a second language requires two things. Firstly, knowledge of grammar and accuracy in pronunciation; secondly, appropriate usage according to the context. Successful language learning is possible only when the culture that underlies the language is known to its learners. Lack of cultural knowledge creates tension in the readers and there is every possibility of misinterpreting the meaning. Thus it acts as a hindrance in learning a language.

The logical relation that exists between culture and language has been of a great concern for language teachers and educators, especially, when English is taught as a second language. Whether the culture of target language is to be incorporated or not has been a debatable question throughout language teaching history. In course of time, the pendulum of ELT practitioners like Claire Kramsch and Byram Michael’s opinion has swung towards teaching culture in language classrooms. During the first decade of twentieth century, researchers discussed at length the importance, possibilities and problems in including cultural components in L2 materials. But
Communicative Language Teaching brought in a paradigm shift in teaching, a shift from an approach that was largely based on structural approach to functional approach. This caused a negative and inadvertent effect, resulting in negligence of culture in language classrooms.

Over the last decade research and study focus on the close relationship between L2 teaching and learning and target culture knowledge. Over a period it has been emphasised that learning a second language demands understanding the culture of its native speakers. It has been reiterated that without the study of culture, second language learning is incomplete and inaccurate. Acquiring a new language means going beyond learning lexicon, syntax and understanding the meaning also. An increased need in teaching culture occurred because language learners are not exposed to the cultural society of the target language and as a result they seem to encounter problems and hardships in communicating meaning to the native speakers.

Experts like Alptekin Cem and Margaret Alptekin argue against the need to learn the target culture. English is used in academic studies and commercial pursuits only and hence canons of British or American politeness are not necessary. But their argument seems invalid in a technologically advanced era, in which service sector is dominating the commercial markets, courtesy, etiquette and manners, matter a lot. English is taught as an international language to facilitate the learners to communicate their ideas and culture through the medium of English. Be it target culture or local culture, culture and language are related in different and dynamic ways.

Culture is derived from the Latin word ‘colere,’ which means to cultivate. It has wide range of meanings. It means anything from cultivating and possessing,
celebrating and strengthening. Culture means and refers to anything that is grown and groomed.

The role of culture in foreign language teaching or in second language teaching and learning was much thought of in the year 1911 when Franz Boas published his *Handbook of American Indian Languages*. At that time he could not have imagined that an excerpt from the book would serve as an introductory article and would be used in a course on teaching, learning and even researching on the role of culture in foreign and second-language classes. Before the linguists took up the subject of the influence of culture on languages and vice-versa, Boas’s work influenced and inspired anthropologists and sociologists. Culture, be it art or tradition, should be preserved, protected and respected. As human life changed from Stone Age to Space age and atom bomb splitting to nano technology the word ‘culture’ has also undergone semantic changes. John Frow defined culture as: ‘The whole range of practices and representations through which a social group’s reality (or realities) is constructed and maintained’ (qtd. in Eagleton 35).

Culture is learned and acquired from home i.e. family and society and it is intricately woven and integrated into our lives. It not only occupies an important part in books but also in our lives. Culture can be defined in both ways i.e. narrowly and broadly. It can be narrowly defined as “national ideals, ideas of all people expressed through masterpieces of philosophy, the arts, and science.” It can be broadly defined as “all the distinctive, spiritual and material, intellectual and emotional features characterising a society.” Thus it is clear that ‘culture’ is essential but a bit unclear” (Dua and Manonmani 1).
Some other anthropologists like Ward H. Goodenough believes that “Culture is an idealized cognitive system- a system of knowledge, beliefs, and values-that exist in the minds of individual members of society” (qtd. in Casson17). For a common man, culture might mean arts like music, painting and dance but for anthropologists, culture is considered a system of knowledge. Any culture is a repository of what one has to learn or believe in order to work in an admissible manner, with other members of society. It is the repertoire of symbolic behaviour that is learned to make human beings relevantly human. The anthropologist-linguist Edward Sapir recognizes three main contexts in which the term culture is used. The one used by ethnologists and culture-historians, embodies, “any socially inherited element in the life of man, material and spiritual,” thus being “co-terminus with man himself.” ; another refers to “a rather conventional idea of individual refinement, built upon a certain modicum of assimilated knowledge and experience but made up chiefly of a set of typical reactions that have the sanction of a class of tradition of long standing,” concerns what we would call ‘a cultured person’ ; the third conception embraces “those general attitudes, views of life, and specific manifestations of civilization that give a particular people its distinctive place in the world” (qtd. in Poyotas 2).

Culture is the totality of behaviours that are learned by a group of people who live in certain geographic area which in other words is called society. It is a systematized set of rules that is related and concerned with the ways in which individuals acquaint themselves and mutually exchange information with one another, conceive themselves in their environments and surroundings, by behaving and mingling with one another and including objects in their environments.
From real life experiences, a group of people develop a set of rules and procedures for fulfilling their needs. The arranged set of rules and actions together with a nourishing set of ideas and values can also be defined as culture. This can be again divided into material and non-material culture. Material culture comprises of anything that is man-made like tools and furniture etc. Non-material culture comprises of peoples’ habits, language, ideas, customs, and beliefs. Based on this, communicational aspect of culture comes under non-material culture. From birth to his death man’s life is moulded by his cultural environs. He learns his behaviour, develops attitudes and values from his culture. It also teaches him how to behave and how to assess others’ behaviour too. Apart from this he acquires the knowledge of myths, legends and spiritual beliefs in which he lives by through his culture. Knowingly or unknowingly culture follows people. We are influenced by our culture in all the ways and no man can actually escape from the vicissitudes of his or her culture. It is apt to quote what Horton said “man is the prisoner of his culture” (qtd. in Pandit 22).

According to Arnold culture has two meanings. Firstly, it is the central part of language and secondly culture is conducive ‘first and foremost it is a body of language. In his own words, ‘the best that has been thought and said in the world.’ Secondly, culture is conducive for the prevalence of the will of God. Culture is the very core of human life more so with social life. Human beings cannot actualize their potentiality to an optimum level without deep understanding of their own culture. People who refuse their own culture experience satisfaction superficially but would feel alienated and out of the groove always.
Culture is one of those words that is ever present everywhere. It is probably one of the few words that are used by everyone in almost all arenas of life and sustenance, one that has been defined in different ways where in no consensus could be emerged. Kroeber and Kluckhon are of the opinion that “Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; cultural systems may on the one hand be considered as products of action, on the other as conditioning elements of further action.” Herskovits’s affirms that “culture is the man-made part of the human environment.” This includes both physical objects like tools and buildings and subjective parts i.e. attitudes, roles and values (qtd. in Triandis and Lambert1).

Culture and society are two independent terms yet inextricably linked as culture is created and transmitted to the others in the society. If there is only one human being in the world there is no need either for culture or for language. Culture is not the product of a single individual. It is continuously evolving where people interact with each other to share their beliefs. Analysing the definitions it may be concluded that culture is learned because it is shared. Human beings have the ability to create as well as transmit culture. It is this ability that distinguishes human beings from other living creatures. This essential feature of culture, learned and shared, depends on the human capacity to think symbolically.

Culture is concerned with the symbolic behaviour of the people in a society. In France, greetings are more codified than they are in many Anglo-Saxon countries. Whenever, French people come into contact with others, whether friends or strangers
(waiters or shopkeepers) they greet upon their arrival and say good-bye while leaving. In “official” situations, bonjour or au revoir is accompanied by monsieur, madame, or mademoiselle without including the last name. Ex: Bonjour madame, aurevoir mademoiselle. Thus it is undoubtedly a visible aspect in French society. Culture helps in understanding the intricacies that exist in a society.

The word culture has different meanings according to what and how we think. It can speak about the development of an individual, development of a group or class or of the development of the whole society. When we speak of culture, it is always in relation to the whole society. Therefore it should be viewed and examined in relation to the whole society. Society and culture are inseparable. There cannot be any society without culture or culture without a society.

But one thing is very clear that we are all aware of its existence and we are also clearly aware of its unevenness and its vulnerable nature. National values in ethical, social, political and aesthetic level are all permeated with culture. No two cultures are the same. Every culture is characteristically different from others. It is shared knowledge of customs and traditions. It speaks not only about people’s customs and oral traditions-it also teaches them what they must learn and to imbibe how to act appropriately, perform the required deeds and interpret their experiences in a manner that is accepted by their culture.

Casson says “Culture is all those means whose forms are not under direct genetic control... which serve to adjust individuals and groups within their ecological communities” (44). It is something that an individual alone possesses and all individuals possess. A group or a society shares, for example, values, attitudes, customs and traditions. Culture is something that is adapted and accepted, postulated,
practiced, and acquired by more than one person. It depends upon the entire group for its existence.

One of the important characteristics of culture is, it is transmitted from one generation to another. Culture is not transmitted genetically, but is passed on from one generation to another. Parents transfer their cultural traits to their children. It is transmitted through varied means. Among all, language is the main vehicle through which culture is transmitted. Transmission of culture is done either through instruction or through imitation.

Kluckhohn and Kelly perhaps best express this modern concept of culture when they define it as ‘all those historically created designs for living explicit and implicit, rational, irrational, and non-rational, which exist at any given time as potential guides for the behaviour of men, ‘traits, elements, or better, patterns of culture in this definition are organized or structured into a system or set of systems, which, because it is historically created, is therefore open and subject to constant change” (qtd. in Lado 53).

The above definition of culture describes yet another characteristic feature of culture. Culture is consistent and well integrated. That is, different facets and aspects of culture are not left as loose ends, these are all connected. For example, the values present in any culture are again interrelated with the concepts like morality, customs, traditions, and practices.

