



Language and Cultural Issues in English Classes and the Processes of Reading-Writing Skills

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ABSTRACT

This article devoted about language. Language is a social practice of meaning making and interpretation, and then it is not enough for language learners just to know grammar and vocabulary. They also need to know how that language is used to create and represent meanings and how to communicate with others and to engage with the communication of others. This requires the development of awareness of the nature of language and its impact on the world.

Keywords:

Constantly reflect, to construct, dynamic, energetic, constantly evolving, personal encompass, complexity.

Introduction

Language is at the heart of language teaching and learning and teachers need to constantly reflect on what language is. This is because our understandings of language affect the ways we teach languages. Traditionally, language is viewed as a code. In this view, language is made up of words and a series of rules that connect words together. If language is only viewed in this way, language learning just involves learning vocabulary and the rules for constructing sentences. This understanding of language is, however, a very narrow one. It sees language as fixed and unites and does not explore the complexities involved in using language for communication. An understanding of language as 'open, dynamic, energetic, constantly evolving and personal encompasses the rich complexities of communication. This expanded view of language also makes educational experience more engaging for students. Language is not a thing to be studied but a way of seeing, understanding and communicating about the world and each language user uses his or her languages

differently to do this. People use language for purposeful communication and learning a new language involves learning how to use words, rules and knowledge about language and its use in order to communicate with speakers of the language. This understanding of language sees a language not simply as a body of knowledge to be learnt but as a social practice in which to participate. Language is something that people do in their daily lives and something they use to express, create and interpret meanings and to establish and maintain social and interpersonal relationships.

Materials and methods

If language is a social practice of meaning-making and interpretation, then it is not enough for language learners just to know grammar and vocabulary. They also need to know how that language is used to create and represent meanings and how to communicate with others and to engage with the communication of others. This requires the

development of awareness of the nature of language and its impact on the world.

Our understanding of language, as languages educators, becomes part of our professional stance and, as such, influences our curriculum, planning and classroom pedagogies. Teachers who view language simply as code make acquiring grammar and vocabulary the primary, if not the only, goal of language learning. Within such a limited approach, students do not begin to engage with language as a communicative reality but simply as an intellectual exercise or as a work requiring memorizing.

The understanding of language that is part of our stance also affects what happens in the classroom and the ways in which learners begin to understand the relationship between their own languages and the languages of their learning. If the language learning program focuses on the code, then it models a theory of language in which the relationship between two languages is simply a matter of code replacement, where the only difference is a difference in words. If the language pedagogies focus on the interpretation and creation of meaning, language is learned as a system of personal engagement with a new world, where learners necessarily engage with diversity at a personal level.

Within a professional stance that understands language as a social practice, teachers need to ensure that students are provided with opportunities to go beyond what they already know and to learn to engage with unplanned and unpredictable aspects of language. Learning language as a complex, personal communication system involves ongoing investigation of language as a dynamic system and of the way it works to create and convey meanings. This involves learners in analysis and in talking analytically about language. The emphasis on ongoing investigation and analysis assumes that learners are involved in learning which promotes exploration and discovery rather than only being passive recipients of knowledge as it is transmitted to them by others. These learners require learning skills which will give them independence as users and analyzers of language. Many educators

now believe that a curriculum aimed at developing thinking skills in general may benefit the learner, the society and the world at large. Let us look at the various ideas and stages and try to understand what critical thinking may mean for education. Every year during the entrance exams, I see the same large slogan hanging down the local university main building: "We'll teach you how to think!" Is it indeed possible to teach students not only a certain set of skills, a volume of knowledge as specified in the national curriculum, but also to evaluate the said knowledge and to be able to apply that in real life? Moreover, can we teach them how to think about their own thinking processes?

Understanding the nature of the relationship between language and culture is central to the process of learning another language. In actual language use, it is not the case that it is only the forms of language that convey meaning. It is language in its cultural context that creates meaning: creating and interpreting meaning is done within a cultural framework. In language learning classrooms, learners need to engage with the ways in which context affects what is communicated and how.

