Teaching English to EFL Learners and Cultural Related Concepts: Cultural Invasion Revisited

Mehdi Jafarzadeh, Shahla Simin

Faculty of Foreign Languages, English Department, University of Isfahan,
meh.jafarzade@gmail.com, shahlasimin@yahoo.com

Abstract

- 1 -

One of the most complex problems in teaching English as a foreign language is determining the cultural issues. The learning of any language necessitates learning how to use the language correctly and appropriately according to native speaker norms (McKay, 2002). As Smith (1976) argues non-native speakers do not need to internalize the cultural norms of native speakers of that language and the purpose of teaching is to facilitate the communication of learners' ideas and culture in an English medium. Nowadays, in Iran like many other countries there is tremendous interest and even pressure in learning English and as a result varieties of English books, materials and movies are seen to be taught by English teachers in universities, colleges and language centers. Along with the pressure to learn English comes concern about how English should be taught and what role culture should play in the teaching of English. Many language educators support the inclusion of a cultural component in the teaching of English (McKay, 2002). Prodromou (1992), on the other hand, disputes the value of including cultural content in language teaching materials. But including western culture in a non-western society , such as Iran, may not be very beneficial to the young learners and it may cause culture conflict . By analysis English textbooks which are taught in Iran we found that many ideological cultural issues are included in those textbooks which are not in line with local cultural value of Iran and may cause antisocial behavior in the young as a result of the negative cultural transfer. As a solution some other countries such as Japan and Chile strongly rejected the inclusion of western culture in their English teaching materials and they have separated teaching English from western cultural values. It is suggested that in Iran the Ministry of Science, Research and Technology should design new series of textbooks and localize the materials to motivate learners to focus on their own cultural values. Even the Ministry can order special localized English books revised by native experts and publications. As an example, Top Notch series are among English material which are taught in language centers and Longman publication did similar to our suggestion and to some extent it was revised according to Iranian cultural values but not localized yet, therefore it is not enough and we need more elaboration on this issue.

Key Words: Cultural values, negative cultural transfer, culture conflict, English textbooks

1. Introduction

One of the most complex problems in teaching English as a foreign language is determining the cultural issues. Therefore, many researchers have been interested in studying the close relation between language and culture (e.g. Howell and Vetter, 1976; Brown 1987; Prodromou, 1992; Tang, 1999; Judd, 1999; Jiang, 2000, McKay, 2002). According to McKay (2002), the learning of any language necessitates learning how to use the language correctly and appropriately according to native speaker norms. As Smith (1976) argues non-native speakers do not need to internalize the cultural norms of native speakers of that language and the purpose of teaching is to facilitate the communication of learners' ideas and culture in an English medium.

Nowadays, in Iran like many other countries there is tremendous interest and even pressure in learning English and as a result varieties of English books, materials and movies are seen to be taught by English teachers in universities, colleges and language centers. Along with the pressure to learn English comes concern about how English should be taught and what role culture should play in the teaching of English. There are different views on teaching langauge and teaching culture. Some language educators support the inclusion of a cultural component in the teaching of English (Buttjes, 1990; Adaskou, Britten and Fahsi, 1990; Jiang, 2000; McKay, 2002; Peterson and Coltrance, 2003). Adaskou, Britten, and Fahsi (1990), for example, summarize the following arguments for having a cultural component in language teaching: it can promote international understanding, deepen an understanding of one's own culture, facilitate learners' visits to foreign countries, and motivate learners. Prodromou (1992), on the other hand, disputes the value of including cultural content in language teaching materials. But including western culture in a non-western society , such as Iran, may not be very beneficial to the young learners and it may cause negative cultural transfer. By analysis English textbooks which are taught in Iran we found that many cultural issues are included in those textbooks which are not in line with local cultural value of Iran and may cause antisocial behavior in the young as a result of the negative cultural transfer. In this paper, it is aimed to investigate and suggest solutions to avoid or lessen the negative cultural transfer and try to protect the original culture.

