

Hussain Ahmed Liton and Tarek Abdallah AL Madanat. (2013) Integration of Culture into ESL/EFL Classroom: A Pedagogical Perspective. . *English for Specific Purposes World*, 14(39).

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## **Integration of Culture into ESL/EFL Classroom: A Pedagogical Perspective**

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### **Abstract**

Integrating culture into the language teaching programs has a motivating effect on the language learner and learning processes in an *EFL/ESL* classroom. Moreover, globalization and internationalization of language teaching and learning (e.g. TESOL, TEFL/ELT, TOEFL/IELTS, etc) creates new challenges and diversities that impact on classroom practices and modes of pedagogy. These new challenges and diversities underscore an urgent need to acknowledge and understand these diversities because effective teaching-learning is built on cultural and linguistic backgrounds. With the globalization of life and learning, it is sometimes perilous to be caged in a mono-cultural milieu without having any sound information about cultures of others. Learning cultures of other people doesn't mean losing one's own cultural identity and values, rather cultural knowledge leads to a successful communication in Foreign Language (**FL**). Under the tutelage of such backdrop, this study addresses the issues related to integration of culture into ESL/EFL classroom from pedagogical perspective based on observation as well as primary and secondary sources. This study also maintains both qualitative and quantitative research methodology. The study shows that teaching and integrating culture into EFL/ESL classroom is a highly contributing /motivating factor in FL acquisition and it also develops students' intercultural competence and effective cross-cultural communication skill which is a must in this era of globalization. This paper also comes across that familiarization with other cultures leads learners to come in terms with a perspective of experiencing and learning the crux of effective communication in FL.

**Keywords:** Foreign Language (**FL**), culture, globalization, EFL (*English as a foreign language*) classroom, intercultural communication

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## **Introduction**

Very often, it is observed the EFL learners commit cultural faux pas while communicating with people of other cultures due to their grammar based language learning. Consequently, it develops misunderstandings or misconceptions let alone bridging a healthy and fruitful communication. In addition, in recent times culture has been a significant issue across the globe due to borderless communication via Information Communication Technology (ICT) as well as mass migration in search of a better life, better education, better future, better works and the like. So, immigrants of different races need to develop intercultural communication in multicultural milieu for their survival in the new world. Here in such a situation, EFL learners need to know extra linguistic factors like culture of the target language for effective cross-cultural communication. Regarding this context, the following quote rightly implicates why culture to be integrated and taught in ESL/EFL classroom:

*“the distinguishing feature of our time’ is ‘mass migration, mass displacement, globalized finances, and industries’ (Rushdie, 2002, 425)... It is the grand spectacle of a virtual surge of people flowing across the surface of the globe: refugees, exiles, expatriates, international vagrants, guest workers, immigrants, globetrotting travelers and package tourists, wanderers of all kinds crisscrossing the planet and all its national, ethnic, cultural, social and linguistic borders. It seems that we are witnessing a massive international and transnational defeat of gravity, an immense uprooting of origin and belonging, an immense displacement of borders, with all the clashes, meetings, fusions and intermixings it entails, reshaping the cultural landscapes of the world’s countries and cities”* (as cited in Moslund, 2010, pp. 1-2).

Some Socio-economic and linguistic factors also raise the importance of teaching culture in EFL classroom. In a society, every individual behaves and values behaviours according to his own culture. So, for example, the global immigration has led to the need of teaching culture to help immigrants understand the way of life in the host country in making a meaningful communication and habitation. In addition, the study of pragmatics and non-verbal aspects (e.g., body language, habits, attitudes and values) of communication has also increased the need to teach culture because these factors are not shown in teaching grammar, vocabulary or pronunciation what the gesture/posture should be in communicating with the people of other cultures. Therefore, to make an effective and successful cross-border communication, language use must be allied with other culturally appropriate behaviour. Behind this motivating backdrop, this paper attempts to develop culture-integrated EFL teaching-learning classroom platform and curriculum for effective communication and understanding cross-cultural matrix.

## **Culture and its importance in effective communication**

Grammar, vocabulary, pronunciation, etc are useful components in learning language but not enough for effective communication. It helps learners to use it appropriately in communicating with others. But, in reality effective communication needs awareness of the some non-linguistic factors of communication like attitudes, ways of thinking, manners and expectations of the communication in order to avoid misunderstanding. So to speak, language is not only the means of transferring information but also maintaining the manner of articulation while communicating with others. In this regard, Byram rightly speculates:

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*“Successful communication is not judged solely in terms of efficiency of information exchange. It is focused on establishing and maintaining relationships. In this sense, the efficacy of communication depends upon using language to demonstrate one’s willingness to relate, which often involves indirectness of politeness rather than the direct and ‘efficient’ choice of language full of information. That ways of being polite vary from one language and culture to another widely known”* (Byram, 1997, p. 03).

