CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher explicates several theories through reviewing some literatures related to this study. This theoretical construct deals with some main areas: the definition of culture, cultural awareness, and culture in language learning. Furthermore, some previous studies related to this current study are also discussed here.

A. Review of Related Literature

1. The Definition of Culture

Empirically, culture is one of the components that cannot be separated from one's life. It is already glued into any interaction among people around the world. The world culture is easy to find, to hear, to say, but hard to define. When it is defined, there will be many interpretations through any field of science; anthropology, sociology, linguistic, and many others. Each field will define culture differently. It is synchrony with what Barker says that culture does not have any exact and definitive meaning.[1]

However, as cited by Hofsted, Kluckhohn quotes a definition of culture as the way how people think, feel, and react in particular way

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[1] Barker, C, *Cultural Studies: Theory and Practice*. Third ed. (London: Sage, 2008).

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which then internalized and transmitted through symbols, work, opus, and so on. The essence of culture is developed the traditional ideas and values.[2] Furthermore, Hofsted cites the definition of culture according to Kroeber's and Parsons's perspective. They define culture as the concept of values, meaning, and ideas which is transmitted and developed generation to generation as something to shape human behavior and artifacts.[3] From this definition, it can be inferred that culture is anything in one's life that is resulted from the interaction among them. It can be the way how the people socialize, how they pour their ideas into such kind of art, how their belief is, how they run their life, and others.

Culture itself is divided into two categories. The first is material culture or what is called by people as surface culture, and the second is immaterial culture or deep culture.[4] It is synchrony with what Moran states in his book that the categorization of culture is manifested in an iceberg model which a half of its part is under the water.[5] The top part of the iceberg is surface culture in analogy, and the hidden part is the deep culture.

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[2] Geert Hofsted, "Culture and Organizations". *International Studies of Management & Organization*. Vol. 10 No. 4, Organizations and Societies, Winter 1980/1981, 23

[3] Geert Hofsted, "Culture ……..", 23

[4] Taken from Cliff Notez; Houghton Mifflin Harcourt. Material *and Non Material Culture*. http://www.cliffsnotes.com/sciences/sociology/culture-and-societies/material-and-nonmaterial-culture. Accessed on 12, 23, 2013 at 13.15

[5] Moran, P. R, *Teaching culture; perspective in practices* (Boston, MA: Heinle and Heinle, 2001), 55.

Surface or material culture is defined as any kind of culture that is obvious to observe. It is primarily in awareness. The examples of this kind of culture are: fine arts, food, clothing, and others. Meanwhile, immaterial or deep culture is defined as any kinds of culture that is less obvious and unclear. The production of this culture is out of awareness, for instance: attitudes, beliefs, religion, and so on.

2. Cultural Awareness

One of intercultural competence is cultural awareness.[6] It is defined as a general understanding of learner to world cultures, emphasizing on how they can recognize the differences and similarities among those cultures. In terms of English as foreign language (EFL) learning, cultural awareness will enable the learners to find the difference and similarity between the culture of native English countries; UK and USA, and then compare it with their own culture. In this case, learners also will have any competence to judge a cultural situation resulting from the condition of each country.

The awareness of culture is extremely important because the awareness itself will be a basic knowledge that will deal with the way how

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[6] Moran, P. R, *Teaching culture; … …*. 40.

learners use their target language in context.[7] For example: it will be less appropriate if learners use a term, a word, or an expression of target language without knowing the use; how it is used in the native English country. As the reason, it is important for learners to acquire any target cultural knowledge through language learning to train their discourse sensitivity.

There are several uses of cultural awareness in language teaching.[8] Firstly, it is to build the knowledge of other societies and cultures. It is important to help learners having a good behavior when they face cultural diversity. Secondly, it is to build empathy. Empathy here functions as the bridge that connects the feeling of learners into the condition of target language culture they learn. Thirdly, it is to build approval. Approval is important to help the learners avoiding ethnocentrism, or racism; how they can see any culture from several dimensions.[9] Fourthly, it is to enable learners in passing task performance. It deals with the preparation of them to be able to use the target language as a foreigner in several needed context.

