

**Models and Approaches of Teaching
English Language Culture in EFL Classes
in the Arab World**

By:

Dr. Montasser Mohamed Abdelwahab Mahmoud

An Assistant Professor at Al-Imam University,
College of Languages and Translation
A Lecturer at AlM'aref Higher Institute
for Languages and Translation

٢ **Models and Approaches of Teaching English Language
Culture in EFL Classes in the Arab World**

Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World

Dr. Montasser Mohamed Abdelwahab Mahmoud

Introduction:

The strongly apparent link between language and culture can be easily noticed in TEFL (teaching English as a foreign language) as well as TESL (Teaching English as a Second Language). It goes without saying that any language reflects a certain culture that impacts and gives it its shape. It represents symbolically a group of people who have common cultural and historical background and reflects their peculiar approach towards different aspects of life (Brown, 1999). As a matter of fact language reflects and shapes the world as it is perceived by humans, and understanding the organization of linguistic meaning illuminates the basic structures of culture (Moore, 2009). Therefore, language and culture are interconnected and cannot be separated. Brown (1994, 165 Cited in Jiang, 2000) highlighted this inseparable relation as follows:

A language is a 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.328).

Jiang (2000) stated that

Language and culture make a living organism; language is flesh, and culture is blood. Without culture, language would be dead; without language, culture would have no shape” (p.328).

ξ **Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World**

Considering the direct link between communication, culture and language, Jiang (2000) asserted that “Language makes communication easier and faster; culture regulates, sometimes promotes and sometimes hinders communication” (p.329). It is difficult to imagine teaching any foreign language, even Arabic for non-Arabs without referring to its culture.

In the field of language teaching, Peck (1998), for instance, emphasized that “Without the study of culture, foreign language instruction is inaccurate and incomplete” (p. 1). Politzer, (as cited in Brooks, 1960) assured that

If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning” (p.85).

In the same way, Buttjes (1990) highlighted the social impact and political significance of integrating culture in the process of language teaching when he assured that language acquisition differs across cultures and can be achieved when language is used in different social contexts. It can be said that the dual interaction between language acquisition and sociocultural acquisition cannot be denied as every society, as Shweder (1984) suggests,

orchestrates the ways in which children participate in particular situations, and this, in turn, affects the form, the function, and the content of children's utterances” (p.310).

Linguistic competence, represented in teaching grammar and vocabulary, and cultural competence, included in the transmission of sociocultural knowledge, should both acquire similar significance in teaching any foreign language.

Culture is an essential part of any language as it represents its past as well as its present. In an attempt to outline the significance of teaching English language culture when teaching English as a foreign or second language, Valdes (1990) affirmed that “every lesson is about something and that something is cultural” (p.20). Kramsch (1993) outlined the importance of cultural knowledge not only as a vital part of communicative competence, but also as an educational objective of language learning. She stated that “if language is seen as a social practice, then culture becomes the very core of language teaching”. She also affirmed that “cultural awareness must be viewed both as enabling language proficiency and as being the outcome of reflection on language proficiency” (p. 8). Baker (2003) emphasized that

Whether culture is consciously or unconsciously part of the teachers' pedagogic aims, the transmission of culture is unavoidable. The content of what we teach

According to Jiang (2000), culture may be a reason for promoting communication or a cause of hindering it. He referred to language as the vehicle and culture as the traffic light (p. 329). Language, then, is a means of communication through which different cultures can be conveyed by individuals and groups from different societies and countries. To master a foreign language, a FL learner does not only need to master grammatical or phonological features of this language, but he also needs to be a culturally competent learner. Garza(n.d) said that;

Language without cultural relevance is nearly useless. Yet successfully teaching the cultural element in English foreign language classes remains elusive” (n.d).

He showed how little is the consensus on how much or less we should teach English language culture in an EFL

٦ **Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World**

class and how far defining culture is somehow different from defining vocabulary and grammar due to its quite fluid and amorphous nature.

Statement of problem:

An EFL Arab learner is in a need to master the culturally appropriate ways used in English language to express his feelings in different situations, to address people either formally or informally, to express thanks or gratitude correctly, to ask for or offer help, to make or reply to requests, and to agree or disagree with someone. In order to identify the features of this problem, this article will seek to answer the following questions;

- 1) What could be the most appropriate definition of culture in regard to English language teaching in an EFL Arab context?
- 2) What could be the most appropriate approaches to be adopted to teach EL culture in an EFL Arab context?

Definition of culture:

Giving adequate and accurate definition of the word culture has passed through many stages. The American anthropologists, Kroeber and Kluckhohn (1952) compiled a list of 164 different definitions of culture when they tried to review concepts and definitions of culture. Apte (1994) also highlighted this critical issue when he stated that no agreement was made among anthropologists regarding the exact nature of culture.

The main challenge in regard to determining an accurate definition of this item lies in its entity; is it static or varied. It has been stated in the report on intercultural language learning prepared by the Research Centre for Languages and Cultures Education at the University of South Australia and the School of Languages and Linguistics at Griffith University (Commonwealth of Australia, 2003) that

many of the early models on which culture learning is based see culture as unvarying and composed of discrete, concrete facts that can be taught and learnt as factual information. This approach to culture is a problem for language teaching because it omits key elements of cultural knowledge that are important for intercultural communication, such as underlying value systems, cultural variability within target language communities, the role of the individual as a creator and enactor of culture, and the ways in which language and culture interact in the creation of meaning. (p.11)

When tackling the static view of culture in regard to ELT, it can be noticed that

the static view of culture treats cultural knowledge as either facts or artefacts. Students are expected to learn information about a country or people, their lives, their history, their institutions, or their customs or about the cultural icons these people have produced, such as their literature, their art, their architecture, or their music. A result of this orientation is that the cultural component becomes self-contained and is often very remote from the language itself. Moreover, the cultural component may be further separated from language by being taught and presented in the students' first language rather than in the target language. (Commonwealth of Australia, 2003, p.11)

Recently, there has been a dramatic shift in regard to the way by which culture should have been perceived; it has been viewed as dynamic and variable process which shapes human behavior and interaction (Furstenberg, 2010). In the same way, Banks & Banks (2010) stated that "the essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group

^ Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World

interpret, use, and perceive them” (p.8).Klingner & et.al (2005) defined culture as a system of shared beliefs, values, customs, behaviors and artifacts that members of a society use to interact with their world and one another. This view of culture affirmed that culture is represented in the learned and shared behavior of a certain community. This change in thinking direction has resulted in altering not only the definition of culture but also the approach of teaching English as a foreign language, to be more communicative and creative rather than traditional one. Culture has no longer be seen as specific but rather general. Such turns led to developing a new vision in regard to the relationship between language and culture since language has turned to be seen as a shaper of culture and its main means through which it can be conveyed from one society to another.

Culture has also been seen as an accumulative pile of information, knowledge, experience, traditions, customs, beliefs, values, attitudes, creed, relations, principles of the universe, and material objects and properties gained by a certain group of people throughout generations. This was couched in the definition given by Hofstede (2001) who defined culture as “the collective programming of the mind distinguishing the members of one group or category of people from others” (p.9). He stated that the real challenge lies in our ability to pinpoint the exact borders between human nature and culture on the one hand and between culture and personality on the other. In the same way, Campbell (2000) defined culture as “a complex web of information that a person learns and which guides each person’s actions, experiences, and perceptions” (p.38). Banks (1984) on his part, defined culture as “the behavior, patterns, symbols, institutions, values, and other human made components of the society” (p.38).

At first glance, none of the above mentioned definitions seems to convey the exact meaning of culture completely; however, they share some common features and elements. The phrase used to describe culture by Hofstede (2001) as “collective programming” seems to be ambiguous since it does not tell us exactly what type of programming and why it is collective. On the other hand, the expression used by Campbell (2000) to refer to culture as a “complex web of information” limits culture to a certain feature that revolves around knowledge guide. As for Banks’ (1984) use of the word “patterns”, it is apparent that they reflect certain aspects of culture and they may have something in common such as norms, values, rituals and traditions. This is represented in the sense of “sharing” that is usually found among individuals of a certain group or society in the same way, and over a period of time. Still, the true essence of culture needs to be expressed more deeply.