Culture is apparently unchangeable but in fact is subject to changes. Change and growth are ingrained in culture. There is an astounding change and growth in Indian culture from Vedic times to the present. Culture is dynamic, it changes according to the change in physical world. But the cultural changes that took place in
India since Independence particularly, with technological revolution are conspicuous. Life style underwent a drastic change, paving way to changes in dressing and way of living.

As an impact of globalization, partying culture is widespread and the use of English has become the order of the day. When ‘language behaviour’ is taken into consideration multilingualism has increased drastically. Two educated men or women comfortably switch over to English from their mother tongue when they converse. Multi-lingual culture has spread to such an extent that a mother speaking to her child in English at the super market or at the malls has become a common scene today. This is because of the growth of migration from one place to different parts of the world and especially to the West.

Culture differs and varies from society to society. Each society is unique in itself with a unique culture. Different cultural elements like, food habits, way of dressing, greeting, speaking, traditions, values, ideologies and in totality, living differs from society to society. Culture also changes according to time.

Eli Hinkel believed that, Culture and language are inseparable and constitute “a single universe or domain of experience” (qtd. in Hinkel 6). Cultural awareness and learning second culture or the target culture will help in attaining proficiency in second language learning. This implies that a second language learner necessarily, learns the second language culture simply as language cannot be taught or exist in isolation. No language can be understood and taught without understanding the cultural context in which it is used.
According to Byram, culture represents “hidden” curriculum in second language teaching.” No language teaching can take place without teaching the culture of native speakers because language refers to the knowledge of the world that its speakers possess. According to Byram effective communication means appropriate use of language which is partly culture specific. Apart from lexical, semantic and semiotic aspects, understanding of sociological, structural and cultural aspects of a language increases “the language awareness component” of learning and contributes directly to the learner awareness of language and proficiency as a whole (qtd. in Hinkel 6).

Learning a second language implies adjusting not only to the linguistic but also to the cultural system of the target culture to some extent. Culture and the language used in the ambience are closely related. A native speaker brings his casual attitudes and his background knowledge which is many a time culturally biased. This cultural dimension of the native speaker is also seen in his speech patterns. For example, words like ‘American Dream, Transcendentalism, New York City’ all have great significance to an American student where as a student from a different part of the world will not immediately understand and thus cannot appreciate.

Language is a medium that is used to express cultural reality. It is embodied in cultural reality and it also symbolizes cultural reality. Culture is also used to give both form and shape to language. No language is ever free from its culture. Language is closely linked with the culture of the present and of the past. Thus language and culture are interrelated. When a child is born, the child is like any other child or infant. As the child grows into an individual, it is exposed to the particular culture to which the child belongs to. The child becomes an individual in and of the cultural
group only when the child is exposed to the culture of its group. Languages differ in their world views and limitations. As a result people who share common culture, yet speak a different language vary in their perceptions. Language is deeply rooted in culture.

Language is an important part in culture which can not be either neglected or over-rated. Learning a language is coloured and tempered by social and historical context in which it is learned, taught and acquired. Both context and culture play an important role in understanding the meaning that is encoded in the language.

Culture acts as a catalyst in fostering individual identity and uniqueness. Language is an important part in culture which cannot be neglected or over-rated. Language is also very closely related to culture and any change or addition in linguistic domain brings a change in the facets of culture. Edward Sapir and Benjamin Whorf believe that language determines the world view of culture. “The idea that language influences the perceptions and thought patterns of those who speak it, and thus conditions their world view, is known as Whorf-Sapir hypothesis” which is named after the two anthropological linguists Edward Sapir and Benjamin Whorf who proposed their theory in 1930s and 1940s. A linguist defines language as “a system of signals conforming to the rules which constitute its grammar” (qtd. in Bell 20). On the other hand, anthropologists, social psychologists define language as “a set of culturally transmitted behaviour patterns shared by a group of individuals” (qtd. in Bell 23). Language that is used according to them is not only grammatically and linguistically correct but also socially appropriate.
Today, youngsters do not have any qualms in the use of language. Unlike the earlier times in which people were judicious in the usage of words, particularly in public. Speaking about AIDS was a taboo earlier but it is not anymore. It is observed parents discussing this term with their children at home. It has become clear that a second language or a foreign language cannot be learnt or taught without learning and understanding the community’s culture in which it is used, that is the target culture. Edward Sapir in the 1920s concluded that “a language and the culture of its speakers cannot be analyzed in isolation” (qtd. in Hinkel 2). Language can be seen as a way to describe and represent human experience and understanding of the world and members of a language community share systems of beliefs and assumptions which underlie their constructions of the world. These constructions, views of objective phenomena, beliefs and histories are communicated through language thus establishing a connection between language and the culture of a community” (qtd. in Hinkel 2).

People mistakenly think that choice of language is only a matter of convenience and it has no vital role to play in our culture constricts. India’s decision to continue with English as a medium of formal expression impacted on Indian way of life and cultural perception. For instance, Rock and Roll, Hip-hop, jazz as dance forms, fast foods and cold storage foods, our dress mode incompatible with our weather and on the whole our love for western ways of life are only a part of western influence on Indian culture through English language. If the changes are not properly integrated there is every possibility that our culture may cut off from its parental or earth tradition and at the same time remain hesitant and unsure about adopting the other in totality. That might leave us in a limbo. Culture and language grow together. There is a significant relationship that exists between the important aspects of a
language and the characteristics of culture. Language is the heart and soul of culture and therefore in the formulation and formation of culture, language cannot be eliminated. As a result, the importance of a culture depends on the importance of its language. In order to see to it, that there is no culture decay, great poets, saints, artists and thinkers have given importance to language and language as a medium to culture. Thus language is an important determining factor of a culture.

According to Sapir Whorf hypothesis language and culture are intimately related and culture is shaped by language. It was from this basic approach that cognitive anthropology highlighted the fact that language and culture are inextricably related to each other and that culture is a very wide concept in which language is a subsystem. The relation between language and culture is a relation that exists between part and whole. People belonging to one ethnic group generally follow the same culture and speak the same language. Wherever man goes his/her culture follows. Culture is like a visible shadow. It comes to the classroom with the students and also with the teacher. The relation between culture and language can be described as the one with a tide and an ocean.

Vygotsky believes that “word meaning is the unit of verbal thought, and that the primary function of the sounds of words in speech is to construct culture and to communicate with others in social interaction” (qtd. in Lull 20).

Language permeates through all aspects of life. It does not exist in itself. It exists in order to serve what Sapir calls ‘Communion’. It is the reflection of interpersonal relationships, social and cultural values. In both multilingual as well as in monolingual societies the choice of language and style is basically related to social and other types of meanings. The idea of ‘phatic communion’ or verbal behaviour is
aimed at establishing relationships and especially social relationships. Language used by people carries different social meanings apart from the literal meaning. For example ‘I see’ and ‘Okay’ are largely social utterances but with different meanings based on social contexts. It is rather difficult to get away with the conviction that language is more often than not, encompasses the whole social behaviour of the moment. Here is an example:

I grew up in Iowa and I knew what to do with butter: put it on roasting ears, pancakes, and popcorn. Then I went to France and saw a Frenchman put butter on radishes. I waited for the Cosmic Revenge—for the Eiffel Tower to topple, the sea to sizzle, or the grape to wither on the vine. But that Frenchman put butter on his radishes, and the Gallic universe continued unperturbed. I realized then something I hadn’t learned in five years of language study: not only was speaking in French different from speaking in English but buttering in French was different from buttering in English. And that was the beginning of real cross-cultural understanding (qtd. in Morain 64).

Man is determined by culture and culture is determined by man. A person who is brought up in a particular culture has his/her own attitude towards ‘words’ that are used which are intelligible in the sense implied only to those people who belong to the same culture. Communication is everywhere and at the same time, it is nowhere. It is full with tensions, hindrances and particular articulations. Hence wherever there is understanding there is also misunderstanding. Wherever there is communication, misinterpretation and miscommunication is also present. Culture influences both the matter and manner of communication. It influences how people express themselves,
how and to whom they talk. Culture influences individual psychology of human beings in all aspects. For instance, some are comfortable in expressing openly; some others are comfortable expressing only with a few or very close friends. Yet, others may not wish to talk.

Understanding a language is impossible only with the knowledge of grammar and phonology because language not only consists of lexis and semantics but there are important elements called systems, values, attitudes, beliefs and norms of the speakers of the language. The definition of culture by Peter S. Adler stands apt. According to him “culture is an intertwined system of values and attitudes, beliefs and norms that give meaning and significance to both individual and collective identity” (qtd. in Smith 216). For an effective communication along with the medium of communication ‘culture’ also occupies an important place. So, when we communicate internationally, fluency in English alone does not suffice. It is the knowledge of target culture that helps in encoding and decoding messages and their meanings. Thus communicating internationally is in a way communicating inter-culturally.

Here is an excerpt from English for Cross Cultural Communication as quoted by Mayuri Sukiwawat in her essay Crossing the cultural threshold: a challenge to users of EIL book

**Encounter** : 1

**Time** : 1949

**Place** : The South West of England.

At that time, the Thai government sent a number of students to further their studies overseas every year, mainly to Europe and the U.S. I happened to be one of
the students sponsored by the government to do undergraduate studies in the United Kingdom.

After a few days in London, I was sent off to a host family in the Southwest of England. It was my first encounter with an entirely English speaking environment. My host family, I was told later, was considered to belong to the upper-middle class. The head of the family was a doctor.

