

# The Role of Culture in Language Learning For EFL Students

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**Abstract**— This article explores the role of culture in language learning, which not only learns the language, but also its history and culture, competence in learning English, and the need for learning English. EFL students must be in the process of communicating with native speakers.

**Keywords**— language, culture, folk, EFL, communication, context, history, competence, cross-culture.

## 1. INTRODUCTION

The idea of communication culture and language dates back to the 18th century, but the purposeful study of this problem began only at the end of the last century. It is nice to know that over the past two decades the number of works has increased significantly, indicating the interest and desire of linguists to study linguistic phenomena in a wide extra linguistic context. And if it was quite recently admitted that turning to extra linguistic factors indicates a certain inconsistency or “weakness” of the linguist and researcher, now the need to learn the language in its actual functioning in various spheres of human activity has become generally accepted, and attempts to detect language in the very meaning of lexical units, highlight the so-called "cultural" component of meaning, discover the linguistic nature of "background knowledge", by as at peculiarities and their functioning in each of the considered linguistic communities.

## 2. MAIN PART

Culture and language are deeply related in that language can be used to reflect the culture of a particular society or the language can reflect the culture and its world view. Language is used to express and sustain culture and cultural associations that exist in a given society. Different ideas result from the use of different languages within a culture. World view is a structure consisting of ideas and beliefs through which a person interprets the world around him and also the world view determines how the person interacts with it. World view can be shaped by the culture and language that is common in a particular society. This is because people in a society use their language to express their culture thus expressing the world view in that society.

Language is heavily influenced by culture - as cultures come up with new ideas, they develop language components to express those ideas. The reverse is also true: the limits of a language can define what is expressible in a culture (that is, the limits of a language can prevent certain concepts from being part of a culture). Finally, languages are not solely defined by their developing culture(s) - most modern languages are amalgamations of other prior and current languages. That is, most languages borrow words and phrases ("loan words") from other existing languages to describe new ideas and concept. In fact, in the modern very-connected world, once one language manufactures a new word to describe something, there is a very strong tendency for other languages to "steal" that word directly, rather than manufacture a unique one itself. The English language is a stellar example of a "thief" language - by some accounts, over 60% of the English language is of foreign origin (i.e. those words were originally imported from another language). Conversely, English is currently the world's largest "donor" language, with vast quantities of English words being imported directly into virtually all other languages. For many people, language is not just the medium of culture but also is a part of culture. It is quite common for immigrants to a new country to retain their old customs and to speak their first language amid fellow immigrants, even if all present are comfortable in their new language [2;79].

Linguistic differences are also often seen as the mark of another culture, and they very commonly create divisiveness among neighboring peoples or even among different groups of the same nation. A good example of this is in Canada, where French-speaking natives of Quebec clash with the English-speaking majority. This sort of conflict is also common in areas with a great deal of tribal warfare. It is even becoming an issue in America as speakers of standard American English - mainly whites and educated minorities - observe the growing number of speakers of black English vernacular [1;62].

Learning a foreign language means more than just mastering its grammar, vocabulary and phonology. 21st century society crosses borders confidently, each new day exploring the most hidden parts of our planet and bringing changes even into the class. Successful cross-cultural communication requires culturally aware communicators, those who respond appropriately in a given social context, show empathy, tolerance and openness towards other communicators.

Teaching a foreign language means preparing your students for real-life situations they are likely to encounter while visiting London, Tokyo or New York for example in order to avoid being misunderstood, embarrassed or excluded from communication. The goal of language education is not native speaker competence in target language. Rather, it is developing intercultural communicative competence in students through culture incorporation. Culturally based teaching practice connects language to its natural counterpart i.e. culture, raises motivation and develops intercultural competence in learners, enabling them to appropriately

Interpret and understand culturally-induced behaviors. According to Arab educators, however, learner's local culture should be given priority in teaching of English language since wrong translation and transliteration of Islamic concepts cause an intellectual and spiritual disaster of the highest magnitude. [3;135]

Language and culture are two sides of the same coin. Culture is needed for better understanding of a language and vice versa. Mitchell and Myles argue that "language and culture are not separate but acquired together, with each providing support for the development of the other". For Kramsch language "expresses cultural reality" since it enables speakers to express their beliefs, ideas, attitudes and facts that can only be understood and appropriately interpreted when shared within specific cultural community. English Language Learners (ELL) should be acquainted with the fact that cultures and languages always go together as Limbach states "if I would like to generate enthusiasm for the culture of my country, then I must encourage people in other countries to speak my language. The language is always the first tool, as it were, when introducing others to specific cultural achievements". [3;86]

In the modern methodology of teaching foreign languages, the skills and the process of mastering foreign language communicative activities qualify as intercultural communication.