Five decades ago, Hall (1959) attempted to figure out the meaning of culture in his book “The Silent Language”. He considered it as a form of communication that can be sensed and touched in “the biological roots from which most if not all of culture grew” and outlined “the ten basic foci of activity that combine to produce culture” (p. 28).

Alptekin's (1993) tried to highlight the difference between culture and civilization when he affirmed that culture contains more than just “civilization”. He claimed that our socially acquired knowledge is “organized in culture-specific ways which normally frame our perception of reality such that we largely define the world through the filter of our world view” (p.136). Similarly, Kramsch (1998) looked at culture as a global system when he claimed that culture is “a common system of standards for perceiving, believing, evaluating, and acting” (p. 10).

١٠ Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World

Tomalin and Stempleski (1993) pinpointed precisely three components of culture when they referred to Robinson's model (1985) and stated that culture consists of three elements; products (such as literature, folklore, music and artifacts), behavior (such as customs, habits, dress, foods and leisure), and ideas (such as beliefs, values and institutions). Similarly, Holló and Lázár (2000) claimed that culture has three elements when they tried to clear up some mysterious aspects included in the definition of culture. They claimed that culture has three main features; civilization (including history, geography, literature, values, customs, institutions and the like), behavior and speech patterns (including all the functions and speech acts as well as body language, and ways of socializing), and discourse structures and skills (including logic, figures of speech, mediation, linking and connecting ideas as well as developing and supporting arguments in written and spoken texts). Such definitions focused on similar components of culture, but they used different concepts as products and civilization to refer to similar objects such as literature. However, Tomalin and Stempleski's definition seems more socially comprehensive whereas Holló and Lázár'd definition more linguistically comprehensive.

When discussing the different definitions suggested by anthropologists, educationalists, and scholars, the distinction between the so-called high or big-C culture and low or little -c culture must be highlighted. Holliday (1999) stated that a "Big C" is related to the key works of a given society; the masterpieces of the arts while a "little C" is related to the ordinary activities of a society, how people behave in their day-to-day lives; in other words, the day-to-day patterns and rituals of a given society. "Little c" culture could also be represented in the general communicative patterns of a given group; how one would behave –

physically and linguistically- within public spaces such as a marketplace. It can be said that “big C” represents signs of civilization that can be seen and touched whereas “little C” refers to less discernible and less touchable subjects.

Definition of culture in regard to English language teaching in an EFL Arab context

An EFL Arab context refers to Arab areas where English is used as a foreign language and not to other Arab areas like Morocco, Algeria, Tunisia, and Senegal where French is used as a foreign language. English is taught in all these Arab countries as a foreign language as it is only used in academic setting or some multinational organizations such as international schools, banks, hotels or firms. An Arab student has a little opportunity to use or even speak the language not only outside the EFL class but even inside it. Methods of teaching adopted by teachers in most of our Arab world tend to be based upon grammar translation method except in some international schools which are available to few specific group of students. This reflects the problem of defining culture in regard to EFL in our Arab schools where students may spend their whole life without having the chance to speak with a native speaker. This may not apply to some gulf countries such as Emirates or Qatar, but the phenomena of less practice or contact is still existed. When thinking deeply about this big problem, one can find out culture needs to be redefined in the light of our students' true and real conditions.

To answer the first question, there was an urgent need to provide the previously stated display of culture definitions that reflected how culture covers much more than visible and touchable achievements of individuals in a certain group or society. They affirmed that culture also represents ways of behavior and acting as well as creeds, traditions and values that those individuals have as an

١٢ Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World

original aspect of their daily lives. To redefine culture in regard to language teaching, two main components should be outlined; "big C" culture, and "little c" culture. From my own experience in the field of TEFL in Egypt as well as Gulf areas, I can assume that the purpose of teaching English as a foreign language differs from one Arab country to another; however, the main goal is still the same. The point that needs to be highlighted when redefining culture in regard to TEFL is the main feature that need to be focused on when teaching EFL. When talking about culture, we talk about communication. Language programs should be designed in a way that develops and enhances communication in different educational as well as real life contexts. Therefore, this paper suggests that the operational definition of culture **in an Arab EFL context should cover the main features of “big C” culture as well as “little c” culture required to help Arab EFL learners build up necessary foundations of communications that can develop accuracy and fluency similar to native or near native speaker of English.**

Teaching Culture in an EFL Class

No one can deny that cultural awareness in an EFL or ESL classroom is somehow secondary to EL language learning. However, the presence of culture in foreign language teaching is not a new trend. In *Toward Cultural Proficiency*, Allen (1985 cited in Clouet, 2006) summarized it:

... prior to the 1960s, the lines between language and culture were carefully drawn. The primary reason for second language study in the earlier part of this century was access to the great literary masterpieces of civilization(p.54).

Teaching culture was usually found in the form of some cultural facts or information about a certain country or

people; their history, their institutions, their customs, their literature, their art, their architecture, or their music. This actually reflects the static view adopted by some scholars such as Brooks (1975) or No strand (1974) who viewed culture as unvaried and composed of discrete, concrete facts that can be taught and learnt.

Such view was reflected in the earlier models of teaching EFL such as the GTM (Grammar Translation Method), but it was insufficient in creating a proficient language learner or speaker. Flewelling (1993) stated that “in the sixties, students, through reading, learned the civilization associated with the target language” (p. 339). Later on, the link between language teaching and Big culture components was disconnected by the advent of the theory of structuralism represented in TEFL approaches such as Direct Method (DM) and Audio-lingualism(ALM) where the cultural aspects and elements were not the real purpose of foreign language teaching and is peripheral to language teaching (Long-Fu, 2001). These approaches appeared mostly in the late of the sixties and they intended to neglect the role of Big C culture features in the process of English language teaching. For them, the main focus was on the study of language as a matter of linguistics that concentrates on teaching only structures and vocabulary. However, the sixties were also the time when Brooks (1968) outlined the importance of culture not for the study of literature but for language learning(p.208).Inhis presentation of the ALM, he energetically supported the idea of insetting Little C cultural elements in ESL as well as EFL textbooks and outlined the importance of adopting an anthropological approach when teaching EL culture.

Steele (1989) stated that “language teaching began to focus on spoken rather than written language, and what is often termed as “Little-C culture” (p. 155). This was

reflected in the appearance of the innovative methods such as Community Language Learning, Suggestopedia, the Silent Way, Total Physical Response, and the Natural Approach. These approaches appeared mostly at the beginning of 1970s and they intended to integrate culture with its two main features into language. According to them, the main focus when teaching EL culture to EFL/ESL students should be on the everyday life of people who speak the target language. In other words, language teaching should reflect Little-C culture Culture represented in everyday life, art, literature, customs, and habits (Larsen-Freeman, 2000).

In stark contrast to the static view of culture adopted by traditional methods of TEFL, modern approaches of TEFL that appeared in the late 1970s relied on the view that considers culture as a dynamic and variable entity represented in cultural practices that people usually use as a means of communication with other people. Liddicoat(2002) referred to culture as a set of variable practices that are permanently developed and redeveloped by individuals during the process of interaction. Therefore, modern approaches of TEFL adopted this newly born view and focused on urging language learners to engage actively in the process of culture learning rather than being passive recipients of cultural facts or information of the target culture. Actually, it is very important as Liddicoat (2002) stated to study culture not as specific pieces of knowledge, but as an active process in which the learner will be able to be involved. According to this view learning about culture requires grasping the way of communication used by native speakers so that an English language learner could use that language in a way similar to them. This can be fulfilled through mastering the linguistic and non-linguistic aspects of the culture and gaining insights into the way of living in

a certain cultural context so that English language teaching must be accompanied by other culturally appropriate behavior. Samovar, Porter, and Jain (1981) referred to the significant relation between culture teaching and improving English language communication among EFL learners when they claimed that, “culture is the foundation of communication” and that “culture and communication are inseparable”(p.24). They adopted this view because they looked at culture as the tool that

not only dictates who talks to whom, about what, and how the communication proceeds, but it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted”(p.24).