The setting was a living-room. After a few greetings and welcoming remarks Mrs J., my hostess, asked “On which day of the week would you like to have your bath?”

I understood every word she said but had no idea what she meant. Silence on my part. The lady repeated her question and I gave her no response. Finally, she decided that I should have my bath on Wednesdays.

Analysing the encounter it indicates that the author is totally unaware of the climatic conditions and on the heating systems in English household after the war years. Had he/she been given some basic information on the climatic conditions he would have been able to give an appropriate answer to his hostess. Thus, it is clear that apart from the lexical meaning there is something else which helps in effective communication. It is here undoubtedly that culture plays an important role.

There is a rapid growth of global communication in areas like business, science and technology and thus more material on intercultural communication should be supplied to both the teachers and the taught. Since English is the dominant language in the areas of science and technology, education, language learning along with its cultural nuances will be an asset in a second language situation. To quote Anthony: “Although language may indeed be included as a feature of man’s nature, a
language is an aspect of his nurture: an indispensable, *culturally unique*, systematic agreement through which the *communicants*-all the human subscribers to the agreement-symbolically and habitually share their real, imagined, or hallucinating experience” (qtd. in Smith 224). Learning a second language is undoubtedly experiencing a strange culture through the medium of an alien and a strange language and in a strange setting.

In understanding a second language, contextual and situational dimensions play a vital role as once the situational dimension is set up, phonological, grammatical and lexical description follows and can be understood even by a naive learner. According to Crystal and Davy, “One should also note the corollary, that with the description of dimensions so far described, there is a powerful mutual predictability between language and situation; if the relevant extra-linguistic factors are known, then certain linguistic features will be readily predictable and vice-versa” (qtd. in Forge 7). Interaction and communication are also culturally influenced. As culture influences interaction, intercultural communication must incorporate all the important features of cultural variability. Culture develops through communication and changes its form along with the changes in communication. Thus, culture and communication are inseparable.

Contemporary man’s greatest fear is the fear of being misunderstood. No man is an island. We rise and come out of loneliness only through communication. According to the famous anthropologist, Edward Hall believes that culture and communication complement each other. When, the learner has no understanding of the measurements in the target culture that may lead to communication break down or miscommunication. Such kind of differences actually cause people from different
cultures to misinterpret what is said and what is not said which finally leads to misunderstanding. Culture plays a vital role in communication and also in communication breakdown. It should be viewed as a rich motivating language resource.

In India, we speak of person’s height in metres and centimetres and weight in kilograms. Whereas, in the target culture, i.e. English they speak in terms of pounds and ounces, feet and inches and this certainly takes a minute or two to calculate that too with a paper and a pencil. The listener makes an attempt to convert pounds into kilos and feet and inches into meters and centimetres. To look at another instance, if an Indian hosts a party to which members from the target culture are invited, the host, Indian offers something to drink to the guest from target culture. He/she may politely say, “Thank You” and this makes the host think that rather the guest is ready to take the drink offered. The problem here is the guest says “Thank You” with an invisible “No” i.e. “No, Thank You” whereas the host understands it as “Yes, thank you.”

The most common experience that one comes across in Indian scenario is that if anything that is offered initially is rejected but is accepted only after the host insists on for two or three times. But the same is not the practice in target culture. The expected insistence does not occur and the guest who refuses once must leave without.

The world in which we live, we constantly come across such situations that have to be analyzed, understood and responded accordingly. The situations are understood according to the repertoire of linguistic knowledge the speaker or the listener or the learner possesses. In an L1 situation the learner is surrounded by people of the same linguistic environment and as a result analysing the situation and
responding accordingly is an easy task for him. But it is different in an L2 context. The relation between thought and language is expressed in a different way, different from the experiences that the learners are familiar with. Learner’s culture and the target culture are at interface and as a result there is a void that is created in the learner’s mind. A particular culture and language are so interdependent and intimately connected that it is not possible to separate them. The following lines help us to understand the role of culture in communication.

   The full effect of a word upon its hearer may depend not only upon the context but upon the whole physical and psychological environment, and on many occasions, upon his experience of the culture of which the language forms an integral part (qtd. in Pandit 28).

   Alastair Penny Cook suggests, we ‘need to see English language teaching as located in the domain of popular culture as much as in the domain of applied linguistics’ (Harmer 288). Social context plays an important role for any educational endeavours. It is here that culture plays a vital role in learning a second language. Learning a second language definitely means learning a second culture but the cultural context and the social context in which it is learnt are very important. For example when the poem “Birches” is introduced in the syllabus understanding the description and imagining the daffodils is very difficult for a naive learner in spite of a good teacher. Instead, any poem that reflects the Indian culture like ‘Bangle Sellers’, ‘Night of the Scorpion’, students participate in the discussion and this will enable them to learn the language without tension.

   To substantiate the same point, two lessons to be taught as a part of English syllabus under Jawaharlal Nehru Technological University of Hyderabad (JNTUH)
and the two lessons “A Gold Frame” and “Service of Love” by R.K Laxman and O.Henry respectively. The first lesson is the story of a carpenter who makes wooden frameworks. Once, a customer approaches Datta, the owner of Modern Frame Workshop with the photograph of an old man to be framed in the best frame. Datta helps the customer in selecting a frame. The customer leaves the shop after settling the price for the frame work and the time of delivery. Unfortunately, while working Datta spills white enamel on the old man’s photograph. Datta, very intelligently, replaces the spoiled photograph with a different photograph altogether. Finally, Datta very cleverly, changes the photograph and also changes the shape of the frame. The entire story is full with Indian images and pictures which the students could easily capture and participate in the interaction which was very encouraging.

But for the next lesson “Service of Love” even though the students understood the lesson and enjoyed the unexpected twist at the end, the class participation was minimal. Joe Larrabee and Delia Caruthers are two promising artists who meet in a studio and marry. The Larrabees lead a happy life. Each one sacrifices for the sake of the other. Joe learns painting under the great Magister and Delia learns piano under Rosenstock. One day, Joe happily declares that his paintings were sold for a good amount. Delia also shares her happiness by informing Joe about her pupil Clementina, General A.B.Pinkey’s daughter. They spread the amount they earn on an 8x10 inches centre table of the 8x10 feet flat parlour. They both kiss each other, hug and praise. Life goes on smoothly till it is revealed that each one has lied for the sake of the other. To quote from the text: “Delia packed him off, breakfasted, hugged, praised and kissed at 7o’clock” (Henry108).
In another context the wife praises her husband saying, “How clever you are, Joe-and kiss me, Joe...?‘ (Henry109). The teacher had to stop in the middle many times to teach them target culture when the situation demanded to avoid laughter and surprise in the class explaining that it is part of their culture. “Human civilization is dependent upon signs and systems and the human mind is inseparable from the functioning of signs—if indeed mentality is not to be identified with such functioning” (qtd. in Haarmann 21). Learning a second language means becoming familiar in using newly found signs with those that are well known. Signs are evolved from specific cultural context and are used in a specific cultural context. Certain traffic signs are also culture specific. For ex: To indicate the danger caused by moving animals the symbol of leaping deer is used in Germany or Central Europe. Elk features in Sweden, Scandinavia and Finland. A Reindeer is used in Lapland and a Kangaroo in Austria. None of these animals are featured in Indian scenario. To understand the functioning of sign systems and to know when to use these signs meaningfully one has to learn and acquire them only through culture related education.

The differences that exist between cultural and non cultural knowledge act as a hindrance in understanding lexical elements used in everyday communication within the cultural framework. It ignores a vital point that culture and general concepts are the results of a process called ‘language acquisition’. No person can come out of his or her speech community to form an independent image of the world and everyone adheres to the items of general knowledge and culture that are laid down by lexical beliefs in the given speech community.
Eagle is often picturised in profane contexts in Aztec religion. But the same is not with the other cultures. For instance in India eagle is symbolised in both negative and positive contexts. In the myths of various Native American peoples, the eagle is a culture hero, a hunter or a tornado transformed into a bird, and the spirit of war and hunting. The eagle is the great culture hero in Siberian mythology also. According to Geertz: “To study culture is to study shared codes of meaning” (qtd. in Casson 48).

Language teachers are more inclined towards accent, tone, undertones and intonation and give less importance to the non-verbal language or the ‘Silent Language’ as Edward Hall calls it. Entrapped and entangled in the words it is difficult for a teacher to understand or even believe the fact that an average American speaks only for ten minutes a day, and that more than 65 percent of communication is carried by verbal cues. Culture is also identified with space, gestures, time and so on. In her article culture and the individual, a Rosaldo point out that culture is “far more than a mere catalogue of rituals and beliefs” (qtd. in Hinkel 1).

When we interact with people from a different culture it is clearly evident that knowledge of the sounds, the grammar and the vocabulary of a foreign language are imperative when it comes to giving and sharing of information. But being able to read, write and speak another language does not always guarantee that understanding of the language takes place. The important factor in understanding the language has also something to do with the cultural aspects that prevail beyond the semantic, lexical aspects and that include many facets and dimensions of nonverbal communication. Aspects that are covered in nonverbal communication can be simply divided into three classes:
**Body language:** comprises of movement, gesture, posture, facial expression, touch, gaze and distancing.

**Object language:** includes signs, designs, clothing artefacts etc.

**Environmental language:** is made up of colour, space, direction and natural surroundings.

Ray L. Birdwhistell gave the name “Kinesics” to the discipline concerned with the study of all bodily motions that are communicative (qtd. in Morrain 66). An understanding of kinesics in cross-cultural communication requires understanding and knowledge in posture, body movements and eye management.

