

**MINISTRY OF HIGHER AND SPECIALIZED  
SECONDARY EDUCATION OF THE REPUBLIC  
OF UZBEKISTAN**

**FERGHANA STATE UNIVERSITY**

**PHILOLOGY FACULTY  
ENGLISH LANGUAGE DEPARTMENT**

**This is submitted for**

**BACHELOR'S DIPLOMA  
DEGREE**

**Theme: "The question of culture: EFL in non-English-  
speaking countries"**

**By: YESHIMOVA HILOLA**

**Group 449**

**Supervisor:**

**N.M. Akramova**

**Bachelor's diploma work was passed a preliminary by chair.**

**\_\_\_\_2\_\_\_\_ submission number"28"September 2012 year**

**Ferghana-2013**

## **Table of Contents**

### **Abstract**

### **I. INTRODUCTION**

- 1. 1. The importance of the English language in the world and particularly in Uzbekistan**
- 1. 2. Previous research**
- 1. 3. Statement of a problem**

### **II. LITERATURE REVIEW**

- 2. 1. The notion of culture**
- 2. 2. Materials and tools to use culture**
- 2. 3. Content for presenting culture**
- 2. 4. Good and bad points of teaching culture**
- 2. 5. The problem of selection from diversity of cultures**

### **III. RESEARCH METHODOLOGY**

- 3. 1. Surveys**
- 3. 2. Video observation**
- 3. 3. Interview**

### **IV. DATA ANALYSIS**

- 4. 1. Teachers' definition of culture from a general perspective**
- 4. 2. Content that teachers address in teaching about culture**
- 4. 3. Materials used to teach about culture**
- 4. 4. Advantages and disadvantages of incorporating culture into target language teaching**
- 4. 5. The question of giving preference to specific culture or cultures of English-speaking countries**

### **V. DISCUSSION**

### **VI. CONCLUSION**

### **VII. BIBLIOGRAPHY**

### **VIII. APPENDICES**

## **Abstract**

The need to integrate culture and its teaching into foreign language education is not a new debate, and has long been put emphasis in countless studies. Implementing cultural strategy in the EFL class room has been recently considered as a significant aspect for involving students in a wider version of language learning appropriately. Culture is one of the best ways of motivation and it also provides students with useful models of authentic use of the language in the classroom. This study aims to investigate teachers' opinions and beliefs on the place of target cultural information in English language teaching, as well as their related practices and applications in EFL (English as a Foreign Language) classrooms. Particularly, it tries to explore five research questions: (1) How do teachers of English define culture? (2) What are the Materials and Strategies Used to Teach about Culture in their teaching? (3) What is the Content that Teachers Address in Teaching about Culture? (4) What are the advantages and possible disadvantages of teaching culture within the language? and (5) If addressed, which English-speaking-country's culture to teach? As an implication, the authors provide a practical lesson plan and worksheets showing practitioners how to apply culture in the classroom and what type of benefits and disadvantages it may have. This sample lesson demonstrates one of the creative ways for teachers to incorporate culture into their classrooms.

## INTRODUCTION

### **1. 1. The importance of the English language in the world and particularly in Uzbekistan**

Our world has become much smaller in recent years. More and more people travel abroad not only as tourists but also in search of work or study. Teaching and learning foreign languages thus has become even more important than ever before and, as it is generally known, English is the most widespread language on earth and is second in the number of people who speak it only after Mandarin Chinese.

“English is the most widely used ‘lingua franca’ in the world. When Europeans meet Japanese, when Indians meet Nigerians, when Brazilians meet Malaysians, they are likely to discuss their business in English” (Musman, 1993)<sup>1</sup>. English is a global lingua franca recognized as the language of progress, development, science, technology, and the world news. Uzbekistan's linguistic policies also are moving toward the West. In the early 1990s, the study of English has become increasingly common, and many policy makers express the hope that English will replace Russian as the language of international communication in Uzbekistan.

In Uzbek socio-cultural context, English is not a language for daily communication within the families or communities; it is mainly encountered as a school subject. However, it is not too foreign and irrelevant to the students' lives. The spread of English-based media, particularly television, the Internet, and the motion picture industry, provides students with ready access to, wide interest in, and genuine need for English even in EFL setting. Thus, there has been an ever-increasing interest in English in a way that lots of students have been attracted to private language schools due to the fact that they cannot develop a high level of English communicative competence in school curriculum. English has become much more than a school subject to its learners. It has become a tool to enrich and

---

<sup>1</sup> Musman, K. (1993). *Technological innovations in libraries, 1860 – 1960: An anecdotal history*, London: Greenwood Press.

expand their socio-cultural horizons, an implement to give them more freedom to express all their difficult emotions and experiences, and a tool to interchange experience and information through travel, email, phone and video-conferencing.

Nowadays in our republic a great attention is being paid to broadcasting of the English language. Earlier English has been taught from the fifth grade in most secondary schools of Uzbekistan, whereas on December 10, 2012 President of the Republic of Uzbekistan Islam Karimov signed a decree “On measures to further improve foreign language learning system”<sup>1</sup>.

It is noted that in the framework of the Law of the Republic of Uzbekistan "On education" and the National Programme for Training in the country, a comprehensive foreign languages' teaching system, aimed at creating harmoniously developed, highly educated, modern-thinking young generation, further integration of the country to the world community, has been created. During the years of independence, over 51.7 thousand teachers of foreign languages graduated from universities, English, German and French multimedia tutorials and textbooks for 5-9 grades of secondary schools, electronic resources for learning English in primary schools were created, more than 5000 secondary schools, professional colleges and academic lyceums were equipped with language laboratories.

According to the decree, starting from 2013/2014 school year foreign languages, mainly English, gradually throughout the country will be taught from the first year of schooling in the form of lesson-games and speaking games, continuing to learning the alphabet, reading and spelling in the second year (grade).

Also, it is envisaged that university modules, especially in technical and international areas, will be offered in English and other foreign languages at higher education institutions.

In order to increase teaching standards in distant rural areas, the higher educational institutions are allowed targeted admission of people living in distant

---

<sup>1</sup> Karimov, I. A. (10, December, 2012) “On Measures of further improve foreign language learning system”.

areas to foreign language programs on the condition that they will oblige themselves to work in the acquired specialty at their residence area for at least 5 years after graduation. The decree also envisages 30% salary increase for foreign language teachers in rural areas, 15% increase for those in other areas.

## **1. 2. Previous Research**

In the 1960s, culture entered foreign language education in new and different ways. The democratization of education in the 60s and 70s had led to increased emphasis on the development of the students' practical language skills, and the teaching came to center around language that could be used in situations of everyday communication. In this way, one could say that culture was taught in foreign language education in the form of the words and actions of everyday speakers in everyday life (Kramsch, 1997). However, teaching materials gave the impression that the situations described are, essentially, the same all over the world and that only one type of - universally valid - language and behavior would be needed to cope with them.

There were many foreign language theorists at this time who wrote about the importance of including culture in a foreign language course. There seem to have been two different objectives for doing so. Some scholars stressed the view that, in order to learn and use a foreign language, one must learn about the cultural content that the language serves to communicate (Lado, 1964). Other scholars linked cultural insight to the students' ability to communicate appropriately in situations of language use. Seelye (1984), for example, states this 'supergoal' for the teaching of culture: "All students will develop the cultural understandings, attitudes and performance skills needed to function appropriately within a society of the target language and to communicate with the culture bearer".

In both cases, focus was on the culture of the native speaker of the language, and topics were related both to aspects of the native speaker's everyday life (an anthropological notion of culture) and to the country's 'high culture'. Such an all encompassing notion of culture certainly gave rise to problems of selection, and

several scholars entered the discussion in the 1960s and 1970s of ways to define what aspects of culture should be taught (Stern 1983).

Brooks (1964) suggests starting each class with a five-minute presentation in the foreign language of topics that bring out “identity, similarity, or sharp difference in comparable patterns of culture”. He presents a long list of possible “hors d’oeuvre” encompassing sociolinguistic topics, customs and rituals, personal relations and aspects of every-day life. Although he lists more than 60 topics, he claims that the list is “by no means exhaustive”.

Another influential scholar, Nostrand (1974), makes a structured inventory of what to teach based on a description of the socio-cultural system as a set of ‘themes’. A theme, in Nostrand’s terminology, is not a topic, but an ‘emotionally charged concern, which motivates or strongly influences the culture bearer’s conduct in a wide variety of situations’. French culture, for example, can in Nostrand’s view be characterized in terms of twelve themes: individualism, intellectuality, the art of living, realism, common sense, friendship, love, family, justice, liberty, patriotism, and traditionalism.

Despite these and other scholars’ good intentions, the different suggestions for the selection and organization of cultural information seemed, to most foreign language educators, to be too haphazard to be of much help. Several of the categories in Brooks’ list of hors d’oeuvres were also criticized for having too much of a North American flavor. Most important, however, was the fact that the principles for the teaching of culture in foreign language education were not clear enough. A common result was that, when culture was taught at all, the materials and the teaching were often based on personal experience and ‘a relatively improvised individual approach’ (Stern 1983). According to Byram & Esarte-Saries (1991), the teaching techniques that were developed in different countries depended more on serendipity and intuition than on an adequate didactic for the teaching of culture in foreign languages.

### **1. 3. Statement of a problem**

In this paper we are going to show that the language and culture are inseparable units and EFL teachers throughout the world and particularly in Uzbekistan should devote meticulous attention to involving culture into their teaching process. Owing to a great number of researches that have been carried out for the past decades, we strongly support that culture can by no means be apart from the language. More important problems appear concerning culture if we once begin investigating this integral part of our life. These are the problems such as identifying the notion of culture (as majority limit its importance in a varying degree), selecting the best medium of presenting it to the learners, considering about the content through which culture is introduced, discovering more and more benefits and preventing possible drawback of integrating culture into the language teaching, selecting among the variety of target-cultures, etc. These matters are quite controversial as there is no specific answer that can be drawn, as opinions, desires and attitudes of teachers and learners are different. Thus, the main questions that we focus on in this paper are (1) How do teachers of English define culture? (2) What are the Materials and Strategies Used to Teach about Culture in their teaching? (3) What is the Content that Teachers Address in Teaching about Culture? (4) The advantages and disadvantages of teaching culture in EFL classroom. (5) Whose culture to teach, as there are a number of alternatives to choose from due to the existence of many English-speaking countries?

Concerning the last problem, if General English students are required to “move” toward the target culture, the question is toward whose culture should they move? English is no longer “owned” by England. It is claimed as an official second language by many countries around the world, each of which uses the language to express its own values and views of the world (Graddol, 1997)<sup>1</sup>. Therefore to teach “cross culture” would entail the arbitrary selection of the culture of a “representative” country where English is spoken (such as England or the United States of America). The danger in doing this is that it may misrepresent

---

<sup>1</sup> Graddol, D. (1997). *The Future of English?* London: The British Council.

English as the sole property of western, Anglo-American type English-speaking cultures. This validity of this is questionable when countries such as India, Fiji and Singapore claim English as official languages. There is also a possibility of alienating students who come from countries where the Anglo-American pact is perceived as Imperialistic, or unfriendly, thus raising the possibility of adversely affecting their language learning. Modiano (2001)<sup>1</sup> says that “there is a need to gain a better understanding of those aspects of the ELT practitioner’s behaviour which can be perceived as furthering the forces of linguistic imperialism.”

---

<sup>1</sup> Modiano (2001 - - Modiano, Marko. (2001). “Linguistic Imperialism, Cultural Integrity, and EIL.” *ELT Journal* 55, 4: 339-346.

## II. LITERATURE REVIEW

### 2. 1. The notion of culture

There exists diversity of standpoints on the notion of culture, as people see it differently. For some it can include particular issues, but for the others it may cover the whole lifestyle. Anthropologists have been discussing and debating definitions of culture since the origin of the discipline in the 19<sup>th</sup> century. In 1952 two prominent American anthropologists, Alfred Kroeber and Clyde Kluckhohn, published an entire volume cataloging different definitions of culture. A useful summary of that discussion, grouping their 160 different definitions into eight categories, is provided by John Bodley in his *Cultural Anthropology: Tribes, States and the Global System* (1994). Bodley goes on to distill what is useful in these categories and to define culture in a useful way. Culture, he suggests, is made up of at least three components: what people think, what they do, and the material products they produce. The problem with defining culture as shared values and beliefs, as some anthropologists do, is that there can be a vast difference between what people think they ought to do (value) and what they actually do (behavior). Moreover, we get much of our evidence for what people do from what people make - that is, from material things (what archaeologists study). So we really need to include all three components in a definition of culture.

Besides these components, culture has several properties: to quote Bodley, it is "shared, learned, symbolic, transmitted cross-generational - as discussed above - adaptive, and integrated." For example, there is common agreement in a culture on what things mean. Members of a culture share specific symbolic meanings, including (but not limited to) language. In America, for example, brides wear white as a symbol of purity. In China, red is worn by a bride as a celebratory or "happy" color, while white is the color of mourning. Thus colors take on symbolic meaning, as do religious symbols (icons), art, etc. All culture is learned; none is inherited. And it is passed on from one generation to the next, which is why schools and families are so important in cultural transmission.

According to Kramsch (1998), culture is “a membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating, and action”. Goodenough (as cited in Wardhaugh 1992) suggests that a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves. That knowledge is socially acquired; the necessary behaviors are learned and do not come from any kind of genetic endowment.

## **2. 2. Materials and tools to use culture**

Nowadays researchers and teachers do not have much debate on whether to teach culture or not; they have another question to bring up, that is how to teach culture. What materials, tools, content should be used to teach about culture more efficiently? McKay identifies three types of cultural materials: target culture materials, learners' own culture materials and international target culture materials. For her, the best one is international target language materials, which supposedly covers a variety of knowledge from different cultures all over the world using the target language (McKay). That will most probably increase the learners' interest rather than imposing only one culture all the time and prevent learners from having the fear of assimilation into a specific culture, and help them respect other people's cultures. Students' own culture should be discussed together with target culture. In other words, home and target culture should be integrated.

Cullen and Sato (2000) suggest practical techniques and a wide range of sources for teaching culture in the EFL classroom using three different parameters, namely, information sources, activity-types and selling-points and also Kodotchigova (2002) discusses the role of role-play in teaching culture for classroom suggesting quick steps for classroom implementation. Jordan (1997) lists sources of cultural information:

- Newspapers: these are a good source of cultural information: local papers will give more of a flavour of everyday life in towns.
- Video: a number of published ELT video tapes are a good visual source of cultural information. (Today, we have CD/DVD versions of these video tapes, which provide us with better quality.)
- Talks/discussions: some topics may be suitable for giving information to students in a plenary session.
- Role play/dramatizations: these can be used to initiate discussion and introspection.
- Culture quizzes/tests.

Literature has also been considered a useful source to teach culture. Valdes (1986) noted that literature may be used to teach culture to upper-intermediate and advanced second language students so that they can have greater insight into the culture, and they may also have a greater understanding and appreciation of literature in their first language as well as that of the second language. Another effective way to teach culture in the classroom can be to use commercial television. Scollon (1999) convincingly argued that commercial television can provide a rich source to bring unconscious cultural codes to the level of conscious perception.

Hereupon, the role of authentic materials should also be mentioned. The main advantages of using authentic materials are (Philips and Shettlesworth 1978; Clarke 1989; Peacock 1997, cited in Richards, 2001):

- They have a positive effect on learner motivation.
- They provide authentic cultural information.
- They provide exposure to real language.
- They relate more closely to learners' needs.
- They support a more creative approach to teaching.

We can claim that learners are being exposed to real language and they feel that they are learning the “real” language. These are what make us excited and

willing to use authentic materials in our classrooms, but while using them, it is inevitable that we face some problems.

Today, with the help of technological developments, we have access to many sources easily and quickly. Almost all the printed materials are on the Internet in electronic forms and we can easily search anything anytime. As a result, we do not lack cultural content to use in our classrooms.

Peterson and Coltrane (2003) suggested some instructional strategies to teach language and culture that may seem helpful for teachers looking for some practical ways to integrate culture in their language lessons. Some of them were quite interesting and original, for example:

- Using proverbs as a way to help students to explore the target culture.
- Presenting objects such as figurines, tools, jewelry, or images that originate from the target culture to serve as a foundation from which the teachers can discuss other cultural, historical, and linguistic factors, or the students can be asked to do further research to find more information about the items presented.

### **2. 3. Content for presenting culture**

Referring the content, Byram (1994)<sup>1</sup> suggest the following nine criteria for analyzing and evaluating the content of cultural learning. These criteria are thought to be a minimum content of cultural knowledge, which textbooks should also include.

1. Social identity and social groups: groups within the nation-state, including social class, regional identity, ethnic minority and professional identity. These criteria are the basis for other than national identity and they illustrate the complexity of individual's social identities.

---

<sup>1</sup> Byram, M., Morgan, C., & Colleagues. (1994). *Teaching-and-learning: Language-and-culture*. Bristol, PA: Multilingual Matters.

