

A New Direction of Culture Education in English Education in Korea¹⁾

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I. Introduction

The understanding of the interlocutor's cultural norms has been regarded as having critical importance in language teaching and learning. This is particularly true in foreign language teaching and learning, because students are required to communicate with those whose cultural backgrounds are different from theirs. When students lack the understanding of what cultural norms govern their communication partners' behaviors, it seems very difficult to expect them to function properly in a given communication situation. Therefore, culture should be eagerly integrated into foreign language curricula and taught to students to improve their communication abilities.

English has been used as *lingua franca* since the end of the Second World War. There are many elements which contribute to this phenomenon. The growing influence of the United States in economics and politics in the global community has surely contributed to the emergence of English as the world language. The dominance of the United States and other English-speaking countries

in the community made communication with the native speakers the sole purpose of studying English. However, with the rapid development of transportation and telecommunication technologies, people have come to have more opportunities to travel abroad and communicate with foreigners. In such a situation, English, which is already readily available to people around the world, has become a convenient communication tool between those with different linguistic background. Therefore, English should be seen as a tool for international communication, including that with the native speakers.

As English has become a widely-used tool for international communication, we need to reconsider the cultural content in Korean English textbooks. The growth of Korean economy gives its people more opportunities to communicate with those whose native languages are other than English. For example, while Korean economy heavily relied upon the aid from and trade with the United States in the past, its economic development has greatly reduced its dependence on the United States. Instead, China, Japan, European countries, and many other countries around the world have become major trade

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partners with Korea. The emergence of English as the global language as well as the growth of Korean economy make the exclusive presentation of English-speaking countries' culture in Korean English textbooks a legitimate question to answer.

This paper begins with the review of the studies which gives a full account for the integration of culture in foreign language teaching and learning. The second part discusses the emergence of English as a language for international communication and the use of English for international communication in Korean context. Then, the analysis of Korean high school English textbooks is conducted as an attempt to draw principles required in teaching English as a language for international communication. The summary and implications of the present study is given at the concluding part of the paper.

II. Culture and Foreign Language Learning

The integration of culture into the curriculum carries special importance in foreign language teaching and learning. The purpose of foreign language education is to help students build abilities to communicate with those who do not share the same linguistic background with them. Those with the different linguistic background usually do have the different cultural frame of reference, and this difference poses a considerable amount of difficulties in communication. Therefore, foreign language teachers should eagerly integrate cultural content into the language curricula and help their students

build communicative competence necessary in a given communication situation.

1. Concept of culture

It is of prime importance for foreign language teachers to understand what the term of culture implies in relation to teaching language. The meaning of culture is very comprehensive, so it is not easy for the teachers to determine what cultural content to include in the curriculum. In this sense, the knowledge of its concept helps them improve the understanding of the relationship between culture and language, as well as determine the appropriate content to teaching foreign language. Moreover, this understanding, in turn, enables them to practice the instruction in a proper manner.

Culture is such an elusive term that it is very difficult to define it in a clear fashion. Eventually, the term has multi-facets, so we need to examine it from many different perspectives. Kramsch (1993) mentioned that culture was a multidisciplinary term and ran over the disciplines of anthropology, sociology, and semiology. Seelye (1984) also discussed the difficulty of defining the term and found that there were approximately 300 definitions of culture in Kroeber and Kluckhohn's study (1954). Further, Moran (2001) maintained that culture could be discussed from seven different perspectives which view it as civilization, communication, general concept, intercultural communication, groups or communities interact, dynamic construction between and among people, and evolutionary psychology. Therefore, instead of trying to grasp a clear definition of culture, many studies suggests that we reach a better

understanding of it by studying its multiple meanings from different perspectives.

In the study of asking EFL teachers in Mexico to draw on metaphorical images of culture, the teachers could bring out five different images of culture (Ryan, 1996). One image a teacher could come up with was a complex ball of yarn which signified the sum total of his experiences. This view of culture clearly indicates that culture is a personal matter. The second image was "a big machine with a motor and screws, all a part of the whole," which saw culture as a global whole and stressed its structural characteristics. The third image was overlapping circles, suggesting that, when people are together and doing something, they could be regarded as a cultural group. The fourth image was a bubble which suggested the perpetuation of political aspects of culture over individuals. The last teacher depicted culture as a mosaic. In his explanation, the culture of a country was described as a multiplicity of cultures in perpetual change, emphasizing the changing quality of culture. Overall, these five metaphors well highlighted the fact that culture could be discussed in term of group vs. individual, static vs. changing, and microscopic vs. macroscopic perspectives.