A number of authors interpret intercultural communication as an adequate mutual understanding of communication participants belonging to different national cultures. From this definition it becomes obvious that intercultural communication is a skill that is intrinsically complex and laborious to master. At the same time, a special role is assigned to the sociocultural component of the content of learning, as a factor that largely determines and determines the use of language in specific situations, thereby influencing the foreign communicative competence of students. For example, it is believed that cultural competence will help students determine in which situation they can use. How are you doing, sir? (How are you, sir?), And what's up, dude? (How are you reaping, mate?), Being healthy with the other person. That is, the function of culture is reduced to the correct choice of the register of statements depending on the role of the interlocutor, his status, place and purpose of communication. Here we want to consider the content of the sociocultural component of teaching a foreign language in such three areas as the means of sociocommunication, national mentality and national identity. It is impossible to limit culture to artificial all-encompassing barriers; therefore, the selected components are presented as the main directions of possible classification and do not at all indicate the boundaries of this important conceptual category. Let us consider in more detail the content of each of the proposed components.

It is obvious that language and culture are closely interconnected and are in constant interaction. A language is at the same time a product of culture, and its important component, and a condition for the existence of culture, therefore a language is able to display the cultural and national mentality of its speakers.

A reflection of the mentality of the people of the country are international jokes, anecdotes, classical folk literature, oral folk art. Folklore works, handed down from generation to generation, are the result of collective folk art and are devoid of the author's subjective view, therefore they are the most reliable source for describing a folk character. Take, for example, Uzbek fairy tales: "Kenja botir", "Muqbiltoshotar" and "who is stronger" In a difficult situation, the hero of a fairy-tale with expecting supernatural help, a miracle, to a greater or lesser degree, a miracle, "all of a sudden some luck will come and life will change." In fact, our hero is kind, honest, cheerful and careless, happy with what he has. And at the decisive moment it turns out to be intelligent, courageous and caring, thanks to which evil triumphs. Thus, virtue is always rewarded and justice prevails. Obviously, all these hero traits are close to the character of the Russian people. Fairy tales reflect the mentality of the people, their views and ideas about life.

The hero of English fairy tales appears completely different. This is Robin Hood, who deliberately seeks to destroy all enemies (unlike Russian fairy tales, where the hero just wants to save his head, and the victory comes to him in passing). Since America is mainly based on English culture, this is reflected in the nature of Americans - purposeful, striving for victory and excellence.

With some caution it is worth treating such sources of reflection of the national mentality as jokes and classical literature. Classical literature (as opposed to oral folk art) somewhat distorts the general idea of the people, since each work has a specific author with his individual, subjective view of the world.

Jokes and jokes are a source of stereotypical ideas about the character of the people. So, in the Russian international jokes, the Germans are obsessed with order and discipline, the French are at fault and women, the Americans are self-confident and pragmatic, and the Russians are reckless and open, loving vodka and fights. A typical example is the following joke:

"Signs of an American:

1. He is proud of the fact that it was America who defeated Hitler during the Vietnam War in Iraq.
2. He pays his own child to wash the dishes.
3. The ease of naughty drunken brawl, he will always exchange for a tedious trial.
4. Through his whole life ketchup runs through.
5. He carefully monitors cholesterol levels on the label.
6. At the last moment, he kills all the bad and kisses with his wife, after which the credits follow him.

Another example. "The United Nations, conducting a global survey, asked the representatives of different countries the question:" Please express your opinion regarding food shortages for people from other countries. " Almost all countries have problems with the answer.

In Africa, no one knows the meaning of the word "food."

In Western Europe, no one knows the meaning of the word "lack".

In Eastern Europe, no one knows the meaning of the word "opinion."

In South America, no one knows the meaning of the word "please."

In the US, no one understands what "people from other countries" mean [6].

Above, we examined the influence of the history of a nation on the development of a language. It now remains to find out the cardinal question of this whole problem: to what extent can the history of a nation affect the laws of language development?

Obviously, a certain general relation can be established between a certain aspect of language and social processes, as is the case in other cases analyzed above. For example, the development of language in the direction from the language of the tribal to the language of the nationality and from this latter to the national is possible only because such is the pattern of the development of society. At the same time, the passage of languages through separate stages of development in them gives rise to phenomena peculiar only to each stage separately. Thus, relations between territorial dialects and the language of a nationality, on the one hand, and between territorial dialects and a national language, on the other, are formed differently. The change of these relations, in turn, cannot but impose its imprint on the structure of the language. But such dependence in each individual language takes deeply unique forms, not only because the transformation, for example, of the language of a nationality into a national language, always takes place in special historical conditions, but also because each language has specific structural features for it. The structural difference of languages leads to the fact that each of them can respond far from equally to the same stimuli. But other types of dependence of language development on the history of the people are also possible.

At the same time, the history of a people does not represent an absolutely indifferent aggregate, whose role is reduced only to activating the development of a language. The specific paths of the history of a people, one or another of their directions, the conditions for the functioning of languages created by them - all this can lead to the emergence in languages of new phenomena that so lively into the structure of the language that they take on a natural character.

### 3. CONCLUSION

Thus, we arrive at the following conclusions. The history of a nation does not create laws for the development of a language, but serves as a general stimulus for its development. But the history of a people can contribute, indirectly through the structure of the language, to the creation of specific new phenomena in the language, which are sometimes lawful in nature.

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