- 2 -

2. Review of Related Literature
2.1. The relationship between language and culture

Language and the culture cannot be separated given the very definition of language. It is widely agreed that language is a social institution that operates within a socio-cultural group or in 'cultural niches' (Eleanor Armour-Thomas & Sharon- Ann Gopaul-McNicol, 1998; in Thanasoulas, op.cit.). We cannot conceive of a language in a vacuum. Any language has a setting, and its setting is a society, a culture, hence, language and the culture interpenetrate. In other words, language is culturally transmitted in the sense that one learns the language of the culture in which s/he is being raised, regardless of the language of one's biological parents. On the other hand, language reflects the culture and enables its speakers to recognize and learn aspects of the culture they bear, as concisely put by Jin and Cortazzi (1998:100) "language reflects the culture. However, language is part of the culture and it also *constitutes* the culture". To support this view, Brown (1987) explained that "a language is part of a 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" (p. 123). In this connection, for Jiang (2000), language and the culture combine to form a living organism where language is flesh and the culture is blood; thus, without the culture, language would be dead and without language the culture would be shapeless.

Despite the strong links between language and culture, some researchers raise the issue of the possibility of separating language and culture because of incompatibility or conflict between native culture and foreign culture, the fact that which makes learning the latter a threat to the former (Altan, 1995). In Pinker's (1994) view, "language is not a cultural construct but the result of a long biological adaptation process – it is an instinct that is more or less remarkable than the instinct which allow bats to navigate or migratory birds to fly home" (p. 19).

Risager (2007) noted that "understanding the link between language and culture can be put between to opposite poles: on the one hand, it is feasible to view language as being intimately intertwined with culture; on the other hand, it can be regarded as a tool for communication that has no relation to culture, for example, when English is considered as a lingua franca or international language" (p. 166).

2.2. The English Language and The culture

With respect to the English language, some professionals refer to what they call 'Neutral' English (Hill, 1967), 'Nuclear' English (Quirk, 1981), i.e., 'a culturally unmarked'

- 3 -

version of English "which would serve as a universal medium of communication" (Saleemi, 1985: 16). Along these lines, Chew (1991) argues for an IAL, namely, an international auxiliary language. She believes that "We need a worldview of English, which recognizes that it no longer belongs exclusively to its native speakers. We must realize that when any language becomes international in character, it cannot be bound to any the culture. It cannot be owned by its native speakers" (p 43). She states further that "the English language has to be denationalized "(p. 44). Nevertheless, can a language ever become a culturally neutral medium of communication? It is highly recognized that language is governed by numerous extra-linguistic factors (social, cultural, political, educational) interacting in a complex fashion. Thus, to attempt to 'simplify', 'generalize', or 'standardize' it is a theoretical enterprise, and yields an artificial product (Asif, 2012).

- 4 -

2.3. Approaches to The culture in Foreign Language Teaching

Notwithstanding the inseparability of language and the culture, the Foreign Culture is not always welcome in the Foreign Language classes. Some teaching professionals put forward heated arguments against incorporating it in language courses and textbooks. Others believe it to be a taken-for granted component in Foreign Language teaching, for several other arguments (Asif, 2012).

2.3.1. Language Teaching and Culture

"Except for *language*, *learning*, and *teaching*, there is perhaps no more important concept in the field of TESOL [Teaching English to Speakers of Other Languages] than the culture. Implicitly or explicitly ESL teachers face it in everything they do" (Atkinson, op. cit: 625). For language teaching professionals and lay people alike, learning a Foreign Language is not merely mastering an academic subject, but it more appropriately denotes learning a new means of communication, a new the culture. It is now increasingly recognized that it is impossible to operate a divorce between language learning and learning about the culture (Valdes, 1986; Robinson, 1988; Byram, 1989; Harrison, 1990; Kramsch, 1993); in De Jong's words (op.cit:17), "learning norms and values is part of the language learning process". In the eighties, Hirsh (in Malkina, 1995) advanced the notion of "cultural literacy" acquired essentially through language learning. In return, cultural aspects make of language learning a meaningful, rich and versatile experience.

