

## The Influence of Culture on English Language Learning At University Studies

**Gaurav Chourasiya\* & Dr. Brijesh Verma\*\***

*English Language Trainer & Research Scholar, LNCT University, Bhopal  
Madhya Pradesh (India)*

*Associate Professor & Research Guide, LNCT University, Bhopal  
Madhya Pradesh (India)*

### ABSTRACT

*This paper hopes to include the influence of culture on English language learning. Language and culture are considered as indistinguishable couple and can be basically depicted as cut out of the same cloth. Language isn't without culture. Assuming one is to communicate effectively in an unfamiliar/second language, one can't disregard the social setting which gives the words more extensive implications. There is no contention about the significance of semantic ability which is comprised with the information on articulation, composing framework, jargon and punctuation grammar for the language creation. What is regularly disregarded is social capability that is a sort of information on the wide range of various frameworks of thoughts and convictions shared by individuals from a local area and sent through language (Bentahila and Davies, 1989). Understanding of culture is vital for seeing any language. Mitchell and Myles (2004) battle that language and culture are not confined at this point acquired together, with each offering assistance to improve the other" (p. 235). Contrasts of culture might cause many mix-ups. Language changes individuals' qualities and propensities, yet additionally influences individuals' personality and ways of behaving. While English language learning includes various abilities, including grammar, writing, tuning in and talking so this paper will show the effect of English language culture on acquiring these four language abilities.*

**KEYWORDS:** *English language learning, influence of culture, cultural awareness, language and culture relationship.*

### 1. INTRODUCTION:

The reason for this paper is to talk about the cozy and indistinguishable connection among culture and language and the execution of educational methodologies and strategies for training second language through culture to upgrade students' semantic agreement. Language isn't just the result of culture, yet additionally is the image of culture (Gleason, 1961). Culture should be fused basically and fundamentally as a fundamental part of second language learning and instructing. Solely after social issues become an inborn and regular piece of the language educational program and guidance, would understudies be able to find success in their objective language learning. Second language instructors, thusly, should pay more considerations to the assortments of societies, recognize key social things in each perspective when they plan a language educational program, and apply fitting training methodologies to learning exercises to assist understudies with spanning and

bridge the way of life gaps. Language is a method for articulation. We express our sentiments, feelings, considerations, needs, wants and so on in words, images and motion which is considered as language. Language can be characterized as verbal, physical, organically inborn, and a fundamental type of communication. Culture is the qualities of a specific gathering, characterized by everything from language, religion, food, social propensities, music and expressions. Subsequently culture tracks down its appearance in language; thus, learning another dialect without knowledge of its way of life remains incomplete. Kumagai (1994) refers to that as Smith (1987a) guaranteed in the prologue to *Discourse Across Cultures*, perceiving such things as the spot of quietness, fitting subjects of discussion, types of address, and articulations of discourse acts (e.g. apologies, demands, arrangement, conflict, and so on) are maybe more essential to viable culturally diverse correspondence than syntax lexis or phonology, since the previous are not something very similar across societies. In worldwide and culturally diverse correspondence in which English is utilized as the primary medium, one ought to neither anticipate that the talk systems in English should be equivalent to one's own, nor decipher the language ways of behaving of others based on one's own social presuppositions. Societies which live in various region of the world have different social childhoods, values, mentalities and foundations and utilize various dialects. Language and culture appear to be on a superficial level to be two distinct fields, yet they have an entrapped relationship and affect each other commonly. Gleason (1961) showed that lingos are the consequences of social orders, yet what's more are the pictures of social orders. The development of a language regularly influences its related culture, and social examples of discernment and custom are frequently expressly coded in language. Besides, language is additionally a social foundation, both moulding and being formed by society (Armor-Thomas and Gopaul-McNicol, 1998). This implies that language is certifiably not an autonomous build yet friendly practice both making and being made by the constructions and powers of social organizations where we reside and work. Certainly, language can't exist in a vacuum and there is an unavoidable sort of "bonding" at work among language and culture. Learning a new dialect will likewise accompany getting the ideas of culture of that target society.

Language is an arrangement of signs, including voice sounds, motions or composed images which encodes and interprets data. The point of language is to impart meaning and to pass your considerations on to other people. At the point when we start to foster our language capacities, the fundamental intention is to impart or associate with others. Alyasery(2018) refers to in Halliday (1973, p. 10) recommends that the elements of language can be isolated in seven regions, included: Instrumental capacity: when language is used to manipulate the environment, to make specific occasions happen.