As human bodies are made in the same way we generally tend to think that people around the globe sit, stand and lie in the same manner, but surprisingly scholars have found that there are 1000 body attitudes capable of being maintained substantially. An interesting fact to be noted here is that all the body movements are culturally influenced. Body postures and the emotions that are conveyed by the posture are also culturally determined.

Among those postures used to indicate humility, for example, Krout (1942) cites the following examples:

**Sumatrans:** Bowing while putting joined hands between those of other person and lifting them to one’s forehead.

**Chinese:** Joining hands over head and bowing (signifying: “I submit with tired hands”)

No matter what these postures convey but these body postures either disgust or embarrass most Americans, who are not inclined to show any type of humility in any form. Americans have a limited posture movements and it is difficult for them to
accept the wider range of postures that are found in other cultures. Americans find it uneasy when they see people crouching in the chairs because they believe that crouching is something that barbarians do around campfires.

Sociologist Laurence Wylie, studying mime in Paris with students from twenty-five countries, found that national differences seemed to be accentuated by non-verbal techniques (Wylie and Stafford 1977). Differences in walking styles are so marked, Wylie maintains, that “in Paris one can recognize Americans two hundred yards away simply by the way they walk.” To the French, the American walk is considered to be “uncivilized”. French people think that the Americans bounce when they walk” (Morrain 67).

For an effective communication we give importance to linguistic fluency but along with language, knowledge in kinesics will help the speaker to communicate effectively and it also helps in reducing miscommunication.

“Facial expression: - According to Birdwhistell 1970 middle class Americans display about thirty-three “kinemes” (single communicative movements) in the face area… (Morrain 68).

Gaze and eye movement:

Eyes play an important role in interpersonal communication. During the first two months of a baby’s life, the stimulus that produces a smile is a pair of eyes (qtd. in Morrain 68). In Japan, infants do not get as much attraction to eyes as they do in other cultures. It is because that the Japanese adults make little use of the face in either encoding or decoding the message. Argyle reveals that the “proper place to focus one’s gaze during a conversation in Japan is on the neck of one’s conversation partner” (qtd. in Morrain 68).
Korean Children are culturally trained to look downwards and avoid possible eye contact as a sign of respect. An Indian child also doesn’t look into elder’s eyes as a sign of respect but this is not the same in target culture. The U.S. child is however trained culturally to look into the eyes of the speaker as a mark of honesty. It is the duty of the teachers to train the students multilingually and multiculturaly. In America, speakers make contact with the eyes of the listener during a conversation for about one second, and then glance away as they talk and again they re-establish eye contact with the listener to assure themselves that their audience is still attentive. Meanwhile the listeners keep their eyes on the face of the speaker to indicate that they are listening attentively.

Members of the same community read gestures in the same manner. If two people read body signals in a different way it is clear that they both belong to two different cultures. Frances Hayes (1940) divides gestures into three categories. Austic gestures or nervous gestures are made by individuals in response to their own inner turbulence and are not restricted by culture. For instance, biting the lips and fingers cracking the knuckles, toe-tapping all indicate boredom.

Technical gestures carry the same meaning for members of specialized group and are usually taught formally. Ex: - gestures of umpires and referees, military salutes, traffic directors etc.

**Folk gestures:** - They are the assets of the entire culture and are passed on from one generation to the other by imitation. Ex: - pointing the fore finger. In India and in North America people point with fore finger and the other fingers are curled under the palm. American Indians, certain Mongoloid people, and sub-Saharan
Africans point with their lips. These gestures are not taught. They are learned through observation and imitation (qtd. in Morain 71).

“In parts of Mexico the gesture for indicating how tall something is has three different meanings. The arm held vertically with the index finger extended and the rest of the fingers folded indicate the height of a person. The arm and hand held horizontally thumb up and little finger down, indicates the height of an animal. The same position, with palm down, indicates the height of an inanimate object. In most countries, there is only one way to show measurement. It includes measuring humans, sub humans, and all other objects, and it has a single gesture, the last one described, to express it. We can imagine the laughter and even anger that one would cause if he were to measure your dear aunt with the gesture reserved for cows. . . . Folk gestures are learnt with more interest and passion when people intend to interact with members of another culture.

Language teachers can prepare a list of gestures in the order of communicative value of importance. Nevertheless, gestures associated with greetings and leave taking are very important and it is necessary to behave courteously in any cultural set up. Gestures that indicate “Yes” or “No” for showing approval or disapproval or for making requests, or refusing should be taught and learnt meticulously as they are very essential in day to day life.

Knowledge of obscene and vulgar gestures is also important because gestures that are unacceptable in one culture can be acceptable in other cultures. The “O.K” gesture used by North Americans is considered obscene in several Latin American cultures. In Paraguay signs made with crossed fingers are offensive. In India people enter a row of seats in a theatre by showing their back to the people sitting in the
chairs. But, in Germany, people entering a row of seats in a theatre face those people already seated in the rows. To turn their back is considered to be very insulting. In Korea loud smacking and sucking sounds made while eating are considered to be as compliments to the host, indicating that the food is delicious whereas, it is considered as bad table manners in India. In Korea one should never blow one’s nose while eating.

Proxemics or distancing is also culturally determined. In every culture the amount of space among or between individual differs and depends upon the nature of the social interaction, but all cultures relatively distinguish the four basic categories. According to Hall, Middle class Americans establish the following interaction distances within the four categories.

**Intimate distance:** - From body contact to a separation space of eighteen inches. An emotional zone that is used for love making, sharing, protecting and even comforting.

**Personal distance:** - From one and half to four feet. Used in informal contacts between friends.

**Social distance:** - It ranges from four to twelve feet. This is the distance that is maintained during the casual interaction between acquaintances and strangers. This is used in meetings, classrooms and impersonal social affairs.

**Public distance:** It falls between twelve and twenty-five feet. This is used in interaction distance for one-way communication that exists between speaker and audience. This demands for a louder voice, gestures etc.

The proxemic distances preferred by Americans are not preferred by people of other cultures. Observing and understanding proxemics is very important because they are
necessary for maintaining harmonious relations but these take place at subconscious level and are violated by non-members of a culture. Coughing, sneezing and stretching hands are also different from culture to culture.

People of London are sure to face culture shock in African culture when they find two people engaged in casual conversation with their legs intertwined as they talk. Arabs tolerate crowd, noise, touching the hands, probing eyes, body odours, which are irksome to the Westerner. It is surprising to note that even touch, body odours and breathing also vary according to culture.

Kinesics is learned from social interactions and thus differs from one culture to another. Amidst the numerous gestures meanings of which differ across cultures, researchers are searching for examples of kinesics which are universal and are the same in all the cultures. An accepted gesture in one culture is unaccepted in another culture. It is quite clear that culture influences non-verbal communication. Change in culture results in change in non-verbal communication as well. It is apt to quote Birdwhistell, a cultural relativist: “In so far as we know, there is no body motion or gesture that can be regarded as a universal symbol. That is, we have been unable to discover any single facial expression, stance, or body position which conveys an identical meaning in all societies…” (qtd. in Morain 74).

It is quite apparent that non-verbal communication not only affects communication but also increases sensitivity towards other human beings. Knowledge of non-verbal communication helps the students in understanding their own kinesics. Along with the spoken language even the silent messages are important to really understand the total meaning of the given utterance and hence the study of kinesics is undoubtedly a crucial and an important part in perceptual education. As an example
let us look at the varied meanings “silence” conveys. It differs from society to society i.e. culture to culture. Silence when prolonged has a different or a negative meaning in some circumstances which is interpreted as hostility. There is a different meaning given to the same ‘silence’ in Indian rather in Andhra Pradesh Culture. They say “Mounam angeekaram or Mounam ardhangeekaram” and the meanings are inferred according to the context.

A complex vocabulary develops around things that are important to a community for communication. People give names to things and objects which make them easy to communicate complex things. A carpenter can identify hundreds of varieties of wood where as a customer or an ordinary person may not be able to identify and may know only a few varieties of wood which are common. To take another example lawyers speak or write legal language which cannot be understood by many. Cups, glasses and saucers are all words that come under semantic class crockery. Thus, vocabulary largely depends on the needs of people. This enables them to discuss things clearly.

The same is the case with colours. The colours ’blue and ‘green’ the English language differentiates, can be further given different shades like Blue, Aqua, sky, royal, navy, teal but where as in Indian culture we give different shades to the same colour blue like rifle blue, ink blue, sea blue, sky blue and navy blue. Only two shades of the colour blue matches with that of English that are ‘sky blue and navy blue’. In the same way green in English language has shades like kelly, mint, forest, avocado, lime whereas in Indian culture different shades to green like bottle green, leafy green, algae green, parrot green and sea green are attributed. The colour of lime is quoted to speak about yellow which is generally called lemon yellow. Thus
vocabulary depends on culture to a large extent. Vocabulary changes according to the context ‘formal or informal’. The colour spectrum is conventionally divided as red, orange, yellow, green, blue, indigo and violet. Most of the Indian students are not familiar with the colour “Indigo” and English speakers generally use “Purple” to include the colours, indigo and violet. Thus, in English there are only six colour terms plus black and white. The colours people could generally remember are determined well by the language they speak.

In the process of enculturation people should understand what to speak to whom, when and how. To speak appropriately people should know the context and various other issues that are related with the target culture For example, in France, in a formal situation people use ‘vous’ (you) and in an informal situation people use ‘tu’. But ‘You’ is used in English both for formal and informal situations, second person singular and plural. Lack of proper knowledge of these subtle nuances of the target culture might impede one’s learning of the language. Thus, culture and vocabulary are related to each other in different ways. Often culture plays a prominent role impalpably.