2.3.2. Arguments for Teaching Culture

Proponents of the cultural component in Foreign Language teaching usually advance one of two central arguments. As stated by Asif (2012),

> "the first argument has to do with the very nature of language: linguistic forms acquire unique colouring and bias, depending upon the beliefs, values and practices of the speakers. This intrinsic interweaving of language and the culture makes it impossible to separate them in teaching / learning. Hence, dealing with the TL the culture is indispensable, if not unavoidable, in all stages of the language teaching / learning process. The second argument is geared to instrumentality, in that cultural understanding is advocated as a prerequisite to communicate effectively with the TL speakers, and to function appropriately in the cultural context in question. Another argument that is often put forward, in this regard, has to do with psycho pedagogy. It is believed that cultural pursuit stimulates language learning, in that it awakens interest and curiosity even in less–motivated the learns, broadens their intellectual horizons, develops their imaginative powers and critical thinking, and sustains their motivation to work at a productive rate" (P. 41-42).

2.3.2.1. Interdependence of The culture and Language

Byram (1989) has explored the role of cultural studies in FL education. To him, as well as to other scholars, cultural awareness contributes to language awareness and proficiency. He believes that a language curriculum necessarily includes (whether implicitly or explicitly) elements of the culture of its speakers, because language invariably reflects their knowledge and perception of the world and their cultural concepts and values. Thus, one cannot learn a language and disregards it's the culture: "to speak a language is to speak a culture, to exchange language which embodies a particular way of thinking and living" (Byram, 1992:169). According to Byram (ibid: 170), the cultures share 'translatable' similarities, but there are as well cultural differences which need to be learned, to be understood:

> "In learning the group's language, an outsider has also to learn new ways of thinking and living, some of which may contradict those peculiar to his own the culture". In a like manner, Seelye (op.cit: 6) makes it clear that "unless the student is learning the language in the target the culture, the cultural referents necessary to understanding a native speaker must be learned in addition".

- 5 -

Corder (op.cit:77) states that as long as there is an overlap between the cultures, as long as translation from and into languages is possible, learning a FL is not an impossible task, but is more or less difficult, depending on how close are one's NL / TL, and NC / TC:

> The learning of a second language does clearly involve some degree of recategorization; […] learning a second language does involve learning to see the world as the speakers of that language habitually see it, does involve learning their the culture. But this is not an impossible task […]. Learning a new language is emphatically not a question of acquiring a new set of names for the same things; it is not just the learning of an automatic translation device, the internalizing of a bilingual dictionary. On the other hand, learning a language does not involve learning a new 'worldview'.

It can be implied that Corder adopts a middle position: he acknowledges the fact that a language reflects the culture and that the cultures are different, but they are not categorically and totally different to make learning a new language impossible, or to equate it to acquiring a drastically new worldview. There are similarities between the cultures, as there are differences. After all, we are all human beings who have similar needs and who live in the same world.

Tang (1999) also subscribes to the view that language and the culture are two sides of the same coin. For her, the question of including (or not) the culture in the FL classroom is pointless: "questions of this sort and research of this sort appear to me to presuppose that the culture can be separated from language, that the culture is something that needs to be introduced into the language classroom and to the learns, and that the learns and teacher have some sort of a choice as to whether 'cultural integration' is to be included in the syllabus or not." (p1). In her opinion, language is not merely interwoven with the culture, but "language is the culture" (p1). Speaking a language implies thinking in that language, hence taking on the identity of its speakers. She suggests going beyond the question of the inclusion (or not) of the culture in a FL curriculum, to consider "deliberate immersion" versus "noncelibate exposure" to it.

According to Valdes (op.cit: 20), in a FL curriculum, language and the culture always go together "like Sears α Roebuck or Mark's α Spenser". From the very beginning, the culture is introduced along with language, even though some teachers may ignore or deny it:

> 'From the first day of the beginning class, the culture is at the forefront. Whatever approach, method, or technique is used, greetings are usually first on the agenda. How

can any teacher fail to see the cultural nature of the way people greet each other in any place in any language? Not calling it a lesson in the culture does not prevent its being one. Every language lesson, from repetition drills, and fill-in-the blanks to sophisticated compositions in advanced classes, must be about something, and almost invariably that something will be cultural, no matter what disguise it travels under (p. 20)."