2. Social interaction: conventions of verbal and non-verbal behavior in social interaction.

3. Belief and behavior: routine and taken-for-granted actions within a social group (either national or sub-national). The moral and religious beliefs as well as the routines from daily life belong to this section.

4. Socio-political institutions: institutions of the state (e.g. health-care) and their meanings and values. How do they characterize the state and its citizens?

5. Socialization and the life-cycle: Institutions of socialization, e.g. families, schools, employment offices, religion and military service. What are the expectations and shared interpretations in these cases?

6. National history: periods and events, both historical and contemporary. What is their significance in the material and for the learning process?

7. National geography: geographic factors. Which of them are significant for the members of the culture and which are important for outsiders in intercultural communication?

8. National cultural heritage: the cultural artifacts, which are known to the members of the nation, such as Shakespeare in Britain.

9. Stereotypes and national identity: what is typical for the target culture (both historical and contemporary)? Symbols of national identities, e.g. famous monuments and people.

#### **2. 4. Good and bad points of teaching culture**

Considering on implementing culture into the language learning process some researchers claim that there are not only positive effects of doing so; some drawbacks can also be identified which may pose a threat for students' perceiving. While teaching culture through the language teaching Seelye (cf. Rivers, 1982), suggests that students should be able to demonstrate that they have acquired certain understandings, abilities, and attitudes:

1. That they understand that people act the way they do because they are using options the society allows for satisfying basic physical and psychological needs.
2. That they understand that social variables as age, sex, social class, and place of residence affect the way people speak and behave
3. That they can demonstrate how people conventionally act in the most common mundane and crisis situations in the target culture.
4. That they are aware that culturally conditioned images are associated with even the most common target words and phrases;
5. That they are able to evaluate the relative strength of a generality concerning the target culture in terms of the amount of evidence substantiating the statement;
6. That they have developed the skills needed to locate and organize material about the target culture from the library, mass media, and personal observation;
7. That they possess intellectual curiosity about the target culture and empathy toward its people.

However, several different factors may have an impact on the success and failure of culture teaching in language classrooms. Teachers, curricula, and textbooks are among the most important factors to take into consideration. Damen (1987) postulated that there are reasons for the limitations of teachers' efficiency as cultural guides.

1. Teachers do not know what "culture" to teach.
2. Until recently only a few textbooks of methodologies have been available to assist teachers in the direction of culture learning.

Assuming that language teachers can naturally teach culture is a serious mistake, for defining what culture is not easy, and neither is deciding on what culture to teach. Furthermore, without proper training in instructional methods to teach culture, it is not likely that teachers can do the job of teaching culture as effectively as expected.

Salem, N. M. (2012) pointed some of the problems that teacher may encounter while presenting cultural studies:

- The first problem teachers are facing is that of an overcrowded curriculum. The study of culture involves time that many teachers feel they cannot spare in an already overcrowded curriculum; they content themselves with the thought that students will be exposed to cultural material later, after they have mastered the basic grammar and vocabulary of the language.
- The second problem teachers are facing is their fear of not knowing enough. Teachers are afraid to teach culture because they fear that they don't know enough about it, thinking that their role is only to impart facts.
- The Third problem teachers are facing is: Dealing with Students' Attitudes. They are afraid how students may react to a certain issue.
- The Fourth problem teachers are facing is: Lack of Adequate Training. Most books, nowadays, are primarily focused on methods of teaching grammar, vocabulary, and some other items related to language, but not designed to techniques of culture teaching.
- The Fifth problem teachers are facing is: How to Measure Cross-Cultural Awareness and Change in Attitudes. Languages develop in a cultural setting. In the case of the English language which is spoken as the native language in many countries, the problem arises whose culture EFL educators should be prepared to teach and to what extent. Even in one country there is a variety of cultures let alone in so many countries of "the inner circle" and "the outer circle" (Kachru, 1985), all claiming English – "World Englishes" (Kachru, 1992,1985; Kachru, 2005; Kachru & Nelson, 1996; McArthur, 2001; McKay, 2002). However, in the context of globalization, English is increasingly associated with a global identity, rather

than that of a target nation. In this regard, “L2 learning and identity work is freed from integration in the target culture” (Gao, 2010)<sup>1</sup>.

## **2. 5. The problem of selection from diversity of cultures**

As Lähdesmäki (2004) points out, the target culture in EFL textbooks is mostly only British or American culture and other English speaking areas such as Australia and New Zealand are ignored or discussed only shortly. In addition, Lähdesmäki (2004) and Kaikkonen (1994) both point out that the target culture is often presented very stereotypically. Stereotypes do not present the culture’s real diversity and they support stereotypical and unequal ways of thinking instead of mutual tolerance. McKay (2000)<sup>2</sup>, like many other experts, believes that there should be a variety of culture in the materials and not only an overload of western culture in ELT classrooms.

---

<sup>1</sup> Gao, Y.H. (2010). Models of L2 identity development revisited in the context of globalization. In X. Dai & S. J. Kulich (Eds.). *Identity and intercultural 18. communication (I): Theoretical and contextual construction* (pp. 239-259). Shanghai: Shanghai Education Press.

<sup>2</sup> McKay, S. (2002). *Teaching English as an international language: Rethinking goals and approaches*. Oxford: Oxford University Press.

### III. RESEARCH METHODOLOGY

The purpose of this study was to test the following questions:

1. How do teachers define culture from general perspective?
2. Content that Teachers Address in Teaching about Culture.
3. Materials Used to Teach About Culture.
4. Advantages and disadvantages of addressing culture in EFL classes.
5. Whose culture to teach, as there are a number of alternatives to choose from due to the existence of many English-speaking countries.

The study used a combination of quantitative and qualitative methods to test these issues. The same quantitative method was used to collect data for the first three questions.

#### 3. 1. Surveys

##### *3. 1. 1. The participants of the surveys and problems with finding appropriate respondents*

The data for this study were collected from different groups. As the topic of my research paper is mainly related to the question of culture in teaching English, we found it appropriate to survey the English language teachers of Fergana College of Olympic Reserves as it was intended destination for undergoing an internship. To our sorrow, there were only three of them, which absolutely went beyond the scope of our expectations. However, fortunately, an ideal solution was found and it was decided to ask not only the teachers, but also the students-practitioners who were having their practical training at that time. This decision was made because they are future teachers and full of new extraordinary ideas of new teaching techniques. The number of students surveyed was eleven. Overall, we had fourteen respondents who were involved into finding the answer to the problems underlying in questions 1 to 3.

In this study a questionnaire survey was conducted in order to collect data. Among the purposes of survey use are learning about people's attitudes, values,

behavior, opinions, habits, desires, ideas, and beliefs. In this study, the goal was to describe the EFL teachers' beliefs and attitudes towards the place of culture in the EFL classroom and their practices in relation.

All the participants of these three surveys were non-native English speakers. The teachers involved into survey were Muazzam Mamajonova, Dilnoza Khodjjeva and Sevara Turgunova (all females). The average English teaching experience they had was about 15 years. They taught students whose age ranged from 13 to 18.

The students surveyed were from Ferghana State University. They were specially selected as they had been undergoing their internship at that college. All the students' age was almost the same being 22 average. It was the last year of their internship as they were graduates, and that is why it was considered they had enough teaching experience since most of them were working at various educational institutions such as secondary schools, vocational colleges and academic lyceums. Only one of these student-respondents was male, others being female.

The main problem occurred during these surveys was that not all of the respondents wanted to take part in this survey. However, eventually they changed their minds and agreed to answer our questionnaires.

### *3. 1. 2. The process of preparation for conducting surveys*

It took us one week to distribute the questionnaires to all the participants and obtain their answers. Therefore it can be concluded that the respondents were not limited in time and kept under pressure. They had enough time to ponder over each question they were asked and answer them without any haste.

The aim of the first questionnaire was to elicit the information about how all the participants generally defined the notion of culture. There were 8 alternatives to choose from and give preference to any of them. Interestingly, yet not surprisingly, while addressing this question, all of the respondents, some way or another, pointed out the difficulty of giving one concrete definition of culture.

When it comes to the second questionnaire dealing with the choice of Content that Teachers Address in Teaching about Culture, the respondents were given the options such as (1) never, (2) sometimes, (3) usually, (4) always in order to identify the frequency of the usage of a certain content. Overall, there were 7 points to put them in order of application rate. According to the impressions of the respondents, this questionnaire was much more difficult to answer as some of the options seemed equally important and it was somewhat complicated to identify which contents they used more frequently than the other ones. Most of the respondents revealed they could not have imagined that some of the contents included into the survey questionnaire could be ever applied.

The last questionnaire that was distributed along with the first two ones among the teachers and students had also to identify the frequency rate of another issue - Materials Used to Teach about Culture. Here, as well as in the second survey questionnaire there were offered the options mentioned earlier above such as (1) never, (2) sometimes, (3) usually, (4) always, so that the respondents could mark the possible answers with the numbers indicating frequency. The very situation occurred as in the second questionnaire, because some of the alternative variants in the survey questions, according to respondents' acknowledgement, could not even have been assumed at all. They admitted they hardly could imagine using some type of materials in order to teach culture.

### **3. 2. Video observation**

#### *3. 2. 1. The process of preparation for conducting a lesson intended for video observation.*

For the fourth question of our research to be investigated we needed to conduct the lesson where cultural elements were addressed. The method used to determine benefits and drawbacks of introducing culture to learners was carried out through a video observation. In order to accomplish this task we were required a group of students with pre-intermediate level at the least. The group was found at

the very Fergana Sport College of Olympic Reserves where the first three surveys were held. The students of that group were the seventh graders all being males. According to the curriculum of that educational institution, for English classes students are supposed to be divided into two subgroups. The English teacher of a subgroup, which was chosen to be observed, Sevara Turgunova had no objections to the lesson being conducted by us. The number of students who were present at the lesson was 13. When it comes to the date at which the lesson was held, it was April, 10<sup>th</sup>. Our lesson was aimed for 40 minutes, which is why we did not have any difficulties with adjusting to their schedule.

Preparation for the lesson took a long time so as to make appropriate lesson plan taking into account students' level of English and the aim of our investigation. The topic of the lesson was named as "What do you know about Australia?" Australia was chosen because it is one of the English-speaking countries. We wanted to find out how the students would react to the lesson, how they would accept Australian culture and whether they would have culture shock.

Along with the lesson plan, worksheets were also prepared. They were downloaded from different sources and sorted out so that they would not create any difficulties for students.

We wanted our lesson to be natural and the students act freely, without any tension. That is why we extemporized the lesson without announcing the students about it in advance. This can easily be seen from the video observation as some of the students were late for the lesson.

The lesson was recorded on the video camera by the teacher of the English language Khodjieva Dilnoza who works in that college. Earlier she had been surveyed along with the other teachers and students. She agreed to take a film for our investigation and thus contributed a lot to our overall work.

### **3. 2. 2. Problems occurred within the process of preparation and observation.**

Problems with the video observation primarily concerned seeking for appropriate video recorder. It was found, although, the length of the video it could record did not exceed 13 minutes and 50 seconds, therefore our video observation lasts only 13 minutes and 20 seconds. However, being not so lengthy, our video recording did not become less beneficial, because we found it more interesting to record only prominent parts of the lesson, instead of intended 40 minutes.

One more problem was with the formats of visual materials which were going to be presented with the help of DVD player and TV set. As the DVD player didn't support the video format such as .mpeg-4, and image formats .bmp and .gif, we were forced to postpone our lesson till the next lesson, taking time to fix all the problems with files.

### **3. 3. Interview**

#### *3. 3. 1. Preparation for conducting interviews and problems occurred within the whole process*

The fifth question which also concerns the problem of culture teaching took a long time to be answered. For this section we decided to interview the EFL teachers not only at the college where most of our observations and surveys were held, but also those ones beyond our country. This is because we wanted to compare how teachers around the world thought about this concern and whether there were any similarities in their views.

For this lengthy interviewing process we were getting prepared for a long time. The first problem which had arisen was interviewing the teachers who live abroad, and the second one was about finding those teachers who had a desire to take part in our research. 13 teachers were interviewed as a whole. Two of them were from the Fergana Sport College of Olympic Reserves which was mentioned several times above, as it was the destination of our internship. In spite of the fact that the number of EFL teachers working there was three, only two of them agreed

to grant an interview. The rest of the teachers were from different parts of the world, such as Brazil, the Philippines, Pakistan, Australia, Spain, the UK and Turkey.

At first, it was aimed to obtain a video interview from each of the participants. However, afterwards, it was realized that fulfillment of this task was impossible. We succeeded to conduct a video and audio interview with only 4 and 2 participants respectively. The rest of the interviewees agreed to answer our main question through typing their answers and posting it on the website called [www.facebook.com](http://www.facebook.com).

During interviewing the teachers of the college, we encountered with the least number of problems, as it was not at a distance. The process flowed smoothly, without any noticeable interruptions. The names of the participants from the college were Khodjieva Dilnoza (15 years of teaching experience) and Turgunova Sevara (10 years of teaching experience). The interviews with these EFL teachers were conducted on different days. They did not raise an objection to a proposal, and were interviewed after the lessons. A video camera was used for filming the process, and as we were holding it ourselves, we did not appear in the video.

When it comes to the participants from other countries, it was extremely hard to find EFL teachers on the Internet who had a desire to take part in the research. As video interviewing was solely possible by means of special software called “Skype” used for video calls, we searched for EFL teachers’ Skype identifications so as to contact them via Skype. A lot of time was spent on this operation, though a number of teachers were eventually found. The purpose of demonstrating their contact addresses was to attract as many students as possible who have a wish to learn the English language. We, however, used those addresses for our own purpose and making a request for participating in the research. Most of the requests, unfortunately, were ignored. Although some of the teachers agreed to dedicate some time in order to give an interview.

Those who were interviewed via Skype are Sensei Ivyanna from the Philippines (20 years of teaching experience), Teacher Jen from the Phillipines (4

years of teaching experience), Jose Antonio da Silva for Brazil (23 years of teaching experience), Imran Naseer from Pakistan (11 years of teaching experience). According to their interview they taught English in different places such as schools, colleges, language centers, though their main concern for now is teaching online through skype.

Video interviewing is rather difficult process causing abundant number of disorders. Our interviewing was not an exception as well. For instance, during the conversation with the participant there occurred a few disconnections which damaged a lot to the quality of interview. Therefore it can be concluded that video interviewing is not reliable enough.

The next issue that caused many troubles was finding a programme which records video calls from Skype. We tried some software called Pamela for Skype, Free Video Recorder for Skype, but decided to utilize Bandicam as this programme performed itself better than the others. However, it worked not without problems. For instance, the interview obtained from Sensei Ivyanna from the Philippines was almost a catastrophe. That was due to the fact that at the moment of utilization, Bandicam hung and did not record any word, even if it was not a video interview. Simultaneously, in order to be on the safe side, standard sound recording system of our PC was also switched on, and owing to this system we could record our conversation with the interviewee from the Philippines, though the quality of the recording is rather bad and it can hardly be understood.

The rest of the video and audio interviews took their normal course with the exception of a couple of moments when there were errors with Skype connection. To be honest, the whole process of interviewing did not flow smoothly as we expected.

Another obstacle was a time lag which really hindered our interviewing process, thereby when we were getting prepared for an interview there were times when the implied interviewees were not available as it was a night time in their country. The same situation was with our presence. In spite of all hindrances, we were able to bring everything to an end.

With regard to the other participants of our study who were not interviewed by means of Skype video calling, it can be said that their typed answers to the main question that interested us were not less valuable.

### *3. 3. 2. Searching for teachers on the network for the interview*

How did we find those teachers on the Internet? Everybody is aware that there exist thousands of websites and forums on the Internet which are specially designed for teachers of the English language. However, it takes considerable amount of time to get registered, at least, for a couple of websites and waiting for the answers of other teachers after posting a question. It is also uncomfortable to visit each website for obtaining people's opinion, as it is time-consuming. After numerous attempts to find a perfect web-forum, it was decided to use one of the most famous social networks [www.facebook.com](http://www.facebook.com) which was incredibly helpful in carrying out our research. Using this website as a source of various ideas was recommended by a professor of one of the Ukrainian institutes of higher education Nina Lyuklyun. We were lucky to find her as she was one of those teachers displaying her contact addresses on one of the websites for EFL teachers. Even though she helped us a lot, she ignored to be one of the objects of our research. Nina Lyuklyun advised to become a member of different societies for English teachers, particularly the groups named EOL (English on-line) and Webheads. Having an account on [www.facebook.com](http://www.facebook.com), it is fairly easy to become a member of any Internet society that has its page in this network. We had to wait only a day so as to be approved by the administrator or organizer of that group. Besides those two groups mentioned above, we also joined the mini-societies such as EFL Teachers Kit (Lesson Plans, Flashcards, Tests, Handouts), ESOL teachers UK, EFL teachers and followed a number of web-pages devoted to teaching English. The number of members in each group varies, but it can be said that the average number of people in each one is hundred people.