In today’s world of multilingualism and multiculturalism, the cultural and linguistic diversity are the specificity in language teaching. Actually, dealing with life and people is not based only on language but also on values, beliefs, attitudes, social manners and habits which are the embodiment of culture. All these aspects of life are missing in EFL classroom in Iraq, Kuwait, Bangladesh, India, Pakistan, Saudi Arabia, China, Dubai and other EFL contexts. In terms of culture integration into EFL classroom teaching, G. Lazar claims that *“‘our students’ comprehension is frequently impeded not by linguistic features, but by cultural ones...Language can never be divorced from culture’* (Lazar, 1993:66)” (as cited in Mao, 2009, pp. 144-148). To make a better understanding of the English language both in written (*non-verbal*) and spoken (*verbal*) form, and to ensure the success of intercultural communication in today’s globalization, it is imperative to reconsider the importance of cultural factors in the EFL classrooms and to incorporate the teaching of culture into the teaching of English. Such a model of teaching culture is determined by the indivisible relationships between language and culture.



Diversification of Culture & Learning

In addition, both linguistic accuracy and sociolinguistic appropriacy are crucial factor for effective communication, indeed. *“Inappropriate performance, even if it is linguistically accurate, can never be really effective as communication, not only because it does not produce the desired effect, but also because it sometimes produces the opposite effect”* (as cited in MIGDADI, 2008, p. 8). For an effective communication in FL, Samovar, Porter, and Jain duly observe and implicate that

*“Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted....Culture ...is the foundation of communication”* (Samovar, Porter, & Jain, 1981, p. 24).

This aspect of literature in EFL/ESL teaching developed awareness among EFL/ESL teaching experts and researchers that language and culture are inseparable. So, gradually, it becomes an essential issue to adopt culture in EFL/ESL classroom. Regarding this matter, cultural critic and expert, Peck (1998) rightly thinks that *“Without the study of culture, foreign language instruction is inaccurate and incomplete”* (Peck, 1998, p. 01). In pointing out the significance of culture and inevitability of integrating culture into EFL teaching, Politzer discloses:

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*“As language teachers we must be interested in the study of culture 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”* (as cited in Brooks, 1960, pp. 85-86).

Consequently, all these aspects of FL teaching-learning issues later developed the perspective of teaching and learning culture in ESL/EFL program. So, teaching culture to the EFL learners should be beneficial to their future real life situation and career. Towards a successful communication, culture plays one of the key roles which reflect in Samovar et al.’s reflection:

*“Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication”* (Samovar, Porter, & Jain, 1981, p. 03).

So, this aspect of the paper portends to integrate language and culture in any EFL teaching-learning context in order to ensure effective communication and to increase learners’ motivation because most learners like culturally based activities such as singing, dancing, role playing, or doing research on other races and traditions.

### **Literature review**

This part of this manuscript reviews the related research and views underpinning of the integration of culture into ESL/EFL classroom teaching practices. It also throws light on the theoretical and pedagogical basis for the notion of teaching culture in EFL classroom. In addition, definitions of culture and research arguments in reasoning behind the mingling of culture and language in the EFL classroom will be reviewed in this section.

Lustig and Koester (2003) define culture linking with communication that our aim of teaching language is to facilitate people to communicate with others of different cultures background. In their opinion *“culture is a learned set of shared interpretations about beliefs, values and norms which affect the behaviours of a relatively large group of people”* (Lustig & Koester, 2003, p. 27). Kramsch’s definition reflects language-culture interrelated connections in his *Language and Culture* (1998). He terms culture as “membership in a discourse community that shares a common social space, history and common imaginings (Kramsch, 1998, p. 10). Geertz considers culture as, *“A whole way of life, embracing all the behaviours, symbols, beliefs, and value systems of a society”* (Geertz, 1973).