The manner in which people are named and called, are culturally influenced. Sometimes this leads to misunderstanding and confusion. For example Spanish speakers use father’s family name followed by their mother's name in addition to their name or names. In contrast, husband’s name is appended to the woman’s name as an initial in Tamil culture. Hyphenated names seem to have lot of prestige in the U.S. This is because when a woman is the heir to an historic estate and marries, she keeps her last name in order to preserve the lineage and adds her husband's name to it. If both families have significant history the man might also use the hyphenated
surname. Hyphenated names in America represent the warrant of royal heritage. In Hispanic culture husband’s name is added with the Spanish “de” which means “of.” This difference in naming leads to a lot of confusion for people from other cultures. Here in India we neither find hyphenated names nor husband’s last name with a few regional exceptions perhaps in imitation of the West.

In Indian scenario it’s rather widespread practice, that an unknown elderly man is called uncle and an elderly unknown female as aunty which is not accepted in target culture. A person from Japan or India for example finds it difficult to address his colleagues in the United States by their first names and instead prefers to address them by their titles or last names. Indians prefer formality in addressing their colleagues. For example, if a doctor has to be introduced he is introduced as Dr. John Smith or Dr. Smith. To counterpoint in Indian culture people working in offices call each other Sir or Madam irrespective of the position held in the office.

The word ‘Sir’ in the Indian context from another point of view also means ‘husband’ but then that can be contextually understood. For instance, when a lady speaks to the other and tells “My sir is at home.” Here ‘Sir’ refers to her husband. In Indian work environment Sir or Madam is attached to the person’s name. Calling colleagues with their first names is considered to be disrespectful. Hence, people say Jyothi madam, or Ramakrishna sir.

Various shades of meaning are conveyed and cognized by people living in a society or culture. The meaning of a word derives various shades of meaning depending on the context in which it is used. For ex: - the word ‘Ayya’ in Indian culture, to be precise in Andhra Pradesh culture can be interpreted as the basic word of ‘respect’. It is seen in the salutation of the letters written in the vernacular. In some
regions it is also used as the synonym for ‘father. ‘Similarly, the word ‘amma’ also has various shades of meaning. The basic meaning is ‘mother’. It also means the goddess. Further the word is used in formal and respectful situations for elderly women. It is also uttered in a cry of pain or of distress as one uses, ‘Oh God!’ in English.

Eventually vocabulary of any language is based on its culture and it is quite obvious that vocabulary and culture are interrelated. It is the responsibility of the teacher to explain clearly both linguistic as well as cultural meanings in a relevant learning situation. Since the possible situations of misunderstanding are more in number it may not be practically possible to teach everything. Yet, the motto should be to prepare the learner to make some sense and carefully avoid misunderstanding in a generalized way. Language is used to express and illuminate recurrent cultural patterns and ways of life and in a given culture.

Eskimos commonly use seven different words for snow to differentiate among various types of snow, falling snow, snow on the ground, fluffy snow, wet snow etc., while, in certain African cultures and in the forests of Zaire they have no word for snow.

Hopi, an African language does not use verbs in the manner English does. For example in English we say “he is singing”, but in Hopi it is said in a more specific manner: ‘I know that he is singing now, at this very moment.’ Duration of time is also used differently in Hopi. They express time in terms of sequences, events and their development. The span of time that we refer to in expressing the growth of the seed into plant is not important for them. It is the sequential phases that are important like--planting the seed, germination, growth, blossoming, and finally bearing fruit.
Second language teachers should understand the commonalities and the differences that exist among cultures which eases second language learning and helps in understanding the language learning process. English uses “He” in both formal and informal situations; whereas in Telugu we have different words to address and the addressing depends on the intimacy that we have with the addressee.

**Waadu** : - is very informal, intimate and also impolite

(III person singular)

**Atanu** : - Not informal and intimate but with some minimal respect

(III p singular)

**Ayana** : - polite and formal with respect

**Waaru** : - very polite, with utmost respect

For all the above mentioned four ways of addressing, English has only one word that is ‘He’.

Similarly for English pronoun ‘you’ we have two equivalents in Telugu i.e. ‘meeru’ and ‘nuvvu’. Correspondingly Hindi has two ‘aap’ and ‘tum’.

Greetings that are exchanged are also culture specific and have different meanings signifying different interests. For example: the Arabic Salaam means ‘peace’ and the English ‘Hello’ is originated from ‘Healthy be thou’.

In most Indian languages, in general a clear distinction is made to speak about masculine or feminine gender. There are few exceptions like Bengali. In Telugu, ‘athanu’, ‘aame’ are used for man and woman respectively. English uses ‘he’ and ‘she’ but the Chinese do not show any distinction between ‘he’ and ‘she’ when they speak. The pronunciation is identical and the difference appears only in writing.
'Kumkum’, ‘pasupu’, ‘mattelu’, ‘mangala sutram’ are culture specific words used in Telugu. ‘Thaali’ is also used as a synonym for ‘Mangala Sutram’. The English equivalents for ‘pasupu’—turmeric powder, ‘kumkum’—vermillions are derived from French. ‘Mattelu’ are also called as toe rings but for ‘mangala sutram’ or ‘Thaali’ there is no English equivalent. Regarding verb endings in Telugu there is no distinction between a goat and a woman. Both have the same verb endings.

Example I: Meka Vachchindi

Aame: - Vachchindi

Example II: Vachchadu (masculine singular noun)

Vachchindi (feminine singular noun)

In Telugu there are different words or synonyms for English word ‘Serve food’ like Vaddinchandi or Veyyandi. For instance, ‘Annam vaddichenhandi’ and ‘Kura Veyyandi’, ‘Dal or Rasam Poyyandi’. But in English ‘Serve’ is appropriate for all the items. In Tamil ‘Chumma’ means ‘just like that’, in Hindi the meaning is different and there is no such word in Telugu. In Arabic there are so many words for ‘Camel’ but in English we have only one.

Due to global homogenization presently a void is gradually formed and there is even more a sense of cultural loss. If alien and indigenous are brought together it is familiarity that often wins in the end. An anecdotal evidence from a summer holiday as quoted by the author emphasizes the point. “The newspaper in the town next to that southern Swedish village where I spend summers is sometimes referred to facetiously as “the pig paper”, since it is the newspaper of record for area farmers, for example when it comes to current pig prices. It is, like many small town papers, quite intensely local, carrying foreign news from the major agencies in a rather routine, offhand way.
But then at times, the outside world can itself be locally news worthy and so some years ago in mid July there was a half page spread under the headline (qtd. in Hannerz 25). When human beings are culturally dislocated lot of differences happen in daily lives. The following anecdote strengthens the statement made above.

A local man had won first prize in a photo contest, and got the chance of a three week trip for two to Borneo. He and his wife went, and they had now returned, full of impressions: the heat, the hotel in Kuching which changed the towels three times a day, the upriver trip to the Iban tribe (ex-cannibals by reputation), the comfortable guest-house on high poles, the crocodile farm, the strange food and drink; indeed, a pig feast as well. They had seen just a few beggars and no drunkards in the entire trip. And not everything was unfamiliar. Danish beer was common, and taxis were cheap, although you had to settle the price with the driver before going. And in Kuching many people had wanted to talk about the ongoing European soccer championship, and had their particular favourite player on the Swedish team. Anyway, it has been nice to come home, and the first thing these two travellers did was to have a large glass of cold milk each. Now as photo enthusiast they also brought back a collection of 700 slides, and looked forward to showing these to people at home, to community groups or wherever.

This, clearly, is a story about that encounter between “the global and the local.” They derive some pleasure in reporting familiar things- like availability of Danish beer and reputation of a Swedish Soccer player. “In conditions of modernity,” writes Anthony Giddens for example, “place becomes increasingly phantasmagoric: that is to say, locales are thoroughly penetrated by and shaped in terms of social
influences quite distant from them... The ‘visible form’ of the locale conceals the distanciated relations which determine its nature” (qtd. in Hannerz 25).

Revolution in science and technology and revolution in Information Technology have changed the nature of culture. Letters being replaced by e-mails and telegrams being replaced by fax messages, internet and many other means of communication have brought in inter-cultural relations where the whole world is a small global village with the click of a mouse. Ironically, this change also has increased the intensity of identity consciousness and on the other hand voluntarily adapting to target culture has increased.

Globalisation of economy started in full swing only in 1990s. The new changes are visible in all spheres of life including food, marketing, living style and cultural practices. These changes resulted in changes in the usage of language and communication at all the three levels, local, regional, and national. According to Friedman “globalisation involves the inexorable integration of markets, nation-states, and technologies to a degree never witnessed before” (qtd. in Jandt 426). Globalisation has the power to redefine cultural boundaries. It has the power to bring about culture convergence or divergence, and globalisation can either increase or decrease the impact of culture on communication. When Indians read U.S. websites or when Japanese read Chinese websites, whose cultural background or which cultural background is more significant is definitely a difficult question to be answered. Every individual is a product of society which has a culture. Each individual thinks highly of his society and culture, and hence it is very difficult to say whose cultural background is rich and significant.
The effect of globalisation is that instead of cultural values being corroded, new meanings are given to the old values, thus kindling self conscious virtuosity and cultural identity. Language symbolises culture and also plays an important role in defining and redefining the borders of a state or a nation. As a result of globalisation there is a lot of change in the usage of language. The change takes place both at local and national level. The change in language and dress is evident in the young and the adolescent. It doesn’t mean that the old and elderly are completely untouched.