It is a very easy procedure to post a question. There is a special area on each page called "Wall" where any member can ask any question, or offer something

new related to teaching English. We also did the same – we posted our question, and people started to give their own opinions on the issue. It should be mentioned that the answers were not immediate and we had to wait a little. However, the privilege of using this network for collecting data is that it informs you how many comments appear on your post. People who replied our post were not so many as we expected. We assumed there would be approximately 50 answers, but the results did not meet our expectations. Only 6 EFL teachers responded to our question about the choice of culture. Some people did not indicate their full names (even first names) and teaching experience as it was requested in our post, as they answered our question in the name of their web-pages, therefore we can not perform detailed information about some of them.

The participants of this type of interviewing which more resembled a survey were Pete from Australia (a representative of [e-englishteacher.com](http://e-englishteacher.com) on [www.facebook.com](http://www.facebook.com) ), English Adventures from the UK, Ann Foreman from the UK (a representative of the webpage Teaching English – British Council, having over 25-year experience of teaching English), Muzeyyen Aykac Erdogan from Turkey (19 years of teaching experience), Tubay Angay-Crowder from Turkey (7 years of teaching experience), Anne Fox from Aarhus, Denmark and Nadhir Moghli from the UK (10 years of teaching experience). Some of the answers were quiet lengthy describing the issue vastly, which was of a great help in our investigation.

#### IV. DATA ANALYSIS

All the answers of the participants were put into the table indicating percentages as well. Referring to the data collected with the help of surveying the followings have been concluded.

##### 4. 1. Teachers' definition of culture from a general perspective

(Table 1) Teachers' Definition of Culture from a General Perspective

Alternatives	n	Percentage (%)
Media, cinema, music, literature and art of a community	4	28,4%
Home life, family nature and interpersonal relations in a community	1	7,1%
The customs, traditions and institutions of a country	6	42,6%
What people do at work, at home, in their free time and while they entertain	1	7,1%
Social and paralinguistic skills that make communication successful	0	0%
The conceptual system covering semantic areas	2	14,2%

such as food and clothes		
Other	<b>0</b>	<b>0%</b>
<b>Total</b>	<b>14</b>	<b>100,0%</b>

Interestingly, yet not surprisingly, while addressing this question, all of the teachers, some way or another, pointed out the difficulty of giving one concrete definition of culture as all the alternatives seemed equally worthy of being chosen. When asked to be specific, of the 14 participants having been interviewed, however, the definitions of 6 (42, 6%) teachers gathered around that side of culture, emphasizing “The customs, traditions and institutions of a country”. It also should be noted that the answers of real teachers unlike the students’ were wholly focused on the very alternative. 4 (28, 4%) participants defined culture as “Media, cinema, music, literature and art of a community”. 2 (14, 2%) teachers defined culture stating that “Culture is the conceptual system covering semantic areas such as food and clothes”. Culture was defined as “Home life, family nature and interpersonal relations in a community” and “What people do at work, at home, in their free time and while they entertain” by two participants singly. That means 7,1% for the first and 7,1% for the latter answers. No preferences were given for the alternative option stating that “Culture is social and paralinguistic skills that make communication successful”. Finally, none of the respondents added their own definition of culture in the “Other” section. As for researchers Damen (1987)<sup>1</sup> suggested that culture can be examined from the point of view of its individual components (such as dress, systems of rewards and punishments, uses of time and space, fashions of eating, means of communication, family relationships, beliefs and values), or from the more social point of view of its systems (such as kinship, education, economy, government association, and health). However, Nieto (2002,

---

<sup>1</sup> Damen, L. (1987). Culture learning: The fifth dimension in the language classroom. Reading, MA: Addison-Wesley.

p. 10)<sup>1</sup> postulated that “culture is complex and intricate; it cannot be reduced to holidays, foods, or dances, although these are of course elements of cultures.”

#### **4. 2. Content that teachers address in teaching about culture**

The outcomes of the second survey which is concerned with the content that teachers address in teaching about culture were also put into the table form. However, unlike the first table and the first survey in general, here the alternatives are given not to show preference towards a concrete one answer, but to give preference to four options and marking them with the scores from 1 to 4. (1) should be given if the participant never uses this content, (2) if he or she uses it sometimes, (3) if it is usually used and finally, (4) if the content for teaching culture is addressed all the time. Below are the results of the second questionnaire fill-up. They were summarized through a simple calculation method and ranked appropriately.

**(Table 2) Content that Teachers Address in Teaching about Culture**

<b>How often do you apply the following topics in teaching culture in your classes?</b>	<b>Score</b>	<b>Rank (in terms of mean)</b>
a. Geography and environment	<b>32</b>	<b>1</b>
b. History	<b>30</b>	<b>3</b>
c. Tangible products of the culture (e.g., foods, dress, types of dwelling, toys)	<b>21</b>	<b>4</b>

---

<sup>1</sup> Nieto, S. (2002). Language, culture, and teaching critical perspectives for a new century. Mahwah, NY: Lawrence Erlbaum.

d. Expressive products of culture (e.g., literature, art, music, dance)	<b>31</b>	<b>2</b>
e. Cultural practices or patterns of social interaction (e.g., manners, use of space, rituals)	<b>18</b>	<b>6</b>
f. Cultural perspectives-the philosophies, attitudes, and values of the target culture (e.g., respect for older people, belief in a social hierarchy, religion)	<b>19</b>	<b>5</b>
g. Relationships among cultural perspectives, practices, and products	<b>16</b>	<b>7</b>

According to the findings presented in Table 2, the topic that is mainly given priority in teaching about culture is Geography and environment (score 32; 1st in the ranking). Teachers are also concerned with topics related to expressive products of culture such as literature, art, music, and dance (score 31; 2nd in the ranking), history (score 30; 3rd in the ranking), Tangible products of the culture such as foods, dress, types of dwelling, toys (score 21; 4th in the ranking), Cultural perspectives-the philosophies, attitudes, and values of the target culture such as respect for older people, belief in a social hierarchy, religion (score 19; 5th in the ranking), Cultural practices or patterns of social interaction such as manners, use of

space, rituals (score 18; 6th in the ranking), and Relationships among cultural perspectives, practices, and products (score 16; 7th in the ranking) respectively. Krasner (1999)<sup>1</sup> presented some useful techniques and methods of teaching culture to foreign language students: observation (through films, news broadcasts, maps, or menus), having students visit ethnic sections or restaurants of cities, mini drama (which provides an example of miscommunication in the form of dramatization and the students are asked to discover the cause of the miscommunication), culture capsule (which offer brief explanations of foreign language customs, and culture capsule can also be in the form of oral presentation, reading, writing, or visual aids or realia), and role play (which gives the students opportunities to demonstrate and rehearse appropriate cultural behavior).

#### **4. 3. Materials used to teach about culture**

The final survey which was designed to find out what materials the participants resort to is similar to the second one in terms of format, as the participants had to rank from 1 to 4 in this questionnaire too. The outcomes are as follows:

**(Table 3) Materials Used to Teach About Culture**

<b>How often do you use the following materials to teach culture in your language classes?</b>	<b>Score</b>	<b>Rank (in terms of mean)</b>
<b>a.</b> Textbooks and accompanying aids	<b>44</b>	<b>1</b>
<b>b.</b> Supplementary instructional materials	<b>31</b>	<b>4</b>
<b>c.</b> Materials you have	<b>35</b>	<b>2</b>

<sup>1</sup> Krasner, I. (1999). The role of culture in language teaching. *Dialog on Language Instruction*, 13 (1&2), 79-88.

developed		
<b>d.</b> Authentic materials	<b>25</b>	<b>6</b>
<b>e.</b> Realia-artifacts	<b>17</b>	<b>9</b>
<b>f.</b> Posters	<b>31</b>	<b>4</b>
<b>g.</b> Slides, videos, films, laser discs	<b>33</b>	<b>3</b>
<b>h.</b> Computer programs, CD-Roms	<b>29</b>	<b>5</b>
<b>i.</b> Classical or traditional recorded music	<b>16</b>	<b>10</b>
<b>j.</b> Examples of recorded music popular today	<b>18</b>	<b>8</b>
<b>k.</b> Classic literary works	<b>21</b>	<b>7</b>
<b>l.</b> Popular contemporary literature	<b>14</b>	<b>11</b>
<b>m.</b> Comics	<b>14</b>	<b>11</b>
<b>n.</b> Newspapers, magazines	<b>18</b>	<b>8</b>
<b>o.</b> Maps, atlases	<b>24</b>	<b>6</b>
<b>p.</b> Encyclopedias, other reference books	<b>16</b>	<b>10</b>

It can be seen that the collected scores are all different being dissimilar to one another. As Table 3 reveals, textbooks and accompanying aids were always preferred by the respondent teachers as the main material to be used to teach about culture (score 44, 1st in the ranking). Textbooks can serve as one of the decisive factors in culture learning. Wandel (2003)<sup>1</sup> suggested that textbooks should contain materials allowing and provoking diverging opinions and discussions on cultural

---

<sup>1</sup> Wandel, R. (2003). Teaching India in the EFL-classroom: A cultural or an intercultural approach? In M. Byram & P. Grundy (Eds.), Context and culture in language teaching and learning (pp. 72-80). Tonawanda, NY: Multilingual Matters.

stereotyping. Cortazzi and Jin (1999)<sup>1</sup> stated that it is often expected that second or foreign language textbooks should contain elements of the target culture. Nevertheless, through their examination of a range of textbooks from different parts of the world, Cortazzi and Jin found that a target culture is not always included. Materials you have developed are reported to be usually used (score 35, 2nd in the ranking) and Slides, videos, films, laser discs are preferred as the third most preferred materials by the EFL teachers who participated in the study (score 33). Then come Posters (score 31) and Computer programmes, CD-ROMs (score 29) being the 4<sup>th</sup> and the 5<sup>th</sup> in the rank respectively. To our surprise, Authentic materials and Maps, atlases obtained only 24 scores taking up the 6<sup>th</sup> rank among the other alternatives. Classic literary works, Examples of recorded music which are popular today and Realia-artifacts were given less preference by the participants than the former ones holding the 7<sup>th</sup>, 8<sup>th</sup>, and 9<sup>th</sup> ranks in the whole layout. Classical or traditional recorded music and Encyclopedias, other reference books, are the materials which are hardly ever preferred by EFL instructors. Popular contemporary literature and Comics are ranked as the material which is never used by the instructors to teach about culture (score 14, 11th in the rank).

#### **4. 4. Advantages and disadvantages of incorporating culture into target language teaching**

In order to point out not only advantages, but also possible drawbacks of addressing culture in EFL classroom we needed to observe our lesson which was filmed on video camera. Before proceeding to analysis of our current issue, we wanted to draw attention to the following problem: Can there be any disadvantages of culture teaching in the EFL classes? How can learners' cultural awareness or cultural competence damage to any area of their life? Is this ever possible? This is what we are trying to find out. However, as the advantageous aspects may prevail over the disadvantages of exposing students to culture, we think that they should

---

<sup>1</sup> Cortazzi, M., & Jin, L. (1999). Cultural mirrors: Materials and methods in the EFL classroom. In E. Hinkel (Ed.), *Culture in second language teaching and learning* (pp. 196-219). New York, NY: Cambridge University Press.

equally be investigated. In an attempt to help classroom teachers to deal with setting goals for their students, Valette (1986) maintained that cultural goals can be classified into four categories: (1) developing a greater awareness of and a broader knowledge about the target culture, (2) acquiring a command of the etiquette of the target culture, (3) understanding the differences between the target culture and the students' culture, and (4) understanding the values of the target culture.

In the first place, let us examine the possible benefits of embedding culture through the analysis of our video observation. As Australia is one of the English-speaking countries, its culture seemed to be interesting for the students. Once when we had another lesson with the same students about the flags of different countries, the students demonstrated that they knew hardly anything about this country and this was a push to choose this country's culture and introduce it to the students. It can be agreed that the lesson was not perfect, but this is not the issue we are going to discuss.

#### *4. 4. 1. Benefits*

First, this lesson, to some degree, awoke cultural awareness in students. They discovered many things they had not known before they attended that lesson. When we mention Australia, people often imagine kangaroos jumping across the streets in Australian cities and villages. Australia is full of unusual animals and some of them do not live anywhere else in the world. The students probably knew some Australian animals from their biology or geography lessons but certainly not all of them, at least, those which were introduced during that lesson. We will return to this part of the lesson later. Cortazzi and Jin (1999) pointed out that cultural awareness means to become aware of members of another cultural group including their behavior, their expectations, their perspectives and values. Kuang (2007)<sup>1</sup> delineated four levels of cultural awareness. At the first level, people are aware of their ways of doing things, and their way is the only way. They ignore the

---

<sup>1</sup> Kuang, J. F. (2007). Developing students' cultural awareness through foreign language teaching. *Sino-US English Teaching*, 4 (12), 74-81.

influence of cultural differences. People become aware of other ways of doing things at the second level, but they still see their way as the best. Cultural differences at this level are deemed as a source of problems, and people are likely to ignore the problems or reduce their importance. People at the third level of cultural awareness are aware of both their way of doing things and others' ways of doing things, and they tend to choose the best way according to the situation. At the third level, people come to realize that cultural differences can lead to problems as well as benefits, and are willing to use cultural diversity to generate new solutions and alternatives. Finally, at the fourth level, people from various cultural backgrounds are brought together to create a culture of shared meanings. People at this level repeatedly dialogue with others, and create new meanings and rules to meet the needs of a specific situation. In essence, it can be said that individuals who experience the four levels of cultural awareness proposed by Kuang (2007) move from a stage of "cultural ignorance" to a stage of "cultural competence." Cultural awareness is considered to be a preventive measure of culture clashes or cultural shock in the future. For instance, the term "sheepshearing" was used during that lesson. When the students were explained what this process meant they were deeply surprised and near to burst out laughing. This is because "sheepshearing" is a type of sports which is being practiced in Australia nowadays. Student did not take it seriously and it seemed a lot of fun to them. Although, the Australians made several efforts in order this kind of sports to be included into the Olympic Games as the sheepshearing process goes deeply into the history of that country. So, what is the connection of cultural awareness and culture shock or culture clashes in here? Let us imagine, that if our students happened to visit Australia and heard about "sheepshearing" and laughed at the fact that this was a very famous kind of sports out there, this situation might seem very humiliating towards the Australian nation, because shearing sheep is reputed to be their pride. This is not the only case, of course. Such situations may occur anywhere and to anybody in the world and, cultural awareness, therefore, plays an important role in learning a certain language. Concerning culture shock which is a common

experience for a person learning a second language in a second culture refers to the phenomena ranging from mild irritating to deep psychological panic and crisis (Brown, 2007)<sup>1</sup>. In terms of the origin of the term, Damen (1987) pointed out that it was coined in 1958 by Oberg who suggested that it resulted from anxiety over losing familiar signs and symbols. Damen further indicated that culture shock is an intermediate stage in the acculturative process, and is particularly painful as it follows an initial period of euphoria and joy at the new and strange. Culture shock may endure for some, whereas for others it is quickly followed by a devastating period of depression, dislike of the new and strange, illness, discouragement, and despair (Damen, 1987).

Second, our lesson was an intermediary of salutary influence on and inspiration for students' desires. When the students were performed a video clip demonstrating majestic and picturesque sceneries of Australia, they became fascinated about this country, and as some of them acknowledged later after the lesson had been conducted, this aroused them to visit those wonderful places in near future. Thus a desire to travel cloaked their minds and this, we suppose, is not a drawback. Showing the location of Australia on the map imaged on the screen of a TV set and talking about its surroundings and some other features concerning this territory also contributed to the students' desire to travel to that southern continent which is full of unusualness. Furthermore, when the sheets of paper with the images of Australian unique animals were distributed among the students, this, along with the other things gave rise to curiosity in them and they admitted to their wish to see the animals in reality, which, once more, hints on their longing for a visit to this country.

Third, language teaching with the culture included makes the lesson more lively, vivid, relaxed and very interesting to the students. This was evident, because some students were truly enthusiastic and used to answer some question without raising their hands, as the answers were bursting from them. Introducing culture definitely involves multimedia approach to learning, therefore an ample

---

<sup>1</sup> Brown, H. D. (2007). Principles of language learning and teaching. New York, NY: Pearson Education.

quantity of various pictures, maps, flashcards, video and audio clips were utilized during the lesson. This approach avoided the monotony of usual lessons which the students got accustomed to. This means that when teaching culture a teacher should surely use all possible sources in order to maximally present the variety of aspects of a certain country's culture. As it can be seen from the lesson plan, we included not only historical background and geography, wildlife and fascinating sceneries of Australia, but also the national anthem of this country. This contributed to the musicality of the lesson too. The main reason for the lesson being animated, we assume, is the novelty that teacher brings to his or her class. And this novelty is best intertwined with the culture. The students, for instance, were very vivacious when they were talking about Australian animals and cities, because they were new to them. Talking about sheepshearing also added a sense of humour to the lesson, which was to advantage of the animation in the classroom.