Similarly, Mitchell and Myles argue that language and culture are not separate, but are acquired together, with each providing support for the development of the other (Mitchell & Myles, 2004, p. 235). In this sense, Duranti defines ‘culture’ as: *“Something learned, transmitted from one generation to the next, through human actions, often in the form of face-to-face interaction, and of course, through linguistic communication”* (Duranti, 1997, p. 24). In Thompson’s (1990) view culture as “...the pattern of meanings embodied in symbolic forms, including actions, utterances, and meaningful objects of various kinds, by virtue of which individuals communicate with one another and share their experiences,

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conceptions and believes” (Thompson, 1990, p. 132). In a broad perspective, Larson and Smalley describe culture as a “*blue print*” that “...guides the behavior of people in a community and is incubated in family life. It governs our behavior in groups, makes us sensitive to matters of status, and help us know what other expect of us and what will happen if we do not live up to their expectations. Culture helps us to know how far we can go as individuals and what our responsibility is to the group. Different cultures are the underlying structures which make Round community round and Square community square” (Larson & Smalley, 1972, p. 39).

These aforesaid definitions denote that language is an aspect of culture because it is predominantly shared and learned by humans as a member of a society. Moreover, in relation to EFL/ESL learning, obviously, these definitions imply that when someone learns a foreign language, he participates to some extent in the culture of the target language.

Kramersch, in addition, affirms that the purpose of FL learning is “cultivating international understanding, responsibility, and effective participation in a global age” (Kramersch, 1993). It signifies that EFL learners should learn language emphasizing their cross-cultural communication skill development. In doing so, a careful understanding of the relations between language and culture, and cultural differences becomes necessary.

### ***Theoretical and Pedagogical Notion of Teaching Culture***

To develop FL teaching-learning practices in any context pedagogical approach is highly important factor along with authentic textual materials as “*live’ texts, unlike their pedagogically contrived counterparts, promote student learning and interest by linking form to meaning, by stressing communication, and by presenting the culture in a natural way*” (Herron, C.; & Seay, I., 1991). To fulfill the communication purpose of the FL learners, it is essential to teach culture and cultural differences in between the cultures of the target language and the learners of that language. In this context, Blaz points out that the “*national standards for foreign language education centers around five goals: Communication, Cultures, Connections, Comparisons, and Communities*” (Blaz, 2002). Moreover, Mishan (2005) claims that the central pedagogical rationale for using authentic materials in FL teaching stems from what is called ‘the 3 c’s’, that is to say, culture, currency, and challenge. He explains that, “*Culture, in that authentic texts incorporate and represent the cultures of speakers of the target language; currency, in that authentic texts offer topics and language in current use, as well as those relevant to the learners; challenge, in that authentic texts are intrinsically more challenging yet can be used at all proficiency levels*”.

For pedagogical use of authentic materials and techniques for presenting culture in EFL classroom, Purba suggests:

“*Using authentic sources from the native speech community, like films, news broadcasts, and television shows; Web sites; and photographs, magazines, newspapers, restaurant menus, travel brochures, and other printed materials, helps to engage students in authentic cultural experiences. Teachers can adapt their use of authentic materials to suit the age and language proficiency level of the students. For example, even beginning language students can watch and listen to video clips taken from a T.V. show in the target language and focus on such cultural conventions as greetings*” (Purba, 2011, pp. 44-56).

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The above-stated review of the related literature adds the value and importance of integrating culture into ESL/EFL classroom and reveals that the urgency of authentic materials as integrated texts, pedagogical use of authentic materials and techniques, learners' motivation on culture-language interrelationships and performance at various real life transnational communication contexts has come to focus useful in incorporating and integrating *culture* in effective EFL teaching-learning practices.

### Language and Culture

Needs no telling the undeniable bondage between culture and language, one cannot be detached from other. In Nababan's (1974) view, "*it is very difficult to learn about the culture well without learning the language that the culture takes place because the various world views, beliefs, self images etc. of people are involved in the language*" ( as cited in (Karabinar & Guler, 2012). In other words, it is observed that the development of culture has only been realized by the existence of the language. So, "having cultural insight and skills are so important that without their existence even fluent speakers can seriously misinterpret the messages they hear or read" (as cited in Karabinar & Guler).

In portraying the interrelationship between culture and language, renowned cross-cultural critic, Hall (2008) points out:

*"No two concepts are more intimately linked than language and culture. In our interactions with others, we use language not only to refer to or represent our sociocultural worlds. It is also the central means by which we bring our cultural worlds into existence, maintain them, and shape them for our own purposes"* (as cited in MEBITIL, 2012).

In an answer to a question, 'why should culture be taught?', Kumaravadivelu mentions the purpose

*"Is to help L2 learners develop the ability to use the target language in culturally appropriate ways for the specific purpose of empathizing and interacting with native speakers of the target language"* (Kumaravadivelu, 2008, p. 114).