- Regulatory work: when language controls occasions. The guidelines might experience the endorsement or dissatisfaction with regards to the listener.
- Representational work: when language is utilized to offer expressions, convey realities and information make sense of or report.
- Interactive capacity: when language effectively guarantees social upkeep, this suggests information on shoptalk, language, jokes, old stories, social mores, respectfulness, and custom assumptions in social exchange.
- Personal work: when language communicates sentiments, feelings, and personality.

- Heuristic work: when language is utilized to obtain information and to learn.
- Imaginative capacity: when language is utilized to make stories, compose a novel, verse, tongue twisters, etc.

There are four perspectives in regards to the issue. The first expresses that „target language culture“ ought to be educated alongside English to assimilate language students into the way of life of English talking nations (Byram, 1990; Byram and Flemming, 1998). The subsequent review expresses that there ought not be any educating of the „target language culture“ along with English in the nations where English is a current variety (Kachru, B. 1985). Other two perspectives likewise reject instructing „target language culture“ alongside English. Nonetheless, while one of the perspectives upholds the educating of „local culture“ in English language instructing (Kramsch and Sullivan, 1996; McKay, 2003), the other view stands firm on the footing that English has turned into a most widely used language and that's why it ought to be instructed in a sans culture context. (Alptekin, C. 2005)

## 2. THE ROLE OF CULTURE IN ENGLISH LANGUAGE TEACHING & LEARNING:

Saloom (2018) refers to that the role of setting and the conditions in which language can be utilized precisely and properly. (c.f. Kramsch 1). Culture offers ELT a huge scene of points of view that can be utilized to upgrade the elements of a class; much more so among college understudies, who have previously picked a specific area of review and may show hatred or disregard to a teacher's aggressive example plan on the off chance that they don't consider it applicable. Along these lines, it is vital to know the strategies that an instructor could utilize to stay away from "showing unimportant images or images to which the understudy appends some unacceptable signifying" (Politzer, 100-101). Dimitrios Thanasoulas pinpoints that up to now there have been two viewpoints that have affected culture instructing and that have filled in as a model for incorporating it to language teaching<sup>10</sup>: One relates to the transmission of genuine, social data, which comprises in measurable data, that is to say, institutional constructions what's more, different parts of the objective progress, highbrow data, i.e., inundation in writing and artistic expression, and uncultured data, which might zero in on the traditions, propensities, and fables of regular daily existence (3).

Very much like an efferent perusing, this viewpoint offers is simple information incapable to incite a profound appearance in the class, and that confines educators and understudies to a simple consciousness of the lifestyle of the nation where the data has been taken from. Since there could be no other lead around this information that could direct students to contextualize it, really the for the culture of the country that conveys this "adds up to realities," and could stay as sterile as though it came from a printed travel pamphlet. The other viewpoint, which draws upon cross-cultural psychology or humanities, "has been to implant culture inside an interpretive structure and lay out associations, specifically, perspectives or flight, between one's own and the target country" Than a soul as (2001). As indicated by the creator, the limits of this approach are that it can give students social information and passes on it to them to coordinate it with the suspicions, convictions and mentalities of their own general public. This, be that as it may, is the place where the job of the instructor can have an effect. Like in a tasteful perusing, the instructor needs to direct the understudies so that they can build their own understanding and reflections as indicated by their own insight, by first methodical consideration and afterward looking into the two changed societies.