The fourth thing which should be taken into consideration is that implicating culture enriched the students' world view. Thus they became aware of not only linguistic aspects of the language, but also widened their outlook gaining knowledge on a number of subjects such as geography, zoology, history, sports, etc. For instance, when we were speaking about the national flag of Australia the students were surprised to see the British flag on the top-left corner. Eventually they discovered that this is because Australia was a former British colony, now an independent member of the Commonwealth. They also learnt that there are 6 stars on the flag and they mean. Such information directly enlightened them on historical background of this country. What is more, students were also presented some facts about the first people who settled there, and the first Europeans visited Australia.

When it comes to geography, with the help of the map displayed on the TV screen, the students learnt that Australia is washed by two oceans – Indian and Pacific oceans, which, to our surprise, was new to them. Moreover, when doing a word search called “Australian cities” they learnt not only the names of famous and the biggest port cities such as Adelaide, Brisbane, Canberra, Darwin, Hobart,

Melbourne, Perth and Sydney, but also discovered where they are situated on the map. Giving information without any visual aids makes it banal, lifeless and insipid. That is why we tried our lesson to be accompanied with a number of pictures, posters, maps, etc. All the facts, pieces of information, we think, contributed a lot to the students' knowledge of history, which once more proves that teaching culture is beneficial.

Teaching about Australian wildlife to our students was also one of the primary concerns of ours. This part of the lesson aimed to broaden the students' knowledge of Australian animals. We found it interesting to show their images and teach their names, as these animals are considered to be unique, and they can not be found anywhere else in the world. Introducing Australian wildlife was an amusing process, because the appearance of the most animals we showed was very strange and we felt that the students were also extremely curious about being told about them. We introduced one activity where the students had to look at the animals and their names, and on par with the teacher pronounce their names. This was because primarily it was specially designed to improve their pronunciation. Afterwards the students were invited to play a game called "A bird or a mammal?" which was interesting for them. We found out that some of the animals such as kangaroo and koala were familiar to the students. However, most of them acknowledged that they ran into the pictures of some of the animals such as platypus and emu, but did not know their names, even in their L1. They also admitted they were not aware of the rest of the animals and birds like cockatoo, dingo, echidna, kookaburra, Tasmanian devil and wallaby before and were attracted by them very much. In addition, they also learnt that the population of sheep is quite big in Australia making up the number more than that of a people residing there.

Besides from that, the students became aware of the importance of sport games in Australia. To our surprise, they did not know about the Olympic Games which were held in the most famous city of Australia - Sydney in 2000, even though they are all sportsmen. Owing to our lesson they learnt about this, and they

also became aware of new Olympic Sports which has recently been added into the list of Olympic Games such as beach volleyball (1996), triathlon (2000), women's wrestling (2004), BMX bike racing (2008).

Generally, the lesson was an educational one comprising quite many fields of life. From this section we can conclude that students should gain as much information from the lesson as they can. In order this information to be digested by them, and put in use later it should be interesting, catching and captivating.

The fourth thing to be considered is, making as much comparisons with the students' native culture as possible. From our point of view, it is very essential to draw a parallel and make distinctions between native and target cultures, as this technique makes the lesson more memorable and interesting. Due to the fact that the lesson was time-limited, we were not able to compare a great deal of things. However, we could highlight the most important once. For instance, during the lesson national flags of Australia and Uzbekistan were compared to each other. The students decided that there were mostly distinctions, although some of the similarities were apparent as well. They noticed that both flags had stars on them, but they also realized that the number of stars differs and they, in addition, represent different things. In Australia there are six stars and they represent the constellation which can be seen from the Southern Hemisphere which was an important navigational aid for sailors in former times. But when it comes to the national flag of Uzbekistan, it has twelve stars and they symbolize the number of provinces our Republic consists of. This was not the only thing that was compared during the lesson. The second thing which was examined was the national anthem of Australia. After listening to the recording we explained the students what it is about, because their level was not high enough to understand complicated words and phrases, especially when they were sung.

We introduced only one verse to the students, because we found out from our sources that in most occasions only this one is sung, although totally, there are five verses. In some cases the second and the third verses can also be sung, however this happens very rarely. When we informed our students about it they

were very astonished. Then we compared this occasion with the way our national anthem sung. The students replied that our national anthem is always played entirely without any abridges. Some of them also commented that to their minds, abridging the anthem is not appropriate and it shows disrespect towards it. “Even if it is quite lengthy, it should be sung completely”, our students said. This, certainly, was their personal views, and we liked it as well. Concerning the meaning of the anthem we explained that the song, as it can be seen from above, is about how the people of Australia love their motherland, their fertile soil and nature which is full of gifts, proud of the beauty of their country lauding it to the skies. The students also found here similarities with our national anthem, as when we sing it we also eulogize our country, its majestic sceneries and many other properties. They were surprised again, because they could not even imagine that the tenor of both anthems could be that much close to each other. This, in its turn, we hope, awoke patriotic feelings towards our country. Apart from that, the students were offered to compare between sheepshearing in Australia and in our Uzbekistan. They pointed that this activity is not considered to be fun in Uzbekistan, and this is too far from sports. Our nation does not take delight in doing such a procedure. It was almost a shock for them to know that in Australia, on the contrary, this operation is embraced by the nation and people find it entertaining. After discussing all those issues presented above, the students drew conclusions that Australia and Uzbekistan had much in common, including the presence of the stars on the both national flags, the resemblance between the kernels of the anthems. On the other hand after comparing the role of sheepshearing in both countries, they decided that these two countries were not alike in terms of this field. During the lesson the students compared the wildlife of Australia and Uzbekistan, and learnt that the former has unique animals which can not be encountered anywhere else.

Thus, it can be concluded that, the technique of comparing and consequently, identifying similarities and the differences between two countries and their cultures was quite amusing, unforgettable, and the most important thing is that it was very informative and educational.

The next and the last thing which, we consider, can be advantageous while inserting culture in language teaching is, directly or indirectly leading students to their interest with the help of bringing in culture into the classroom. That is, from our point of view, is the most important one, because if a student does not display any interest in a certain lesson this may turn to a complete catastrophe for a teacher. According to Dittmer (2010)<sup>1</sup>, teachers should relate to their students' current interests by using immersive virtual worlds (IVWs):

- Video games: should be thoroughly incorporated in the classroom experience.
- Second Life: helps promote change within students' conceptualizations of representation, narrativity, and affect.

Therefore we decided that in our case this would be sports, as they are entirely engaged in sports. Some may disagree that sport is not a part of a culture or they may not see any relations sports may have with the culture. However, we are absolutely convinced that sport is interrelated with culture in the same way as many others fields. Culture is not only literature, customs, history, it is also our lifestyle, what we eat, what we do, almost everything which is related to our daily life.

We made an attempt to “*Miscere utile dulci*”<sup>2</sup> at our lesson. Initially, we did not know how to relate our lesson to the students' interests and we were brooding over this for a long time. Finally, we mused over this problem and made our decision that we would implant sports and we found relationships of sport with Australia. That was the Olympic Games held in Sydney in 2000 and famous Australian sport called “Sheepshearing” which was referred to earlier. However, guiding students to a certain field is not an easy task to be fulfilled. We could not make a beeline for Olympic Games or sheepshearing without dropping any hint at this topic. That is why, we began steering our students asking what kinds of sport games have recently been officially included into the list equally along with the

---

<sup>1</sup> Dittmer, J. (2010). Immersive virtual worlds in university-level human geography courses. *International Research in Geographical and Environmental Education*, 19(2), 139-154.

<sup>2</sup> Lat. Combining pleasure with efficiency

others. Surprisingly, they could not answer that question, and we were forced to announce them ourselves. They also admitted not to knowing that some of those sports even existed. It was triathlon which was officially enrolled as an Olympic sport in 2000 and BMX bike racing which became an Olympic sport in 2008. We briefly explained to the students that triathlon is an athletic contest consisting of three different events, typically swimming, cycling, and long-distance running, and that BMX is the organized racing of robust bicycles on a dirt-track or cross-country course. After such an explanation some of them approximately understood what sportsmen are supposed to do in these types of sports. The next thing done was asking the students what connection all those Olympic Sports had with Australia. Unfortunately, this question also remained unanswered, and it was us who answered this question. We wanted to lead our students to the answer little by little supplying them with a couple of prompts, therefore we asked students what kind of event occurred in 2000 in Sydney, and we also hinted that it was related to sports. However, these tips were of no help and we were reluctant to answer our question ourselves. We told the students that the XXVII Olympic Games took place that year in Australia and they were one of the greatest events occurred in the history of this country. Following which, they acknowledged knowing about it, but could not recollect. Later on, we moved to “sheepshearing” which was referred to a number of times. Before telling about this strange type of sports the students were displayed a picture where one man was shearing a sheep. When we asked students what he was doing, they answered that he was shearing a sheep, but they were wondering if this had anything in common with Australia. At the middle of the lesson when the students were performed some unique animals of Australia, we also mentioned that there are a great number of sheep, even more that the population of Australia. That is why we repeated that once again, so as to constitute a link with new pieces of information. Afterwards, we explained the students that what they saw in the picture was one of the most popular kinds of sports in Australia and people compete against each other to see how quickly they can shear a number of sheep. This news completely amazed the students. Due to

the low level of the students' knowledge of English we were reluctant to retell it ourselves, because there was no other way, as the text had already been adapted. We wanted to perform new vocabulary based in the text, but it would have taken time, that is why we gave preference to tell about orally in a very easy way using occasional gestures and translation. The students learnt that sheepshearers of Australia are still waiting to be taken seriously in their own country after 118 years of competitive cutting. Furthermore, they discovered that sheepshearers are now planning to ask the Australian Sports Commission for official recognition. They also learnt some facts concerning sheepshearing. For instance, about the first shearing competition in Australia happened in Euroa, Victoria, in 1890; about Shannon Warnest, 34, who is the Usain Bolt of Australian shearing and also that Warnest has won the Australian championships six times and he has shorn a sheep in 26 seconds and can do 400 sheep a day. The students were also informed about the reason why this type of sport can not be embraced along with the other sport games. That is because there are animals involved, which is why it could ever get to Olympic level. What surprised the students the most was that famous shearer all over the Australia, Warnest can shear 400 sheep a day. Some students took a dim view of this fact and told that it is not possible. However, we were not against their disruptive reaction because it was their own opinion. After finishing with the discussion of this topic, we turned to True/False questions which were not difficult. We needed this activity in order to consolidate their newly accepted knowledge. The write and wrong statements were as follows:

- Shearing sheep is going to be an Olympic sport in 2012.
- The first Australian shearing competition happened in 1980.
- Shannon Warnest is one of the top Australian shearers.

Overall, there were six statements and the students did not have any difficulties with finding the right answer. This section ended up this way. Although the chosen passage was, generally, interesting and funny and was in the students' line, it could be likable in other educational institutions which are not specialized

in sports. But for the students of this college it was especially interesting as all of them, without exceptions, are engaged in sports.

#### *4. 4. 2. Possible drawbacks*

On the whole, as it can be noticed, there are a great number of advantages of implanting culture into the lesson where the target language is taught. However, there can be minor drawbacks as well. Damen also noticed that there are both advantages and disadvantages when taking the language classroom as a specialized context for language and culture learning. In terms of the disadvantages, Damen reasoned that the classroom is only an unreal situation as opposed to the real world outside the classroom, so the practice of intercultural communication and experiential culture learning projects is mere practice and simulation. In our case, and may be in some other cases too, it was a very frequent use of L1 during the lesson. This was, as it was repeated many times above, due to the fact that the students are not fluent enough to understand and use their language skills. Therefore, every time we spoke something in English, we had to translate it right away. This, consequently, led to consuming of precious time. The duration of the lesson is only 40 minutes, and a teacher should try to organize it very accurately, otherwise there is a risk of losing a track of time and the probability of not putting into practice what was planned. In our case, that was the same, although we had time to finish our lesson as it had been planned, but we could have added more activities, if it had not been for the barrier we had with the forced use of L1 from time to time. In fact, it can even be claimed that, the drawback is not the enforced use of L1 when teaching culture, but the level of the English language the students know. From our video observation this can be clearly identified. For instance, when we were describing geographical position of Australia, and informed the students that it is surrounded with the Indian and the Pacific oceans, and wanted to know whether they understood what had been just said, the students could not translate this sentence, even though there were visual aids and we were pointing at the map in order to make our speech more understandable. Or there is one more

example connected with the passage about sheepshearing. The passage was too difficult for them even though we adapted already adapted material; that is, it was twice adapted.

Such a low level of the knowledge of the English language can also limit the use of authentic materials, which are claimed to be one of the best sources of not only new vocabulary, but also some cultural issues. The only authentic resource which was used at our lesson was the national anthem of Australia. That is because it can not be adapted anyway. However, we translated it into the L1 so as to make it comprehensible.

The following disadvantage could be the overexposing of culture of the country whose language is being taught to learners. We write here “could be”, because this, fortunately, does not concern our lesson. We distinctly know that demonstrating the superiority of one culture over the other one, and displaying inferiority of the native culture is not a good idea, and this can harm learners’ perception of the world. This, of course does not mean that this may lead to putting objectivity aside. Teaching one’s culture is not something about pointing out some weaknesses it may have or praising it to the skies, but accept it as it is. A teacher should not idealize it and force learners to practise any cultural issues belonging to a certain country until learners themselves have a desire to do this. For example, when we presented the national anthem of Australia at our lesson, we did not make our students sing it when it was being played, because it could have meant that we were overexposing it putting too much emphasis and exerting pressure on the students. Thus, it could be claimed that we need not go far into the topic in making our students culturally aware. In our case, introducing the anthem by playing it on DVD alone was enough.

The next disadvantage could be culture clashes that may occur, although this did not happen at our lesson. Culture clashes befall when a person of a certain culture encounters another culture and cannot accept it due to different reasons. For instance, this can be in terms of religious views, or in terms of clothing or something else. Culture clash is similarly called culture bump. Culture bump, as

Archer (1986)<sup>1</sup> noted, occurs when a person from one culture finds himself or herself in a different, strange, or uncomfortable situation when interacting with people of a different culture. Archer posited that such a phenomenon results from a difference in the way people from one culture behave in a certain situation from those in another culture. Moreover, a culture bump, as Archer indicated, also happens when a person has expectations of one behavior and gets something completely different; and an individual does not have to leave one's own culture in order to experience a culture bump. Whereas culture shock extends over an extended period of time, culture bumps are instantaneous, usually over within minutes or even seconds, but the effect may be long-lasting, and can occur any time an individual is in contact with members of another culture (Archer, 1986). That is why teacher should be careful when applying any issues taking into consideration learners' attitudes. There may be some taboos, which cannot be implemented into the language teaching, or there can also be immoral issues such as the subcultures of Skinheads, Punks, Goths, etc. that may influence students' behaviour. According to Dunn (2011)<sup>2</sup>, teachers should:

- Share with the students the fact that one of their major concerns is to prevent culture shock which might impact the students' adjustment and feelings of belonging when interacting with people speaking the target language, no matter where this interaction takes place.
- Tackle with their students what is acceptable and what to expect in the target language culture.

However, on the whole, if to foresee possible drawbacks and prevent the lesson from penetrating such faults, teaching culture can become a key issue in language teaching making lessons inimitable.

---

<sup>1</sup> Archer, C. M. (1986). Culture bump and beyond. In J. M. Valdes (Ed.), *Culture bound* (pp. 170-178). New York, NY: Cambridge University Press.

<sup>2</sup> Dunn, A.H. (2011). *Global village versus culture shock: The recruitment and preparation of international teachers for U.S. urban schools*. Urban Education.

#### **4. 5. The question of giving preference to specific culture or cultures of English-speaking countries**

As it has already been mentioned earlier, the last investigation deals with the question of uncertainty among EFL teachers in choosing from a variety of cultures of those countries where English is spoken as a native language. Some teachers interviewed did not give a certain answer to this question. The cause may be related to the fact that they have not ever meditated on that problem.

We would like to begin with the analyses of the interviews with our local teachers Khodjiev Dilnoza and Turgunova Sevara. Khodjiev Dilnoza, who has 15-year teaching experience, in the interview first gave some general background of her English lessons, shared her methods of conducting them more interestingly. She indicated that all four skills – reading, speaking, writing and listening should be involved while teaching and the use L1 must be to reduce to a minimum; a great emphasis should be put on the English lesson. She also mentioned that the relationship or as it can be said pedagogically the “rapport” between the teacher and students should be friendly, and the atmosphere in the classroom should be less formal so as to reduce tension in students’ actions. Then she smoothly moved to the cultural issues that interested us the most. She revealed that traditions and customs of English-speaking countries are often in the spotlight during her lessons. She pointed out the following statement: “Traditions and customs are not the same in different countries. However, there may be a number of similarities as well. That is why when teaching cultural matters one should always bring into comparison two cultures: target language’s culture and native culture”. Telling that, she gave an example by showing the book “Fly High” intended for the pupils of the 6<sup>th</sup> form. There was a lesson dedicated to traditions of Uzbek nation titled “Lay the table”. She indicated one of the exercises where there were described the rules of eating in Uzbek families. She explained that there should not always be a foreign culture in focus of attention. If it is Uzbek culture, we should compare it with other English-speaking countries or it may be vice versa, for instance, if we teach British or American culture, we can find some differences and similarities in native

culture. She also provided some examples from the activity where some eating rules were described. For instance: 1. Use your napkin. 2. Don't talk when you eat. 3. Don't sit sideways. 4. Hold your spoon with your right hand, and etc. Moreover, she told that this list could be continued as the teacher himself or herself and students can cite some other examples too expressing their own opinion. This teacher explained that these rules are mostly the same with those of English-speaking countries' cultures. While making comparisons, she stated, it is helpful to use role plays where students can act out some scenes related to traditions, customs or some other cultural matters; round table discussion where everything can be talked over in details. Then we turned to our main question about her preferences among different cultures, and she revealed that she does not usually emphasize one certain culture, but tries to use them as more cultures as possible, because, as she claims, if the variety of cultures are taught, the lesson is guaranteed to be interesting. She pointed out the thing that she mostly tries to accentuate the issues of diverse countries such as greeting, eating and drinking.