Consequently, this new trend started to spread out due to the great efforts made by prominent scholars in the field of ESL/EFL such as Rivers (1981), Seelye (1974) and Hammerly (1982) who tackled the issue of culture teaching inside ESL/EFL class in detail in their works. Other scholars like Robinson (1988), Lafayette (1975), Valdes (1986), Damen (1987) and Murphy (1988) also discussed the process of culture learning in ESL/EFL contexts in their writings. They affirmed that cultural knowledge or awareness is not only a process of receiving or acquiring information about EL culture, but it is also about identifying the appropriate ways of engaging with the culture. They believed that the scope of culture learning as well as teaching should go beyond the stage of knowing to the stage of use; the stage of cultural awareness, understanding or sympathy, to the stage of using and saying language appropriately in a certain cultural context. This can be perceived by teaching students not to do or work out a certain task or exercise, but by teaching them the

١٦ **Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World**

appropriate way in which culture is being practiced. From the researcher's point of view, learning a foreign language by using textbooks and teachers is not enough to master it since direct contact that helps learners live this language is still missing.

In the 1990s, the world of TEFL/TESL has witnessed the appearance of cultural syllabus that was advocated and supported by writings and works of famous researchers in the field such as Stern (1992, Byram (1994; 1997a; 1997b) and Kramsch (1993). These works were also supported by the growth of learning and teaching English as an international language. This led to major conceptual shifts to culture-general models of intercultural competence. In brief, 'culture' in L2 and FL teaching has turned out to be much more than learning or teaching great literature, and the significance and importance of culture teaching inside FL classes has increased. This true fact has been touched in currently well-known methods of language teaching and learning, including the recent Tapestry approach (Scarcella & Oxford, 1992).

The overview of these TEFL approaches reveals simply that having the ability to 'read' a foreign language, as employed in GTM or the Cognitive Approach, or being able to speak it, as emphasized in the Direct Method or the Audio-lingual Method, is not enough to use this language communicatively in a modern multicultural global world (Long-Fu, 2001). These drawbacks in TEFL approaches resulted in the appearance of new approaches concentrate on developing communicative competence such as the Functional-Notional Approach or the Communicative approach. However, these approaches were critically refuted by a large number of educators such as Byram (1997) who asserted that such approaches neglected the social identity of EL learner. As a result, Byram (1997)

developed a new approach of teaching culture which helps the learner maintain his own culture and relies upon the concept of intercultural competence and develop “the ability to decenter and take up the other’s perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behavior” (p. 42).

In non-English speaking countries such as our Arab World, the process of learning and teaching English may occur in a wide variety of contexts. This raises an important question about the type of culture that should be addressed when teaching EFL. Some scholars such as Alptekin and Alptekin (1984) believed that English should not be taught with reference to English-speaking countries' cultures. Rather they called for teaching English away from, and referred instead to what is considered as "International Attitudes" of international English. However, their reference to these 'International Attitudes' was not clear or specific, and therefore the researcher supports the viewpoint suggested by Medgyes(1999) in regard to doubting that there is only one identifiable variety of English that could be called 'International English'. Mahmoud (2010) also stated that it will not be significant to teach EL culture when teaching English as long as not all communication takes place in English. Communication mainly occurs inside their academic settings or in fields such as science, technology, business, and tourism. This raises the question of which culture should be taught or addressed in EFL settings. Since most communication does not occur with native speakers, then it may be irrelevant to focus exclusively and totally on the culture of English speaking countries in all contexts. Scholars such as Zughoul (2003) and Mahmoud (2010, 2015, and 2016) looked at the whole matter from a different perspective; the one related to losing

١٨ **Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World**

or maintaining identity. They believe that the inclusion of EL culture in ELT represents a threat to the cultural identity of other ethnic groups in different parts of the world. Therefore, they encouraged the use of international or rather intercultural approach when teaching EFL. On the same hand, Alptekin (2002) stated that EFL learners need to develop intercultural communicative competence to be successfully able to function appropriately in a culturally diverse environment.

Looking at the Arab world as an example of EFL settings, it is obvious that English is highly used at the level of higher education (with the exception of Syria where Arabic is the medium of instruction) is maintained especially in the schools of science, engineering, medicine or business where most teaching is in English (with the exception of Tunisia, Algeria, and Morocco where French is the medium of teaching) or a hybrid variety which uses a blend of English and Arabic. Zughoul (2003) affirmed that the Arab world needs English to be able to communicate with the world in general and to achieve development in its largest sense in particular. Therefore, he stated that there was an urgent need to change the approach adopted as well as the curricula used to enhance English language teaching in the Arab World. The previously stated discussion reveals the importance of internationalizing the EL content in the way that makes it more relevant to the learner and outlines the importance of discussing models and approaches of teaching culture so that we could put our hand on a certain model or approach that could contribute effectively to EFL acquisition in our Arab World.

Models of Teaching Culture:

Earlier models viewed culture as a relatively invariant and static entity made up of accumulated and noticeable facts that can be learned and taught. Actually, this view

focused on surface level behavior, but neglected to some extent the behavioral aspect within the target cultural community, and how individuals participated effectively in creating it, or how culture and language interact together to make meaning (Moore, 1991). Contrary to popular opinions at this time, the more recent models and approaches of TEFL consider the dynamic and variable aspect of culture so that meaning obtained or perceived is permanently being blocked through the interaction as well as the communication among its members. This conceptual shifts from reflecting upon culture as something distinct from language to considering it as an integral aspect of language led to developing new models of intercultural competence that focused on cultural generalizations as well as cultural variations rather than culture stereotypes or cultural absolutes. (Heidari, Ketabi, and Zonoobi; 2014). Street (1993) affirmed the dynamic link between a certain situation and the interlocutors in any process related to culture and language learning. Therefore, culture should be dealt with as a vital component of any foreign language process so that EFL learners could not only be linguistically competent but culturally competent as well. Actually obtaining meaning is not only connected to the words or the structure alone, but it is highly linked to the cultural context in which these words or structures are used. Language as well as cultural patterns are changeable over time and vary based upon the situation. Therefore, students need to develop different types of learning strategies such as reflective observation and active experimentation so as to be effective culture learners (Heidari, Ketabi, and Zonoobi; 2014).

There are some approaches and models that can be used to teach EL culture in an EFL class. One of them is cultural globalization which reflected the dual forces of

٢٠ Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World

cultural homogenization and cultural heterogenization and the notion of ‘glocalization’ which is a fusion of local and global concerns (Kumaravadivelu, 2008). He believed that this notion is the best “alternative guiding principle for the construction of individual identity” (p. 7) in the field of language education since they are drawn from global cultural consciousness. To posit his four realities - global, national, social, and individual, he started with a critical review of the notion of identity through modern, postmodern, and postcolonial lenses. He then stated that the best solution to develop a deep global cultural consciousness in the L2 learner is to take these realities into consideration. According to him, there are five points have to be identified in FL curriculum to achieve efficacious involvement of culture into the EFL classroom; cultural globality, cultural reality, cultural connectivity, cultural identity, and cultural complexity. All these points are highly necessary when teaching EFL in an Arab context as it supports locality as well as globality, but the model itself was not obvious in regard to the steps that need to be followed to fulfill this end.