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[7] David Kuhi, Mehrzad Hosseini Asl, "The Relationship between Awareness Raising Activities and Students' Proficiency in Reading Comprehension of Culturally- Bound Materials" Rome: MCSER Pubhlishing. *Mediteranian Journal of Social Sciences.* Vol. 4 No. 3, 2013, 516

[8] Joseph Lo Bianco, Anthony J. Liddicoat, Chantal Crozet, "Striving for the Third Place: Intercultural Competence through Language Education". Australia: *The National Languages and Literacy of Australia*, 1999, 66

[9] Byram, M. and Feng, A, "Culture and Language Learning; Teaching, Research and Scholarship". Language Teaching. Vol. 37 No. 3, 2004, 149

Considering the importance of the transmission of cultural knowledge through language learning, it is also important to assess how success it is acquired by students. Assessing is a part of teaching and it is a must to conduct.[10] By assessing, teachers will know in what level their students are, what to be improved, and so on. So does in language teaching; both *communicative* and *intercultural* competence should be well assessed.

3. The Level of Cultural Awareness

Four things can be tested dealing with cultural awareness, they are:[11] Factual knowledge (the way how they interact with cross cultural knowledge), Intercultural skill (how they interpret any cultural information that seems abstract and contradictive for them), understanding values and perspectives (how they can catch the value, ideology and morality) and the last is personal engagement (how well they can present their cultural knowledge, and how well those information effects the belief, attitudes, and others).

But here this current study is only focused on two aspects; *factual knowledge and* intercultural *skills*. The reason was because the two aspects (understanding values and perspectives) are already covered by the second aspects, intercultural skill. For the reason, intercultural skill deals with the

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[10] H. Douglas Brown, *Language Assessment Principles and Classroom Practices* (UK: Longman press, 2003), 5.
[11] World Languages SAC, *Outcome Assessement for Cultural Awareness (*Japan, 2011)

way how people set their view and attitudes toward other culture outside them, including how people interpret the values and how they see the differences through their own perspective.

World Language SAC employs 4 levels of cultural awareness in which it describes one's achievement facing target cultural content.[12] In other words, the following levels of cultural awareness describe what people actually able to do facing target cultural content:

a. Level 1 or description and identification, here ones are only able to do description and identification. The ability of them in term of factual knowledge is only mentioning, discovering, or identifying target cultural practices without being able to do further step. Then, dealing with intercultural competence, someone achieving this level is only able to discover their own cultural practices relating to target cultural content they know.

b. Level 2 or compare and contrast, someone achieving this level is one step further than the one achieving level 1. Inside of being able to describe and identify cultural knowledge, achieving this level means that someone is also able to do such kind of comparison and contrast. In factual knowledge aspect, they are able to compare or to contrast target cultural content they know with their own

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[12] World Laguae SAC, "Outcome Assessement ......"

perspectives. Then, dealing with intercultural competence, being in this level means that someone able to give an opinion towards target cultural practices.

c. Level 3 or analysis, being in this level means that someone instead able to discover and identify, compare and contrast, is also able to present further analysis towards target cultural content. In term of factual knowledge, someone being here is able to analyze target cultural knowledge which differs to theirs. In term of intercultural competence, they are able to analyze and give opinions without underestimating on how cultural practices and assumptions impact individuals in the specific context.

d. Level 4 or evaluation and reflection, being here means that someone already achieves the highest level of cultural awareness. Someone achieving this level is able to evaluate and reflect any target cultural aspects they know. In term of factual knowledge, someone being here is able to connect target cultural practices or believes to the historical background or issues existing in place where the cultural contents come from. In term of intercultural competence, being here means that someone is able to give points of view dealing with target cultural content.

4. Culture and Language Learning

Language is a symbol of a culture; it can show the cultural reality around its user.[13] Considering this fact, it is no doubt that language and culture cannot be separated. Both language and culture are integrated. It is synchrony as what Lambert says in his book is that the nature of cultural knowledge is acquired through the variants level of language competence.[14] It goes further when Lambert says in his book that most language has any way to relate with culture, and that most cultural aspect can be reached through the use of language.[15]

Basically, in language learning, there are two kinds of competence in general that should be more emphasized. The first is *communicative competence*. It is a kind of fundamental competence that deals with the social competence, linguistic competence, and communication competence; the way in which people interact each other, transact any messages, and so on. Spietzberg states that communicative competence makes people easily address the links between communication processes and functional outcomes.[16] The second is *intercultural competence*. It

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[13] David Kuhi, Mehrzad Hosseini Asl, "The Relationship…………", 515
[14] Byram, M. and Feng, A, "Culture and Language Learning………", 149
[15] Joseph Lo Bianco, Anthony J. Liddicoat, Chantal Crozet, "Striving for the Third Place………", 66
[16] Spietzberg and Cupach, *Interpersonal Communication Competence* (London: Sage, 1984), 70-71 as cited by Darla K Deardorff in her dissertation entitled '*The Identification and Assessment of Intercultural Competence as A Student Outcome of Internalization at Institution of Higher Education in the United States*. Pg. 33

deals with the ability of learners to be aware, understand, accept, appreciate, respect, value, and develop anything included in other culture.[17]
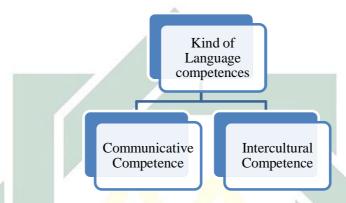