When we interviewed the second EFL teacher of the college, Turgunova Sevara, who agreed to answer our principal question, we tried to prolong our conversation, but her response was quite brief. However, we had a few conversations on the topic beyond that interview, therefore in our analyses we can refer to them as well. Mainly, during our interview she mentioned the phrase "English culture" many times and when we asked her about it after interviewing, she clarified that she meant a British culture. As it was with the former teacher Dilnoza Khodjiev, she also commenced her speech with talking about her experience. She declared the followings: "When we teach another foreign language, we must always remember about cultural manners and culture in general of a certain country. During my lessons I always face with the problem of culture, because it is omnipresent. When it comes to a certain culture, I usually encounter with English (British) culture in the process of teaching. When we teach culture to our students we teach some interesting moments, cultural traditions and customs of English (British) people. And most importantly, we should always compare our

Uzbek culture with the English (British) one”. As it can be seen she holds the same views as the first teacher Dilnoza Khodjieva in terms of making comparisons between native culture and the target one. Probably, the fact that the course books “Fly High” themselves are based on comparisons also contributed to their decision on using this method of teaching culture. This technique was used because the textbooks were created in cooperation of two countries’ specialists: Uzbekistan’s and Britain’s. This is indicated on one of the first pages of the textbooks. It is written there as below: “Fly High” is the result of collaboration between the Ministry of Public Education of Uzbekistan, the British Council and “O’qituvchi” Publishing House”. For proving this matter we are going to cite an example from the “Fly High” designed for the 6<sup>th</sup> form pupils. Lesson 5 from the Unit 1 has a title “Uzbek and English weddings”. There is an exercise 4a with the following instructions: `Look at the pictures. Find and say differences between Uzbek and English weddings`. There given the examples as follows: `In England they have pageboys. In Uzbekistan we have...` Here students are supposed to reflect upon this matter and write their answers or do it orally simply discussing it as it had been proposed by Dilnoza Khodjieva. Even if the students are not aware of the wedding procedures in Britain, they should make attempts to guess them. Along with the instructions there also presented two pictures as they carry a lot of meaning; one with a newly-wed couple and some kids around them and the other wedding sweets. Then at the end of the task they are supposed to check their predictions by reading a text about English wedding parties.

After reading the text students can discover much. They will be able to understand who and what things are described in the pictures. What is good in making comparisons is that, learners become well-informed not only about the target culture but also about their own one. They can find out about those issues from they did know before each other about Uzbek weddings. That is because children are not aware of many things that happen at the wedding. Or even if they are aware they can share their views because wedding traditions vary from town to town in Uzbekistan, and the learners may also be from different regions.

All of that mentioned is an obvious example of what the two teachers were trying to convey in their interviews. Their opinions are reflected in the textbook. There is one more exercise 4b, which is directly related to drawing parallels between two cultures. The instructions say: `Work in pairs. Ask and answer. Copy and complete the table`.

This exercise is intended for role playing which was also mentioned by Dilnoza Khodjieva. Half of the students can pretend being British and the other half can be themselves. According to WestEd. (2010)<sup>1</sup>, teachers should get their students to reflect on their own cultural backgrounds and compare them with the backgrounds of the people who speak the TL.

Referring to Sevara Turgunova, she mainly, almost always addresses British culture as she uses the “Fly High” as the main source for teaching culture. According to her, the British culture is the original one and that is why, it should be taught rather than the other cultures. However, she added that sometimes she applies American culture along with the British one too, that is because she thinks that students may face with these two cultures outside their learning environment which is their English lessons. This may happen when they watch American or British films, cartoons, programmes, read some texts in English, etc. She implied that being culturally aware is useful not only for learning a certain language, but also being able to understand a certain situation. Even watching foreign films in dubbed version there might situations where we will not be able to understand because of our incompetence in that culture which is being presented. What is more, Sevara Turgunova told that she always tries to demonstrate the difference between British and American cultures, because as her teaching experience shows most students cannot distinguish between these two notable cultures. She especially accentuated the distinctions in accents, lifestyle of the people, beliefs and values of these cultures. She revealed she uses a lot of visual sources such as short films or feature films, cartoons, clips and different recordings in order manifestly to show certain characteristics of the culture.

---

<sup>1</sup> WestEd. (2010). Culture and assessment: Discovering what students really know. R&D Alert, 11(2).

The rest of the participants of our interviews were from other countries. One of them was Sensei Ivyanna from the Philippines. The first thing she told about was the countries she worked in. She divulged that she worked in the Philippines for four years, and then moved to the USA and also taught there English for four years. Afterwards she came to New Zealand and lived and worked there as an English teacher for one year. Eventually, she returned to the Philippines back again and started teaching online via Skype. Her lessons are intended for those who want to learn English individually. She also mentioned that she taught Korean students sometime in her native country. When Sensei Ivyanna was asked the main question we care about, she answered that as she teaches individually, she lets her students decide which culture they want to learn about. “If your students want to learn something, you should teach them. If they want to about the traditions of a certain English-speaking country, teach them traditions. Once one of my students asked me about one American song, so I explained to him what it was about. Initiative should be taken by the students. Culture is so overwhelming that it is difficult to embrace it wholly. You should present some new pieces of information about culture which generally describes some cultural concerns, and after that, if you feel that your students burn with the desire to know more about the details of a certain issue, you can teach them what they want. For instance, when I was teaching my Korean students I acquainted them with the religious matters of Britain. When I mentioned that there are a lot of Catholics in Britain, they asked to speak about Catholicism, and I did. When I mentioned Orthodox, they were also eager to know about this too, and, certainly, I did it. You should never refuse your students’ wish”. Thus she holds a view that everything rests against learners’ requests, and it is up to them to decide what they want to be taught.

Then we asked, what if she taught English not to individuals, but for the whole class where there were quite a lot of students, would she take all of the students’ desires into consideration. She told, in that case, she would endeavour to meet all their requirements, however, she admitted it would be hard to come to an accommodation with them, because they are all different. According to her,

therefore, a teacher should teach within the framework of what was initially planned. In such classes a teacher should point out distinctions among different English-speaking countries, because students need to know what dissemblance they have. Thus a teacher should not focus on only one certain country's culture, on the contrary, she or he must let students explore more. One more question that interested us was about the possibility of teaching any language without culture. Sensei Ivyanna categorically claimed that it is impossible. The language and the culture, according to her, together make up an entity that cannot be separated. "Even if we try to detach one from another and teach only soft language itself, the content with the help of which we will be teaching English will anyway contain cultural items. Culture is everywhere and it is "inevitable", in the finest sense of the word". So that she principally ignored the fact that the language can be taught apart the culture.

We had one more teacher from the Philippines whose name is Teacher Jen. Unfortunately, it was our fault not to ask about her real name, although the interview she gave was more important than her name. She responded to our question saying that she prefers teaching American culture as it is universal and it can embrace the other cultures. People all over the world cannot avoid this culture and be apart from it. They are reluctant to accept it and that is why the more learners are aware of this culture, the more they know on the whole, because we are all, to some extent, surrounded with American culture. Besides from that, we asked her about how she finds considering students' wish in teaching culture. Jen revealed the followings: "Teaching is also a learning process. If your learners are suggesting you that they are eager to learn a certain culture, you can try to help yourself a little bit to do a research". We also asked whether English or any other language can be taught without implanting culture. She answered as follows: "If the need of a student is only about the language, nothing is wrong with that. Let him dictate you what he wants to learn about. However, if you think that a student needs culture and he or she has eagerness to embrace it, you can teach culture".

From her statements it can be concluded that she is not recalcitrant and meets her students halfway letting them decide what they really want to be taught.

The next interviewee was Jose Antonio da Silva who had 23 years of teaching experience. Our interview lasted for quite a long time and we were able to explore many things from his speech and elicit much interesting ideas on our research question. When he was asked the main question “Whose culture to teach?” he answered as follows: “Everything changed a lot. In the beginning it was the culture of the United States or England. But nowadays culture has globalized which means that you don’t teach the culture of one country, you also mention other cultures too and compare them to each other. When you make comparisons you show your students how things are different from their own culture. I have an Access Project where I teach students, and whenever I work with them on their projects I show them how it is in the US, but I show them how things are in other countries too. With this project specifically, what I try to do is to elicit from my students as much as they know about specific topic. For example, we have just celebrated Easter in Brazil, so I tried to extract some information from the students about what they do on this holiday, how it is celebrated in their own culture, and then I display them how it is in other cultures, or I ask them to go on the Internet and search for details how other countries in the world celebrate specific holiday. What is important here is mentioning not only the differences, but also any similarities.” He also revealed that he used to teach American English, but he does not do it anymore. He told some of the textbooks that he uses are based on American culture, but some are more international, so that they generally focus on English as an International language. We also questioned him about his views on teaching English without embedding culture and his answer was the following: “I think it is impossible to teach English without culture. That is because the language comes with the culture. When we teach about socio-linguistics of the language, that is the words or phrases such as “Please”, “Would you like”, “Could you please” and some others, you have to refer to the culture where they come from. It is very important because Portuguese is a bit bluffer when it comes to formalities.

We do not say “Please...Please...” all the time. And what I do is I try to explain my students these aspects of the language. When I was learning English one of my teachers once told us that English is so different from our language, because in those countries where English is spoken the degree of politeness is very high that you do not find it in Portuguese. And I always tell my students about these differences between cultures. Students really need to be taught culture, to my mind. From what I see, nowadays students are very ignorant concerning cultures. Teacher has to expose students to other cultures. It is one of our biggest duties”. McKay states teaching different cultures will most probably increase the learners' interest rather than imposing only one culture all the time and prevent learners from having the fear of assimilation into a specific culture, and help them respect other people's cultures. Students' own culture should be discussed together with target culture. In other words, home and target culture should be integrated. Robinson (as cited in Stuart and Nocon, 1996) refers to this integration as 'Color Purple'. According to Stuart and Nocon, this synthesis is created when one becomes aware of one's own cultural lens (e.g. blue) through the recognition that a person from another culture has a different lens (e.g. red). Neither person can escape his or her own cultural lens, but each can choose to overlap lenses (e.g. purple) in order to understand better the other's perspectives and arrive at shared meaning. This teacher thinks it would be difficult for him to teach the language without teaching culture, especially when one lives in a globalized world. That is because, as he mentioned above, it is becoming more and more unrealizable to say how it is in the USA or Britain or Australia; we are surrounded not only by people of these English-speaking countries, we also encounter with many other people from other countries speaking English. Apart from that, Jose Antonio da Silva stated his opinion about considering students' desire in teaching culture. He responded in this way: “I think it is not appropriate for all ages. It sounds beautiful to say “What the students want” and to some extent, it might be right, although coming to the class and asking “What do you want to learn?” each time you conduct the lesson is not really applicable, because some students might not be aware about their needs due to

their ages, or due to their incompetence”. Similar to previous teachers of our research, he also made mention of comparing technique which he uses all the time. He stated the followings: “I like comparing. What I have found from my own experience is, when you discover other cultures you discover a lot about your own culture too. Every society is multicultural in some ways. Brazil is such a big country and we have Catholics, Orthodox and people of other religions, and the same is in other countries too. So when you teach about Easter, for example, students will find out about other ways of celebrating of this holiday within their country, within their own culture. In one of the projects with my students we talked about typical foods and they had prejudice against foods from their own country, from other regions. Once you teach them about their own culture, when you do a cultural project you make them investigate throughout their own community and see what people put in food, where it comes from and what it means. Thus they understand more about themselves, they know their own culture better and become better citizens”. It can be claimed that learning other cultures helps to disclose our own one and absorbing something new, something beneficial for ourselves. This is closely the same with that point we highlighted earlier with the Lesson 6 from “Fly High”. This experienced teacher shared his thoughts about the sensitivity of some topics when introducing some cultural aspects. As he sees it, some topics are sensitive, because they are contradictory. In some cases they cannot be tolerated. He said: “Halloween, for instance, might be somewhat a sensitive topic for Christians. But if you approach from cultural perspective students will understand that it is related to a certain culture. And I suppose, by exposing them to such topics, you are merely broadening their perspectives on the world”. He then went on with one event which occurred at one of the schools where he worked as a teacher. That school was being decorated for Halloween and the principal of the school was against those decorations, because all were Protestants, which is why everything was stopped immediately. He asserted the followings: “Sometimes you hear comments on such issues, but then I explain to my students that it is part of a certain culture and it cannot be avoided”. The same situation occurred some years

ago in one of the academic lyceums where English was being taught. The students of English department of that lyceum used to celebrate not only Halloween, but also St. Valentine's day on the 14<sup>th</sup> of February. The authorities of that educational institution were not confronting the celebration of that holiday with some decorations with the exception of one teacher who was teaching the Uzbek language in that lyceum. She was ready to do everything to spoil that holiday showing her complete antipathy. The purpose of referring to this story is that celebrating one's holiday does not mean we are fully going to switch to that concrete culture refusing our own. Only incompetent people might think so. There may be some cases that cannot be tolerated, but this one is definitely not the case.

One more interviewee was from Pakistan by the name Imran Naseer. He began his interview from introducing himself to us and telling that he interviews different teachers on Skype and sends these interviews to different companies who order such interviews. Then we moved to our main question that was very important for us: which culture to give preference to while teaching English. He answered as follows: "If we are talking about cultures, it is preferable to teach different ones, because when you are imparting knowledge to the students about different cultures, it will help them to be versed in foreign countries and they will be able to easily identify people from different countries. It is good to teach culture as this will give to students a good advantage that is practical. For instance, from my own experience I can tell that before I did not know about Omani people. But now if I go to any country, I can easily identify that the one is from Oman. I know their appearance, how they talk, how they act. This is equally the same if we, for example, talk about those people who are from English-speaking countries". Then he was asked about his special predilection to any culture and he answered the followings: "Actually, if we talk about English-speaking countries, to my mind, they do not have a real culture. However, my preference is towards the American one. That is because it is easy and interesting to teach it. For example, in American culture, if you eat food, say, have lunch eating with hands, they consider it as rude. You should eat it with a spoon. Another bad manner is asking about the price of a

mobile phone or a car of any American. Information of this kind will give a good benefit to your students if you teach American English. Once they know more about the culture, they will know more about their subject as well.” Right after this we asked Imran whether it is possible to teach the language without implanting culture into the educational process. He answered as follows: “Of course, it can be taught, as culture is not the most important thing in teaching English. For instance, I, personally, was taught English by my teacher without any culture. Culture is something extra: it is your knowledge and should not necessarily be taught. The English language, on the contrary, is a skill. Thus they are completely two different things. Most of my lectures are not related to culture. They can be about people, they can be about people’s behaviour, about happiness, accidents and many other things and it is obvious that they are not associated with culture. I remember, there was a chapter in one book with grammar exercises. It was said: “Mr Greg was passing through the road. Then he became pleased to see his friend”. In this task the word “pleased” is an adjective and students are supposed to underline all the adjectives and write them from the book. What I mean by setting this example is, trying to show that this exercise or the lessons on the whole, is not about the culture. Certainly, it is great if students know about the culture, but not all the lessons, classes should be conducted in the cultural frame. It is possible to teach English without culture; they are two separate units. However, students will, of course, benefit from cognizing different cultures. As I mentioned earlier, I teach American culture to my students. For one of my lessons I downloaded some pictures from the Internet. There was a picture where one guy was eating with his hands, another one was listening to music at dinner. There were some other pictures as well. I stuck them on the wall so that my students could see them, and I asked them: “According to American culture, which behaviour is rude?” The students raised their hands and answered that listening to music is rude, and the lady using a lipstick is also unmannerly in American culture. In the other picture there was a guy putting his legs on the chair. My students also commented on his behaviour too. So there are quite many interesting things about culture that can be

taught.” Furthermore, we questioned him about the sources which he utilizes while teaching culture to his students. He responded the followings: “I try to vary the sources. I use pictures, multimedia, laptop, projector, smartboard, books, I-pad, different online sources such as “[www.youtube.com](http://www.youtube.com)” and many, many other possible alternatives to draw my students’ attention. The more you use your creativity, the more they get interested and involved into the lesson. If you have only books, it will be boring not only to your students, but to you as well. You need to have different options”. Thus, according to this participant, we can conclude that he has no objections towards culture, and he does not consider it as an inseparable part of the learning process either, but when it comes to his preferences among the English-speaking countries, he opted for American country as he considers it one of the most vivid cultures that can be easily taught to students.