2.3.2.2. Against Teaching Culture

Altan (1995) thinks that Foreign Culture – based situations such as "finding a flat in Manchester", "purchasing a pet", "playing rugby", "watching a game of cricket", … and their ingrained values, beliefs, and norms are irrelevant to the learners' native environment and background. Course books depicting the culture of, for example, English speakers are, in his opinion, "stubbornly Anglo-centric" (p. 59). Moreover, it is thought that teaching the literary and cultural aspects of a Foreign Language is of little use in a world where Foreign Languages are basically needed for science, technology, business and international communication. On these grounds, the Foreign Culture as a target is unfit for today's schools and universities; it does not meet their needs and aspirations.

Further, Altan (1995) raises the issue of the likely incompatibility or conflict between Native Culture and Foreign Culture, the fact which makes learning the latter a threat to the former, in that one runs the risk of having one's own the culture overwhelmed and mind warped, when immersed in a new cultural system. In other words, it is thought that instruction in a Foreign Culture would be detrimental, since it would entail reshaping their patterns of thinking, feeling, and behaving to fit the Foreign Culture patterns.

In the context of Foreign Language teaching, Altan (1995) writes: "While it is a known fact that foreign language the learns are usually interested in learning about the people who speak the language they are learning, this interest is often lessened due to an underlying fear of losing one's native the culture" (p. 58). The Western the culture is not always depicted as a 'superior', 'more powerful', 'more dominating' and 'more compelling' world than the developing world's. It is equally viewed as 'racist', 'reductionist', 'prejudiced' and 'hostile', conflicting with the learns' native cultural codes and values, particularly in the Arab world (Obediat, 1997). It is thus a concern over the gradual Westernization of the younger generation, accompanied by a perceived loss of native and traditional values, which make some language teaching professionals, decide against Foreign Culture teaching (Asif, 2012).

In case the Teaching Language is English, Alton advocates the perspective of 'international' English, a variety of English that is emptied of the English the culture themes, beliefs, values and norms. Similarly, for Post and Rathet (1996), learning English, nowadays, means learning a lingua franca, just like what used to be the case of learning Latin in Europe, during the medieval period. Actually, English enjoys the status of an international language used for specific purposes, in various cultural environments. It is no longer viewed as a vehicle of the English–speaking people's the culture and way of life. Put otherwise, it no longer belongs uniquely to them, but to anybody who knows it. Through time, it has been emptied of its cultural connotations and particularities.

- 8 -

Some educators refer to teaching English as a purely 'functional' or 'instrumental' tool: "nothing more than a linguistic means to certain ends, such as fuller employment and a stronger economy, as in tourism, international banking, […] [so that] the cultures behind the language can be 'contained' and the unwanted side effects of English learning reduced." (Hyde, op.cit:296).

2.4. The culture in the Foreign Language Classroom?

It has been demonstrated that language and the culture are closely entwined in a language classroom setting, where the learners form a small socio-cultural group, language and the culture particularly interrelate in various and complex ways (Asif, 2012).

2.4.1. Why to Teach Culture

Decisions related to questions such as which languages or language varieties are to be taught in schools, from what age, for how long, time tabling etc. do not only depend on findings in the field of FL learning and teaching and relevant disciplines, but are essentially taken with reference to an official governmental policy, and a given popular opinion, according to which "languages can be actively promoted, passively tolerated, deliberately ignored, positively discouraged, and even banned".

(Crystal, 1997: 368). Broadly speaking, world countries are nowadays in favour of a bilingual or a multilingual educational policy to ensure greater access to world opportunities. Bilingualism or multilingualism implies biculturalism or multiculturalism. With language content expanded to include cultural matter, syllabus designers, textbook writers and teachers face compelling questions: which sociocultural aspects are relevant to language learning? When and how should they be dealt with? Are they necessary for all language courses? Should rules of sociocultural interaction be presented in a discrete or in a holistic way?... .