Another model is cultural comparison which involves comparisons and contrasts with a learners' native culture and the target language culture (Valdes; 1986). In the first place, culture teaching was based upon traditional transmission of facts about culture in various courses such as Civilization in France. These courses used to offer specific information about the target culture such as history, geography, institutions, and way of life (Tomalin and Stempleski; 1993). However, the new trend that represents a more interpretive approach towards culture developed by Kramersch(1993). Dunnet et al. (1986: 148-149 cited in Clouet, 2006) proposed six features of culture that learners and teachers should be aware of:

- 1) *Languages cannot be translated word-for-word..*
- 2) *The tone of a speaker's voice (the intonation pattern) carries meaning.*
- 3) *Each language-culture employs gestures and body movements which convey meaning...4)..Languages use different grammatical elements for describing all parts of the physical world.*
- 5) *All cultures have taboo topics...6) In personal relationships, the terms for addressing people vary considerably among languages. (Cited in Clouet, 2006, 57)*

According to this approach or model teachers as well as learners should be knowledgeable about these aspects and be ready to analyze their own culture and the target culture in the light of them. Therefore, a comparative approach is highly appreciated to develop reflection by learners on similarities as well as differences between both of them. Moran (2001) referred to the importance of using cultural comparison in culture learning; a "process which runs back and forth between the learner's culture and the culture under study"(p.126). It is believed that asking learners to give short description of what they know about their own culture may develop their competence to compare and contrast it with other cultures. This process could help language learners give the appropriate appraisal of the target culture and be able to better understand their own culture. It can be said that if culture learning was comparative and contrastive, it could be more meaningful since learners would have the chance to experience a different set of values, traditions, and symbols that learners could understand in the light of their own culture. Purba (2011) suggested using common proverbs in the target language as a way "to analyze the stereotypes about and misperceptions of the culture, as well as a way for students

٢٢ **Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World**

to explore the values that are often represented in the proverbs of their native culture”(p.51). It is a way that can be used to help language learners get to know “how the proverbs are different from or similar to proverbs in the students’ native language and how differences might underscore historical and cultural background” (p.52). This model or approach could be used easily to develop cultural awareness and understanding. It is really necessary to raise the standard of comprehension and communication among FL learners; however, it should not be only limited to proverbs. It could be widely used in the whole content used to teach EFL in our Arab EFL classes as it could be enlighten learners’ minds in acting and reacting when using English as a foreign language. Basically, thorough systematic intercultural training comes as an essential part to create EFL communicators. EFL learners should be supported with information about the different world cultures so that they could acquire the competence of making comparison and contrast between their native culture and other cultures. By doing so, they will also be able to provide critical evaluation based on such comparisons and have the ability and skill to interpret the results of such comparisons. Knowledge obtained can later on be used successfully by EFL learners in both verbal and non-verbal communication. Culture is actually the fifth skill in language learning and it is as important as learning listening, speaking, reading, and writing. It is believed that the use of such approach could enhance the spirit of tolerance, acceptance, understanding, and respect among different nations.

The Contemporary Models of Communicative Competence represents one of the models used to teach culture in an EFL or ESL context. It is commonly known that direct learning of linguistic features, such as

phonology, morphology, and syntax, is not enough to master a foreign language. There is much more to know about the language, such as the cultural components of that language, to communicate well using it and that is the main focus of the modern of communicative competence (Bachman 1990). Long-Fu (2001) referred to the significant impact of society with its people and culture upon the language when he outlined that the Communicative Approach focuses on the cultural as well as social context in which a foreign language learning occurs. Canale and Swain (1980) discussed the topic of communicative competence as something necessary to achieve communication and referred to its four components: grammatical competence, discourse competence, socio-linguistic competence, and strategic competence. However, Byram (1997) argued about the difficulty of giving an accurate definition of communicative competence in regard to sociolinguistic behavior of a certain community. From the researcher's experience in the field of TEFL, the four competence are highly necessary to create a proficient user of a FL. Some language learners and instructors have good knowledge of the linguistic competence, but they are not fluent users of the language due to their inability to master other types of competence especially socio-linguistic one that needs direct contact with native speakers. In our Arab World, this problem could be overcome through providing language learners with real opportunities of direct contact with native speakers. This can be done through encouraging mutual programs with western schools and universities and urging use of webinars inside schools as well as universities.

When discussing models of teaching culture in an EFL context, the Intercultural Communicative Competence

(ICC) should be considered since it is looked at by many educationalists as an extension of communicative competence. (See Samovar and Porter, 1993; Byram, 2003; Byram, Gribkova & Starkey, 2002; Corbett, 2003; and Moran, 2001). However, Byram was the most distinguished among most scholars in the field to develop and supply the best known model of intercultural competence which can be defined generally as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts" (Bennett & Bennett, 2004, 149). Beneke (2000) stated that

intercultural communication in the wider sense of the word involves the use of significantly different linguistic codes and contact between people holding significantly different sets of values and models of the world" (p.108).

Furthermore, he outlined that "intercultural competence is to a large extent the ability to cope with one's own cultural background in interaction with others" (p. 09). Admittedly, this model considers the process of language learning as interactive on one hand and communicative and meaningful on the other. To achieve successful intercultural communication, Byram proposed five factors: "knowledge about social groups, products, practices and processes of interaction; attitudes towards the other as well as readiness to revise cultural values and beliefs and to interact and engage with otherness; skills to identify and explain cultural perspectives in new cultural contexts; skills to acquire new cultural practices and to operate knowledge, attitudes and skills under the constraint of real-time communication; and the ability to evaluate critically the perspectives and practices in one's own and other cultures (Lewis and Hurd, 2008). No one can deny the impact of Byram's model in the field of FL teaching since it outlined in detail the general

framework of intercultural competence and the types of skills needed to be considered when teaching language using this approach. It is a useful model since it is basically designed for the language classroom and it analyses the constituent parts of a complex concept.

The application of this approach differs according to the setting. In ESL settings, classes consist of students of different cultural backgrounds, so learning about diverse cultures and developing intercultural awareness are often not new issues (Chlopek, 2008, 13). They actually learn about each other's cultures through various activities, and not only during English lessons since their classes are multicultural. On the other hand, learners in EFL settings are culturally homogeneous, as in most Arab World countries so cross-cultural awareness seems to be of a less pressing. In such homogeneous EFL classes, Chlopek (2008) recommended to start with "learners' own cultural background that they have direct contact with and then expand from that point until all world cultures have been tackled" (p.13). According to this approach, three general stages can be used in an EL classroom. The focus of the first stage is "the students' own culture that has always been taken for granted and is as natural as breathing" (Chlopek, 2008, 13). It should be perceived from a completely new vision; "not as a point of reference for the perception and evaluation of other cultures, but as one of the many diverse world cultures and part of the world's cultural heritage" (Chlopek, 2008, 13). During the second stage, learners are exposed to the cultures of the English-speaking countries so that their perception would be widened and their ability to compare and contrast cultures would be developed. All this must be done to develop the spirit of objectivity when considering their own culture as well as cultures around them in other parts of the world. When exposing to the

٢٦ **Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World**

cultures of the English-speaking countries, it is advised to start with either UK or U.S. culture, and then move to other English-language cultures. During the third stage, students should be exposed to all cultures of the world so it represents the true intercultural education. It represents the longest and most difficult stage. However, having studied the native- and target-language cultures, students should already know how to look for and recognize different cultural aspects of other societies (Chlopek. 2009, 12).