The rest of our interviewees agreed to answer our main question in a written form. We did not ask them some other further questions as we did with the previous participants. One of those who agreed to participate in written interview was Pete from Australia. Unfortunately this participant did not indicate his last name, although it is not of great importance. We were delighted when we received his respond to our question, because he is quite experienced teacher who performs excellent lessons. He owns one of the popular web-sites named [www.e-englishteacher.com](http://www.e-englishteacher.com) which is dedicated to helping students get prepared for IELTS examination. His respond was as follows: “In my view, the type of cultural awareness you should teach depends on the needs of your students. If, for example, your students are planning to study in Australia, then you should include a focus on Australian culture. In terms of IELTS, although this test is a test of International English and uses texts and recordings from different English-speaking countries in each test, candidates do not need to have an experience of living in an English-speaking country to do well”. So, according to him, it is really important to determine students’ needs first. However, he believes that it is not necessarily

essential to live in a society where a certain culture is practised in order to learn the language.

Another answer was from the representatives of a web-page “English Adventures” on [www.facebook.com](http://www.facebook.com) which deals with different programmes in English and pedagogy. They wrote the followings in response: “The answer would be that English is your means to teaching absolutely anything and everything. There is no “English culture” per se – but we do make it a point to expose EFL students to a wide variety of cultures, including (but not limited to) those of all the English-speaking countries”. We can draw conclusions from their statement that they see cultures of English-speaking countries as a whole unity and consider them as equals. Furthermore, they suggest not only teaching these cultures within the framework of English-speaking countries, but also going outside of this framework letting students know more.

The next respondent was from the UK, who is currently teaching in Bilabo, Spain. Her name was Ann Foreman and she is a representative of the web-page “Teaching English – British Council”. She responded our question in this way: “I think we should try to make our students aware that there are many countries that have English as an official language: from India and Nigeria to the USA and the UK, and that they all contribute to its richness. One thing we can do is to get students to research these different countries and, perhaps, do projects on them: talking about their culture and the words and expressions that they have contributed to the English language”. Thus, she is for introducing a variety of cultures to students making them do their own research and discussing different issues related to culture.

Another interviewee from Turkey Muzeyyan Aykac Erdogan gave the following reply: “No matter how many English-speaking countries there are, the main point is where the English language originally comes from. So it leads us to British culture, I think”. She holds the view that the main emphasis should be put on the British culture as inherently, Britain is the place where the English language originated.

One more participant of our research by the name Tubay Angay-Crowder was from Turkey. Her answer to our question was as follows: “If you are teaching English in a culturally diverse classroom, you should primarily consider the culture of that particular classroom. Then, the school and the community that you live in should be the primary concern. In other words, the immediate local culture will be in the interest of not only your students but also others. Finally, when we consider that the world is a global village, especially with ubiquitous communication channels and the media, then, we should teach global English (varieties) as well. In the end, I think the kind of English that we teach should change depending on the individual needs, and the context of place and time that we address”. As it can be assumed from the words of this participant, she puts forward two views concerning our question. One is that students should be exposed to a variety of cultures as they encounter with all of them via different multimedia and communication sources. The other one is that, as it has already been mentioned by the other interviewees, it largely depends on learners’ demands.

Another participant was Anne Fox from Aarhus, Denmark. Her point of view about the issue that interested us was as follows: “Personally, I think that the language teaching should be a vehicle for general cultural awareness rather than pushing a certain culture such as British. How relevant is British culture if you are only going to use English as a way of bridging language differences within your region?” Her answer was more rhetorical rather than straight, although we have understood what kind of view she holds. She claims that with the help of the English language we should not concentrate on one or some more cultures of English-speaking countries as our purpose is not learning language for its culture, our purpose is to destroy the boundaries between the countries and societies, that is why we need to be culturally aware in general.

The last one of our research subjects Nadhir Moghli originally came from Algeria who moved to the UK long ago. Currently he holds PhD degree and has a great pedagogical experience. He gave us a vast answer to our question taking into account every minor detail. His respond was as follows: “The way I see it, your

question, “whose culture should we teach”, identifies culture in terms of national borders, and assumes that those borders are fixed and stable. The question also assumes that there are more differences than similarities between the various English speaking cultures. In reality, there are many similarities between them, and cultural borders are wider and permeable, that is they influence each other (e.g US culture is affecting UK and other English speaking cultures, and vice versa). This is an on-going process and a process that has always taken place, but it is even more pronounced these days in our globalising hyper-connected world.

Putting those considerations aside, in practice, ‘Which culture should I teach?’ is not a matter of personal choice for me to make. The teaching context is the deciding factor. The main variables are (a) who is being taught? (b) Where are they being taught? (c) For what purpose are they being taught?

Since I teach ESOL (English for Speakers of other Languages, known as ESL in the USA), in addition to an element of citizenship, then the cultural component has to be rooted mainly, if not wholly, in British culture. If I were teaching ESL in the USA, then the American culture would be imbedded in my teaching. This is because ESOL /ESL are intended to help the learners (who are mostly immigrants and refugees) to live and work in the country where they chose to live. They need to develop cultural awareness of that country, and maybe even assimilate or integrate into its community.

Teaching EFL is a wholly different matter. I also taught this some years ago in my country of origin. My observation over several years as a teacher, is that too many teachers do not pay sufficient, systematic attention to the nature of the cultural component in their teaching materials. They are often unaware of its full impact on their learners. However, this has changed markedly over the past 10 years or so [That’s when Byram introduced his notion of intercultural competence etc.] In general, most EFL teachers were unconcerned about the nature of the cultural component. They used any seemingly ‘good’ teaching materials they could get hold of, unless they had to use specific, prescribed course books and other materials. This is, up to a point, still the case, incidentally.

In recent years, there has been a heightened awareness of the importance of the cultural component in ELT in particular. As I see it, three blocks of countries began to view it as an issue that merits greater attention, EU countries, Muslim countries, and Third World and other non-English speaking countries (Japan, Brazil, India, China etc.) Put simply, because of globalisation, all these countries need to and want their people to learn English, but they do not wish to be alienated /dominated by English / American or Western cultures. The cultural element began to be perceived as a potential ‘threat’ to their local cultures. Much research is now being conducted on how those countries responded to this challenge.

Anyway, if I were to teach EFL again (in the UK), my approach to teaching would have to be “culturally sensitive”. I would have to teach British culture but, at the same time, I would have to promote inter-cultural communication. The aim here is not to assimilate, but raise awareness of cultural differences, understanding and appreciation. Much more can be said, but I am going to stop here”. According to Nadhir Moghli, it is not for a teacher to decide which culture is going to be taught, it depends on a variety of factors, such as (a) who is being taught? (b) Where are they being taught? (c) For what purpose are they being taught? From his statement it can be drawn that if a teacher teaches EFL in the US he or she should teach American culture, if he or she teaches in the UK, accordingly British culture should be taught. However, at the same time it is a teacher’s duty to raise students’ awareness of cultural diversity which means that different cultures should be introduced. Simultaneously, he points that culture teaching should not be overexposed and put local cultures in jeopardy ejecting them partially or completely.

Although we had some more answers from the other EFL teachers who took part in our research according to their choice, some of the propositions were not specific and to the point or explained in a proper way, which is why we did not include them to our paper. On the whole, these were all the reasonable responds we could collect for answering our fifth issue: If we teach the English language, which

English-speaking country's culture should we give preference to in order to teach it on par with the language?

## V. DISCUSSION

It took quite a long time to fulfill our research, although it was a very interesting process. We discovered that the more we ask, the more we meet new people questioning them about controversial issues, the more and completely different responds we can obtain from them. We did not have absolutely the same answers from each of our interviewees, respondents: opinions, views were diverse. Furthermore, the research we have done gave rise to much more interesting and disputable questions that we had not even had in our minds before starting our investigation. They are, for example, about whether we should teach only the culture of English-speaking countries when teaching the English language or it should go beyond this limit and embrace cultural awareness in general. Or a question such as: are there more differences or similarities among the cultures of English-speaking countries, or how does culture teaching to schoolchildren differ from that of culture teaching to those whose purpose is to immigrate to English-speaking countries or to work there. Another problem that has drawn our attention is how to avoid excessive overexposure of alien culture on learners while teaching languages and to preserve their own native cultures. In near future, we would like to look deeply into these matters and put much effort into discovering some novelties concerning them.

What is more, during the period of doing our research, besides from some technical problems, some other difficulties occurred connected with allocation and distribution of the whole data we gained as there was a great deal of it. At this point, we would like to indicate some limitations we had in the process of carrying out of our research. In fact, we have already mentioned about it previously, and it was about camcorder. If we had had a camera that would be functioning well and having enough memory to record, we could have shown the whole process of the observations and interviews with every detail in order to give the whole image of them. Another obstacle was our insufficient competency in some types of software used for recording video from “Skype”. If we had known how to use them

properly, we would not have lost some vital parts of collected data and its quality would have been much better. Thus, taking all these limitations and weaknesses into account, we hope our further inquiries will be of high standards.

## CONCLUSION

In conclusion, it can be claimed that the opinions about the problems which we put forward were divergent, although some responds and views were expectable. However, there were some responds that made us ponder over some issues and discover something new underlying very deeply.

When it comes to the first question of our research about the definition of culture from the point of local EFL teachers' view, the option with the answer "The customs, traditions and institutions of a country" was given a preference by the majority of votes, therefore it can be stated that our teachers primarily focus on a variety of consuetude, lifestyle of English-speaking countries while teaching the language. They consider them as the most important matter to be conveyed to learners. The answer "Social and paralinguistic skills that make communication successful", on the contrary, was not preferred by anyone, which was surprising to us, as interaction of persons forming groups and non-lexical elements of communication are always important in each culture, but according to the local EFL teachers, they are not of a great importance in order to be devoted attention.

The second survey related to the problem with the content that teachers apply when introducing a certain culture showed that the teachers did not mutually single out only one option. Three options were opted for with slight differences. They are "Geography and environment", "Expressive products of culture (e.g., literature, art, music, dance.)" and "History". Such results were not astonishing unlike the ones with the first survey. On the contrary, they were anticipated presenting that the three topics above are frequently used and considered as the main context that conveys foreign cultures to learners. Nowadays, with the advances of technology, the internet has also been employed as an environment for learning about culture. Authors such as Itakura (2004)<sup>1</sup>, Jogan, Heredia, and Aguilera (2001)<sup>2</sup>, and Ruhe (1998)<sup>1</sup> have examined the use of e-mail as one of the

---

<sup>1</sup> Itakura, H. (2004). Changing cultural stereotypes through e-mail assisted foreign language learning. *System*, 32, 37-51.

<sup>2</sup> Johan, K. M., Heredia, A. H., & Aguilera, G. M. (2001). Cross-cultural e-mail: Providing cultural input for the advanced foreign language student. *Foreign Language Annals*, 34(4), 341-346.

ways to learn about culture. Hanna and de Nooy (2009) reasoned that online public discussion in a foreign language provides the potential for learners to experience cultural difference unfettered by physical location, and it also offers a venue for language learners and teachers to focus not on language and intercultural communication but on language as intercultural communication. The potential of the application of technology in language teaching is great, so it is expected that more could be done to benefit learners of second and foreign languages in learning about culture.

The third survey outcomes displayed that the materials which are often used to teach about culture by our EFL teachers are “Textbooks and accompanying aids”. This selection remarkably outweighed the other options making the teachers’ choice banal and foreseeable. There were some other preferred alternatives such “Materials that teachers develop themselves” and “Slides, videos, films, laser discs” which also deserve attention. Unlike the case with the first survey there were no options with any preference, which means all the materials mentioned in the questionnaire are more or less utilized by the teachers.

As to the question of advantages and disadvantages associated with culture teaching, the analysis of the observation shows that the first excessively dominates over the latter. It can be deduced that the superiority of enclosing culture teaching into the language teaching process lies in the following factors:

- Culture teaching arouses cultural awareness
- Culture teaching inspires a desire to travel
- Embedding culture contributes to the animation of the lesson, brings it to life
- Implanting culture develops a comprehensive conception or apprehension of the world

---

<sup>1</sup> Ruhe, V. (1998). E-mail exchange: Teaching language, culture and technology for the 21st century. *TESL Canada Journal*, 16(1), 88-95.

- Drawing parallels between target and native cultures not only contributes to critical thinking, but also awakens patriotic feelings in learners
- Culture is such a context that can be used to students' advantage comprising their interests and hobbies.

Drawbacks are minor, although they exist. They are the followings:

- It is rather problematic to conduct classes infixing cultural issues if the level of learners is not high enough. This leads to the frequent use of L1, which in its turn causes time wasting.
- Overexposing learners to foreign culture has bad consequences such as renunciation of one's native cultural views.
- Cultural clashes may occur through inattentiveness of a teacher, that is why he or she should assess what can be introduced and what not.

The analyses show that if the drawbacks are avoided there is nothing better than teaching culture as it has a great amount a bundle of benefits that cannot be put aside. Although there are advantages as well as disadvantages of teaching culture in the language classroom, as Damen (1987) pointed out in the aforementioned section, teaching culture to second and foreign language students is a must that no classroom language teacher should ignore. The question at the time being is not whether to teach culture to students of second or foreign languages or not, but rather the valid question should be how to best teach culture to students in second or foreign language classrooms. Reiterating what Thomas (1984)<sup>1</sup> observed, Hinkel (1999)<sup>2</sup> noted that nonnative speakers are typically perceived to use inappropriate language behaviors and they are even not aware that they do. Assisting second and foreign language learners to avoid utilizing inappropriate language behaviors is, obviously, by no means an easy task. Thus, further research is much needed to ascertain effective methods or approaches to

---

<sup>1</sup> Thomas, J. (1984). Cross-cultural discourse as "unequal encounter": Toward a pragmatic analysis. *Applied Linguistics*, 5(2), 226-235.

<sup>2</sup> Hinkel, E. (1999). Introduction: Culture in research and second language pedagogy. In E. Hinkel (Ed.), *Culture in second language teaching and learning* (pp. 1 - 7). New York, NY: Cambridge University Press.

maximize the effectiveness of teaching culture in the language classroom and minimize the chances that learners use a second or foreign language in a culturally inappropriate manner.

Concerning our last research, summarizing all the responds it can be concluded that there were not specific answers from all the respondents, and outcomes can only be summarized roughly. Most of the interviewees hold a view that teaching culture strongly depends on students' needs and this in its turn, relies upon several factors that should be taken into account. Another part of EFL teachers interviewed consider that different cultures can be taught, provided that they are compared to native culture of learners as this helps them accept new cultures easily. Some think that students should be exposed to a variety of cultures because our world becomes more and more globalised day by day which means that it is to students' benefit if they are aware of other cultures. Only three interviewees gave preference to specific culture, as they practise it with their own students. Two of them were supporting the idea of teaching American culture, and only one approved teaching solely British culture.

Nowadays, English is gradually becoming a language for international communication. As a consequence, it is necessary to decide on which culture to teach to learners of English all over the world. Wandel (2003) argued that if the role of English is considered a world language, two main shifts regarding the cultural dimension of educational work seem unavoidable:

- EFL- teaching must enhance its cultural and geographical scope and include other English-speaking cultures apart from the UK and the USA. Thus areas/countries such as South Africa, Nigeria, Australia, Canada, India and their cultural background must be taken into consideration and will start playing an increasingly more relevant role in the EFL-classroom.
- On the other hand, educating students to make use of English as a *lingua franca* also means developing their intercultural sensitivity. Students should be allowed to get to know a number of different outlooks

and perspectives. They ought to be provided with tools to analyze fundamental aspects of cultures.

What Wandel suggested can well serve as food for thought for educational researchers, materials writers, curriculum designers, and language classroom teachers. Indeed, choosing what culture to teach seems to depend on the contexts, and learners' needs and preferences, and it is crucially important for second or foreign language learners to know various outlooks and perspectives. Thus it can be summarized that the choice of teaching a certain or several cultures directly depends on the learners themselves.

To conclude, this research helped us with understanding how culture is really important in teaching the language. We discovered that culture is a very extensive notion which comprises not only some particular aspects of our daily life, it is our lifestyle, our being. Everything concerning human's actions is considered to be culture. Culture comes with the language and we cannot deny it; it is omnipresent. Thereby it is important to know how to teach culture, by what means to introduce it, what context it should be in, how to prevent possible obstacles with teaching culture and whether learners should be presented on particular culture or a variety. These are the matters we have found the answers to and set forth in our research paper.