These issues and others are, again, governed by socio-political and / or institutional factors. The socio-political factors define the relationship between the NC and TC worlds (whether 'friendly'–'adverse' / 'dominant' 'dependent' / Neutral). The institutional factors determine the pedagogical framework of education in general and of FL and FC education in particular, namely, its status, goals and approaches.

2.4.2. Nature of Teaching Culture and Learning Process

As argued before, teaching the culture in which a FL is embedded is paramount to truly teach this language. However, the culture learning / teaching is not a short experience with immediate easily–attainable outcomes. Developing understanding of the TC is a whole laborious process that proceeds along stages of excitement, frustration and tolerance. Wildner- Bassett (1997) refers to the learners as cultural 'travelers'. Mantle–Bromley (1997:454) thinks that teaching about the culture is 'a formidable task'. It is a process that necessitates particular teaching skills and an appropriate methodology. In her book 'Context and The culture in Language Teaching', Kramsch (1993) states that learning about a FC can only aid the attainment of FL proficiency, but she cautions that FC acquisition is even not simple for nonnative speakers who are proficient in the FL, and who had years of experience with the Foreign Culture.

Additionally, the culture is difficult to teach given its very nature. Unlike grammar and vocabulary, it does not lend itself to pedagogical considerations. In other words, teaching the culture is fraught with difficulties: the culture is not easy to define and to subdivide into teachable units; it is not readily selected, graded, taught and tested. That is why, most textbooks are grammatically and lexically organized. That is also one reason why the culture is still missing in many language curricula and classrooms, despite the fact that language and the culture have long been acknowledged by language teaching professionals to be inextricably linked.

What is more, the culture teaching may correlate with many problems. On the one hand, the learners may have little or no close contact with the natives of the TL and TC. They may also have little time, even to learn the formal proprieties of language. They may not be interested in the TC, or not motivated to learn it. On the other hand, teachers may lack the appropriate resource materials or the competent skills to do their job adequately. As

previously mentioned, even he fact of living in the TL country and interacting with its native speakers in natural settings does not guarantee the culture acquisition, if void of explicit elucidations Asif, 2012, p. 68).

2.4.2.1. The culture and Learning Motivation

Kitao (op.cit: 4) reporting the outcomes of a culture training programme notes: "they [trained the learners] demonstrated a more international outlook with greater understanding of the target the culture and they understood themselves better, showed more self-confidence, and had increased motivation for foreign language study". In other words, the benefits of teaching about the TL the culture, as revealed by this work, are two-fold: to enable the learners to have a better understanding of others and of themselves, but also do motivate men to learn more of the TL. According to the experience of Mavi (1996:54) in FL teaching, "teenaged pupils become more motivated when they learn about the life style of the foreign country whose language they are studying". Research in the field of language learning and motivation has shown that among the most important variables that affect the learners' motivation, positive perceptions of the TL people and the culture hold a major place. According to Niederhauser's (1997:11) experience, "bringing cultural content into the language classroom is one of the best ways of increasing motivation.

3. Discussion and Conclusion

As discussed earlier, there are many axioms reflecting relationship between language and culture in the field of English language teaching pedagogy. There are also various stands by a number of ELT educators and researchers regarding the place of culture in EFL. One of the medium through which culture is easily transferred is textbook. The significance of textbooks are seen in the many roles textbooks play in facilitating the foreign language teaching and learning process in the classroom. In fact, the textbook can be a major source of cultural elements besides providing linguistic and topical contents which necessarily reflect the ideology inherent in the EFL context of a particular circle.

