At Crossroads of EFL Learning and Culture:

How to Enhance Cross-cultural Awareness in EFL College Students

AU CARREFOUR D'ENSEIGNEMENT DE EFLET CULTURE:

COMMENT AMÉLIORER LA CONSCIENCE MULTICULTURELLE DANS DES ÉTUDIANTS UNIVERSITAIRES EFL

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Abstract: It may be a truism that culture and language are intricately interwoven and that language is the basis of culture, but this tradition has been mostly absent in the concern for second culture acquisition. Theoretically, there is a solid recognition in pertinent literature that teaching English cannot be isolated from teaching its culture. This article, basically a discussion paper, introduced cultural awareness as a significant step towards activating a sound theory of English teaching and learning pedagogy. Towards this purpose, the article has outlined the concepts of culture in English language teaching (ELT), acculturation, cultural competence and cultural awareness as basic steps for inducing effective communication. The differences between Arabic and English cultures, and the need for cultural awareness were also discussed. The article has also discussed how to foster students' cross-cultural awareness in EFL teaching, and the implications of this in EFL teacher education programmes.
Key words: Cross-cultural awareness; Language; Culture; EFL; ELT; Acculturation; EFL teacher education

Resumé: Cela peut être un truisme que la culture et la langue sont complexent entrelacés et cette langue est la base de culture, mais cette tradition a été surtout absente dans la préoccupation pour la deuxième acquisition de culture. Théoriquement, il y a une reconnaissance solide dans la littérature pertinente apprenant l'anglais ne peut pas être isolé d'apprendre sa culture. Cet article, essentiellement un journal de discussion, la conscience culturelle présentée comme une étape significative vers l'activation d'une théorie du son d'enseignement d'anglais et l'étude de pédagogie. Vers ce but, l'article a souligne les concepts de culture dans l'enseignement de l'anglais (ELT), l'acculturation,

la compétence culturelle et la conscience culturelle comme des étapes de base pour inciter la communication efficace.Les différences entre des cultures arabes et anglaises et le besoin de la conscience culturelle ont été aussi discutées. L'article a aussi discuté comment favoriser la conscience multiculturelle des étudiants dans l'enseignement d'EFL et les implications dans l'enseignement des professeur EFL.

Mots-clés: Conscience multiculturelle; Langue; Culture; EFL; ELT; Acculturation; EFL enseignement(éducation) de professeur

INTRODUCTION

Language is an aspect of culture, whereas the latter denotes the totality of the humanly created world, including, but not restricted to language, arts and sciences, spirituality, social activity, interaction and communication (Kroeber and Kluckhohn, 1952). According to a classical definition by Tylor, the term is defined as follows:

> "Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." (Tylor, 1974, p. 1)

Culture has also been defined as the

> "integrated pattern of human behaviour that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviours of a racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations" (Goode, et al, 2000).

In the field of TESOL and EFL, some authors, Atkinson (1999) for instance, distinguished among three different notions of culture currently operating in the TESOL field: the first one accepts what he calls "received" (i.e. traditional) view of culture as an identifiable entity associated with national boundaries; the second one moves away from such a view in a theoretical sense, but in analyses of practices still sees culture "in some sense as repositories of shared possibly normative values" (what Atkinson terms 'received-but-critical view'); and the third, a 'critical view' that problematizes the usefulness of the concept of culture (p. 629). According to Atkinson, within the third subfield

> "... terms such as identity, hybridity, essentialism, power, difference, agency, discourse, resistance, and contestation have been used to describe and call into question more traditional views of culture. So used, these terms indicate the shared perspective that cultures are anything but homogeneous, all-encompassing entities and represent important concepts in a larger project: the unveiling of fissures, inequalities, disagreements, and cross-cutting influences that exist in and around all cultural scenes, in order to banish once and for all the idea that cultures are monolithic entities." (1999, p. 627)

Having conducted a thorough review of current re-examinations of the concept of culture, Atkinson has creatively and critically suggested six maxims informing research in acculturation as a method of teaching English in TESOL and EFL contexts: according to the author,

> "... all humans are individuals; individuality is also cultural; social group membership and identity are multiple, contradictory, and dynamic; social group membership is consequential; methods of studying cultural knowledge and behaviour are unlikely to fit a positivist paradigm; language (learning and teaching) and culture are mutually implicated, but culture is multiple and complex (pp. 641-647).