In today's global world, learning culture of the target language is a step ahead of EFL teaching-learning effectiveness. In this respect, Kumaravadivelu (2003) argues that: *Developing critical cultural consciousness enables one to learn and grow, to change and evolve, so as to meet the challenges of today's emerging global reality* (as cited in MEBITIL, 2012). For effective communication in FL, cultural consciousness is as significant as other language skills. 'So' is in the voice of Claire Kramsch:

*"If...language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency.... Culture in language teaching is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing"* (Kramsch, 1993).

Knowledge of culture administers societal behaviour of people in any context. In this regard, Nieto's definition of culture reflects that culture and behaviour are related to each other: "*culture as an entity which is dynamic, multifaceted, embedded in context, influenced by social, economic, and political factors, created and socially constructed, learned, and dialectical*" (Nieto, 2010). Here, it is important to cite, according to Brown, the correlations of language and culture as well as the significance of incorporating culture into EFL teaching that

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*“...a language is a part of culture and a culture is a part of a language. The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”* (Brown, 1994, p. 164).

Moreover, the bilateral relation between language and culture has long been obviously settled in the writings of prominent philosophers like, Adorno, 1993; Chomsky, 1968; Davidson, 1999; Foucault, 1994; Wittgenstein, 1999, Mishan, 2005 and so on. Nevertheless, the most outstanding ones who dealt with the interconnection of language and culture are Sapir (1962) and Whorf (1956).

So, in the final analysis, it becomes crystal clear that in human sciences, disciplines like sociology and anthropology, language and culture are inextricably intertwined with each other. The review of different cultural critics and linguist experts reflects that undoubtedly language and culture are parts of a whole and they are firmly interwoven together. One cannot exist without the other.

### ***Why is it? Controversy and Debate***

The relation between language and culture has always been a concern of L2 teachers and educators. Whether culture of the target language is to be incorporated into L2 teaching has been a subject of rapid change throughout language teaching history. Despite this, there exists a debate *‘to be or not to be’*, i.e., positive and negative views as to the inclusion of culture in language teaching programs.

Many people question the feasibility of incorporation culture in EFL teaching and many demonstrate to integrate culture in FL teaching as inevitable. Alptekin, for example, argues that teaching culture is not possible for EFL learners because whose culture is going to be taught is not clear. He implies:

*“If it were not English but any other language in the world, then it would be possible to teach the culture with the language, but it is not the same for English as it is a global language. The language of Bulgaria belongs to the Bulgarian, the language of Dutch belongs to the Netherlands, but the language of English does not belong to Britain anymore”* (Alptekin, 2003).

On the other hand, renowned linguist, Rod Ellis spells out that *“individuals who are motivated to integrate both linguistic and non-linguistic outcomes of the learning experience will attain a higher degree of L2 proficiency and more desirable attitudes”* (Ellis, 1997).

In reality, everything is going on globally and we are not exception to that. The main aim of language teaching and learning, especially English is to establish a meaningful communication among the people for diverse reasons. People share diverse socio-cultural norms and forms in their daily conversation and communication and at the same time, develop communication in varied means based on socio-cultural tradition. So to speak, to ensure an effective communication globally, it is undoubtedly necessary to develop intercultural perception and competence. In doing so, it calls for integration of culture into EFL/ESL classroom teaching with a view to developing cross-cultural consciousness while learning a foreign language especially English. In this regard, ELT researcher, Hussain Liton claims that

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*“Promoting cultural awareness among learners in the target language is essential so far as the cross- cultural factors are concerned. Cultural compatibility and adaptation to cross-cultural issues are motivating factors in L2 acquisition. An individual’s attitudes concerning cultural values and beliefs, toward the target language are effective factors to EFL learning”* (Liton, 2012, p.134).

In *Linguistic Imperialism* (1992), Phillipson cites the distinction between *Core-English speaking countries*, in which the dominant group is the native speakers of English, e.g., Britain and the USA and *periphery English countries*. The latter group includes former colonial countries where English is used as a second language, such as Nigeria and India, and other EFL countries where language serves specific purposes such as international communication, for example Japan, China, Russia and other countries. English has become the dominant language which has dominated other languages also. So, *“the linguistic relation between the centre and periphery has been and continues to be one of dominant and dominated languages”* (Phillipson, 1992). English language is not the only thing emerged or is emerging in the periphery, since language and its culture inseparable, when English language emerges; its culture also emerges in the periphery countries, where English and its culture have become dominant. Consequently, it is tenable to say that due to inseparability of language and its culture, at least one reason i.e., to prevent or to minimize the cultural misunderstandings or misinterpretations committed by EFL/ESL learners, teaching culture is highly recommended in EFL/ESL classrooms. Linguist expert, Bright complements that *“Teaching culture will enable language learners to be engaged authentically with the culture of a particular native-speaking community”* (Bright, 1968).