In short, it may appear that considerable efforts have been made to suggest viable ways to teach culture to second and foreign language students, but much more is still sorely needed to be done. Learning the culture of a second or foreign language can be as instructive as learning the language itself. Patrikis (1988) was right to state that language teaching and teaching about culture have been generally separate paths, and it is educators choice whether to make them come together or to continue to follow old paths.

## BIBLIOGRAPHY

1. Karimov, I.A. (1993, p.67) «Uzbekistan along the road of independence and progress» Tashkent.
2. Karimov, I.A. (1997, p.47) «There is no future without history» Tashkent.
3. Karimov, I.A. (1998) «Harmoniously developed generation is a basis of progress of Uzbekistan».
4. Karimov, I. A. (10, December, 2012) “On Measures of further improve foreign language learning system”.
5. Archer, C. M. (1986). Culture bump and beyond. In J. M. Valdes (Ed.), *Culture bound* (pp. 170-178). New York, NY: Cambridge University Press.
6. Ardila-Rey, A. (2008). Language, culture, policy, and standards in teacher preparation: Lessons from research and model practices addressing the needs of CLD children and their teachers. In M. E. Brisk (Ed.), *Language, culture, and community in teacher education* (pp. 331-351). New York, NY: Lawrence Erlbaum.
7. Bodley, J. H. (1994). *An Anthropological Perspective From Cultural Anthropology: Tribes, States, and the Global System*.
8. Bonvillain, N. (2000). *Language, culture, and communication: The meanings of messages*. Upper Saddle River, NJ: Prentice Hall.
9. Brown, H. D. (1986). Learning a second culture. In J. M. Valdes (Ed.), *Culture bound* (pp. 33-48). New York, NY: Cambridge University Press.
10. Brown, H. D. (2007). *Principles of language learning and teaching*. New York, NY: Pearson Education.
11. Byram, M., Morgan, C., & Colleagues. (1994). *Teaching-and-learning: Language-and-culture*. Bristol, PA: Multilingual Matters.
12. Clarke, D. F. (1989). Communicative theory and its influence on materials production. *Language Teaching. The international abstracting journal for language teachers and applied linguists*. (April, 1989).

13. Corbett, J. 2003, *An intercultural approach to English language teaching*. Clevedon: Multilingual Matters.
14. Cortazzi, M., & Jin, L. (1999). *Cultural mirrors: Materials and methods in the EFL classroom*. In E. Hinkel (Ed.), *Culture in second language teaching and learning* (pp. 196-219). New York, NY: Cambridge University Press.
15. Cullen, B., & Sato, K. (2000). *Practical techniques for teaching culture in the EFL classroom*. *The Internet TESL Journal*, 6(12). Retrieved July 11, 2004 from <http://iteslj.org/Techniques/Cullen-Culture.html>
16. Damen, L. (1987). *Culture learning: The fifth dimension in the language classroom*. Reading, MA: Addison-Wesley.
17. Dittmer, J. (2010). *Immersive virtual worlds in university-level human geography courses*. *International Research in Geographical and Environmental Education*, 19(2), 139-154.
18. Dunn, A.H. (2011). *Global village versus culture shock: The recruitment and preparation of international teachers for U.S. urban schools*. *Urban Education*. Retrieved January 2, 2012 from <http://uex.sagepub.com/content/46/6/1379>
19. Elomaa, E. (2009). *Oppikirja eläköön! Teoreettisia ja käytännön näkökohtia kielten oppimateriaalien uudistamiseen*. Jyväskylä Studies in Humanities 122. University of Jyväskylä.
20. Gao, Y.H. (2010). *Models of L2 identity development revisited in the context of globalization*. In X. Dai & S. J. Kulich (Eds.). *Identity and intercultural communication (I): Theoretical and contextual construction* (pp. 239-259). Shanghai: Shanghai Education Press.
21. Goodenough, W. H. (1957). *Cultural anthropology and linguistics*. In P. L. Garvin (Ed.), *Report of the Seventh Round Table Meeting on Linguistics and Language Study* (pp. 167-173). Washington, DC: Georgetown University Press.
22. Graddol, D. (1997). *The Future of English?* London: The British Council.

23. Hanna, B. E., & de Nooy, J. (2009). *Learning language and culture via public internet discussion forums*. New York, NY: Palgrave Macmillan.
24. Hinkel, E. (1999). Introduction: Culture in research and second language pedagogy. In E. Hinkel (Ed.), *Culture in second language teaching and learning* (pp. 1 - 7). New York, NY: Cambridge University Press.
25. Itakura, H. (2004). Changing cultural stereotypes through e-mail assisted foreign language learning. *System*, 32, 37-51.
26. Jogan, K. M., Heredia, A. H., & Aguilera, G. M. (2001). Cross-cultural e-mail: Providing cultural input for the advanced foreign language student. *Foreign Language Annals*, 34(4), 341-346.
27. Jordan, R. R (1997). *English for Academic Purposes: A Guide and Resource for Teachers*. Cambridge. Cambridge University Press.
28. Kachru, B. (1992). World Englishes: Approaches, issues, and resources. *Language Teaching*, 25, 1-14.
29. Kachru, B., & Nelson, C. (1996). World Englishes. In S. McKay & N. Hornberger (Eds.), *Sociolinguistics and language teaching* (pp. 71-102). Cambridge, UK: Cambridge University Press.
30. Kachru, B. B. (1990). World Englishes and applied linguistics. *World Englishes*, 9, 3–20.
31. Kachru, Y. (2005). Teaching and learning of world Englishes. In E. Hinkel (Ed.), *Handbook of research in second language teaching and learning* (pp.149-173). Mahwah, NJ: Lawrence Erlbaum Associates.
32. Kaikkonen, P. 1994. *Kulttuuri ja vieraan kielen oppiminen*. Helsinki: WSOY.
33. Kodotchigova, M. A. (2002). Role play in teaching culture: Six quick steps for classroom implementation. *The Internet TESL Journal*, 8(7). Retrieved July 11, 2004 from <http://iteslj.org/Techniques/Kodotchigova-RolePlay.html>
34. Kramsch, C. (1998). *Language and culture*. Oxford, England: Oxford University Press.

35. Krasner, I. (1999). The role of culture in language teaching. *Dialog on Language Instruction*, 13 (1&2), 79-88.
36. Kroeber, A.& Kluckhohn, C (1952) *Culture: High Culture, Agriculture, Horticulture, Nationalism, Cultural Studies, Sociocultural Evolution, Counterculture, Cross- Cultural Communication*.
37. Kuang, J. F. (2007). Developing students' cultural awareness through foreign language teaching. *Sino-US English Teaching*, 4 (12), 74-81.
38. Lähdesmäki, S. 2004. Oppikirja tutkijan käsissä. In T. Nevalainen, M. Rissanen and I. Taavitsainen (eds.), *Englannin aika. Elävän kielen kartoitusta*. Helsinki:WSOY, 271–284.
39. Lappalainen, T. (2011) *PRESENTATION OF THE AMERICAN CULTURE IN EFL TEXTBOOKS: An analysis of the cultural content of Finnish EFL textbooks for secondary and upper secondary education*
40. McArthur, T. (2001). World English and world Englishes: Trends, tensions, varieties, and standards. *Language Teaching*, 34, 1-20.
41. McKay, S. (2002). *Teaching English as an international language: Rethinking goals and approaches*. Oxford: Oxford University Press.
42. Melchers, Gunnel & Philip Shaw 2003 , *World Englishes*. London: Arnold
43. Modiano, Marko. (2001). "Linguistic Imperialism, Cultural Integrity, and EIL." *ELT Journal* 55, 4: 339-346.
44. Muir, P. (2007). Toward culture: Some basic elements of cultural-based instruction in China's high schools. *Sino-US English Teaching*, 4 (4), 38-43.
45. Musman, K. (1993). *Technological innovations in libraries, 1860 – 1960: An anecdotal history*, London: Greenwood Press.
46. Nieto, S. (2002). *Language, culture, and teaching critical perspectives for a new century*. Mahwah, NY: Lawrence Erlbaum.
47. Patrikis, P. (1988). Language and culture at the crossroads. In A. J. Singerman (Ed.), *Toward a new integration of language and culture* (pp. 13-

- 24). Middlebury, VT: Northeast Conference on the Teaching of Foreign Languages.
48. Peacock, M. (1997). The effect of authentic materials on the motivation of EFL learners.
49. Peterson, E., & Coltrane, B. (2003). Culture in second language teaching. ERIC Clearinghouse on Language and Linguistics. <http://www.cal.org/resources/digest/0309peterson.html>
50. Philips and Shettlesworth 1978; - Phillips M. K. & C. Shettlesworth. (1978) How to Arm Your Students: A consideration of Two Approaches to Providing Materials for ESP. In English for Specific Purposes. ELT Documents 101. London: ETIC Publications, British Council. 23-25. In Richards (2001)
51. Politzer, (as cited in Brooks, 1960) Brooks, N. (1968) "Teaching Culture in the Foreign Language Classroom" in Heusinkveld, P (ed) "Pathways to Culture" Intercultural Press (pp 11-35).
52. Purba, H. (2011). The Importance of Including Culture in EFL Teaching 44. VOLUME 1, NUMBER 1, FEBRUARI 2011: 44-56
53. Richards, J.C., & Renandya, W.A. (2002). Methodology in language teaching. Cambridge university press.
54. Risager, K. (1991). Cultural references in European textbooks: An evaluation of recent tendencies. In D. Buttjes and M. Byram (eds), Mediating languages and cultures. Clevedon: Multilingual Matters, 181-192.
55. Ruhe, V. (1998). E-mail exchange: Teaching language, culture and technology for the 21st century. TESL Canada Journal, 16(1), 88-95.
56. Salem, N. M. (2012). Teaching Culture: Problems & Solutions <http://www.nadasisland.com/culture/>
57. Sapir, E. (1968). Language defined. In P. Gleeson & N. Wakefield (Eds.), Language and culture (pp. 3-19). Columbus, OH: Charles E. Merrill.

58. Scollon (1999) - -Scollon, C. N., Diener, E., Oishi, S., & Biswas-Diener, R. (in press). An experience sampling and cross-cultural investigation of the relation between pleasant and unpleasant affect. *Cognition and Emotion*.
59. Seelye, H. N. (1993). *Teaching culture: Strategies for intercultural communication* (3rd Ed.). Lincolnwood, IL: National Textbook.
60. Shaul, D. L., & Furbee, N. L. (1998). *Language and culture*. Prospect Heights, IL: Waveland.
61. Sysoyev P.V., Donelson L.R. Teaching cultural identity through modern language: Discourse as a marker of an individual's cultural identity // *Journal of Eurasian Research*. - 2003. - Vol. 2. N 1.
62. Tang, R. (1999). The place of “culture” in the foreign language classroom: A reflection. *The Internet TESL Journal*, 5 (8). <http://iteslj.org/Articles/Tang-Culture.html>
63. Thomas, J. (1983). Cross-cultural pragmatic failure. *Applied Linguistics*, 4(1), 91-112.
64. Thomas, J. (1984). Cross-cultural discourse as “unequal encounter”: Toward a pragmatic analysis. *Applied Linguistics*, 5(2), 226-235.
65. Valdes (1986) - Valdes JM (1986) *Culture bound: bridging the cultural gap in language teaching*. Cambridge: Cambridge University Press.
66. Wandel, R. (2003). Teaching India in the EFL-classroom: A cultural or an intercultural approach? In M. Byram & P. Grundy (Eds.), *Context and culture in language teaching and learning* (pp. 72-80). Tonawanda, NY: Multilingual Matters.
67. Wardhaugh, R. (2010). *An introduction to sociolinguistics*. Malden, MA: Wiley-Blackwell.
68. WestEd. (2010). *Culture and assessment: Discovering what students really know*. *R&D Alert*, 11(2).

## APPENDICES

### Appendix 1

**(Table 1) Teachers' Definition of Culture from a General Perspective**

<b>Alternatives</b>	<b>n</b>	<b>Percentage (%)</b>
Media, cinema, music, literature and art of a community		
Home life, family nature and interpersonal relations in a community		
The customs, traditions and institutions of a country		
What people do at work, at home, in their free time and while they entertain		
Social and paralinguistic skills that make communication successful		
The conceptual system covering semantic areas such as food and clothes		
Other		
<b>Total</b>		

## Appendix 2

**(Table 2) Content that Teachers Address in Teaching about Culture**

(1) never, (2) sometimes, (3) usually, (4) always

How often do you apply the following topics in teaching culture in your classes?	Score	Rank (in terms of mean)
a. Geography and environment		
b. History		
c. Tangible products of the culture (e.g., foods, dress, types of dwelling, toys)		
d. Expressive products of culture (e.g., literature, art, music, dance)		
e. Cultural practices or patterns of social interaction (e.g., manners, use of space, rituals)		
f. Cultural perspectives- the philosophies, attitudes, and values of the target culture (e.g., respect for older people, belief in a social hierarchy, religion)		

g. Relationships among cultural perspectives, practices, and products		

### Appendix 3

**(Table 3) Materials Used to Teach About Culture**

(1) never, (2) sometimes, (3) usually, (4) always

How often do you use the following materials to teach culture in your language classes?	Score	Rank (in terms of mean)
<b>a.</b> Textbooks and accompanying aids		
<b>b.</b> Supplementary instructional materials		
<b>c.</b> Materials you have developed		
<b>d.</b> Authentic materials		
<b>e.</b> Realia-artifacts		
<b>f.</b> Posters		
<b>g.</b> Slides, videos, films, laser discs		
<b>h.</b> Computer programs, CD-Roms		
<b>i.</b> Classical or traditional recorded music		
<b>j.</b> Examples of recorded music popular today		
<b>k.</b> Classic literary works		
<b>l.</b> Popular contemporary		

literature		
<b>m.</b> Comics		
<b>n.</b> Newspapers, magazines		
<b>o.</b> Maps, atlases		
<b>p.</b> Encyclopedias, other reference books		

## Appendix 4

### Lesson Plan

Topic: What do you know about Australia?

Level: Pre-Intermediate

Duration: 40 minutes

Teacher greets students and writes a new theme on the blackboard. As the level of students is not enough so as to conduct the lesson without using L1, teacher asks students uses L1. The lesson begins with the video of some views in Australia.

#### **3 min**

Then students are given information about Australia and are shown some pictures such as national flag, map, sightseeing, animals and etc. of this country. Occasionally, teacher can use blackboard to write a few notes necessary to remember for students. **5 min**

Then they are involved into the Yes/No questions, so that to ensure their understanding of what was performed. As the level of students is near to pre-intermediate, the teacher is supposed to do occasional translations of her words. **3 min**

After, in order to make students feel the spirit of Australia and Australian people the national anthem of Australia is played on the DVD player, and the teacher explains what it is about. Afterwards, students are asked to compare Australian anthem with their native one in terms of lyrics. Students should find similarities and differences between the two anthems. **5 min**

After a short discussion, sheets of paper with pictures and names of unique animals of Australia are distributed among students, so that they have real images of those

animals in their minds. Students are asked to read the names of those animals one by one and are asked whether they have ever seen such animals or heard their names. The next activity which teacher engages students in is collecting all those pictures back and playing a game called “Bird or Mammal”. Teacher utters the name of the animals that students have already been introduced to and asks whether it is a mammal or a bird. While answering the questions students should follow this structure: “...is a mammal”, “... is a bird”. This way they can improve their pronunciation. **5 min**

Then teacher distributes the other sheets with the word search named “Australian cities”. Students should find 8 cities which are given at the bottom of each sheet in a word search. The names of the cities can be searched vertically, horizontally and bias. When students finish with this task, teacher shows a map on the TV screen, and points to the cities found in this word search. Students find out that all of the cities mentioned are port cities and they are situated on the seashore. **5 min**

All of a sudden, teacher turns to another issue “Olympic Games”, that is because in 2000 the Olympic Games were held in Sydney, the biggest and most populated city of Australia. She asks students which sports have recently been added to the Olympics. If students can not answer this question, teacher can illuminate them with new piece of information. Examples: beach volleyball in 1996, triathlon in 2000, women’s wrestling in 2004, BMX bike racing in 2008. **3 min**

Later, teacher leads students to the topic of the next activity and tells students that they are going to listen about a popular sport in Australia which is called “Sheepshearing” and they are shown a photo of a man doing this competitive activity. Students should think what the man in the picture is doing. Students should try to guess this in pairs. Then teacher gives the summary of the authentic article and helps students to translate it in L1, as it is difficult to understand the

article for students of such a level. After all, students are involved into True/False questions based on the information they have been introduced. **8 min**

At the end of a lesson teacher gives students a home task to find 10 adjectives which in their opinion best describe a wonderful country Australia. The lesson is over. **3 min**

## **Appendix 5**

### **Advance Australia Fair**

Australians all let us rejoice,  
For we are young and free;  
We've golden soil and wealth for toil,  
Our home is girt by sea;  
Our land abounds in Nature's gifts  
Of beauty rich and rare;  
In history's page, let every stage  
Advance Australia fair!  
In joyful strains then let us sing,  
"Advance Australia fair!"