Both the learner's culture and the culture in which meaning is created or communicated have an influence on the ways in which possible meanings are understood. This context is not a single culture as both the target language and culture and the learner's own language and culture are simultaneously present and can be simultaneously engaged. Learning to communicate in an additional language involves developing an awareness of the ways in which culture interrelates with language whenever it is used. In developing a professional stance to language teaching, it is important to consider how language as code and language as social practice are balanced in the curriculum. In developing language capabilities, students need to develop their knowledge and understanding of the code and also to come to see language as a way of communicating between people. Both of these goals need to be present in language teaching and learning from the beginning.

One way in which culture has often been understood is as a body of knowledge that people have about a particular society. This body of knowledge can be seen in various ways: as knowledge about cultural art effects or works of art; as knowledge about places and institutions; as knowledge about events and symbols; or as knowledge about ways of living. It is also possible to consider this aspect of culture in terms of information and to teach the culture as if it were a set of the learnable rules which can be mastered by students. When translated into language teaching and learning, this knowledge-based view of culture often takes the form of teaching information about another country, its people, its institutions, and so on. Culture is not, however, simply a body of knowledge but rather a framework in which people live their lives and communicate shared meanings with each other.

One way of developing intercultural capabilities is through an interconnected set of activities involving:

- noticing cultural similarities and differences as they are made evident through language
- comparing what one has noticed about another language and culture with what one already knows about other languages and cultures
- reacting on what one's experience of linguistic and cultural diversity means for oneself: how one reacts to diversity, how one thinks about diversity, how one feels about diversity and how one will find ways of engaging constructively with diversity interacting on the basis of one's learning and experiences of diversity in order to create
- personal meanings about one's experiences, communicate those meanings, explore those meanings and reshape them in response to others.

Wong had claimed that combining social semiotic and cognitive frameworks may solve identified theoretical and analytical difficulties when studying multimodal data. In addition, such an approach could help explain key aspects of the process of multimodal meaning-making and provide a better understanding of

multimodality as phenomenon, as well as contributing to appropriate methodologies.

One of the specific cognitive theories that have been discussed in this context is Fauconnier and Turner's work on mental spaces and conceptual blending, a theory of how people make meaning by building and processing ('blending') conceptual packets of information ('mental spaces').

Alonso suggested integrating social semiotics and Fauconnier's mental space theory as a framework for analyzing multimodal narratives. In my own work, I have proposed that multiple modalities in a text may function as "prompts" or cognitive triggers for multimodal meaning construction. Wong demonstrates how Fauconnier and Turner's cognitive theory may complement the visual social semiotics of Kress and Van Leeuwen, describing it as "a perfect fit". What these works have in common, is that they tend to focus on analytical points, while, to a lesser degree, discussing how the analyses can inform more advanced theoretical concepts of multimodality and multimodal meaning. Furthermore, they do not include reflections on deeper connections and differences between social semiotics and cognitive perspectives on these matters.

Discussion

In general, the discussion for the integration approach in the English classroom focuses on how children learn language. Much of the research on language development involves language skills in young children. In *Psycholinguistics: A Cognitive View of Language*, Helen and Charles Cairns describe the stages of linguistic development from babbling, one word, two They explain the types of sentences, now developing grammar, from almost adult grammar to full proficiency. They further generalize language development into the general domain of Piagetian cognitive development. Cairns, however, does not base his argument on the theory of oral language learning.