Globalization is in its initial phase in India. However, the adverse impact seems to be more in India when compared to other countries in the world. There are several areas where the disruptive influence on local cultures is clearly visible. Being economically sensitive and vulnerable, communities are losing their cultural identity in the process of globalization. Cultural change as spread by globalization is deeply resented and regretted when it deteriorates or does not promote regional or local cultural values of society, its language and life style of people. The level of anxiety in preserving local cultural identity varies from region to region and nation to nation depending upon social policy and economic stability. For example the affect of globalisation on cultural identity in China and South-Korea is less when compared to other Asian countries where the influence is considerably large. Despite the erstwhile colonial rule Indian national leaders did not opt for cultural isolation. They acknowledged that the presence of cultural diversity is indispensable to the health and growth of any society. There is every possibility for new styles to come up with multicultural society which is not possible in a mono-cultural society.

The very fact that India is a Secular Democratic nation reveals its multicultural co-existence. Economic, Social and political reforms of the past fifty years and the
cultural policy adopted by India helped in modernizing the process. With the process of globalisation speeding up, local and regional cultures had undergone drastic change in values and cultural practices. This process has demanded new cultural changes and responses to the changes in economy, politics and mobility of people in society. Major cultural events like fairs are commercialised. Puppet shows were once in vogue but, presently they are a rarity. Cultural activities in the past which saw major participation from the entire village have now reduced to a minimum participation. Globalisation increases the commercialization of culture and it also threatens the existence and identities of local cultures.

As a result of globalisation the land’s culture rather than being left behind as obsolete should rise to become an important builder, an authentic power, and a daunting instrument in distributing and spreading its variety and richness. India’s ancient customs, enthralling traditions, magnificent values, historical opulence, incomparable music and fine arts, its captivating folk forms and its flora and fauna should all take a prominent place in teaching English in India.

The influence of culture is immense in all facets of human life. Habits are also influenced by culture. Smacking one’s lips, to convey “delicious” or “yummy” or to convey that something is good and tasty bringing together the thumb and the index finger which gives the alphabet ‘O’ are quite familiar in Indian context. Girls carrying books against their chest is also largely seen in Indian context, especially in rural areas. In North America the door is held a little long for someone to come. The habit of drinking coffee during a meal in Sweden is quite common. In India, after shaking each other’s hands as a gesture of introduction they try to hold hands for a few seconds which is lately imbibed by Indians from the West. When asked for the way to
toilets Indians generally accompany the guests to the door of the washroom instead of giving directions. These signify that habits are culturally influenced, culturally rated and identified. It is very important to recognize and understand this underlined quality of a particular behaviour to avoid misunderstanding and any miscommunication.

A hiss expresses disapproval in the US but in Spanish-speaking countries it is the normal way to ask for silence in a group. Drinking milk at meals is a standard practice in the US but wine is served only during special occasions and to special group of people. In France milk is not served at meals. Drinking milk in France at meals points that it is special drink served on special occasion for special group of people. Neither milk nor wine is served during meals in India.

Generally two types of tone are adopted in the process of writing letters, formal and informal. It is no surprise to learn that even the tone that we adopt in letter writing is culturally influenced. For example, when we address an American it is informal signing in with first name and addressing him with his first name. With Frenchmen the formal salutation takes Monsieur, with Hungarians it is a warm tone that is used and with Japanese it is certainly respectful, and to an Indian colleague it is warm and thoughtful. It is quite common in Indian situation to address the authority as 'Respected Sir' which is again culturally influenced salutation.

Meaning shapes the thoughts and feelings of individuals. Meaning changes according to the social situations and settings. Meanings are “in the mind”, but their origin and significance lies in the culture they are created in (qtd. in Bruner 3). It is because of this cultural relationship that makes these utterances like, sneezing and coughing are highly communicable.
Every culture has its peculiarities and has special influence on the language system. For instance, the attributes given to the same domestic animal “dog” differs largely in Western and Chinese cultures. To the Westerners “running dog” has a positive connotation as the word “dog” is often associated with the image of a pet animal, a favourite friend and hence they have phrases like “lucky dog” and “top dog.” Apart from that, it is usually used to describe everyday life and behaviour as in the phrases like “Every dog has its day.” While for the Chinese the phrase “Every dog has its day.” refers to a submissive person. It is obviously understood that meaning attributed to a word is culture-specific. Lot of cross-cultural misunderstanding takes place when the meanings of words in two languages are assumed to be the same. In fact, these words reflect different cultural variant meanings. On the lighter side, a Turkish visitor to the U.S. refuses to eat “hot dog” with a wrong notion that he will be served the real hot dog.

Culture provides cues and clues for organizing and understanding words in the given situation. Knowledge that human beings possess helps them in utilizing the tools of culture. One can understand the meaning of a given word in a given cultural context. Culture is made by man. But then, learning and thinking revolve around culture and are situated in cultural settings and utilize cultural resources in understanding a language. Individual thinking and actions are all culturally determined and the difference and variation in using the knowledge can be because of the different opportunities that different cultural atmosphere provides even though this is not the sole factor or source determining differences in the awareness and knowledge that the individual possess.
Jerome Bruner calls the new psychology ‘culturalism.’ His culturalism stresses on actions mediated through language. Its development is linked to a way of life where ‘reality prevails in the form of symbolism’. It is language that is primarily shared by the members of a cultural community who spend their social life on the basis or according to symbolic expressions pertaining to their culture.

Meaning is deciphered by individuals. Meaning is something that pertains to the medium of thought but culture influences our thought practice. Meaning is placed at the centre of psychology by many psychologists. Their main idea has been to investigate how meanings are created by human beings as a result of social interactions and encounters. Their discoveries will then help them to propose a hypothesis about what is the process that is implicated in deriving and arriving at meanings. Meaning is constructed by real people situated in a shared culture.

Meaning is given a symbolic mode and is not only shared by a community, but conserved, elaborated, and passed on to succeeding generations who, by virtue of this transmission, continue to maintain the culture’s identity and way of life. Industrial and Capitalist society makes people look at themselves as self-regarding individuals but people from agrarian societies think of themselves as members of a community. Meanings are better understood within the situations encountered in their appropriate cultural contexts. Although meanings are ‘in the mind’, they have their significance in the culture in which they are created. It is this cultural situations of meanings that assures their negotiability and, ultimately, their communicability. (qtd. in Lull 21)

Education never exists in isolation. It is always surrounded by an active component called culture. The role of education in culture and in the lives of those people who
live within the cultural domain is an interesting question that needs a convincing answer.

In graduate and engineering colleges in Andhra Pradesh prose and poetry are usually taught by a single teacher who teaches learners about a topic of which they know nothing. For example, irrespective of the teacher’s motivation and involvement when an Indian student is taught “Home Burial” and “Birches” by Robert Frost. The student finds it difficult to understand. The learners remain silent due to conceptual ambiguity. Here we should understand that it is difficult to teach in the Indian context because those trees are not a part of our flora. Culture does not mean collection of people who share common language or historical tradition. It is beyond that. Culture is an institution which assigns roles to individuals. Surprisingly mastering the second language includes a feel for the myths, conventional stories and folk tales that are a part of the students’ culture which helps in framing and nourishing his/her identity. To know one’s culture thoroughly is to establish a strong sense of identity. True education helps the students to find an identity. Growing up in one’s culture is important without which they stumble in their efforts to understand and master a second language.

Education enables us to understand our culture. Sometimes it may deviate our attention and make us appreciate other cultures to the point of conversion. In this context what Bruner says is interesting: “Education is risky, for it fuels the sense of possibility. But a failure to equip minds with the skills for understanding and feeling and acting in the cultural world is not simply scoring a pedagogical zero. It risks creating alienation, defiance, and practical incompetence. And all of these undermine the viability of a culture” (42).
Education is not a business where information is well managed or it is not applying theories learnt in the classroom or achieving results by testing these theories. It is a complacent and complex pursuit of accommodating culture according to the needs of the members of the society. Education emanates from culture and flourishes. Culture also exerts a tremendous influence on education. Education is one of those institutions that derive meaning and potential from the ambience of locale, men and milieu.

The word cognition is a common word in psychology. It is synonymous with intuition and perception. But for a layman the meaning may differ. Anthropologists strongly believe that cognition cannot be studied in isolation. It should be studied in relation to the cultural context. Studying cognition means studying cognitive behaviour in a given or particular situation and this is again interrelated with other aspects of culture. According to Bruner, cognition is present whenever the subject “goes beyond the information given” (qtd. in Cole and et.al 20). A study of the following case as related by Hallowell will make it clear that culture and cognition are also interrelated.

An informant told me that many years before he was sitting in a tent one afternoon during a storm, together with an old man and his wife. There was one clap of thunder after another. Suddenly the old man turned to his wife and asked, “Did you hear what was said?” “No,” she replied.”I didn’t catch it.” My informant, an Indian, told me he did not at first know what the old man and his wife referred to. It was, of course, the thunder. The old man thought that one of the Thunder Birds had said something to him. He was reacting to this sound in the same way as he would respond to a human being, whose words he did not
understand. The casualness of the remark and even the trivial nature of the anecdote demonstrate the psychological depth of “social relations” with other-human-beings that becomes explicit in the behaviour of the Ojibwa as a consequence of the cognitive “set” induced by their culture” (Hymes 13).