Figure 2.1 Kind of Language competences

Many experts have dealt with the belief that it is imprecise and imperfect to conduct foreign language teaching without incorporating culture inside it.[18] It means that the demand for teachers to engage the target language culture in their teaching becomes something important to fulfill. If it is not, there will be such kind of disconnection in the language teaching itself. Furthermore, Genc and Bada state that the teaching-learning process inside the classroom will not be meaningful if the students have no knowledge about the people using the target language or

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[17] Darla K Dardoff, *The Identification and Assessment of Intercultural Competence as A Student Outcome of Internalization at Institution of Higher Education in the United States* (Reigh: North Carolina State University, 2004), 43.

[18] Bilal Genc and Eidogan Bada, "Culture in Language Learning and Teaching". *The Reading Matrix*, Vol. 5 No.1, April 2005, 73

the country where it is spoken.[19] This fact stimulate a new phenomenon in which culture becomes the main additional topic engaged which is emphasized in L2 curriculum designs and textbooks.[20]

Actually, the demand to integrate culture in language teaching is still debatable. The contrary side to this belief is represented by Sapir. Sapir, as cited by Genc and Bada, argued that 'language, race, and culture are not necessarily correlated'.[21] However, believing that integrating culture in language teaching is extremely needed, for the reason that it will be difficult for the students to use the language appropriately if they have no background on how to use the language practically. To strengthen this opinion, Kitao's theory stated by Genc and Bada is quoted.[22]

First, Kitao states that studying the target culture besides target language will provide students with strong willingness to learn the target culture in depth. [23] This means that without involving cultural aspect, the study of target language will only pass and leave no effect or trace on one's life. In analogy, it is regarded that target language and the study of linguistic items as body. In other side, the study of culture integrated will be like the soul that will give a power to the body to feel the life.

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[19] Bilal Genc and Eidogan Bada, "Culture in Language.......", 73
[20] Bilal Genc and Eidogan Bada, "Culture in Language.......", 73
[21] Bilal Genc and Eidogan Bada, "Culture in Language.......", 74
[22] Bilal Genc and Eidogan Bada, "Culture in Language.......", 74
[23] Bilal Genc and Eidogan Bada, "Culture in Language.......", 74

Second, the incorporation of culture in language teaching will provide knowledge to students that will help them in shaping their perspective about target language.[24] This fact will lose the distance between the foreign languages that are studied by students with the real condition where the languages are used. There are many cases in which English is learned by people in the very long time, but has no function when they are demanded to use it. The reason why it happened is just because they do not learn English through the way to use it.

Third, integrating culture in language teaching will increase students' motivation to learn the language itself.[25] Culturally based activities such as singing, dancing, role playing, and soon will attract students much better than the way how the language taught traditionally. It is already proven by the experience in teaching in which the students feel better in studying when they were provided not only by the linguistic and grammatical transfer, but also the integration of any information about culture.

Lafayette and Schulz maintained that actually there are three broad goals which are realistic for foreign language learners:[26]

a. Students should acquire the knowledge dealing with any cultural information about the target culture

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[24] Bilal Genc and Eidogan Bada, "Culture in Language……", 74
[25] Bilal Genc and Eidogan Bada, "Culture in Language……", 74
[26] Renante A Schulz, "The Challenge of Assessing……", 15

b. Students need to develop understanding; it deals with the ability of students to develop more understanding about the cultural information they get. In other words, the students are able to redefine the culture they learn through their own point of view

c. The third goal discusses merely on the way how the students develop behavior toward the target culture, moreover in broader intercultural relationship

Dealing with incorporating culture in English language teaching, Rodliyah and Muniroh sum up the theories stated by some experts about the way to incorporate culture in language teaching, later the following techniques will be made as a checklist used to examine whether the students of micro teaching class are able or not to engage culture in their teaching. The techniques are:[27]

a) Providing more authentic materials involving target cultural and social elements[28]

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[27] Rojab Siti Rodliyah R. and Dian D. Muniroh. "The Importance of Incorporating the Target Culture in English Language Teaching" Jurusan Pendidikan Bahasa UPI, (http://file.upi.edu/Direktori/FPBS/JUR._PEND._BAHASA_INGGRIS/197308062002122-ROJAB_SITI_RODLIYAH/The_Importance_of_Incorporating_the_Target_Culture_in_Englis.pdf