In any case, the work of this model to the ELT is sine qua non. There are many variables to be thought of, for example, relating new data to existing information, the utilization of getting sorted out standards to relate clashing peculiarities, and fiery and basic communication with information and experience. Along these lines, it is fundamental, as Rosenblatt's point of view of tasteful perusing has previously settled, to keep the correspondence channels among understudies and educators open for social input to run unreservedly from ones to the others. This thus keeps up with the dynamic climate of individual and aggregate inventive trial and error. Eventually, the job of culture in ELT is critical, since it will mean the distinction between relaxed speakers who remain untouchables and speakers who comprehend the significance behind the words and the world that is built by them. As Samovar, Porter, and Jain notice: Culture and correspondence are indistinguishable on the grounds that culture not just directs who converses with whom, about what, and how the correspondence continues, it additionally assists with deciding how individuals encode messages, the implications they have for messages, and the circumstances and conditions under which different messages could conceivably be sent, saw, or deciphered... Culture...is the groundwork of correspondence (24). Hence, when unknown dialect students that have been shown the way of life close by the language encode their messages, they won't do as such from a void, yet from a deep comprehension of what they are talking about, its suggestions and history. They will actually want to do significantly more than impart basic necessities and thoughts, and they will be vastly improved prepared to interface inside the objective language culture and genuinely give something back and take part in it. Kumagai (1994) refers to that researchers and scientists in the field of applied etymology as well as language educators have been addressing the need to join social information into second and unknown dialect instructing (e.g., Lafayette, 1988; Moorjani and Field, 1988; Patrikis, 1988; Robinson, 1985; and so forth) A lot of examination has been finished by sociolinguists, correspondence scholars and anthropologists concerning the solid linkage between the manner in which the language is utilized and the social qualities which direct this utilization (e.g., Hall, 1978; Hymes, 1962; Loveday, 1982; Scollon and Scollon, 1981; etc.). Alyasery (2018) refers to that culture is the full scope of learned human ways of behaving. The term was first utilized in this manner by the trailblazer English Anthropologist Edward B. Tylor in his book, *Primitive Culture*, conveyed in 1871. Tylor said that culture is "that intricate entire which incorporates information, conviction, workmanship, regulation, ethics, custom, and some other capacities and propensities obtained by man as a citizen." obviously, it isn't restricted to men. Ladies have and make it also. Since Tylor's time, the concept of culture has turned into the prevailing focal point of human studies. Culture is a strong human instrument for endurance, yet it is a delicate peculiarity. It is continually changing and effortlessly lost since it exists just to us. Our composed dialects, states, structures, and other man-made things are just the results of culture. They are not culture in themselves.

Thusly, archaeologists cannot dig up culture directly in their excavations. The broken vessel and other artefacts of ancient individuals that they uncover are just material remaining parts that reflect social examples - they are things that were made and utilized through social information and abilities. Besides,

Culture is the features of a specific gathering, characterized by everything from language, religion, cooking, social propensities, music and expressions. Societies make nations extraordinary. Every nation has its own different social exercises and social traditions. Culture is something other than material products that is things the way of life uses and delivers. Culture is likewise the convictions



and upsides of individuals in that culture. Culture additionally incorporates the manner in which individuals contemplate and fathom the world and their own lives. Culture can also change inside a locale, society or sub bunch. A work environment might have a particular culture that separates it from comparative work environments. This region of a nation might have an unexpected culture in comparison to the remainder of the country. For instance individuals in the north of Yemen has an unexpected culture in comparison to individuals in the south, which is communicated by various approaches to talking, various sorts of music, and various kinds of dances. In expansion to that a family might have a particular arrangement of values, as per the proportion of their confidence in religion of that society.

### 3. IMPORTANCE OF CULTURE IN LANGUAGE LEARNING:

Alyasery (2018) refers to that as indicated by Wei (2005:56), language has a double person: both as a device of correspondence and a transporter of culture. Language without culture is unimaginable, human culture without language is as well. A specific language is a reflection of a specific culture. Brown (1994:165) portrays the association among language and culture as follows: 'A language is a part of a culture and a culture is a part of a language; the two are unpredictably interlaced so one can't separate the two without losing the significance of one or the other language or culture'. In a word, culture and language are indivisible (referred to in Jiang, 2000: 328). With regards to the embodiment of educating and learning, as Gao (2006) presents it, the association of language learning and social learning is clear to the point that one can presume that language learning is culture learning and thusly, language instructing is social instructing (p.59). Gao further expresses that unknown dialect instructors ought to know about the spot of social investigations in unknown dialect homeroom and attempt to improve understudies' social mindfulness and raise their correspondence ability. Wang (2008), moreover, states that 'unknown dialect educating is unfamiliar culture instructing, and unknown dialect instructors are unfamiliar culture educators'.