On the other hand, in India when there is a thunder people tell the names of Arjuna, a great warrior and one of the five Pandavas because they believe that it is Arjuna himself is riding on his chariot in Heaven and thunder is the rumbling sound of the wheels of the chariot. In Ojibwa culture stones are considered to be animate and are believed to possess animate behaviour especially in ceremonies. Hallowell records:

A white trader, digging in his potato patch, unearthed a large stone. He sent for John Duck, an Indian who was the leader of the Wabano, a contemporary ceremony that is held in a structure something like that used for the Midewiwin (a major ceremony during which stones occasionally had animate properties such as movement and opening of a mouth). The trader called his attention to the stone, saying that it must have belonged to his pavilion. John Duck did not seem pleased at this. He bent down and spoke to the boulder in a low voice, inquiring whether it had ever been in his pavilion. According to John the stone replied in the negative.

It is clear that John Duck instantly structured the situation according to the context and culture of the Ojibwa society. It is well understood that the stone is personified and is treated as if it were a ‘person’ and not a ‘thing.’ Thus, in the Ojibwa culture it is understood that these inanimate objects are conceptualized as persons, which is not prevalent in other cultures (Hymes 13). It is apt to quote Richard
porter, a speech communicationalist, who defines culture as “the cumulative deposit of knowledge, experience, meaning, beliefs, values, attitudes, religions, concepts of self, the universe, and self-universe relationships, hierarchies of status, role expectations, Spatial relations and time concepts acquired by a large group of people in the course of generations through individual and group striving” (Poyotas 2).

Language is used to maintain and convey culture and cultural ties. Previously culture had been regarded as a component that includes in itself behaviour and events pertaining to the physical world but with the origin of cultural anthropology in 1950s it has taken a different form and is redefined with much more inclusiveness.

In the year 1957 Ward H. Goodenough published an article in which he has given a more relevant definition of culture as cognition:

A society’s culture consists of whatever is one has to know or believe in order to operate in a manner acceptable to its members. Culture is not a material phenomenon; it does not consist of things, behaviour, or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them (qtd. in Casson 4).

Sapir-Whorf hypothesis postulates that language and culture are related and culture is totally shaped by language and language provides the basis to understand culture. Cognitive anthropologist Keith H. Basso did an extensive research with the Western Apache and he quotes an explanation of “Butterflies are girls” by one of his Apache friends.

Let me tell you a story. One time my mother was sick and went to the hospital in Whiteriver. It was before my older sister got married. She
was supposed to look after us, cook for us. She did all right, but then one day she took off with one of my female cousins and they went to where some people were getting ready for a dance. They stayed there all morning. Then they went to another camp to drink beer with some boys. Then they went to another camp. At night they went back to the dance. Finally, they came home. My grandmother had come to take care of us, and I guess she knew that my sister had been running around. When my sister came in my grandmother didn’t say anything at first. Then she said to my older brother, “Butterflies are girls and one of them just flew in.” My sister knew what it meant, I guess, because she started feeling bad… That’s how they use “wise words” when they want to say bad about someone.

Analyzing the anecdote to understand wise words one learns that ‘wise words’ are used in criticism and never in a positive tone. To understand these ‘wise words’ culture has an important role to play. For example: - Butterfly, here is not used in positive reference to beauty.

Thus background knowledge of culture plays an important role in understanding the meaning of the word. No communication or even worse, miscommunication happens when the word is not understood in the right manner (Casson 2).

To what extent language, thought and culture influence one another and which is the most important and predominant aspect of communication, have been issues of elaborate discussions for some three quarters of 20th century. The current accord is that the three facets are parts within a whole and cannot operate independently. It is
quite evident that as native language acts as interference in learning a second language, native culture also acts as interference in learning a second language. But at the same time if cultural similarities and dissimilarities are identified, explained and understood they can be used to advantage. Once the second language learner understands the behaviour and speech of the people of target culture, the task of learning the language becomes simple because of the increased knowledge of what the language means, and what it implies.

Whether one starts or ends with language, thought, or culture, the other two are woven and interwoven in a pattern, where each influences the other and each being influenced by the other. All the three are not equal or same but none can survive without the other. Second language learners should be aware of this interdependence and understand that including target culture in learning the language will help them to learn and understand the language in a better manner.

As Bloomfield long points out: “It appears quite impossible, short of omniscience, to determine precisely the meaning of any single form or form of class in a language. But it should be possible to determine the limits of any self-contained structural –semantic system and the ways in which it previsages the experience of its users” (qtd. in Blount 124). For example English speakers cannot differentiate between the two shades of black present in Navaho culture and Navaho speakers also cannot find any discrimination between the two colours of blue and green. The major differences between these two cultures lay only in the colour images. To quote Sapir “...as our scientific experience grows we must learn to fight the implications of language. ...Language is at one and the same time helping and retarding us in our exploration of experience and the details of these processes of help and hindrance are
deposited in the subtler meanings of different cultures” (qtd. in Blount 124). The different patterns of speaking a language describe the “thought-world” of its speakers. According to Whorf “thought world” means “more than the linguistic patterns themselves. [He includes]... all the analogical and suggestive value of the patterns... and all the give and take between language and the culture as a whole, wherein a vast amount that is not linguistic is yet shows the shaping influence of language. In brief this “thought world” is the microcosm that each man carries about within himself, by which he measures and understands what he can of the macrocosm” (qtd. in Blount 126).

Among the few analysts, who gave importance to culture in psychoanalyses Sigmund Freud is the most notable. Freud uses culture with a capital ‘C’ and for him it is interchangeable with civilization. Culture according to Freud “was an edifice built upon a foundation of coercion and renunciation of instincts and the question which engaged his attention in many of his writings was ‘whether and to what extent it is possible to lessen the burden of instinctual sacrifices imposed on man, to reconcile men to those which must necessarily remain and to provide a compensation for them (qtd. in Kakar 7). Culture plays an important role in developing and functioning of the psyche especially in forming the superego. Freud(1933) says “The child’s superego is in fact constructed on the model not of its parents but of its parent’s superego: the contents which fill it are the same and it becomes the vehicle of tradition and of all the time resisting judgements of value which have propagated themselves in this manner from generation to generation. . .” (qtd. in Kakar 7). He envisions the importance of cultural differences when he moves on to say,
Mankind never lives entirely in the present. The past, the tradition of the race and of the people, lives on in the ideologies of the superego and yields only slowly to the influences of the present and to new changes; and so long as it operates through the super ego it plays a powerful part in human life, independently of economic condition’ (qtd. in Kakar 7).

With the social catastrophe in Europe during the late 1920s and 30s after the First World War and with the spread of Marxist beliefs, culture started to play a prominent role in the society.

Freud’s comprehension of societal environment is rather more in terms of various cultural traditions and cultural practices, which he called the ‘group minds’ of race, class, creed and nation which an individual shares in. Freud’s ‘economic’ factor relates it to the development of personality. He emphasises that a society’s mode of production brings about a specific social character” (qtd. in Kakar 7-8).

Jerome Bruner views ‘knowing and learning’ as one that is related to culture. According to him “Culturalism’s task is a double one. On the ‘macro’ side it looks at the culture as a system of values, rights, exchanges, obligations, opportunities, power etc. On the ‘micro’ side, it examines how the demands of a cultural system affect those who must operate within it. . . . it is much concerned with inter subjectivity---how humans come to know each other’s minds” (qtd. in Alexander 556).

The argument reiterates that language is an important constituent of culture. Second language learning means bringing a change in learner’s behaviour, teaching him new ways of life and values and a few shreds of alien culture into already settled behavioural pattern. Hence this causes tension in learning a second language. In
teaching or learning a second language or a foreign language it is very difficult to bring the semantic equivalence of L1 into the structure of the target language. For instance, a child from the Anglo-American world considers a dog to be a man’s best friend. Whereas, children belonging to the Middle Eastern countries may consider it as dirty and dangerous. In Japan the secondary school teacher is picturised as an intelligent and humble man but it cannot be the same in other cultures. Thus, when the learners come in contact with the use of foreign language their inclination naturally shifts towards interpreting the new images with reference to the familiar images from their culture.

Therefore there is a difference in the behavioural pattern of an Indian and a native speaker in this context. These problems in learning a language arise because of culturally preconceived notions. No language can be learnt unless there is a substantial understanding of the cultural settings in which that language is used. According to Edward Sapir culture is “the socially inherited assemblage of practices and beliefs that determine the texture of our lives (qtd. in Trivedi 93).

Almost all aspects of life in a community are embraced in culture or in other words culture is the end product of all aspects of shared life in a community. For example the terms ‘moral’, ‘morality’ and ‘ethics’ have a certain kind of meaning in Indian culture but this may not be the same in target culture.

Meaning of any word can be explained in three ways. Firstly, by demonstrating using diagrams and pictures. Secondly, by circumlocution that is widely used in dictionaries. Thirdly, through translation. However, in whatever way the lexical meaning is explained or stated, when a word is detached from its context it loses sense and meaning.
When a second language is learnt two languages and two cultures come into contact and for this reason understanding the cultural patterns of the target language or the second language is necessary.

Even today the Navaho (the largest Indian tribe in the United States) are a wandering, nomadic people who move from one place to another or from one pasture to another. Their legends and mythology reflect their nomadic traits as for their gods and “culture heroes” move from one holy place to the other. It is believed that by their constant moving they perfect and repair the universe. Navaho sentence structure also indicates that there is a close connection between their language and culture. Let us see the difference that exists between English and Navaho. For example in English one may say “I took it” But for a Navaho it is a vague statement. The sentence should be clear whether “it” is a definite thing or subject or “something.” Secondly the verb changes according to the shape of the object like round, long, animate etc. Thirdly, whether the act started, is in progress, or about to start, about to stop, or repeatedly carried on all should be very specific. To what extent the agent controls the action should also be mentioned.