Based upon the principles adopted by this approach, one can say that teaching as well as learning a FL culture should not be limited to the FL culture. On the contrary, it should be accompanied by a process of contrast and comparison that helps FL learners acquire theoretical as well as practical abilities necessary to master this language. The Acculturation Model proposed by Schumann (1978) is considered as a model describing the process by which a second language is acquired by members of ethnic minorities which commonly involve immigrants as well as their families (Ellis, 1994). Van Patten (2010) further explained that the process of acquiring a second language is straightly connected with the acculturation process, and therefore, learners' success is based basically upon the degree to which they are exposed to the target language culture. Schumann (1978) stated that there are two factors upon which his Acculturation Model is based: social and psychological ones. He outlined that the amount of acculturating aspects involved in these two factors determine correspondingly the distance he made between him as a language learner and his target language learning (pp. 367-79). Damen (1987 cited in Lázár, 2007) stated that "culture learning is a natural process in which human beings internalize the knowledge needed to function in a societal group. It probably takes place in the native context

as enculturation or in a non-native or secondary context as acculturation" (p.8).Lázár (2007) pinpointed an important point about the formation of our cultural identity when he stated that "As we grow up, we build our cultural identity and way of life with our own cultural beliefs and values which we instinctively and naturally believe to be right and powerful" (p.8). Furthermore, Damen (1987 cited in Lázár, 2007) outlined the main features of acculturation when he stated that "the process of pulling out of the world view or ethos of the first culture, learning new ways of meeting old problems, and shedding ethnocentric evaluations" (p. 8).

Schumann's (1978) acculturation model was further developed by Brown (1993), and the stages of acculturation according to him were as follows;

1. Euphoria, meaning the initial happiness about the new and exotic foreign culture
2. Culture shock, consisting of a series of intercultural misunderstandings and culture bumps and leading to irritability or even depression
3. Culture stress, or anomie, encompassing feelings of not belonging anywhere
4. Near or full recovery as a person now familiar with two or more cultures (p. 171).

On the other hand, this approach has some disadvantages when applying the stages of acculturation. Archer (1986) stated that they may result in a culture bump that usually happens if a certain learner exposed to unusual or strange situation when talking to people of a different culture. Robinson (1985) suggested that "cultural misunderstandings are a function of perceptual mismatches between people of different cultures: mismatches in schemas, cues, values and interpretations" (p. 49). Therefore, a struggle through different stages of the acculturation process is necessary required to create a

language learner who has intercultural communicative competence. I was exposed to this cultural pump and misunderstanding when I travelled to Canada as a visiting assistant professor and found some difficulty overcoming it. Therefore, language teaching and learning should include culture learning and teachers must be aware that most of our ELL students “learn a second culture as well as a second language” (Diaz-Rico & Weed, 2010, p.19).

One of the main activities that link language to culture is the Culture Composition Activity developed by Tomalin and Stempleski (1998). It has two main objectives; 1) to develop writing skills; and 2) to help students recognize and identify cultural artifacts. During such activities instructors can use various pieces of realia, collected from his/her true experience either inside country or outside country, such as bus or air tickets, coupons, and photographs. Then he/she mixed them up randomly and ask students to identify them. After the process of identifying a group of items, students will be asked to make up a story about these items. Students can be divided into two or three groups and each group could be given the right to select a set of items and make up their own story about them. Each person in each group take his/her turn to tell part of the group’s story to the rest of the class. As an item occurs in the story, it is shown to the class and placed on the table. When all groups have finished, the students write their own individual version of their story (Heidari, Ketabi & Zonoobi, 2014). Such types of activities which include teaching EL culture are recommended to be presented using a task-oriented approach. Students work together in pairs or small groups "in order to form a more complete picture and interpret the information within the context of the target culture and in comparison with their own culture(s)" (Tomalin and Stempleski: 1998, 9cited in *Heidari, Ketabi & Zonoobi, 2014*). From the researchers’

point of view, these activities are the most practical ones to be used as they are explained in detail and could be used effectively inside EFL classes especially in the Arab World. They also provide a good chance for those who will be unable to be in a direct contact with native speakers.

Since language and culture are closely connected, FL/SL learners should acquire a new culture that is expected to be somewhat or totally different from his own culture. Consequently, their own understanding of this language gets better due to their understanding of other values and meanings that may be alien to their own culture. Yet it cannot be denied that the way they understand such values and meanings might still be somehow different to that made by the target language native speaker. Culture has been classified as a fifth language skill by Kramersch (1993) who developed a concept that she termed "Third Place". Rather than simply adopting the target culture, Kramersch(1993)explained that a third place emerges a place that "grows in the interstices between the cultures the learners grew up with and the new cultures he or she is being introduced to" (p.205). She pointed out that the major task of language learners is to determine the main shape of this 'third place' that they have engaged in looking for will resemble; if they are aware of it or not (p.206). This led Kramersch (1993) to declare that FL learning happens in a 'third place' that the FL learners should make between their first culture (C1) and the foreign language culture (C2). The FL learner should also be able to determine on which values and meanings to take in and which ones to leave away in an objective and subjective reflection of both C1 and C2. This reflects the learners' own interpretation of the target culture rather than adopting rigid stereotypical notions(Pp.205-206).To achieve this valuable objective, Kramersch (1993) called for investigating four aspects of culture during the

۳. Models and Approaches of Teaching English Language Culture in EFL Classes in the Arab World

process of cultural acquisition; 1) establishing a sphere of intercultural - relating C1 to C2 and reflecting on perceptions of C1 and C2, 2) teaching culture as an interpersonal process - going beyond the presentation of cultural facts and moving towards a process of understanding foreignness ('macro-features' such as cultural specific values and attitudes), 3) teaching culture as difference - culture should not be viewed as only national traits, many other aspects of culture such as age, race, gender, social class need to be considered, and crossing disciplinary boundaries, 4) teachers need to have some understanding of a wider range of subjects such as sociology, ethnography, and sociolinguistics. Kramsch and Sullivan (1996) assured that successful implementation of the previously stated process of acquiring culture and language, learners will have the required competence to communicate in English effectively with native speakers and in a way that reflects their own local cultures and personal beliefs (pp.199-212). The process of learning culture could be truly meaningful if it is comparative and contrastive. The process of comparison and contrast will develop the learners' understanding of their own culture and enhance their engagement in the target language culture. Pulverness (1995) stated that when learning a foreign language, an access to a different way of seeing the world can be gained since an inevitable reconsidering of our own world-view will be checked in this sense, and most cultural learning can be said to be inter-cultural.

One of the well-known models was developed by Banks (2004) who believed that one must have self-acceptance to be able to accept and value the other. This model was called Cultural Development Typology. He divided his typology into six stages and asserted that the use of these stages of Cultural Development Typology can help

students acquire higher levels of cultural development and develop clarified cultural, national, and global identifications. Actually, Banks (2004) was interested in studying students of color, and other marginalized groups who need to experience and facilitate their identity development. He stated that students who suffer from marginalization due to institutionalized discrimination or racism often have a difficulty accepting and valuing their own culture. ESL as well as EFL students go through different stages of cultural development that their instructors should be aware of. The stages included in this typology were discussed in detail in SAGE Handbook of Education for Citizenship and Democracy by Hahn, Davis, and Arthur (2008). They explained the stages as follows;

During Stage 1, “Cultural Psychology Captivity,” individuals are expected to absorb the negative stereotypes and beliefs about their cultural groups that are institutionalized within the larger society and may exemplify cultural self-rejection and low self-esteem. Cultural encapsulation and cultural exclusiveness, and the belief that their ethnic group is superior to others, characterize Stage 2, “Cultural Encapsulation.” Individuals within this stage often have newly discovered their cultural consciousness and try to limit participation to their cultural group. They have ambivalent feelings about their cultural group and try to confirm, for themselves, that they are proud of it. In Stage 3, “Cultural Identity Clarification,” individuals are able to clarify their personal attitudes and cultural identity and to develop clarified positive attitudes toward their cultural group. In this stage, cultural pride is genuine rather than contrived. Individuals within Stage 4, “Biculturalism,” have a healthy sense of cultural

identity and the psychological characteristics to participate successfully in their own cultural community as well as in another cultural community. They also have a strong desire to function effectively in two cultures. Individuals in Stage 5, "Multiculturalism and Reflective Nationalism," have clarified, reflective, and positive personal, cultural, and national identifications and positive attitudes toward other racial, cultural, and ethnic groups. At Stage 6, "Globalism and Global Competency," individuals have reflective and clarified national and global identifications. They have the knowledge, skills, and attitudes needed to function effectively within their own cultural communities, within other cultures within their nation-state, in the civic culture of their nation, and in the global community. Individuals within Stage 6 exemplify cosmopolitanism and have a commitment to all human beings in the world community. (pp.63-64)

He believed that language learners need to reach Stage three of this typology, "Cultural Identity Clarification," to be ready to accept enthusiastically other cultural groups or attain thoughtful and clarified national or global identifications. The typology is an ideal-type concept that intends to make the process of identity development of students easier. Yet, the true identity development of any particular individual is not described in it.