As per Tomalin (2008), the international role of the English language and globalization are the two main reasons to show culture as a fifth language expertise, as well as tuning in, talking, perusing and composing. 'What the fifth language expertise helps you is the methodology and procedure to adjust your utilization of English to find out about, comprehend and like the standards, approaches to getting things done and interesting characteristics of different societies. It incorporates seeing how to utilize language to acknowledge changes, to be adaptable and lenient toward approaches to doing things which may be different to yours. An attitudinal change is explained using language.' Tomalin (2008) further contends that educating of culture in ELT ought to incorporate social (information on culture's organization, the enormous C), social qualities (the 'mind' of the nation, individuals' thought process is significant), social way of behaving (information on everyday schedules and conduct, the little c), and social abilities (the advancement of intercultural responsiveness and mindfulness, through English language as the device of interaction).

#### 3.1. Cultural Influence on Vocabulary:

Language is the carrier of culture and jargon is the essential part of language. The social contrast will unavoidably showed on the jargon, and the clarification of jargon will likewise mirror the public or social change. Assuming we consider the shading as an illustration in Yemen the white tone is utilized as an address of temperance, devotion and unadulterated and that's why a young lady wear white garments upon the arrival of marriage party as an image of goodness, virtuousness

and dedication. On the other hand on the off chance that we consider this white tone in china is totally different in their way of life and they use it just in burial service when one of the relative is dead. This is additionally restricting Arabic culture which leads individuals to wear dark garments in their memorial service functions. Assuming an American person orders sausage in Arabian café, nobody will comprehend that he is asking a hot sandwich and might be they will snicker at him. In this way, learning a language suggests not just the information on its syntax rules and the denotative implications of words yet it embroils substantially more, for example, the way of life peculiarities, the lifestyle, customs, food and propensities, history and all that is contained of culture. In a word, culture is an extensive blend with plentiful ramifications, and each variable in it could be shown on words. Learning jargon, while focusing on social elements, is fundamental and pivotal. Any other way one will be adept to joke and incongruity.

### 3.2. Cultural Influence on Listening

Listening to something you know about and is known to you is simpler to fathom and get the meaning rapidly, yet in the event that you are paying attention to something which isn't comfortable to your lifestyle or a few articulations of another culture, a thing you haven't caught wind of, one cannot get a handle on the significance. In actuality, it will be challenging as far as we're concerned to comprehend, in the event that the materials we are paying attention to are firmly connected with the social foundation information we are curious about. On the off chance that someone says Gaurav is experiencing rainy day as of not long ago. in the event that someone is curious about with this region . He cannot get the possibility that Gaurav is experiencing an auto collision occurred in Alnaqkheleen in light of the fact that he doesn't realize that Alnakheleen is a name of an extremely hazardous mountainy street and numerous mishaps occurred there. From the above explanation we can see how huge the work that culture plays in our listening limit: Culture is one of its unalienable affiliations. It can hamper our advancement of tuning in, and it can likewise help it. So we should see the existence of culture and attempt to exploit it. Prospectus creators should consider this thought and make an educational program which is appropriate for social foundation of the understudies of that spot.

### 3.3. Cultural Influence on Speaking:

For all intents and purposes for the expertise of tuning in, the capacity of talking is anything but a matter just worried about elocution or pitch. Individuals need to peruse a ton to get the social foundation information on the objective language; just in this way they can discuss effectively with the others and not to be misconstrued or misjudged. So in the preparation of oral English, instructors ought to underline the useful utilization of the language, and attempt to utilize the materials which come from the day to day existence. This can help with peopling use genuine sentences in proper setting and fitting articulation to an authentic situation. In any case, regardless of whether one might have been capable in the phonetic part of the language, he might commit errors or have misconception for lacking related social foundation information. Along these lines, the experience of a youthful translator is a valid example: There is a youthful mediator whose articulation is normalized and regular. Whenever he first was named to go with an unfamiliar visitor, he attempted to do all that he could to show that he was energetic, kind, thoughtful, and equipped. He attempted to be ready as conceivable by saying "You come thusly." "You stay here." "Don't go excessively quick." "Follow me." "Don't be late." But the following day, he was stunned to know that the outsider didn't need to go with him, on the grounds that the outsider idea that the

youthful mediator was not courteous. In the foreigner's eyes, the mediator isn't helping him, however chiding him as reproving a kid. Everything is good to go in the interpreter's English, however the absence of the social foundation information makes him misconstrued for this job. Thus we see it obviously that if you don't know the social foundation of a few body and you don't know the pragmatic utilization of the language, what to say in the present circumstance, when and for whom.