Consequently, it is highly necessary to christen language and culture integrated teaching method for EFL learners’ effective intercultural communication globally. For example, immigrant students, tourists, international delegates and workers face cross-cultural communication obstacles after their arrival in a foreign country though they are linguistically competent. The bonding effect of home language and home culture hampers learning and sustenance of immigrants in the job field or otherwise. In this situation, the acculturation process of immigrants begins but it is a complex process involving varying degrees of stress at different aspects of acculturation. To avoid such frustrating barriers, integrating culture into EFL classroom will be the way of solution.

Interestingly, an example has been cited here ushering the reason behind the relevance of incorporation of culture into EFL classroom and curriculum:

**Pun(s) (double meaning)**, commonly used in the daily conversation in Britain and other English speaking countries, is defined as humorous substitutions of words that are alike in sound but differ in meaning, they are very common in the English culture. The following example will manifest why culture is necessary to integrate in EFL classroom:

*On a British street a policeman stops a car and driver of the car is a visitor from another country:*

“Policeman: (holding up his hand) stop!

Visitor: (in car) what is the matter?

Policeman: Why are you driving on the **right** side of the road?

Visitor: Do you want me to drive on the **wrong** side?

Policeman: You are driving on the **wrong** side.

Visitor: But you said I was driving on the **right** side.

Policeman: **That is right**. You are on the **right** and **that is wrong**.



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Visitor: A strange country! If *right* is *wrong*, I am **right** when I am on the **wrong** side. So, why did you stop me?

Policeman: My dear sir, you must keep to the left. The right side is the left.

Visitor: It is like a looking glass! I will try to remember. Well, I want to go to Bellwood. Will you kindly tell me the way?

Policeman: Certainly. At the end of this road turn left.

Visitor: Now let me think. Turn left! In England left is right, and right is wrong. Am I right?

Policeman: You will be right if you turn left. But if you turn right you will be wrong.

Visitor: Thank you it is as clear as day light” (as cited in DJEBBARI & BELKAID, 2012).

Actually, learning culture of target language will widen the views of the learner as a human being regarding geography, history, customs, life styles, agriculture, and traditions of the country or countries where the target language is spoken. As a result, the learners will know language and culture together at the same time and become aware of traditions, habits, social norms and forms.

### **Towards developing Teaching Culture in an EFL/ESL classroom**

The changing time of globalization has increased the need for cross-cultural Communication but culture teaching has been neglected in foreign language education, resulting students' lack of cultural knowledge which is one of the major concerns that need careful attention. Incorporating culture in the foreign language teaching may provide students with insights into the target society which may promote positive attitudes and tolerance vis-a-vis the knowledge of foreign culture. Under the tutelage of such backdrop, the present paper strives to come across how culture incorporation in EFL classroom may boost language teaching.

The teaching of culture is assumed as motivating factor in L2 acquisition though controversy subsists over how it should be done for learners' immersion. Pertaining to this issue, this paper also discusses the gradual development of teaching culture in an EFL classroom as well as the pattern of integration of culture into language classroom and curriculum.

The history of Applied Linguistics relatively reflects that some methods and approaches regarding ELT laid emphasis on structures and vocabulary learning ignoring 'culture' as the fifth skill according to linguist experts. For example, Structuralism, Direct Method, Audiolingualism, Community Language Learning, Suggestopedia, the Silent Way, Total Physical Response, and the Natural Approach in the beginning of 1970s made culture teaching and learning neglected and uncared. This situation gets worse with the advent of *Communicative Language Teaching* (CLT) in the late 1970s which focuses on the teaching of "usable practical" contents directed to enable learners communicate orally. As a result, ESL/EFL classroom was initially dominated by dialogues. However, in later development of the *communicative approach* highlighted that to communicate effectively, one should adapt the properties of his language use (such as *intonation*, *lexical choice*, and *syntax*) to the social 'variables' (such as *age*, *class*, *gender* or *race*) in interacting with others. Consequently, the role of culture in the ESL/EFL curriculum scenario comes to focus and it heralds a critical shift for teaching culture from form and structure to a plurality of approaches.