In addition to different perspectives on culture, many attempts have been made to identify the basic elements which constitute culture. First of all, Hammers (1985) suggested that the following four condition of culture be explored in a foreign language curriculum. The first condition is the physical conditions which refer to geography, climate, and things in one's life. The second condition is social environment that includes family,

friends, and all those other people in the past and present who make a person feel oneself in his or her life. The third condition is temporal orientation which comprises the history of one's culture and how one's life relates to that history. Finally, the unique genetic heritage refers to one's inherited mental and physical features which commonly appear to many of a cultural group. Hammer's idea of culture strongly suggests a hermeneutical view that it should be interpreted at an individual level and that every cultural phenomenon be shaped differently depending on one's interpretation.

Moran (2001) added another picture to the concept. He defined culture as "the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set products, based upon a shared set of perspectives on the world, and yet within specific social contexts." (p. 24) Then, he listed five elements of culture. The first element is products which represent all artifacts produced or adopted by the members of a cultural group. The second one is practices which means the actions and interactions that members of a certain cultural group carry out. It includes communication means and actions associated with the use of the products. The third one is perspectives which include perceptions, beliefs, values, and attitudes that underlie the products and practices. The fourth one is communities which represent the specific social contexts, circumstances, and groups where members of a certain group carry out cultural practices. And the last one is persons which refer to individual members of a specific culture and its communities in unique ways. Moran added that all of the five

elements interacted with one another and shaped the whole picture of culture.

Culture was defined in terms of five orientations people assumed in relation to the nature of humankind (Jourdain, 1998). In the study of introducing a student centered approach to teaching culture, Jourdain introduced Kluckhohn and Strodtbeck's study (1961) to explain the elements necessary to reach a deeper understanding of culture, which can be discussed in terms of five different orientations which include human nature, man nature relationship, time, activity, and relation to other people. Moreover, Jourdain suggested that students better understand the underlying differences between two cultures by reflecting on the answers to the five questions.

Flewelling (1994) explained two contrasting concepts of culture, which may have direct implications to teaching culture in foreign language curricula. The first type is the "capital C culture." The capital C culture refers to the civilization associated with the language being studied. It concerns with the study of the art, literature, philosophy, technology, and other aspects of people associated with the language. In contrast, the small c culture refers to a people's customs, manners, values, and beliefs. The concept of the small c culture is particularly important in foreign language teaching and learning in that its understanding gives the better understanding of the people with whom one is trying to communicate. Heusinkveld (1985) made a similar distinction between two types of culture: Deep culture vs. surface culture. While deep culture is one's cultural attitudes, beliefs, and underlying values, surface culture can be defined as the external manifestation

of the underlying attitudes and values. These distinctions clearly indicate what aspect of culture should be emphasized in foreign language classrooms.

The reviewed studies suggest two important points in our attempt to understand the concept. The first one is that culture is interpreted differently in each individual. One's point of view clearly makes him or her stress a certain aspect of culture over the others, so many different cultural concepts can be generated. The other point is that many attempts to define the concept emphasize the importance of the underlying rules which govern the cultural behaviors specific to a particular group. The proper understanding of the concept can greatly improve our teaching practices by enabling us to correctly determine what and how to teach foreign culture.

2. Culture in Foreign Language Learning

Many studies, for example, those of Seecyle (1984) and Moran (2001), point out that language and culture are inseparable in foreign language learning. Cortazzi and Jin (1998) stressed the importance of culture in language learning in the following manner: "Communication in real situations is never out of context, and because culture is a part of most contexts, communication is rarely culture free." (p. 197). When we consider the integration of culture in foreign language learning, we should be able to provide appropriate answers to the following questions:

1. What is the purpose of teaching culture in foreign language classrooms?

2. What cultural elements should be stressed in language teaching?
3. How should culture be taught in language classrooms?