Conclusion

Due to the comprehensive progress felt within social sciences and owing to being citizens of the global village, it cannot be ignored that there is an urgent need to integrate EL culture in FLT through adopting one or more of the previously discussed models. It is quite clear that teaching

culture in an EFL class using traditional methods will focus only on Big-C culture without paying attention to Little-C culture. Adopting such methods or approaches may create a fluent reader as in GTM or a fluent listener as in ALM or a fluent speaker as in DM. However, understanding contemporary behavior patterns may be missed and achieving full communication will be lost. Actually, students need to have a good idea about the Little-C cultural aspects in addition to being aware of the Big-C cultural aspects of the target culture since the main objective of TEFL is to create a culturally as well as a linguistically competent learner. In order to achieve such goals inside EFL settings where EFL learners may not have the chance of being in direct contact with native speakers of the target culture, it is recommended in this article to depend on Task-Oriented approach in TEFL. This approach could provide students with the chance to touch, smell, see, and feel authentic materials that make him/her in communication with the native speakers of the target culture. Authentic materials such as films, television shows, photographs, magazines, newspapers, restaurant menus, travel brochures, and other printed materials, can be used to help EFL Arab learners to engage in authentic cultural experiences (Purba:2011).

In this article eight models and approaches in regard to teaching EL culture inside an EFL class were discussed. However, it is not an easy task to select one of them as the best model or approach. Some of these approaches tackled minorities or marginalized groups such as Cultural Development Typology, but they can also be used with EFL students after making some little modification. It seems that approaches such as communicative or intercultural are more convenient to be used among Arab EFL learners but the question arises here is related to the environment in which

such approaches can be applied. Actually EFL settings may be more convenient for approaches that rely on task-based approach. Activities such as Culture Composition developed by Tomalin and Stempleski (1998) seem to be more suitable to be implemented and used among Arab EFL students as they sound more real and effective.

Kramsch's (1993) theory of "third place" is considered to be one of the most significant theories to explain what EFL learners actually and basically need when learning EL culture. They are in an urgent need to know where to stand in their understanding of their own culture as well as in their treatment with other cultures. The "third place theory" provided them with a sound theoretical base upon which they can decide on what to take in and what to leave out. Such a theory could help Arab EFL learners reconsider their own world-view of their own culture as well as other cultures. There is a need to involve some of Kramsch's (1993) suggested cultural aspects in EFL teachings such as teaching culture as an interpersonal process to go beyond the presentation of cultural facts and move towards a process of understanding foreignness.

Needless to say, language is also part of culture, and it also reflects and interprets culture. If culture is divided into two main components; big-C and little-C, it will be necessary to highlight the best way that can be used to teach each component. As for the big-C, it is somewhat easy to study and teach, since it is represented in facts, knowledge, and information about the products of a certain society such as works of literature, folklore, and fine arts. On the other hand, little-C is really hard to teach and study as it includes attitudes, beliefs, norms and values. It is also sensed in social relationships, customs, conventions, patterns of interaction and discourse organization, the use of time in communication, and the use of physical space and body

language. In addition, some of the little-C cultural aspects are much harder to study or teach particularly those that are hidden from the eye such as the cultural aspects that, being imparted to us from birth. The hard part in teaching such aspects lie in being deeply internalized and subconscious and that they are often noticed or recognized only in contrast with another culture. These hidden aspects are actually non-tangible but they also have a great impact on people's way of thinking and determine to a great extent their way of acting either linguistically or non-linguistically.

An FL learner especially in the Arab world where he/she does not have the chance to be in a live contact with Western cultures, feels that he faces an unfamiliar culture that he/she lacks great deal of knowledge about the hidden behaviors of its people. This miscommunication will create a sense of inferiority and conflict between EFL learners and the culture of those people, and it may develop passive and negative attitudes towards the language of those people. The problem is due to the unspoken rules that govern such hidden and non-tangible aspects so FL learners are in a need to identify these cultural rules that "allow people to anticipate events; they often acquire a moral rigidity and righteousness that engender stereotypes and even prejudices" (Kramsch 1995, 2)

Knowledge of the little-C cultural aspects is of vital significance to develop successful cross-cultural communication. Even if the EFL learners can speak English fluently and are well aware of many cultural facts such as famous works of art and religious celebrations, the lack of such knowledge about these important cultural aspects will participate in creating a kind of misunderstanding. Communication that lacks appropriate cultural content often

results in humorous incidents, or worse which is the source of serious miscommunication and misunderstanding.

Let us consider a few examples of unsuccessful cross-cultural encounters. Such misunderstanding of verbal or non-verbal messages often leads to the formation of a distorted picture of another society and its culture.

- An Arab person in the United States, after being offered a meal and refusing politely, could be unpleasantly surprised to be given nothing to eat, and might even think that Americans are stingy with food. The American host would not realize that refusing food is a sign of modesty and the person offering the meal should insist.
- An Arab person having a meal with a Taiwanese family might feel highly disgusted if everybody at the table started belching, not realizing that this is a form of complimenting the cook. On the other hand, the Taiwanese family would probably perceive the Arab's behavior (lack of belching) as impolite.
- A British person might be amused if an Arab person, on hearing the conventional greeting "How are you?" started complaining about his/her health; the Arab, on the other hand, would wonder why his interlocutor was amused.

Arab EFL learners need to get rid of the feelings of inferiority discussed by Banks (2004) in his cultural development typology. They need to be proud of their own Islamic Arabic culture so as to be able to accept other cultures including Western culture. In fact, most Arab countries are not multicultural with the exception of some Gulf communities where people of different nationalities live together in one community. Still, there are boundaries between natives of such communities and foreigners on the one hand, and between foreigners themselves on the other.

Communication is not the same as in most metropolitan cities in the West. The first four stages by Banks (2004) in his typology are highly recommended to be used when teaching culture to Arab EFL learners. They need first to believe that their ethnic group is not superior to others but it deserves to be proud of or what Banks called Cultural Encapsulation and Cultural Exclusiveness. Arab EFL learners have ambivalent feelings about their cultural group and try to confirm, for themselves, that they are proud of it so they need to develop clarified positive attitudes toward their cultural group. They may not need to be multicultural, but they have to be bicultural so as to have a healthy sense of cultural identity and be able to participate successfully in their own cultural Arab community as well as in another cultural community. They as EFL learners need to have a strong desire to function effectively in two cultures; their native culture as well as the target culture. In doing so, cultural shock and cultural stress discussed by Schumann (1978) and Brown (1993) in the acculturation model could be avoided. The researcher believes that the initial happiness about new and exotic culture or what Schumann and Brown called “Euphoria” must be adjourned to be in the stage that follows Cultural Encapsulation and Cultural Exclusiveness.

This article tried to offer insights into culture teaching in an EFL class so that more sound understanding of this issue could be gained and provided to those who are interested in the field. The various aspects discussed in this article either in regard to the definition of culture, or EL culture teaching in an EFL class reveals the strong link between language and culture and how teaching EFL is basically a language as well as a culture learning since they are inseparable. However, Bennett (1997) rightfully claimed that "to avoid becoming a “fluent fool”, we need to

٣٨ **Models and Approaches of Teaching English Language
Culture in EFL Classes in the Arab World**

understand more completely the cultural dimension of language." (p.16)

The aim of EL culture learning is not only to create a mind of information who is overloaded by factual pieces of knowledge about EFL culture, but to develop EFL learners' ability to engage with such facts in the way that helps them communicate appropriately and accurately in English. It is again the link between linguistic competence and social competence that we seek achieving through teaching EFL culture.