These maxims which Atkinson suggested help to indicate an appropriate and commensurate consistency with conceptualizations of culture in the fields of anthropology and culture studies, such as the call for recognizing the complexity of culture and culture's implication in questions of identity (Ilieva, 2005).

By the same token, Kubota (2003) has proposed the employment of four key concepts in analyzing culture for the purposes of second language education: a focus on descriptive rather than prescriptive understanding of culture (1), a focus on diversity within a culture (2) and culture's dynamic nature (3), and a focus on the discursive construction of culture (4) by which she means that our knowledge about and experiences of culture are constructed in discourses.

Kubota elucidates that the first three conceptualisations have their limitations that a focus on the discursive construction of culture addresses by recognizing the politics of difference and inviting a critical exploration of cultural characteristics in relation to politics, power, and discourses.

In a similar vein, Kramsch (2003) adds another richer reconceptualisation of the term culture as applied to ESL/EFL research and practice: according to Kramsch, culture is seen not as a product, but as a process of meaning ascription through language use and in various subfields of applied linguistics culture is perceived as (1) ways of categorizing, i.e. as belief or ideology, as (2) ways of interacting, i.e. as habitus or socialization, and (3) as ways of belonging, i.e. as social and cultural identity.

However, language is the most important aspectual component of culture. This is clear in the classical cognitive definition of culture provided by Geertz (1973); according to this anthropologist, culture is ...

> "... an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (Geertz 1973, p. 89).

Such definitions, in the case of English or Arabic, imply that neither of the two languages language is the only a component of its speaking countries' culture, but it also exhibits and transmits it (Peterson and Coltrane, 2003); "For culture is only transmissible through coding, classifying and concentrating experience through some form of language" (Stern, 1983, p. 200). In each language, there are so many dialects, for each of which is widely spoken as the native tongue of so many countries spread all over the continents.

The case being as such, some anthropologists have adeptly observed that culture would not be possible without language. And yet, language is shaped and greatly impacted by its culture now that language contains the symbolic manifestations of interpersonal communications in a given society, comprising as such the socio-cultural and historical backdrops of people and their approaches to life, living and thinking (Yanchang, 1989).

Some authors have claimed that foreign language learning is intimately related to culture learning (Ando, 1997; Harumi, 2002; Eoyang, 2003; Tanaka, 2006; Janzen, 2008; Tochon, 2009).

In this vein, the importance of culture in language learning and teaching. Hall (1981, p. 36), accordingly, maintains that language is 'one of the dominant threads in all cultures'.

Consequently, foreign language learning requires a significantly more amount of foreign culture learning, now that "learning new languages opens students' minds to the ways of other peoples and increases the opportunities for cross-cultural understanding" (Citron, 1995, p. 105). Overtly or covertly, culture has often been taught in the foreign language classroom (Brooks, 1969; Citron, 1995; Harumi, 2002; Ilieva, 2005; Deters, 2009), but not as formally emphasised as it should be.

Therefore, inasmuch as English in a foreign language learning setting is concerned, some authors believe that teaching EFL well means more than just teaching learners the vocabulary, structures and grammar points of the language. In addition to these, ELT also involves learning how to slip into the English culture as smoothly and as naturally as can be possible. Learners should be informed how native speakers of English see the world and how the English language reflects the ideas, customs, and behaviour of their society. In other words, to have a good command of grammatical rules of a language contributes to correctness of sentence structures while familiarity with as much cultural knowledge of that language as

possible guarantees appropriateness of discourse. Only with the combination of language competence and cultural awareness can language achieve its communicative function.

Therefore, it is necessary to foster cultural awareness by teaching culture incorporated in the learners' consciousness of the hidden assumptions and premises underlying their belief and value systems (Humphrey, 1997, p. 242) and, most importantly, to show that our own culture predisposes us to a certain worldview by creating a

> 'cognitive framework….[which] is made up of a number of unquantifiables, embracing assumptions about how the world is constructed' (ibid.). But this cognitive framework is, to a great extent, maintained and sanctioned through the very use of language, which is arguably 'the most visible and available expression of [a] culture' (Brown, 1986, cited in Valdes, 1986, p. 33).