Answers to those questions are believed to guide the teachers throughout the whole instructional process. As discussed earlier, the answers should be based on the proper understanding of the concept of culture. Unless culture is taught with the understanding, teaching culture is more likely to fail in developing students' cultural competence necessary to communicate with those from the different cultural background. The first question is about the purpose of teaching culture in a foreign language classroom. Kramsch (1998) contended that the purpose of cultural learning in a foreign language classroom was to help student become an intercultural speaker who possess the abilities "to help learners analyse, reflect upon, and interpret foreign cultural phenomena when using the language in contact with foreign nationals." (pp. 27-28) The definition of an intercultural speaker clearly indicates the goal as well as the legitimacy of culture learning in foreign language curricula. He suggested that students should be asked not only to properly understand foreign culture, but also to apply the understanding to communication with foreign speakers. Lantolf (1999) defined culture learning as the development of conceptual thinking. He insisted that, to some extent, it should be feasible to cultivate intercultural mind which is a result of restructuring conceptual organizations. In this vein, it seems clear that the goal of the culture learning does not lie in mere memorization of

cultural facts, but in the development of the cognitive abilities to interpret new cultural phenomena from the learner's own perspectives and to appropriately use the new information for communicative purpose.

Moreover, students are required to develop the sense to appreciate cultural similarities and differences between their own and the target culture. Heusinkveld (1985) maintained in her study of teaching Hispanic culture to American students that the understanding of the target culture comes from the identification of the students' own culture. She further stated that, through culture learning, students are expected to answer the following four questions:

1. Where do I come from?
2. What sets of my culture are apart from others?
3. How do people from other countries view my culture?
4. What different attitudes, values, and habits might I find in another culture, specifically Hispanic culture? (p. 324)

The first two questions stress the importance of a student's identity as a member of his/her own culture. It can be assumed that, only after do students have the sound understanding of their own culture, they are ready to appreciate foreign culture. Mantle Bromley (1992) emphasized the importance of the understanding of one's own culture before his or her learning of foreign culture as follows:

All learners' interpretations of cultural expression will necessarily depend to a great degree on their previous experience. Without acknowledging this experience, the learner

will find it much more difficult to organize the new information in a meaningful way (p. 120).

Robinson (1988) also stressed that foreign culture learning can be facilitated by introducing the comparison of students' own culture with the target culture on familiar content first. Then, they can gradually move to culturally unfamiliar topics. It seems that the understanding of one's own culture should be considered to be of significant importance in that it teaches students that their behaviors are culturally conditioned, as well as it plays the role of a facilitator in studying unfamiliar target culture. The answer to the second question can be sought after by considering the first question. That is, if we can clarify the goal of culture education in foreign language curricula, it eventually guides us to identify the cultural elements that need to be presented in foreign language classrooms. The previous part supports the point that the goal of culture education should be developing students' cognitive ability to appreciate and understand the target culture. The distinction between the capital C culture and the small c culture is worth noting in determining the appropriate content in the curriculum. Hammers (1985) also noted two levels of culture. The unique outlook of the target culture on life and history helps students understand the people with whom they are trying to communicate to a certain extent. However, in one's attempt to communicate with a person from the target culture, it is important to go beyond this level of culture. In other words, if we make an attempt to understand an individual from the target culture, we need to

understand the deeper level of culture which underlies his or her thoughts, values, and behaviors. Hammers suggested that, instead of trying to reach a direct understanding of individuals from the target culture, we should understand cultural conditions which shape their personalities and traits that make them unique to others. In foreign language learning context, the learners need to reach a deeper level of cultural understanding which enables them to draw correct interpretations of the thoughts, values, behaviors, and other things of an individual from the target culture to effectively communicate with him or her in a given communication situation.

For the third question regarding the manner of presenting culture, it has been clearly suggested in the previous part that the mere presentation of cultural facts be not enough to achieve the goal of culture education, which enables students to reach a deeper level of cultural understanding. In his explanation of the National Core French Study of Canada program, LeBlanc (1990) recommended that culture education be started from a smaller community level to a larger one. In the case of French culture education in Canada, the order of the instruction should be local, regional and provincial, Quebec, North America, and finally France and other French Speaking countries. This way of presenting culture implies an important point in relation to presenting foreign culture. That is, the teaching should be started from culture which can be readily accessible and easily experienced by students, and move to the more remote and bigger units which is elusive and complicated to understand.