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)
- Allen, W. (1985). Toward Cultural Proficiency. In A.C. Omaggio (Ed.), *Proficiency, Curriculum, Articulation: The ties that bind* (137-166). Middlebury, VT: Northeast Conference.
- Alptekin, C. (1993). 'Target-language Culture in EFL Materials'. *ELT Journal*, 47/2, 136-143
- Alptekin, C. (2002). Towards Intercultural Communicative Competence in ELT. *ELT Journal*.56 (1)
- Alptekin, C. & Alptekin, M. (1984) : The Question of Culture: EFL Teaching in Non-English Speaking Countries' *ELT Journal*, 38/1
- Apte, M. (1994) Language in Sociocultural Context. In: R. E. Asher (Ed.), *The Encyclopedia of Language and Linguistics*. Vol.4. Oxford: Pergamon Press.
- Bachman, L. F. 1990. *Fundamental Considerations in Language Testing*. Oxford: Oxford University Press.
- Baker, W. (2003) Should Culture be an Overt Component of EFL Instruction Outside of English Speaking Countries? The Thai Context, *Asian EFL Journal*, <http://www3.telus.net/linguisticsissues/thai.htm>
- Banks, J A. (1984) *Teaching Strategies for Ethnic Studies*, 5th ed. (Englewood Cliffs, NJ: Prentice-Hall, 1984), 52.
- Banks, J.A (2004) *The Educational Forum*. Volume 68. Summer 2004. 297
- Banks, J.A., Banks, C. A. (2010). *Multicultural Education. Issues and Perspectives*, Needham Heights, MA: Allyn & Bacon. Seventh Edition, John Wiley & Sons, Inc.
- Beneke, J. (2000). Intercultural Competence. In: U. Bliesener (Ed.). *Training the Trainers*. International

٤٠ **Models and Approaches of Teaching English Language
Culture in EFL Classes in the Arab World**

- Business Communication Vol. 5. Köln: Carl DuisbergVerlag.
- Bennett, M. J. (1997). How Not to Be a Fluent Fool: Understanding the Cultural Dimension of Language. In: A.E. Fantini (Ed.), *New Ways in Teaching Culture*, Alexandria, VA: TESOL.
- Bennett, J. M. & Bennett, M. J. (2004). Developing Intercultural Sensitivity. In: J. M. Bennett, M. J. Bennett, & D. Landis (Eds). *Handbook of Intercultural Training* (3rd ed.) Thousand Oaks, CA: Sage.
- Brooks, Nelson. (1960). *Language and Language Learning: Theory and Practice*. New York: Harcourt, Brace and Company.
- Brooks, N. (1968). Teaching Culture in the Foreign Language Classroom. *Foreign Language Annals*, 1.
- Brooks, N. (1975). The Analysis of Language and Familiar Cultures. In R. Lafayette (Ed.), *The Cultural Revolution in Foreign Language Teaching*. Reports of the Northeast Conference on the Teaching of Foreign Languages. Lincolnwood, IL: National Textbook.
- Brown, H. D. (1999). Some Practical Thoughts about Student-Sensitive Critical Pedagogy. *The Language Teacher*, 28
- Buttjes, D. (1990). Teaching Foreign Language and Culture: Social Impact and Political Significance. *Language Learning Journal*, 2
- Byram, M. (ed.). (1994). *Culture and Language Learning in Higher Education*. Clevedon: Multilingual Matters Ltd.
- Byram, M. (1997). *Teaching and Assessing Intercultural Communicative Competence*. Clevedon: Multilingual Matters.

-
- Byram, M. (1997a). Cultural Awareness“ in Vocabulary Learning. *Language Learning Journal* 16
- Byram M. (1997b). Cultural Studies and Foreign Language Teaching. In Bassnett, S. (ed.). *Studying British Cultures: An introduction*. London: Routledge.
- Byram,M. and Flemin,M. (1998) . *Language Learning in Intercultural Perspective*. Cambridge: Cambridge University Press
- Byram, M., Gribkova, B. & Starkey, H. (2002). *Developing the Intercultural Dimension in Language Teaching*. Strasbourg: Council of Europe.
- Campbell, Duane E. (2000) *Choosing Democracy: A Practical Guide to Multicultural Education*, 2nd ed. (Englewood Cliffs, NJ: Prentice-Hall), 38.
- Canale, M. & Swain, M. (1980). Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing. *Applied Linguistics*, 1/1, 1-47.
- Chlopek Z. (2008).The Intercultural Approach to EFL Teaching and Learning // *ELT Journal* 46(4): 10-19
- Clouet, R. (2006) *Between One’s Own Culture and the Target Culture: the Language Teacher as Intercultural Mediator*. *PORTA LINGUARUM* 5, pp. 53-62. Received: 21 April 2005 / Accepted version: 22 May 2005
- Commonwealth of Australia (2003) *The Report on Intercultural Language Learning Prepared by the Research Centre for Languages and Cultures Education at the University of South Australia and the School of Languages and Linguistics at Griffith University*
- Corbett, J. (2003). *An Intercultural Approach to English Language Teaching*. Clevedon: Multilingual Matters.

- Damen, L. (1987). *Culture Learning: The Fifth Dimension in the Language Classroom*. Reading, MA: Addison-Wesley.
- Díaz-Rico, L. T. & Weed, K. Z. (2010). *The Cross-Cultural, Language, and Academic Development Handbook, Fourth Edition*. Boston, MA: Pearson
- Dunnett, S.; Dubin, F. and Lezberg, A. (1986). *English Language Teaching from an Intercultural Perspective*, in Valdes, J. *Culture Bound*, Cambridge: Cambridge University Press.
- Ellis, Rod (1994). *The Study of Second Language Acquisition*. Oxford: Oxford University Press.
- Flewelling, J. (1993). Teaching Culture in the '90s: Implementing the National Core French Study Syllabus. *Canadian Modern Language Review*, 49 (2)
- Furstenberg, G. (2010). Making Culture the Core of the Language Class: Can it be done? *The Modern Language Journal*, 94(2)
- Garza, T. (n.d). Introduction to the Culture Module, Foreign Language Teaching Methods, The University of Texas at Austin, Retrieved from <https://coerll.utexas.edu/methods/modules/culture>
- Hall, E. T. (1959). *The Silent Language*. Greenwich, CT: Fawcett.
- Halverson, R. J. (1985). Culture and Vocabulary Acquisition: A Proposal. *Foreign Language Annals*, 18(4)
- Hammerly, H. (1982). *Synthesis in Language Teaching*. Blaine, WA: Second Language Publications.
- Heidari A. *Ketabi. S & Zonoobi.R. (2014) The Role of Culture Through the Eyes of Different Approaches to and Methods of Foreign Language Teaching, Journal of Intercultural Communication, ISSN 1404-*