Language reflects culture; hence it is crucial to incorporate them together in the materials (Fairclough, 1992, p. 6). The reason is that teaching linguistic knowledge alone is not sufficient for inducing to a sound and communicative cultural interaction between EFL learners who are native speakers of Arabic (Peterson and Coltrane, 2003). It should be noted that language teaching theorists have emphasised the importance of language learning in gaining knowledge about a country and its people (Stern, 1993, p. 247). It is worth mentioning here that ELT educationalists and syllabus designers in Saudi Arabia had separated the English language from its inner circle cultures till a very recent time.

Language and culture are so intricately related that their boundaries, if any, are extremely blurred and it is difficult to become aware of the assumptions and expectations that we hold, though (Kramsch, 1998). In fact, students studying EFL come into the FL classes with their first cultures and sub-cultures which may interfere or collide with the target language culture. For example, an EFL learner's first culture (C1) has a strong influence in second language acquisition (SLA) and yet teaching English as a Second/Foreign Language (ESL/EFL) continues to take an approach of second culture acquisition (SCA) while denying the students' C1.

Based on the above introduction, this discussion paper aims at identifying the role of culture learning (also known as acculturation) in the process of ELT and EFL learning. It also seeks to contour the importance of cultural awareness in English language teaching and learning. To achieve this goal, the article develops closely around how to foster students' cross-cultural awareness in EFL teaching.

ARABIC CULTURE VERSUS ENGLISH CULTURE

Crudely put, if one wants to assess the real differences between Arab culture and English culture, one must first consider the geographical distance between native speakers of both languages, which resulted in a distance between Arabic culture and English culture (Bahameed, 2008). Down history, encounters with the Indo-European languages started to exist in the Middle Ages when Arabs (sardonically referred to by Europeans as the Saracens) invaded some parts of Europe and established a Muslim empire in Andalusia.

Cultural differences between Arabic and English exist not only in customs and habits, but also in beliefs, value systems, mode of thinking and many other aspects which have infiltrated into the cultural component of language use in intracultural communication. These different modal aspects of thinking in Arabic and English spring from the differences in Oriental versus Western philosophy. For instance, the basis for Arab philosophy is principally monistic and static. It lays stress on subjectivity. Whereas the English culture, subsumed in a larger Western context, has its philosophical basis grounded in a clear cut between self-being and outside-being. It tends to objectify the outside world. In other words, the Arab mind tends to be subjective while the English tends to be objective. As a consequence, the English language and the Arab language have different ways of interpreting the outside world. The former is hypotactic, compact and overt, the latter paratactic, diffusive and covert.

Culture has influence on every aspect of language: lexical study, syntactical and grammatical study, literature and reading, composition and essay writing. In vein, the socio-linguistic aspects of Arabic differ from those of the English language (Santos & Suleiman, 1993). Santos and Suleiman (1993) explain this point as follows:

"Some of these (sociolinguistic) features usually transfer to English in an inappropriate manner. For example, the depth of questioning about family affairs, health, and other private matters are culturally incompatible. Jokes are also culture-bound; what is humorous to an Arab might be outrageous to an American and vice versa" (p. 177).

Such differences have affected not only spoken discourse as in everyday conversational Arabic, but it also affected the written discourse of Arabic native speakers - a discoursal style that is dependent on Arabic logic, cultural orientations and thought patterns grounded as above indicated in an Oriental monistical philosophy. This rhetoric is tightly organised, terse, rigid, and profuse, resulting in some sort of prolix language. When Arabs write in English, with a likely interlanguage permeating this cultural propensity, logical presentation of ideas sounds as foreign to Arab EFL learners as English itself (Yorkey, 1977). This rhetoric is different from the English style which tends to be expressed in short utterances in a direct fashion free from prolixity. Arabic written style seems personal, subjective and lackadaisically embellished; English is impersonal, cold and direct.

These differences just outlined, together with many others, reflect the diversity that exists in cultures and the different language dialects between English and Arabic. Given these cultural and socio-linguistic variations, ELT in the Arabic context should to take all these factors into account. However, recognising these cultural variations, teaching language per se and teaching the cultural features of the language pose an unfair load on the EFL teacher. And it is due to this culture load that teachers' work and students' cross-cultural communication have become a tough task.