Another point to consider in teaching

foreign culture is the development of students' cultural awareness. As students learn foreign culture, they are regarded as going through four stages of cultural awareness (Jourdain, 1998). Therefore, when the teacher plans the instruction, he or she should integrate the development level of his or her students' cultural awareness. In the beginning stage of cultural awareness, students cannot look at the target culture with an open and accepting attitude, so their understanding of the target culture is limited to its stereotypes. As they make a progress in the understanding of the culture, students can notice the significant and subtle differences between their own and the target culture. However, they still cannot look at the culture with an open and positive attitude. In the third phase of cultural awareness, they begin to look at the culture with a positive attitude. The final stage represents full cultural assimilation, which is often the result of lengthy cultural immersion. Jourdain pointed out that it is practically impossible to reach the final stage of cultural awareness through instructional practices in the classroom. The optimal goal of foreign culture instruction should be reaching the third stage and each different teaching strategies should be practiced based on the students' level of cultural awareness.

Mantle Bromley (1993) also pointed out the importance of a progressive, skill building manner of foreign culture instruction. The term, progressive, is specially important in that a student begins his or her cultural study with an awareness of his or her own cultural behaviors and patterns and moves toward examining foreign behaviors and patterns. After comparing and contrasting his

or her own and foreign culture, the student may begin to develop the independent ability to make a sense out of unfamiliar cultural phenomena. One of the conditions for this progress in the development of cultural awareness is attitude readiness which can be developed through examining the beliefs about the target culture and learning how stereotypes are developed and maintained. Therefore, study of foreign culture should start from developing students' open, positive attitude toward the target culture. Then, they can move to the identification of their own as well as the target culture with deep cultural insights.

When the goal of culture education is in developing high levels of cultural awareness, simple presentation of cultural facts is far short of achieving the goal. Arries (1994) proposed that, instead of presenting mere cultural knowledge, students develop their understanding of the target culture through the anthropological process in which students are asked to conduct an anthropological study on the target culture. Rosenbusch (1992) also introduced a culture teaching model for elementary school students, in which students focused on a specific aspect of foreign culture and indirectly experienced the target language. It can be suggested that, if we want our students to develop a high level of cultural understanding, mere presentation of cultural knowledge is not enough. Instead, the teacher give his or her students opportunities to be immersed in the target culture and to experience it as a process.

So far, three basic issues regarding the education of foreign culture have been discussed so far. The first issue is the goal of foreign culture education. This study

maintains that the goal should be developing students' cognitive abilities to reach a deeper level of cultural understanding and apply the understanding to a communication situation with the person from the target culture. This study also points out that the deeper understanding comes from the understanding of one's own culture. The second issue is the content of foreign culture education. Instead of presenting the surface level of culture, this study proposes that the deeper level of culture should be taught in the classroom. The last issue is the manner of foreign culture education. This study contends that foreign culture education should be practiced in a progressive manner based on the level of students' acculturation. Further, it is suggested that students should be given opportunities to experience foreign culture as a process rather than mere cultural knowledge.

III. Multicultural Education in English Classrooms

As the US has played a leading role in the international communities, English has also emerged as a common language for international communication. This emergence of English for international communication means that not only has it been used for communication between the native and non-native speakers, but also between the non-native speakers. The common use of English among the non-native speakers bears an important point in relation to this study. That is, as English is widely used by the non-native speakers, it is of prime importance to integrate foreign culture other than

that of English-speaking countries in the English curricula, to help our students better prepared for communicating with those whose culture background is other than that of English-speaking countries.

1. English as a Language for International Communication

English has undoubtedly become the most common language for international communication since the end of World War Two. Graddol (1997) defined this dominance of English in international communication as the outcome of the British colonial expansion and the recent leading role of the US in international communities. This wide use of English can be evidenced in the language use of international organizations. According to Crystal (1997), 85 percent of international organizations use English as one of their working languages, opposed to 49 percent of French and fewer than 10 percent of Arabic, Spanish, or German. It seems that 49 percent use of French in the organizations, however, is somehow misleading. Since the end of World War Two, the power of French has been clearly in rapid decline, and its value in international communication can be found only in the political gesture of resistance to the hegemony of English. As a matter of fact, it seems clear that English enjoys incomparable power in the communication and is widely used in the communication between the non-native speakers.