However, many English textbooks include Western culture and foreign cultures are almost always in the context of EFL textbooks introduced to Iranian language learners. Generally, in these textbooks, the Western characters are used to introduce stereotypes presenting Western cultures and social norms. They also portrayed issues of gender roles, religion, etc. and most of them are taught in language centers, colleges and universities. Considering the fact that lack of cross-cultural awareness may lead to misunderstanding in

foreign language classrooms, however, we cannot have the total invasion of other cultures. It is observed that the cultural focus or content of these textbooks are Western which are not localized. In this respect, the cultural orientation of these textbooks is based on the Western culture in which there is a direct and explicit inclusion of Western culture which may negatively be transferred in the language classrooms. In this connection, localization of certain aspect of culture by adopting the target language culture without neglecting local cultural values is needed.

If the view of English as an International language is considered, therefore there is no need to have inclusion of Western culture and teach them in our language classrooms. Many language teachers assume that the inclusion of culture is beneficial to language proficiency, therefore, they believe in the view that language is culture and in this respect ideology on culture is transferred to language learners. For example, signs of cultural invasion is regularly seen in teenagers and young learners, as for the customs, festivals, dressing, etc. On the other side, emphasis on the target/foreign culture may have a negative impact on language learners who do not acculturate and as a result may quit language learning.

Considering different views on teaching culture in language classrooms, and by knowing that the inclusion of a cultural component in the teaching of English is supported by many researchers and educators and as noted by Llosa (2007), there is no doubt that globalization presents many problems of a political, administrative and cultural nature. In the information and high-tech era, therefore the issue today is not whether to include but what aspects of culture to include, how culture should be taught and more importantly at what age in the language classrooms in Iran. Since, as noted by LeBaron (2003), "culture is so closely related to our identities (who we think we are), and the ways we make meaning (what is important to us and how), it is always a factor in conflict". It is not only a case in Iran, all countries are sensitive to some aspects to their cultures.

In this connection, cultural influences and identities become important depending on context. When an aspect of cultural identity is threatened or misunderstood, it may become relatively more important than other cultural identities and this fixed, narrow identity may become the focus of stereotyping, negative projection, and conflict. This is a very common situation in intractable conflicts.

At this point, to protect the local culture from the invasion of foreign cultures, an appropriate nation-wide cultural policy, including language policy is needed. The good example can be Japan and Chile who rejected the inclusion of western culture in their English

teaching materials and they have separated teaching English from western cultural values. In Iran, most of English language textbooks used in language classrooms fall into the category of international/global textbooks and few are local. It is suggested that in Iran the Ministry of Higher Education should design new series of textbooks and localize the materials to motivate learners to focus on their own cultural values. Even the Ministry can order special localized English books revised by native experts and publications. As an example, Top Notch series are among English material which are taught in language centers and Longman publication did similar to our suggestion and to some extent it was revised according to Iranian cultural values but not localized yet, therefore it is not enough and we need more elaboration on this issue. There is a need for local textbooks including materials which are consistent with the requirements of the national curriculum. Such textbooks usually foster learners' awareness of both their own local culture and target culture. Moreover, language teachers need to be trained what aspect of culture to teach along with their langauge teaching and to consider the age of learners because the differences between local and target culture may cause conflicts and paradox that may result from these differences and may have negative influence on identity or cultural identity of teenge learners.

References

Adaskou, K., Britten, D., & Fahsi, B. (1990). Design decisions on the cultural content of a secondary English course for Morocco. *ELT Journal, 44*(1), 3-10.

Altan, M. Z. (1995) "Culture in EFL contexts - classroom and coursebooks" Modern English Teacher Vol. 4 No. 2.

Asif, M. (2012). The role of the culture in the English language learning and teaching in the Pakistani text books of the English language, Unpublished Master Thesis, The University of Lahore, Pakistan.

Atkinson, D. (1999). TESOL and culture. *TESOL Quarterly, 33*(4), 625-654.

Brown, D. H. (1987). *Principles of language learning and teaching* (2nd Ed.). New Jersey: Printice-Hall, Inc.

Buttjes, D. (1990). Teaching foreign language and culture: Social impact and political significance. *Language Learning Journal*, 2, 53-57.

Byram, M. (1989). *Cultural studies in foreign language education*. Clevedon, Avon: Multilingual Matters.