1634, issue 34, March 2014. URL:
<http://immi.se/intercultural>

- Herron, C. et al. (2002) A Classroom Investigation: Can Video Improve Intermediate-Level French Language Students' Ability to Learn about a Foreign Culture? *The Modern Language Journal*, 86.1
- Hahn, C., Davis, I., and Arthur, J. (2008) *SAGE Handbook of Education for Citizenship and Democracy*. SAGE
- Hofstede, Di Geert. (2001) *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*. 2nd Edition, Thousand Oaks CA: Sage Publications
- Holliday, A. (1999). *Small Cultures*. *Applied Linguistics*, 20.2
- Holló, D. & Lázár, I. (2000). Taking the Bull in the China Shop by the Horns / Teaching Culture through Language. *Folio*, 6(1)
- Jiang, W. (2000). The Relationship between Culture and Language. *ELT Journal*, 54.4
- Klingner, J., Artiles, A. J., Kozleski, E., Harry, B., Zion, S., Tate, W., Duran, G.Z. and Riley, D. (2005). Addressing the Disproportionate Representation of Culturally and Linguistically Diverse Students in Special Education through Culturally Responsive Educational Systems. *Education Policy Analysis Archives*, 13, 1-43. Retrieved on May, 2008 from [<http://epaa.asu.edu/epaa/v13n38/>]
- Kramsch, C. (1993) *Context and Culture in Language Teaching*. Oxford: Oxford University Press.
- Kramsch, C. (1995). The Cultural Component of Language Teaching. *Language, Culture, and Curriculum*, 8
- Kramsch, C. (1998). Constructing Second Language Acquisition Research in Foreign Language Departments. In H. Byrnes (Ed.), *Learning Foreign*

«« **Models and Approaches of Teaching English Language
Culture in EFL Classes in the Arab World**

- and Second Languages: Perspectives in research and scholarship (pp. 23-38). New York: Modern Language Acquisition.
- Kramsch, C. & Sullivan, P. (1996). Appropriate Pedagogy, *ELT Journal*, 50/3: Pp 199-212
- Kroeber, Alfred L. y Clyde Kluckhohn (1952) *Culture: a Critical Review of Concepts and Definitions*. Papers, 47 (1). Cambridge, Mass.: Peabody Museum of Archaeology and Ethnology.
- Kumaravadivelu, B. (2008). *Culture Globalization and Language Education*. New Haven: Yale University Press.
- Lafayette, R. (1975). *The Cultural Revolution in Foreign Languages: A guide for building the modern curriculum*. Lincolnwood, IL: National Textbook Company.
- Larsen-Freeman, D. (2000). *Techniques and Principles in Language Teaching*. Oxford: Oxford University Press.
- Lázár, I. (2007). *Developing and Assessing Intercultural Communicative Competence: A Guide for Language Teachers and Teacher Educators*, Council of Europe
- Lewis, T and Hurd S. (2008) *Language Learning Strategies in Independent Settings*. *Multilingual Matters*
- Liddicoat, A. J. (2002). *Static and Dynamic Views of Culture and Intercultural Language Acquisition*. *Babel*, 36/3
- Long-Fu. (2001). *Teaching English Cultural Background: Introducing the Target Culture in the Chinese Secondary School English Classes*. Ph.D. Thesis. University of Tampere.
- Mahmoud, M.M.A. (2016) "Perspectives on the Insertion of Students' Local Culture in English Language Textbooks in the Arab World, The 4th International

- Conference on Language, Literature, and Culture - B/Orders Unbound: Transgressing the Limit in Arts and Humanities, May 7-8, 2015, SüleymanDemirel University, Isparta
- Mahmoud, M.M.A. (2015) Culture and English Language Teaching in the Arab World, *Adult Learning*, May 2015 26: 66-72, first published on March 2, 2015 doi:10.1177/1045159515573020
- Mahmoud, M. M.A. (2010) The Effectiveness of a Proposed Islamic –Arabic-Culture -Based Programme in Developing English Language Listening and Reading Comprehension Skills of Students at Al-Azhar Preparatory Institutes and Their Attitudes Towards English Language. Cairo University. Institute of Educational Studies. Department of Curricula and Instruction. PhD in Education (TEFL)
- Medgyes,P. (1999).*The Non-Native Teacher*. 2nd edition. Ismaning: Hueber,
- Moore, J. (1991). An Analysis of the Cultural Content of Post-Secondary Textbooks for Spanish: Evidence of Information Processing Strategies and Types of Learning in Reading Selections and Post-Reading Adjunct Questions. Unpublished Doctoral Dissertation, University of Minnesota, Minneapolis.
- Moran, P. (2001). *Teaching Culture: perspectives in practice*. Boston, MA: Heinle&Heinle.
- Murphy, E. (1988). The Cultural Dimension in Foreign Language Teaching: Four Models. *Language, Culture and Curriculum*, 1(2)
- Nostrand, H. L. (1974). Empathy for a Second Culture: Motivations and Techniques. In Jarvis, G. A. (ed.). *Responding to New Realities*. ACTFL Foreign

٤٦ **Models and Approaches of Teaching English Language
Culture in EFL Classes in the Arab World**

- Language Education Series, vol. 5. Skokie, Illinois:
National Textbook
- Peck, D. (1998). Teaching Culture: Beyond Language. Retrieved July 23, 2009 from <http://www.yale.edu/ynhti/curriculum/units/1984/3/84.03.06.x.html>
- Pulverness, A. (1995). Cultural Studies. British Studies and EFL. Teachers' Forum, published in Modern English Teacher Vol. 4 No 2 Modern English Publications/Macmillan April.
- Purba, H. (2011). The Importance of Including Culture in EFL Teaching. Journal of English Teaching. Volume 1. No. 1.
- Rivers, W. (1981). Teaching Foreign Language Skills (2nd ed.). Chicago: University of Chicago Press.
- Robinson, Nemetz-G. L. (1985). Cross-Cultural Understanding, Processes and Approaches for Foreign Language and Bilingual Educators. Englewood Cliffs: Prentice Hall.
- Robinson, G. (1988). *Cross-Cultural Understanding*. New York: Prentice-Hall.
- Samovar, L. A. & Porter, R. E. (Eds.). (1993). Intercultural Communication: a Reader. Belmont, CA: Wadsworth.
- Samovar, L., Porter, R. & Jain, N. 1981. Understanding Intercultural Communication. Belmont, CA: Wadsworth.
- Scarcella, R. & Oxford, R. (1992). The Tapestry of Language Learning. The Individual in the Communicative Classroom. Boston. Heinke & Heinke Publishers
- Schumann, J. H. (1978). The Pidginization Process: A Model for Second Language Acquisition. Rowley: Newbury House Publishers.

-
- Schumann, J. (1978). Social and Psychological Factors in Second Language Acquisition. In: J. Richards (Ed.), *Understanding Second and Foreign Language Learning: Issues and Approaches*. Rowley, MA: Newbury House.
- Seelye, N. (1976). *Teaching Culture: Strategies for Foreign Language Educators*. Lincolnwood: National Textbook Company.
- Shweder, Richard A., and Robert A. Levine, editors. (1984) *Culture Theory: Essays on Mind, Self and Emotion*. New York: Cambridge University Press.
- Steele, R. (1989). Teaching Language and Culture: Old Problems and New Approaches. In J.E. Alatis (Ed.), *Georgetown University Roundtable on Languages and Linguistics*. Washington: Georgetown University Press.
- Stern, H.H. (1992). *Issues and Options in Language Teaching*. Oxford: Oxford University Press.
- Street, B. (1993). Culture is a Verb: Anthropological Aspects of Language and Cultural Process. In D. Graddol, L. Thompson, & M. Byram (Eds.), *Language and Culture*. Clevedon, Avon: Multilingual Matters and BAAL.
- Tomalin, B. & Stempleski, S. (1993). *Cultural Awareness*. Oxford: Oxford University Press.
- Valdes, J. (Ed.). (1986). *Culture bound: Bridging the Cultural Gap in Language Teaching*. Cambridge: Cambridge University Press.
- Valdes, J. (1990). The Inevitability of Teaching and Learning Culture in a Foreign Language Course. In B. Harrison (Ed.), *Culture and the Language Classroom*. ELT Documents: 132. London: Modern English Publications.

٤٨ **Models and Approaches of Teaching English Language
Culture in EFL Classes in the Arab World**

Van Patten, B (2010). *Key Terms in Second Language Acquisition. Continuum.*

Zughoul, M. R. (2003) .Globalization and EFL/ESL Pedagogy in the Arab World, *Journal of Language and Learning*, Volume 1 Number 2, ISSN 1740 – 4983