[28] Parlindungan Pardede. "The Inevitability of Incorporating Culture into a Foreign Language Classroom" Universitas Kristen Indonesia, (https://parlindunganpardede.wordpress.com/articles/language-teaching/the-inevitability-of-incorporating-culture-into-a-foreign-language-classroom/, accesed on August 10, 2015)

b) Introducing or using native idioms, proverbs, or sayings in teaching-learning process[29]

c) Using pictures, maps, realia, posters, etc. to help students develop a mental image

d) Comparing and contrasting home and target cultures[30]

e) Role plays, where students can learn the difference of attitudes/values of different characters associated with the culture[31]

f) Design a project where students can have an exchange with people from different culture[32]

Cakir on his research also states some techniques that can be used to incorporate cultural competence in English language teaching, they are:

a) Providing students with culture based activities, such as singing, reading, film, simulation, and so on.[33] It is also further asserted

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[29] Parlindungan Pardede. "The Inevitability of Incorporating Culture ....", accesed on August 10, 2015)

[30] Milena Miladinovic. "Culture in the Foreign Language Learning Classroom" AFS Intercultural Programs, (http://www.afs.org/blog/icl/?p=3533, accessed on August 10, 2015)

[31] Jerrold Frank, "Raising Cultural Awareness in The English Language Classroom". *English Teaching Forum,* No. 4, 2013, 10

[32] Jerrold Frank, "Raising Cultural Awareness in The English Language Classroom". *English Teaching Forum,* No. 4, 2013, 8

[33] Ismail cakir, " Developing Cultural Awareness in Foreign Language Teaching". Turkey: Krikkale University, 4

by Choudhory that film and so on can be one of techniques for incorporating target cultural content into ELT.[34]

b) Providing students with any topic talking about culture whether the surface or the depth one.[35] Liu explored kind of topics can be used to incorporate culture into ELT, such as Holidays, Christmas, Lunar New Year, and vice versa.[36]

Dai also contributes a technique that can be used by the teacher to help them incorporating culture into their teaching, that is positive classroom interaction.[37]

B. Previous Study

There are some studies related with the current study:

1. A study conducted by World Languages SAC entitled "Outcome Assessement for Cultural Awareness". It discusses about students' cultural awareness in Japan. The level of students' cultural awareness was assessed here and the result was that the students were already moderate in term of having cultural awareness.

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[34] Murshed Haider Choudhury, "Teaching Culture in EFL: Implications, Challenges, and Strategies". *IOSR Journal Of Humanities And Social Science (IOSR-JHSS,* Vol. 13 No. 1, July – August 2013, 22

[35] Ismail Cakir, " Developing Cultural Awareness……", 6

[36] Yi-Chun Liu , "The Use of Target-Language Cultural Contents in EFL Teaching". Department of Applied Foreign Languages, Chia Nan University of Pharmacy & Science: *International Journal of Humanities and Social Science,* Vol. 4, No. 6, April 2014, 244-245

[37] Lili Dai, "Practical Techniques for Cultural-based Language Teaching in the EFL Classroom". Academy Publisher: *Journal of Language Teaching and Research*, Vol. 2 No. 5, 2011, 1034

2. A study conducted by Darla K. Deardorff, under the title "The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States". This research told the reader about the way how to measure students' intercultural competence, what to use as the instrument, and why it was regarded as something important.

3. A study conducted by Gretchen McAllister entitled "Cross Cultural Competency and Multicultural Teacher Education".

4. A study conducted by Bilal Genc and Erdogan Bada entitled "Culture in Language Learning and Teaching". It examined What Students Think about The Effects of The Culture Class They Attended in The Fall Semester Of 2003-2004 Academic Year".

Furthermore, dealing with incorporating cultural knowledge in English language teaching, there was a study that had examined this topic. The study was conducted by Rodliyah and Muniroh, entitled "The Importance of Incorporating the Target Culture in English Language Teaching" which examined English teachers' perception towards the use of culture in English Language Teaching.

The previous studies and this current study are the same in term of measuring, checking, or assesing the cultural awareness of students. But, there are some differences founded by the researcher. They are:

a. This study was conducted using two designs; qualitative and quantitative designs, so that, it is expected that this research will be more comprehensive than others.

b. The excessiveness of this study is that this study examined students' cultural awareness and its follow up on the way how they teach. In other word, this study examined how culture works in education not only from students' perspective but also from teacher's perspective (student-teacher).