THE NEED FOR CULTURAL AWARENESS IN ELT

It may be a truism that culture can lead to different interpretations and reaction to language. Therefore, it stands to reason that students' ability to comprehend and communicate in English should appositely be strongly dependent on the culture background knowledge, and the deficiency of this knowledge is most likely to render their English poor communicatively speaking.

Few researchers have scrutinised current Saudi EFL curricula, noting that they provide at least some directives on intercultural language teaching. Those researchers believe that EFL students' culture mistakes when learning English fall into four categories: socio-linguistically inappropriate, culturally unacceptable, conflict of different value systems and over-simplification or over-generalization (Zaid, 2008; 2011; Mekheimer & Al-Dosari, 2011). It was noticeable from this prior research that any of these factors can lead to these mistakes. Therefore, within the context of foreign language teaching, knowledge about other cultures, openness and empathy toward other cultures, critical involvement with intercultural topics, the readiness to put one's own convictions into perspective, and the ability to deal with people from different cultures are to be promoted to induce sound cultural awareness (Zaid, 2008; Al-dosari, 2010; Mekheimer & Al-Dosari, 2011).

Nevertheless, curricula concentrate primarily on general intercultural learning goals such as overcoming ethnocentrism, developing cultural self-awareness, and encouraging appreciation, interest and respect for cultural diversity. But they fail to indicate how these general goals are to be taught, and thus lack a convincing link between general intercultural learning goals and those concerned with specific cultures.

The central goals of intercultural learning in the EFL classroom can, therefore, be described as cultural awareness, acceptance of cultural differences, and interest in the specific culture of the language being taught, as well as in intercultural topics in general. Looking further afield, the EFL department of the College of Languages and Translation has proposed a new syllabus plan with more literature and cultural courses to bolster up inter-cultural competence and acculturation into the English language in order to develop various teaching concepts for intercultural content and to acknowledge the interactive nature of culture and transmit this idea to EFL students in EFL schools.

Therefore, it seems obvious that Arabs learning EFL in the Saudi context miss so much about the cultural features of the English language. In addition, at the undergraduate level and earlier before, it's very clear that our students have never been to any English-speaking countries before they start to learn and use the

target language –English. As such, they may learn English culture mostly from books or mass media, but surely this is going to offer them less opportunities to contact and experience English culture in person. In this sense, it's natural that many students may fail to master more English cultural background knowledge.

Furthermore, Arabian students of EFL students often unconsciously use their own customs of thought to learn English, so that they comprehend English passages incorrectly. A reader, no matter how much cultural background knowledge he has learned and acquired, couldn't possibly have all the knowledge needed for learning a foreign language. So the thinking customs are very important, which may serve as the best explanation of students' frequent failure to comprehend materials about typical English culture and failure to communicate with English native speakers. Last, but not least, failure to give sufficient attention to culturally-orientated courses in EFL teaching still continues to be the source of failure in a following a sound and rigid communicative approach to ELT in a fashion that fosters acculturation into the English language.

Consequently, it is necessary to view the teaching of culture as a means of 'developing an awareness of, and sensitivity towards, the values and traditions of the people whose language is being studied' (Tucker & Lambert, 1972, p. 26).

Therefore, it is necessary to foster cultural awareness by teaching culture incorporated in the learners' consciousness of the hidden assumptions and premises underlying their belief and value systems (Humphrey, 1997, p. 242) and, most importantly, to show that our own culture predisposes us to a certain worldview by creating a "cognitive framework….[which] is made up of a number of unquantifiables, embracing assumptions about how the world is constructed" (ibid.). But this cognitive framework is, to a great extent, maintained and sanctioned through the very use of language, which is arguably "the most visible and available expression of [a] culture" (Brown, 1986, cited in Valdes, 1986, p. 33).

The literature is abundant in strongly voiced claims in favour of the theory that English should be taught through the socio-cultural norms and values of an English-speaking country (Peterson and Coltrane, 2003). ELT then is a process of acculturation that must inevitably be conducive to the creation of individuals who are both bilingual and bicultural (Alptekin and Alptekin, 1984). No doubt then is that integrating culture in the language classroom practices can be understood as important, apposite and necessary. But how? In the following sections, the author relates theory to practice.