The Navaho does not believe in controlling the nature. He only tries to influence it. To influence the nature he uses songs and rituals. Thus, there does not exist any sense of agency towards nature. This lack of agency towards nature is reflected in their grammatical structure which never speak in terms of performing an action upon the object.

Culture shock refers to the anxiety and feelings like surprise, disorientation, uncertainty, confusion, etc. felt when people have to operate within a different and unknown culture such as one may encounter in a foreign country. It grows out of the
difficulties in understanding the new culture, causing confusion in deciding what is appropriate and what is not. This is often combined with an aesthetic dislike or even a moral disgust with certain aspects of the new or different culture Peter Adler describes culture shock in more detailed manner in both technical and psychological terms:

Culture shock, then, is thought to be a form of anxiety that results from the loss of commonly perceived as understood signs and symbols of social intercourse. The individual undergoing culture shock reflects his anxiety and nervousness with cultural differences through any number of defense mechanisms: repression, regression, isolation and rejection. These defensive attitudes speak, in behavioural terms, of a basic underlying insecurity which may encompass loneliness, anger, frustration and self-questioning of competence. With the familiar props, cues, and clues of cultural understanding removed, the individual becomes disoriented, afraid of, and alienated from the things that he knows and understands” (qtd. in Brown 23).

Anthropologist George M. Foster describes culture shock in a different way or rather in more extreme terms:” Culture shock is a mental illness, and as is true of much mental illness, the victim usually does not know he is afflicted. He finds that he is irritable, depressed, and probably annoyed. During culture shock social interactions and encounters become threatening and as a result defense mechanisms are sought to reduce the tension and trauma. It is during this critical period that an individual either sink in defeat or swim in success. One of the important difficulties that international students face is the difficulty with language when they enter new culture Despite,
studying in English medium schools, students face turbulent and troubled moments and spend rough time before they become confident and comfortable in the use of language of the target culture i.e. English. Not having confidence in using the language may turn small incidents into issues of serious concern.

To quote Lalitha Rajasingham’s own experience ‘In class, I was often confused and distracted not only by the spoken language, but, perhaps more importantly, by the students’ nonverbal communication, such as their appearances and the way they interacted with one another and the teacher. For example, I was often shocked to see students walk to class in shorts, stretch their legs facing the professor, walk in late, slamming the door behind them, or display intimate behaviours toward one another publicly. I could not understand how they would keep talking even after the professor had walked in (qtd. in Jandt 232).

The situation is quite contrasting in India where students stand up at the very presence of the teacher. There would be feather drop silence after he or she arrives. Students are always formally dressed and maintain distance with respect. Thus there is no reason for not experiencing culture shock in the target culture because very little of their culture is known to us when we are in our native country.

Thus one infers that, lack of familiarity of the target culture results in culture shock. Students at that juncture need something that would actually connect the past to their present without deepening the void that is created because of differences in culture. Something should actually act as a chord to connect the hues that would gradually help them to give up over a period of time some aspects of their native culture and take up a few elements of target culture for peaceful living. This implies
accommodating oneself in a new culture is a very slow process. With the advent of
globalisation alien features have become local. It is here that the onus is equally
shared by the material developers and the teachers. It is the duty of the teachers to see
to it that language is learnt along with the changing dimensions of culture.

Edward Hall describes a hypothetical example of an American living
abroad for the first time: At first things in the cities look pretty much
alike. There are taxis, hotels with hot and cold running water, theatres,
neon lights, even tall buildings with elevators and a few people who
can speak English. But pretty soon the Americans discovers that
underneath the familiar exterior there are vast differences. When
someone says “yes” it often doesn’t mean yes at all, and when people
smile it doesn’t always mean they are pleased. When the American
visitor makes a helpful gesture he may be rebuffed; when he tries to be
friendly nothing happens. People tell him that they will do things and
don’t. The longer he stays, the more enigmatic the new country looks”
(qtd. in Brown 43).

Language teachers can help to increase the learners’ cultural awareness and
self-awareness. English language teachers should provide students with knowledge
about target culture in small doses so that they can face culture shock with increased
confidence. Thus with the understanding of differences in two cultures the learner will
gradually try to understand and at the same time steps into the shoes of the members
belonging to the target culture. A teacher should help the learner to identify the source
of the frustration, and to express those feelings and then slowly come off from those
feelings to a very powerful form of learning.
Man is a social animal and he has to adapt himself with the surroundings and environment he lives in and this is possible by learning the culture of the group or society. Thus understanding target culture and possessing knowledge of cultural systems of the target language will prevent culture shock and the process of acculturation seems to be not very difficult.

Language and culture are closely related to each other and as such there are culture shocks in a strange land. Culture shocks occur because of one’s response to one’s surrounding cultural reality. When a South American joins a queue in the middle, the other Americans of the city perceive him to be an unmannered person breaking the rule ‘first come’, ‘first serve.’ But the same act of joining the queue in the middle is quite common in Indian scenario because pretexts of emergency are generally obliged. The same act is perceived through different cultures in different ways. To take another example an Indian student may interrupt the teacher in the class by raising his or her hand. But the same is not true and may not happen in all the cultures. When there is a linguistic gap in understanding it is accepted as a part of learning process. But when this is not accepted or sympathised there is a cultural shock. It may be one of the reasons that culture change causes culture shock in immigrants.

In any cross-cultural encounter the comparison of cultures is inevitable. During this “the differences between one culture and another may either tend to acceptance or the rejection of the features of the other culture: but, before this process of rejection or acceptance takes place, the participants will evaluate those features according to one’s own imbibed values system” (Gandhi 48). During a culture shock situation we try to compare and evaluate the culture of the host country on a scale of
our convenience and with the parameters of the home culture. Encounters between
two or more different civilizations and two or more different cultures are important
events that happen in modern history.

There are three main stages in a culture shock. Primarily, it is the conflict
stage and the stage when misunderstanding creeps. Secondly, the stage of
understanding comes from misunderstanding. There occurs an increasing acceptance
of the new culture and sincere attempts are made to accommodate within the new
culture. The final stage is empathising with the new culture. The student has to pass
through several phases and in the process may become vulnerable to many influences
which create tension and disequilibrium in him.

Culture shock is mostly Psychological. Any lesson which has more of target
culture can create culture shock in the mind of the student because even here he tries
to comprehend his culture with the target culture within the possible imaginary
boundaries of his own culture. When there is a mismatch between culture of a student
in an ESL scenario and the target culture, this creates tension in the student’s mind
and as a result the student’s understanding capacity is reduced. The trauma that is
created in the student’s mind acts as a barrier in learning the language.

Any individual is an embodiment of attitudes, beliefs, values and tendencies
which are formed at one’s own home environment and finds it difficult to forego these
ideas and values during his stay in a foreign cultural environment. In the Cultural
Background of International Education Brown writes:

“Culture, of course, has many definitions as there are people who use the term,
but for purpose of understanding the cultural difference, the most useful way to view
culture is to see it as an adaptive mechanism. In this sense, a culture is a body of
readymade solutions to the problems encountered by the group. It is, as someone has expressed it, a cushion between man and his environment. It is thus the sum total and organization of all the patterned ways by which any group copes with the physical world, with one another and with other groups, with the psychological and aesthetic needs of its members and with those intangible that fall into the categories of values, ethics, religion, the supernatural or right and wrong. The resulting culture has form and pattern. There is a degree of order and system that gives to the people who participate in it a certain style of life that is peculiarly their own (qtd. in Gandhi 26).

Acculturation takes place when many individuals from various cultures meet with each other. As a result, consequent changes occur in the patterns of culture of both the groups.

Kramsch (1991) notes that in many language classrooms culture is frequently reduced to “foods, fairs, folklore, and statistical facts” (qtd. in Hinkel 45). Like Thomas, Kramsch emphasizes that cultural impact on language learning is more complex and complicated than “the four Fs” (food, fairs, folklore and facts) and that research and language teaching should link the teaching of language to that culture” (Hinkel 45). Culture of the target language can be learnt, understood and taught through newspapers, advertisements, albums, films etc. Second language learners’ understanding of concepts in second culture is influenced by his or her world views, beliefs and assumptions. Acquiring only linguistic competence is insufficient and language teachers should integrate culture in language teaching. As language teachers we must be interested in the study of culture, in the social scientist’s sense of the word not because we necessarily want to teach the culture of the other country but because we have to teach it. If we teach language without teaching at the same time
the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for unless he is warned, unless he receives cultural instruction, he will associate American concepts or objects with the foreign symbols (Brooks 32).

Kramsch is very clear that learning a second language involves learning about the culture with which the language is associated. To quote her words:

“If language is seen as a social practice, culture becomes the very core of language teaching” (qtd. in Sowden 306).
1. The **Navajo** (Navajo: *Diné* or *Naabeehô*) of the South-western United States are the largest single federally recognized tribe of the United States of America. The Navajo Nation has 300,048 enrolled tribal members. The Navajo Nation constitutes an independent governmental body which manages the Navajo Indian reservation in the Four Corners area of the United States. The Navajo language is spoken throughout the region, although most Navajo speak English as well.

2. Ojibwa Culture: The Ojibwa ("oh-jib-wah") are a woodland people of north-eastern North America. Cultural values such as generosity, honesty, strength of character, endurance, and wisdom were instilled through education, religious practice, and by example within the tribe. The Ojibwa counted time by 24-hour intervals (nights), months (moons), and years (winters). Each month had a name, denoting some natural feature or event. For example, the month of September, when tribes harvested wild rice along the lake shores, was called *manoominikegiizis*, or "ricing moon." October was "falling leaves moon." Time was sometimes reckoned by making notches on sticks.
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