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Recent studies focus on the indispensable relationship between FL teaching and target culture teaching, especially with the writings of different scholars, e.g. Chomsky, 1968; Byram, 1997; Byram and Morgan, 1994; Davidson, 1999; Foucault, 1994; Wittgenstein, 1999 and Kramersch, (1993; 2001) . Moreover, in the 1990s, the cultural syllabus was acknowledged by researchers and its importance was also reaffirmed in Stern's (1992) book. People, in today's globe of ICT, involved in language teaching recognize and feel the intertwined connection between culture and language. Internationally, the escalation of English as a single *lingua franca* across the globe enhances the inclusion of culture in EFL curriculum unavoidable.

So, the literature of teaching EFL reveals the emergence of culture integration into EFL teaching and more convincingly, it comes in the voice of McKay (2003):

*"Culture influences language teaching linguistically and pedagogically. Linguistically, it affects the semantic, pragmatic, and discourse levels of the language. Pedagogically, it influences the choice of the language materials because cultural content of the language materials and the cultural basis of the teaching methodology are to be taken into consideration while deciding upon the language materials"* (as cited in Guilani, Mohd Yasin, Hua, & Aghaei, 2012, pp. 115-120).

## Discussion and Results

This paper finds some effective ways of teaching culture in EFL classroom and provides some viable implications incorporating culture into EFL teaching-learning:

### Effective and viable implications:

- **I.** It is necessary to include teaching culture in teachers' training courses and '*professional development activities*' lead to a more positive attitude towards the integration of culture.
- **II.** The most strongly viable mode of culture teaching by ELT teachers is appreciating similarities and differences between their own culture and the target culture. Teachers, having adequate knowledge of culture of the target language and its importance in communication, can make learners avoid cultural misunderstandings. Here lies the question of *cross-cultural awareness* in EFL classroom.
- **III.** Language teachers can make use of a wide selection of strategies to integrate culture teaching into their language classes. By encouraging students to attend international exchange programs, such as Erasmus, using authentic materials, using dialogues, role-plays, telling stories, jokes and simulations preferred by language teachers to teach about culture.
- **IV.** Intercultural activities and courses must be given the same importance in the curriculum as well as the other language activities. In teacher training courses or professional development activities focus on culture teaching methods and techniques should be organized to make FL instructors more aware of the cross-cultural differences and behavioural patterns and praxis.

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- ▶ **V.** Culture should be addressed much more extensively in in-service teacher education programs. In addition, opportunities for teachers to travel and study abroad, such as teacher mobility programs like attending international events, projects, seminars, conferences and organizations to foster intercultural mode of communication and thus develop a better intercultural understanding and awareness.
- ▶ **VI.** Culture integration into EFL teaching facilitates students with familiarization of other cultures while learning language in the EFL classroom. It enables them to come in terms with a perspective of experiencing and learning the gap between two cultures.

### **Conclusion**

This paper addresses some essential issues and factors behind the integration of culture into EFL/ESL classroom and reveals that culture learning and language learning have a strong relationship in most of the communicative approaches. Linguistic competence alone is not enough for appropriate and successful communication in foreign language. So, EFL learners need to be aware of the target culture and culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. Learning the FL without studying the culture of that language is a lifeless endeavour. Actually, culture integrated language teaching develops students' intercultural competence and effective cross-cultural communication skill which is a must in this era of globalization. So, it is suggestive to mingle teaching culture of target language in EFL classroom for effectiveness.

Obviously, the growing recognition of the importance of multilingualism and multiculturalism makes it imperative that in dealing with global communications, international businesses and the local community, the importance of cultural and linguistic diversity requires a deeper understanding of these diversities as well as respecting the array of different cultures and languages. So, it draws an apparent urge to integrate culture into EFL teaching for maximizing students' achievements in real life situation. So, the present paper implicates that in EFL classroom, students can be actively engaged in the target culture and language by immersing them in culture based activities, like playing games, story-telling, role play, watching films/videos, listening activities, singing and dancing, acting and so on.

Ostensibly, in the true sense of the term, the idea of teaching culture is nothing new to ESL/EFL teachers. Cultural elements came into being in the early phase of ESL/EFL teaching. Despite that fact, since the incorporation of culture in EFL teaching is one of the burning and inevitable issues in the field of language teaching, this paper recommends for forthcoming research on how to implement culture teaching into the EFL classroom practices and what directions to take for effective cross-cultural communication. It is, after all, hoped that the present paper will continue to shed light on the professionals, students, researchers and curriculum designers of EFL for effective teaching-learning in any TEFL context.

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