### 3.4. Cultural Influence on Translating:

It is by and large accepted that deciphering is astonishingly affected by culture. In deciphering, we ought to have sufficient information about both the objective and the source language. The trouble in interpretation generally lies in the comprehension of social foundation information. The social foundation information contains numerous angles, like workmanship, history, geology, theory, science, and so forth. As we probably are aware every general public has its own sayings and deciphering numerous phrases and adages involved by numerous speakers in English or in Arabic can be confounding misconstrued on the off chance that you don't know the social back ground of every general public. For instance: I was not Pygmalion, I was Frankenstein. There are two focuses that might bewilder us: one is "Pygmalion", and the other is "Frankenstein". Pygmalion is an image of "to appreciate one's own creation", while "Frankenstein" signifies "to experience the ill effects of one's own activities". So the progress in deciphering this sentence doesn't exclusively rely upon getting its construction not entirely set in stone by the information on the social burden the two terms carry respectively. Additional instances of culture-related sayings that could be confounding to students to interpret.

- Loot Peter to pay Paul
- Walk down the aisle
- Any/each Tom, Dick, and Harry
- In one's Sunday best
- You're woofing up some unacceptable tree
- Like an anomaly
- Burn the midnight oil

### 4. TECHNIQUES FOR DEVELOPING CULTURAL AWARENESS:

There are numerous feelings about what strategies should be utilized in the homeroom to foster social mindfulness in students. Writing and show have been viewed as extremely viable for making students delicate to elective social viewpoints. Pretend is a famous technique for open utilization of language where understudies are urged to use language inventively and imaginatively. Being founded on genuine circumstances it is generally welcome in a pretend to utilize valid guides from English talking nations. Dramatization is comparably valuable for straightforwardly including understudies in diverse misconception. A conversation of normal precepts in the objective language can assist understudies with seeing how the adages are not the same as or like sayings in their first languages. Involving axioms as a moved instrument to investigate two distinct societies can guide students to dissect the similitudes and dissimilarities of societies.

---

## 5. CONCLUSION:

Understanding the connection among culture and semantics will assist us with creating informative procedures and instructional methods for showing second dialects. Language is a piece of endlessly culture is a piece of language. The two are firmly reliant upon one another and ought to be instructed that way too. Since inspiration is urgent for learning a subsequent language, instructors should mean to make their language guidance however much intriguing and logically important as could reasonably be expected. Socially based ELT study halls furnish students with intercultural skills to effectively impart in today's globalized world. Foreign culture and one's own way of life should be utilized together for students to comprehend an unfamiliar culture.

Learners' collaboration with local speakers or text will expect them to develop their own implications as opposed to having instructors basically move data about individuals and their way of life. We put learners sociocultural foundation into thought in picking materials and instructive methodologies for specific settings of educating since overlooking the understudies' standards and assumptions - that is, what understudies bring to the homeroom is denying the learners' experiences. An absence of thought of varieties in societies of learning can prompt dissatisfaction and ensuing disappointment in language homerooms. Dominating in a language requires students' authority of the social settings wherein significant social demonstrations happen on the grounds that it conveys warm sentiments and fortitude among speakers and is arranged in the 'social' utilization of language. Language students need to appreciate what local speakers mean when they utilize the language, regardless of whether they decide to recreate native speakers' behaviour. After all, the more social ideas we learn, the more language capacities we gain; the more language we gain, the more viability we have.

## REFERENCES

- i. Alptekin, C. 2005. „Dual language instruction: Multiculturalism through a lingua franca“. TESOL Symposium on Dual Language Education: Teaching and Learning Two Languages in the EFL Setting. September 23, 2005. Bogaziçi University, Istanbul, Turkey.
- ii. Alyasery Abdulqawi H. (2018). The impact of culture on English language learning in the Arab world. English Department, Aligarah Muslim University, India.
- iii. Armour-Thomas, E. & Gopaul-McNicol, S. (1998). Assessing Intelligence: A Bio-Cultural Model. Sage Publications, INC.
- iv. Bentahila, A. & Davies, E. (1989). Culture and language use: A problem for foreign.
- v. Brown, H. D. (1994). Principles of language learning and teaching. Englewood Cliffs, New Jersey: Prentice Hall Regents. 27, 99-112.
- vi. Byram, M. & Flemming, M. (Eds.) 1998. Language Learning from an Intercultural Perspective. Cambridge: Cambridge University Press.
- vii. Byram, M. Morgan, C. (1994). Teaching and Learning Language and Culture. England: Multilingual Matters.