FROM GRAMMAR-TRANSLATION TEACHING TO ACCULTURATION

Traditional EFL learning materials in Saudi Arabia as elsewhere were in theory arranged for the convenience of vocabulary drill and grammar presentation. Therefore, most of these textbooks available are grammar-centred, providing little or virtually no attention to cultural content in a purposeful, overt and planned manner. Although EFL linguists and educators still disagree as to how to produce ELT textbooks, those which take cultural factors into consideration would be more helpful and valuable to EFL learners than those with which have been used in teaching EFL over the past few years.

On the contrary, Peterson and Coltrane (2003) insist that ELT curriculum and resources must include native-speakerist, culture-specific materials to help learners get involved in true cultural experiences. Such materials can be obtained from sources like newspapers, magazines, websites, news programmes, lectures, etc. – materials that foster EFL learning from its inner circle cultures. According to this postulation, then, language materials must incorporate at least the essential information about the cultural values and norms of the target culture in order to give learners the chance to understand not only the linguistic code of the English language, but also to be able to communicate effectively with its native-speaking community in ways that ease intra-cultural understanding, and inter-cultural communication without falling prey to cultural misunderstandings.

However, the theory advocating the incorporation of cultural norms and values in the ELT curriculum content is not entirely new to the theory of English as a foreign language teaching (Peterson and Coltrane, 2003). However, the current controversy advocates the appositeness of the cultural content to be included in

these teaching materials. In particular, an ELT content that should be integrated depends on the purpose of teaching a certain foreign language. So, if the goals of ELT were to enable learners to communicate effectively in the target language community, socio-cultural features should be regarded as an essential ingredient of the language materials (Peterson and Coltrane, 2003). On the other hand, if the main goal was to enable learners to communicate internationally and for plain educational or technical purposes, then the materials of the curriculum should incorporate only those aspects of language which are assumed to be shared by the whole world.

Therefore, as today's Saudi college EFL students will likely interact with students and staff that are culturally and linguistically pluralistic, with the teaching faculty being seconded from the inner and outer circle countries speaking English as a native tongue, there is, no doubt, a need for EFL students to develop an awareness of different varieties of English and positive attitudes towards the speakers of these varieties in fashions that build intra-cultural awareness and foster inter-cultural communication. Interest in teaching culture side by side with language, therefore, has led to the emergence of various integrative approaches. According to Hanvey (1979), there are four levels of cross-cultural awareness:

Level I: This level has to do with awareness of superficial cultural traits often interpreted as exotic or bizarre.

Level II: This level refers to the awareness of significant and subtle cultural traits that contrast markedly with one's own and are interpreted as unbelievable through irrational.

Level III: This level is similar to Level II, except that the cultural traits are recognized as believable through intellectual analysis.

Level IV: This refers to awareness of how another culture feels from generally recognized that for most people empathy is something very difficult, if not impossible, to attain.

In addition, existing intercultural didactics has made a distinction between four different approaches to learning about another culture (Müller-Jacquier, 2004). First, there is the contact situation approach. According to this approach, EFL students may have direct contact with the target culture. Second, another pedagogical approach is the cognitive one, in which cognitive insights about the target culture (e.g. cultural values, norms, and cultural practices) and their behavioural implications are taught in class. The third is the virtual contrast approach which is another classroom-based approach; according to this approach, a virtual interaction between one's own and target cultures may be presented in order to enable the learners to evaluate their cultural awareness from different socio-cultural perspectives. Fourth, there is the linguistic awareness approach, in which cultural differences are taught by discussing linguistic differences in class.

In didactic classroom practices, some researchers have introduced a socio-cultural approach to teaching modern languages that she describes as "teaching for intercultural L2 communication in a spirit of peace and a dialogue of cultures" (Saphonova, 1996, p. 62). Accordingly, grammatical and other discoursal features of language use may be provisioned in course materials, however, with a particular emphasis on the development of socio-cultural competence. This can occur when EFL teachers may involve themselves and their students in some sort of a 'dialogue of culture' (Bakhtin, 1986) in which "culture is seen to be a concentration of all other meanings (social, spiritual, logical, emotional, moral, aesthetic) of human existence" (Bibler, 1991, p.38).