Byram, M. (1992). Language and culture learning for European citizenship. In M. C. Beveridge and G. Reddiford (eds.) Language and Education 6 (2), Special issue, 165-

176.

Chew, P. G. L. (1991). Why can't everyone speak English? Forum, January 1991, 43-44.

Crystal, D. (1997). *English as a global language*. Cambridge: CUP.

De Jong, W. (1996). Open frontiers. Heinemann.

Harrison, B. (Ed.). (1990). Culture and the language classroom. ELT Documents: 132. Oxford: Modern English Publications.

Howell, W. R. & Vetter, J. H. (1976). Language in behavior. New York: Human Sciences Press.

Hyde, M. (1994). The teaching English in Morocco. ELT Journal, Vol. 48, Issue 4.

Jiang, W. (2000). The relationship between culture and language. *ELT Journal*, 54(4), 328-334.

Judd, E. L. (1999). Some issues in the teaching of pragmatic competence. In E. Hinkle, ed., *Culture in second language teaching and learning*. Cambridge: Cambridge University Press, 152-166.

Kitao, K. (1991). Teaching culture in foreign language instruction in the United States. *Doshisha Studies in English*, n. 52-53 p285-306

Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: OUP

LeBaron, M. (2003). "Culture and conflict." Beyond Intractability. Guy Burggess & Heidi Burgess (Eds.). Conflict Research Consortium, University of Colorado, Boulder. Retrieved November 4, 2010 from www.beyondintractability.org/essay/culture_conflict/

Llosa, M.V. (2007). Local Cultures and Globalization. [Online] Available: http://www.trilateral.org/annmtgs/trialog/trlgtxts/t54/var.htm (Jan. 13, 2007).

McKay, S. L. (2000). Teaching English as an international language: Implications for cultural materials in the classroom. TESOL Journal, 9(4), 7-11.

Malkina, N. (1995). Storytelling in early language teaching, Forum, Vol. 33, No.1, 38-39.

Mantle-Bromley, C. (1997). Preparing students for meaningful culture learning. In Heusinkveld, P. Pathway to Culture, Intercultural Press, 437-455.

Mavi, M. (1996). Language, people and culture. Forum, Vol. 34, No. 1, p.54.

Niederhauser, J. S. (1997). Motivating learners at South Korean Universities. Forum, Vol. 35, No.1, p.8-11.

Peterson, E. & Coltrance, B. (2003). Culture in second language teaching. *ERIC Digest*. Retrieved on May 18, 2010. Http://www.cal.org/resources/digest/0309peterson.html.

Pinker, S. (1994). *The language instinct*. New York: Morrow.

Post, R. & Rathet, I. (1996). On their own terms: Using student native culture and as content in the TEFL classroom. Forum, Vol. 34, No. 3,

Prodromou, L. (1992). What culture? Which culture? Cross-cultural factors in language learning ELT Journal, 46 (1) (1992), pp. 39–50.

Quirk, R. (1981). International communication and the concept of nuclear English. In Smith, L. E. (ed.) (1981): *English for Cross-Cultural Commuication*, London, Macmillan.

Risager, K. (2007). *Langaugee and culture pedagogy*. Clevedon: Multilingual Matters.

Robinson, G. (1988). Crosscultural understanding. New York: Prentice-Hall.

Saleemi, A. P. (1985). English in non-native use: a second -language view. (1985) English Teaching Forum Vol:XXIII.2 pp:16-20.

Seelye, H. N. (1993). *Teaching culture, Strategies for intercultural communication*. Lincolnwood, III.: National Textbook Company.

Smith, L. (1976). English as an international auxiliary language. *RELC Journal 7*(2): 38-43.

Tang, R. (1999). The place of culture in the foreign language classroom: A Reflection. The Internet TESL Journal, Vol. V, No. 8, August 1999. Http://iteslj.org/Articles/Tang-Culture.html.

Valdes, J. M. (ed.). 1986. Culture Bound: Bridging the Cultural Gap in Language Teaching. Cambridge: Cambridge University Press.