- viii. Byram, M. Morgan, C., & Colleagues. (1994). Teaching and Learning Language and Culture: Great Britain: WBC 25.
- ix. Express, an International Journal of Multi Disciplinary Research ISSN: 2348 –2052, Vol. 1, Issue 4, April 2014 Available at: [www.express-journal.com](http://www.express-journal.com)
- x. Fleet, M. (2006). The Role of Culture in Second or Foreign Language Teaching: Moving Beyond the Classroom Experience. ERIC Journal Number. ED491716 Available at: [http://eric.ed.gov/ERICDocs/data/ericdocs2sql/content\\_storage\\_01/000019b/80/1b/d0/c9.pdf](http://eric.ed.gov/ERICDocs/data/ericdocs2sql/content_storage_01/000019b/80/1b/d0/c9.pdf)
- xi. G. Brown. (1990). Cultural Values: The Interpretation of Discourse. ELT, (1): 11-17.
- xii. Gao, F. (2006). Language is Culture –On Intercultural Communication. Journal of Language and Linguistics, 5(1), 58-67
- xiii. Gleason, H. S. Jr., (1961). An Introduction to Descriptive Linguistics. New Delhi: Oxford and IBH Publishing Company.
- xiv. Halliday, M. (1973). Exploration in the Function of Language. London: Edward Arnold.
- xv. [http://expressjournal.com/pdf/april14issue4/theroleofcultureinelt\\_rahimuddin.pdf](http://expressjournal.com/pdf/april14issue4/theroleofcultureinelt_rahimuddin.pdf). [16] <http://www.teachingenglish.org.uk/think/articles/culture-fifth-language-skill>
- xvi. Jiang, W. T. (2000). The Relation Between Language and Culture. EFT Journal, 54.
- xvii. Kachru, B. B. 1985. Standards, codification and sociolinguistic realism: The English language.
- xviii. Kramsch, C. & Sullivan P. 1996. „Appropriate pedagogy’. ELT Journal 50/3: 199-212
- xix. Kramsch, C. (1993). Context and culture in language teaching. Oxford: Oxford University Press.
- xx. Kramsch, B. (1988). The Cultural Discourse of Foreign Language Textbooks. In: A. Namregni S, ed. Towards a New Integration of Language and Culture. Middlebury, VT: Northeast Conference: 63-68.
- xxi. Kumagai, Yuri, (1994). "The Effects of Culture on Language Learning and Ways of Communication: The Japanese Case". Master's Capstone Projects. 80.
- xxii. Kuo, M.-M., & Lai, C.-C. (2006). Linguistics across Cultures: The Impact of Culture on Second Language Learning. Journal of Foreign Language Instruction, 1–10. Retrieved from <https://eric.ed.gov/?id=ED496079> language teaching. International Review of Applied Linguistics in Language Teaching,
- xxiii. McKay, S. (2002). Teaching English as an International Language: Rethinking Goals and Approaches. Oxford: Oxford University Press.
- xxiv. McKay, S. 2003. „Teaching English as an international language: The Chilean context“. ELT Journal 57/2: 139-48.
- xxv. Retrieved from [https://scholarworks.umass.edu/cie\\_capstones/80](https://scholarworks.umass.edu/cie_capstones/80)

- 
- xxvi. Saloomah, Jahanforouz. (2018). The Role of Literature and Culture in English Language Teaching, PayameNoorUniversity.
- xxvii. Thanasoulas, Dimitrios. 2001 "The Importance Of Teaching Culture In The Foreign Language Classroom" in Radical Pedagogy. 31 October 2008. <<http://radicalpedagogy.icaap.org/>>[29]Tomalin, B., & Stempleski, S. (1993). Cultural Awareness, Oxford: Oxford University Press.[30]TomalinB. (2008). Culture -the fifth language skill. Available at [31]Wang, X.-y. (2008). Reflection onthe notion of culture teaching. US-China Foreign Language, 6(1), 49-53 [32]Wei, Y. (2005). IntegratingChinese Culture with TEFL in Chinese Classroom. Sino-US English Teaching, 2(7), 55-58