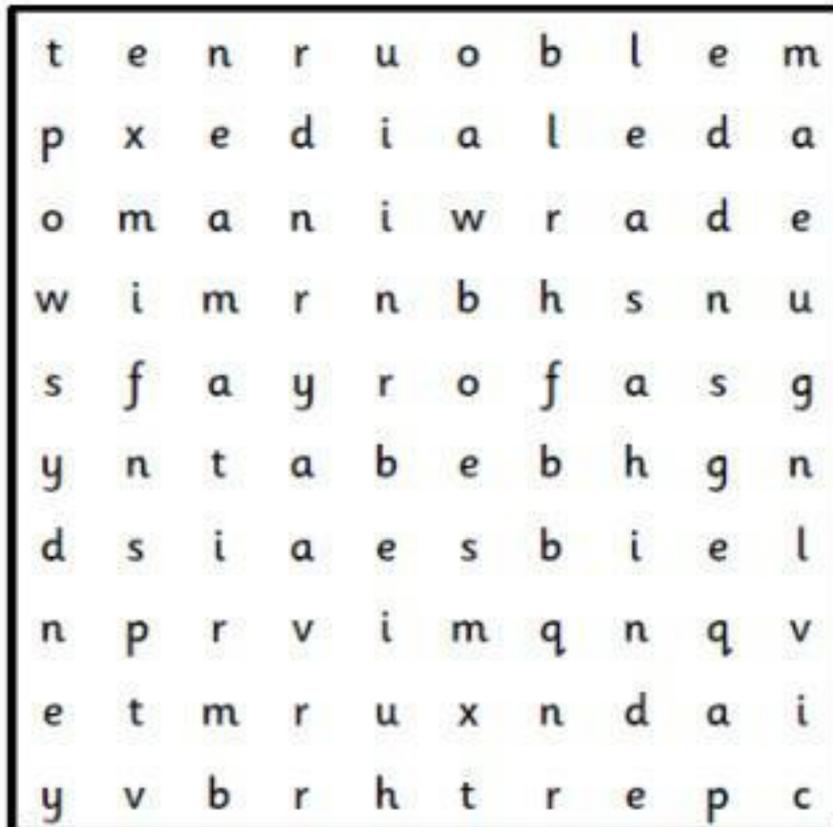
## Appendix 6

# Famous Australian animals

	cockatoo		dingo
	echidna		emu
	kangaroo		kookaburra
	platypus		Tasmanian devil
	wallaby		koala



## Australian Cities Word Search



Adelaide

Brisbane

Canberra

Darwin

Hobart

Melbourne

Perth

Sydney

## Appendix 8



# the guardian weekly September 2008

## Materials sheet



Fast cut ... Australian shearers and their sheep David Gray/Reuters

### Student questions

**Task 1: Read the text and answer the following true (T) or false (F) questions**

- a  Shearing sheep is going to be an Olympic sport in 2012.
- b  Sheepshearers want official recognition in Australia.
- c  Some sheepshearers do a lot of training and eat special food.
- d  The first Australian shearing competition happened in 1980.
- e  Champion shearers are national heroes all over Australia.
- f  Shannon Warnest is one of the top Australian shearers.

**Task 2: Read the text again and underline any unknown vocabulary. Compare your unknown words with a partner and decide on four items to check together in a dictionary.**

## Article: Sheepshearers call for sporting recognition

- 1 From beach volleyball to BMX bike racing, a number of obscure activities are now international Olympic sports. But the sheepshearers of Australia are still waiting to be taken seriously in their own country after 118 years of competitive cutting.
- 2 Sheepshearers are now planning to ask the Australian Sports Commission for official recognition. This would allow the shearers to apply for training money. Peter Artridge from the organisation Sports Shear Australia is very serious.
- 3 "Shearers should be up there with other Australian sporting champions," he said. "Some of these guys train for months. They go to the gym, do yoga and follow special diets. They're outstanding athletes."
- 4 He says competitive shearing meets all the criteria of a modern sport. There are clear winners and losers and participants do a physically difficult activity which involves skill. It is also very enjoyable to watch.
- 5 The first shearing competition in Australia happened in Euroa, Victoria, in 1890. Events are now held at sheep farms all over the outback and winners go on to the national championships.
- 6 But while champion shearers are national heroes in New Zealand, there is a very low-key approach in Australia. Competitors and judges have to pay all their own expenses and prizes are small. Most spectators come from farming communities.
- 7 Shannon Warnest, 34, the Usain Bolt of Australian shearing, is a gun shearer, the name for those at the top of the profession. Warnest has won the Australian championships six times. He has shorn a sheep in 26 seconds and can do 400 sheep a day. "Yes, its bloody annoying that shearing isn't recognised as a sport in Australia," he said.
- 8 "Because there are animals involved I don't think it could ever get to [Olympic] level," said Warnest. "To get recognition in Australia would be good enough for us."

Original article by **Barbara McMahon**,  
rewritten by **Janet Hardy-Gould**

## Appendix 10

### Unit 1

## Lesson 5 Uzbek and English weddings

 **1 Play Find Someone Who.**

**2 Work in groups. Talk about your family.**

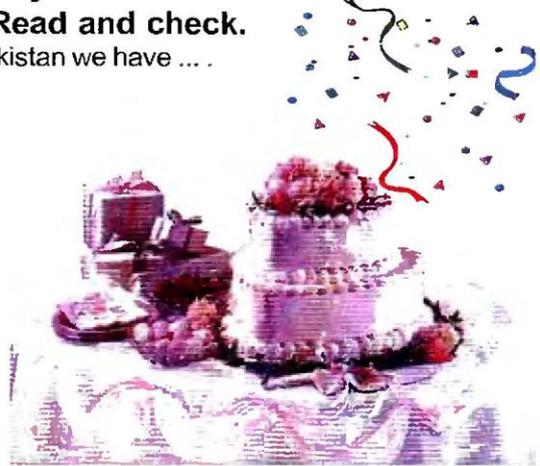
e.g. My grandparents' names are ...  
My cousins' names are...

**3 Look, listen and repeat.**

pageboy bride bridesmaid top hat bridegroom

**4 a Look at the pictures. Find and say differences between Uzbek and English weddings. Read and check.**

e.g. In England they have pageboys. In Uzbekistan we have ...



Hello. My name's Sally. Today's a great day. It's my sister Victoria's wedding and I'm a bridesmaid. I must help Victoria with her wedding dress, her hair and her flowers. The bridesmaid has a special dress too. Can you see mine? It's white and green. I like it very much. My two cousins are bridesmaids too. My little brother is a pageboy. In England weddings are usually on a Saturday. First we have the wedding. Then we throw confetti\*. Then we have a big party with a cake. Look at the cake. It's beautiful!

  
Something old,  
Something new,  
Something borrowed,  
Something blue.

 **4 b Work in pairs. Ask and answer.**  
**Copy and complete the table.**

A: You are from Great Britain.

e.g. Do girls in Uzbekistan have a white wedding dress?

B: You are from Uzbekistan.

e.g. Do girls in Great Britain have a white wedding dress?

 **5 Listen and repeat.**

## Appendix 11



**Hilola Eshimova** ▶ Teaching English – British Council

Thursday at 8:48am · 🌐

Hey, hello, could you help me, please, I'm a student from Uzbekistan, currently I am working on my research work. I have been investigating some issues and I need your help. There is a question: If we teach English addressing culture, whose culture should we teach, as there are many English-speaking countries? I need to know your opinions. It would be better if I could interview you via Skype as I need audio or video interview. If anybody interested my Skype ID id: hilolayeshimova

Or at least write your ideas here, please (could you also indicate the country you are from, and your teaching experience (years)), thanks.

Like · Comment

👍 Teaching English – British Council likes this.



**Teaching English – British Council** Hi, Eshimova. Interesting question! I think we should try to make our students aware that there are many countries that have English as an official language from India and Nigeria to the USA and UK, and that they all contribute to its richness. One thing we can do is to get students to research these different countries and perhaps do projects on them: talking about their culture and the words and expressions that they have contributed to the English language.  
– Ann

Like · Reply · Thursday at 11:51am



**Hilola Eshimova** thank you for sharing your opinion Ann, would you please indicate where you are from and how long you have been teaching English?

Like · Thursday at 1:24pm



**Teaching English – British Council** I'm from the UK and teach in Bilabo, Spain. I've been teaching English for over 25 years.

– Ann

Like · Friday at 10:33am



**Hilola Eshimova** Thank you Ann and your surname please)

Like · Friday at 11:25am



**Ann Foreman** Ann Foreman

Like · Friday at 6:30pm



View more replies



Write a reply...



Write a comment...



**Hilola Eshimova** ▶ English Adventure

Thursday at 8:46am · 🌐

Hey, hello, could you help me, please, I'm a student from Uzbekistan, currently I am working on my reserch work. I have been investigating some issues and I need your help. There is a question: If we teach english addressing culture, whose culture should we teach, as there are many english-speaking countries? I need to know your opinions. it would be better if i could interview you via Skype as I need audio or video interview. If anybody interested my Skype ID id: hilolayeshimova

Or at least write your ideas here, please (could you also indicate the country you are from, and your teaching experience (years)), thanks.

Like · Comment



**English Adventure** Hi, there! We're always glad to help future teachers!

The short—VERY short!!—answer would be that English is your MEANS to teaching absolutely anything and everything. There is no "English culture" per se – but we do make it a point to expose EFL students to a wide variety of cultures, including (but not limited to) those of all the English-speaking countries.

Please pop over to our website--you'll find lots of info about EA programs and pedagogy. Any further questions? Just email us (please include all your contact info, as well as where and what you are studying) and we can try to set up a video conference.

Good luck, and have a great day!

Thursday at 12:49pm · Unlike · 👍 1



**Hilola Eshimova** Thank you for your answer, could you write your name, the country you are from and how long you have been teaching English, I need this for my research too)

Thursday at 1:26pm · Like



**English Adventure** Again, we refer you to our company website - you'll find a link at the top of this page. Best of luck with your research.

Thursday at 4:30pm · Like



Write a comment...



**Hilola Eshimova** ▶ **Teachers of English**

April 10 at 5:45pm · 🌐

Hey, hello, could you help me, please, I'm a student from Uzbekistan, currently I am working on my reserch work. I have been investigating some issues and I need your help. There is a question: If we teach english addressing culture, whose culture should we teach, as there are many english-speaking countries? I need to know your opinions. it would be better if i could interview you via Skype as I need audio or video interview. If anybody interested my Skype ID id: hilolayeshimova

Or at least write your ideas here, please (could you also indicate the country you are from, and your teaching experience (years)), thanks.

Like · Comment

 Redouane Boulouh likes this.



**Redouane Boulouh** Learn American culture.

Like · Reply · April 10 at 8:25pm



**Hilola Eshimova** Redouane Boulouh , could you specify this, why do you think so, and write about how long you have been teaching English, thanks)

Like · Reply · 🔄 2 · Thursday at 8:37am



**Teachers of English** I wish you luck in your research.

Like · Reply · Friday at 1:48am



Write a comment...

## Hilola Eshimova

Hey, hello, could you help me, please, I'm a student from Uzbekistan, currently I am working on my research work. I have been investigating some issues and I need your help. There is a question: If we teach English addressing culture, whose culture should we teach, as there are many English-speaking countries? I need to know your opinions. It would be better if I could interview you via Skype as I need audio or video interview. If anybody is interested, my Skype ID is: hilolayeshimova. If you write your own Skype IDs I will find you myself.

Like · Comment · Unfollow Post · Share · April 8 at 12:42pm

 Anne Fox likes this.  Seen by 63



**Hilola Eshimova** Or at least write your ideas here, please (could you also indicate the country you are from, and your teaching experience (years)), thanks.

April 8 at 12:46pm · Like



**Muzeyyen Aykac Erdogan** no matter how many English-speaking countries there are, the main point is where the English language originally comes from. So it leads us to British Culture, I think. ✕

April 8 at 2:54pm · Like



**Hilola Eshimova** thank you Muzeyyen Aykac Erdogan, I'm very appreciative that you've answered my question, could you write about how long have you been teaching English, cause I need to indicate this in my research paper

April 8 at 4:03pm · Like



**Tuba Angay-Crowder** Hi Eshimova, if you are teaching English in a culturally diverse classroom, you should primarily consider the culture of that particular classroom. Then, the school and the community that you live in should be the primary concern. In other words, the immediate... [See More](#)

April 8 at 6:31pm · Edited · Like



**Muzeyyen Aykac Erdogan** been teaching for about nineteen years. :-))

April 8 at 7:22pm · Like



**Hilola Eshimova** thank you, Tuba Angay-Crowder, could you write your teaching experience (years)?

April 8 at 8:23pm · Like



**Tuba Angay-Crowder** I taught English 5 years in Turkey, and 2 years in the US

April 8 at 10:14pm · Unlike ·  1



**Anne Fox** Interesting question which we should maybe cover in our podcast [www.absolutely-intercultural.com](http://www.absolutely-intercultural.com) Personally I think that the language teaching should be a vehicle for general cultural awareness rather than pushing a certain culture such as British. How relevant is British culture if you are only going to use English as a way of bridging language differences within your region?



**Hilola Eshimova** ▶ e-englishteacher.com

April 11 at 8:50am · 🌐

Hey, hello, could you help me, please, I'm a student from Uzbekistan, currently I am working on my reserch work. I have been investigating some issues and I need your help. There is a question: If we teach english addressing culture, whose culture should we teach, as there are many english-speaking countries? I need to know your opinions. it would be better if i could interview you via Skype as I need audio or video interview. If anybody interested my Skype ID id: hilolayeshimova

Or at least write your ideas here, please (could you also indicate the country you are from, and your teaching experience (years)), thanks.

Like · Comment

👍 e-englishteacher.com likes this.



**e-englishteacher.com** Hi Hilola, your research sounds interesting. In my view the type of cultural awareness you should teach depends on the needs of your students. If, for example, your students are planning to study in Australia, then you should include a focus on Australian culture.

In terms of IELTS, although the test is a test of International English and uses texts and recordings from different English-speaking countries in each test, candidates don't need to have experience of living in an English-speaking country to do well.

Pete

6 hours ago · Edited · Unlike · 🔄 1



**Hilola Eshimova** oh, I'm very grateful for your answer, I also follow your tips on e-englishteacher.com , they are really useful, thanks)

a few seconds ago · Like



Write a comment...



**Nadhir Moghli**

10:10pm

Ok Hilola, maybe the time difference makes it difficult for us to connect properly. It looks like my previous message has reached you anyway. So, here is my detailed response to your question: (I hope you'll find it relevant & useful)

The way I see it, your question, "whose culture should we teach", identifies culture in terms of national borders, and assumes that those borders are fixed and stable. The question also assumes that there are more differences than similarities between the various English speaking cultures. In reality, there are many similarities between them, and cultural borders are wider and permeable, that is they influence each other (e.g US culture is affecting UK and other English speaking cultures, and vice versa). This is an on-going process and a process that has always taken place, but it is even more pronounced these days in our globalising hyper-connected world.

Putting those considerations aside, in practice, 'Which culture should I teach?' is not a matter of personal choice for me to make. The teaching context is the deciding factor. The main variables are (a) who is being taught? (b) Where are they being taught? (c) For what purpose are they being taught?

Since I teach ESOL (English for Speakers of other Languages, known as ESL in the USA), in addition to an element of citizenship, then the cultural component has to be rooted mainly, if not wholly, in British culture. If I were teaching ESL in the USA, then the American culture would be imbedded in my teaching. This is because ESOL /ESL are intended to help the learners (who are mostly immigrants and refugees) to live and work in the country where they chose to live. They need to develop cultural awareness of that country, and maybe even assimilate or integrate into its community.

Teaching EFL is a wholly different matter. I also taught this some years ago in my country of origin. My observation over several years as a teacher, is that too many teachers do not pay sufficient, systematic attention to the nature of the cultural component in their teaching materials. They are often unaware of its full impact on their learners. However, this has changed markedly over the past 10 years or so [That's when Byran introduced his notion of intercultural competence etc.] In general, most EFL teachers were unconcerned about the nature of the cultural component. They used any seemingly 'good' teaching materials they could get hold of, unless they had to use specific, prescribed course books and other materials. This is- up to a point -still the case, incidentally.

In recent years, there has been a heightened awareness of the importance of the cultural component in ELT in particular. As I see it, three blocks of countries began to view it as an issue that merits greater attention, EU countries, Muslim countries, and Third World and other non-English speaking countries (Japan, Brazil, India, China etc.) Put simply, because of globalisation, all these countries need to and want their people to learn English, but they do not wish to be alienated /dominated by English / American or Western cultures. The cultural element began to be perceived as a potential 'threat' to their local cultures. Much research is now being conducted on how those countries responded to this challenge.

Anyway, if I were to teach EFL again (in the UK), my approach to teaching would have to be 'culturally sensitive'. I would have to teach British culture but, at the same time, I would have to promote inter-cultural communication. The aim here is not to assimilate, but raise awareness of cultural differences, understanding and appreciation. Much more can be said, but I am going to stop here.