CULTURE IN EFL TEACHER EDUCATION PROGRAMMES

I have already outlined the predicament of the EFL teacher in an English as a foreign language context, such as Saudi Arabia - namely, whether to teach socio-cultural features of the English language for acculturation or teach the plain features of language such as grammar and vocabulary - that is the question. Further, and above all, the ELT curriculum material severely suffer from a lack of culture-specific content. Given these limitations to teachers' manoeuvring within the curriculum mandates and structural constraints of the institutional settings they work in, it seems to me that the EFL teacher education which focuses on enabling teachers to question the discursive character of instructional materials would be a step in the right direction. Besides, if socio-politico-cultural diversity in views on a given topic is part of texts themselves, i.e. if a

greater variety of discourses are allowed to inhabit instructional materials, alternatives could thus be brought into the classroom which could perhaps open the space for a greater negotiability of students' cultural experiences.

Further, and above all, in that context, what I believe that needs to be an integral part of classroom practices in ELT is the accommodation of numerous occasions when the materials' constructedness from a given social position is highlighted and students are invited to explore other possible constructions of what this material presents for their learning about the target language culture. In this respect, Hooks (1994) views classrooms as arenas for exploration, different cultural ways of knowing, self-actualization and dialogue between teachers and learners. As Hooks observes,

> "The classroom, with all its limitations, remains a location of possibility. In that field of possibility we have the opportunity to labour for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom." (1994, p. 207)

Within such a cultural milieu, EFL teachers in varied Saudi EFL learning contexts from the primary school to college would build on students' cultural experiences, identities and desires and see themselves as giving the gift of thinking critically as an inherent part of developing language skills in their students. Examples of such classrooms in higher education settings are provided by Beynon and Dossa (2003) who explore the narratives of three educators whose dialogic 'subaltern practices' (Kubota, 1999) "broaden and challenge conventional pedagogy and thus, potentially, ... benefit all students." (p. 262). For teachers to engage in such practices however, it would be very helpful if they were afforded the opportunity to experience them themselves in teacher education settings.

CONCLUSIONS

Given that culture enjoys a great impact on language, it consequently appears that cultural awareness should be given enough attention by further attending to the necessity for both teachers and students to become aware of the discursive character of culture(s). In this respect, the 'acculturation model' of cultural instruction identified by Kubota (1999) and the 'critical multiculturalism model' (Kachi et al., 2003) can be functionally useful for classroom applications where

> "representations of culture are understood as the consequence of social struggles over meanings that manifest certain political and ideological values and metaphors attached to them" (Kubota, 1999, p. 27).

The purpose is to enable language learners to "appropriate the dominant linguistic and cultural codes in order to advocate cultural and linguistic equality in the wider society" in the texts and reading materials in ELT curriculum (ibid., p. 29). But assuming the unpredictability in interactions with texts (Canagarajah, 1993; Sunderland, et al., 2002), EFL teachers must, therefore, emphasise the range of ways specific texts could be talked about and thus on the range of constraints and affordances of particular textual resources. As such, EFL teachers should realize the inevitability of culture in teaching methodology.

It is also tacitly deduced from the review of literature that problems of methodology existing in the study of language are also found in the study of culture. Down the history of language teaching methodology, there has arisen a variety of teaching methods grounded in different theories of second/foreign language learning and acquisition, and from pedagogical practices, such as the grammar-translation method, the direct method, the audio-lingual method, the natural approach, and the communicative approach. In my experience of teaching of English as a foreign culture, a comparative perspective becomes important as a pedagogical means of raising a motivation for learning the culture of English. In this respect, it could be argued that instead of thinking about either teaching English through the culture of its native-speaking countries or via the learners' native culture, it would be feasible to upgrade the students' knowledge from their own culture to the now new emerging global English culture of certain areas such as science, the

Internet, the media, or even through human interaction within the globalisation era. Not only does this allow students to understand the language and the nuances of American and British culture better, but it also helps them acquire a more conscious cultural awareness of their own culture and encourages students to dedicate themselves to the development of their English proficiency for communicative practices. In addition, with regard to the significance of culture, whatever approach the teacher adopts, s/he should never neglect the significance of culture in EFL teaching and should make effort to enhance students' cultural awareness.

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