In *Teaching English to Native Speakers*, Arthur Bradford outlines the teacher-oriented principles of Natural Language Learning; By

this he also means "natural language learning" and "natural" rather than artificial or mechanical methods of natural language learning. Arthur says that language learning is natural for all children, so teaching methods should foster each student's natural language learning tendency. It describes the process of learning several aspects of a language step by step, as part of a developmental process. In the case of natural language learning, the child covers many areas of the language at the same time. Therefore, no one should teach by highlighting individual parts. [1]

Bradford Arthur's views are similar to Constance Weaver's parallels of speaking and reading in the natural processes of learning. In *Psycholinguistics and the Reading Process: From Process to Practice*, Weaver argues that a process cannot be directly "taught"; Instead, children need to learn how the language system works. Arthur and Weaver argue that teachers must have the ability to learn language in a natural language environment. Weaver also parallels the theme of deeply structured written language. For example, he cites the example of "Mommy sock" in which "Mommy sock" has multiple meanings based on the spoken surface structure. This example from spoken language forces children to focus on the meanings of young readers while misinterpreting reading for the first time. A final parallel that Weaver draws involves errors in verbal generalization and reading for meaning. Weaver concludes his remarks with the simple statement that people "learn by trying to hear and use language themselves in natural and meaningful contexts." The work of Mark Aulls and Marilyn Wilson describes the current state of the intersection of reading and writing. In "Recent Research Paper on the Connection of Reading and Writing," Wilson makes a strong case for active coupling between the two processes. The conclusion of this study is that when reading and writing are combined in the classroom, they complement each other. Aulls explains his findings in *Realizing Reading Comprehension and Writing* based on informal classroom observations. He praised how the exercises in the combination

of reading and writing helped his students - passive and excellent readers [2].

Writing theory as a structural process should be developed as an important part of the course. Emphasis should be placed on planning, proofreading, revision, editing, and publishing. Traditionally, writing has been isolated as an extracurricular activity. Also, writing skills interact with other language skills. For example, a whole class or small group can use listening and speaking to help develop writing. In the draft, students work alone, but they perform with particular enthusiasm when working with a group on the same task. After students finish reading, they participate in a "written interview". In this second event readers write responses that range from their personal reactions to more analytical insights into the presentation style, the characters, the "Everyman" heroism, the antiquity, and the relevance of the play to the modern world. "Written Discussion" the informality of classroom notes emphasizes thoughtful reaction rather than raucous performance. Once students are armed with their personal notes, they briefly discuss the short but powerful answers. The review, editing, and publishing stages directly integrate language processes. During the final stages of writing, they read their own and their friends' papers, explain them by answering orally and in writing, and prepare their writing for their peers as potential reading material. Therefore, writing skills should not be overlooked [3].

The main purpose of the comic book is to convey emotional, reflective and creative feelings to the comic book superhero. In the first session, students read a book of their choice. After about thirty minutes, students stop reading the textbook to think through the book with their characters as literature. Later, the content and composition of this type will be discussed in class [1,4]. For example, content may deal with fantasy, action, illustration, anti-hero, anti-villain, anti-villain, and right and wrong behaviour. Descriptions of structure may include short sentences, simple language, rapid transitions, and a general formula of general heroism, conflict, structure, closure, and clarity. After the general discussion,

students should think about a superhero they have created and want to write about it in their work.

Conclusion

In fact, the integrated approach is a methodology that assimilates the results of recent research on the interdependence of language learning. The success of the lesson depends on the teacher's goal of the lessons and the integration of activities aimed at long-term language development. Obviously, it usually requires a separation of language components, and this is divided into separate reading, writing, literature and communication courses. Incorporating these four areas into every course is the first step toward integration, and how listening, speaking, and reading activities are done in the classroom determines their effectiveness. It is not enough to provide separate activities for diversity; The only thing that these activities have in common is that they all take place in the same room. Instead, the integration of activities (and integration is the key word here) reinforces the natural interdependence of these languages. A unifying goal that underlies all activities is what sets integration apart. In an integrated classroom, all activities listening, speaking, reading, writing, or any combination of these help to achieve the goal effectively. One way to organize the curriculum, like the goals designed for the integrated approach, is a thematically based course.

The above definition examines from a theoretical and research point of view what is meant by the approach of integrating the activities of listening, speaking, reading and writing in the classroom. A dynamic relationship between language and culture is always at play. It is through exploration of the interactions of language and culture that this awareness and the ability to act on it can be developed.

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