Another evidence of the widespread use of English for international communication can be found in the expansion of English-speaking population worldwide. Crystal (1997) reported that there are three circles in the

use of English. The first circle is the inner circle which refer to such countries as USA, UK, Ireland, Canada, Australia, and New Zealand where English has been traditionally used for the prime language in the societies. Crystal estimated that the total number of the inner circle population was approximately 320 to 380 millions. The next circle is the outer or extended circle where English becomes part of a country's chief institutions as well as an important second language in a multicultural setting. This circle includes India, Singapore, Malawi, and other countries. The total number of the outer circle populations was estimated approximately 150 to 300 millions. The last circle is the expanding circle where the importance of English as an international language is well recognized, but there is no history of colonization by the member of the inner circle. In the expanding circle countries, although the importance of English as an international language is well recognized by their governments and people, English is not used for official purposes and taught as a foreign language. The expanding circle includes such countries as Japan, China, and other countries all over the world. The total number of the expanding circle population was estimated approximately 100 million to one billion.

The maximum number of those who either speak English as a first or second language or study English as a foreign language amounts to approximately 1.7 billion. This number equals approximately 30 percent of the total population of the world. However, the figure seems very conservative, in that, as the world has been rapidly globalized, the importance of English has been well

recognized and put into educational practices worldwide. With respect to this trend of the expansion of English, the important point worth noting is the expansion of the expanding circle. In recent years, when people need to communicate with those whose linguistic background differs from theirs, instead of studying the conversation partners' native languages, more and more people tend to rely on English. In many cases, English seems to be a sole foreign language one has studied and possess a decent control of. That is, in many cases, English is the language for communicating with not only the native speakers but also those who have different linguistic background from ours.

2. English in Korean Context

Learning English always carries a special meaning to Koreans. The reason behind this valuing of English in Korean society may be the strong political, economic influence of the US over Korea since the end of the Second World War. However, although the US is still an important country to Koreans, their reliance on the US has decreased with Korean political, economic growth in the international community. One example that shows one country's dependence on another country may be the exchange of people between the two countries. In this light, the recent decrease in the percentage of Korean travelers to the US and other English speaking countries clearly shows that Korean political, economic interests are diversified, rather than relying on a few countries. According to the data by the Korean Statistical Office, among approximately 3.5

million Korean travelers abroad, 19.7 percent visited the US in 1994. This figure dropped rather dramatically in 2001. Among 5.7 million Korean travelers abroad, 13.1 percent visited the country in 2001. This trend equally applies to all of English speaking countries. In 1994, about 26.7 percent of Korean travelers abroad visited English speaking countries, including the United States, the United Kingdom, Canada, Australia, New Zealand, and Guam. However, the figure dropped to 21.6 percent in 2001.

A survey was conducted to investigate Korean travelers' language use in foreign countries. 81 travelers participated in the survey by answering the five questions on the questionnaire, which is presented in the Appendix. The first question was about the travelers' visiting countries. The visiting countries included 17 countries and regions. 22 travelers said they would visit English speaking countries, including the US, UK, Australia, Canada, and New Zealand. 27 travelers visited the neighboring countries which refer to Japan, China, and Russia. And 35 travelers said they would visit distant and non English speaking countries, which were mostly south east Asian, European, and central or south American countries.

Most of the travelers to the English speaking countries said they were capable of speak English and planned to use it in the visiting countries. However, three respondents said they neither had any control of English nor planned to use any foreign language in the countries. It seemed that they would visit their family members and other acquaintances in the countries. One interesting point about the travelers to English speaking countries was that two of them said they would speak

Japanese if they could communicate in Japanese. This could be explained in terms of their superior Japanese speaking ability to the English one. For the fourth question which asked the travelers' knowledge of culture and customs of the visiting countries, three respondents said they had little knowledge of the culture and customs of the visiting countries, 8 respondents said a little, 9 respondents said some but not enough, and 2 respondents said enough knowledge of the target culture and customs. For the last question which asked the reason for experiencing difficulties in the visiting countries, it was proven that the lack of cultural knowledge gave a considerable number of the travelers difficulties in traveling to the countries. That is, 9 out of 22 respondents said their difficulty in the traveling came from their lack of proper cultural knowledge to deal with the problems they might face.

For the travelers to the distant and non English speaking countries, including south east Asian, European, African, and Latin American countries, English was proven to be a major communication instrument. Out of 35 travelers to those countries, only three travelers said that they knew the local languages and planned to use them when they would be in the countries. In contrast, 24 travelers answered that they had a fair control of English and planned to use it. In regards to their knowledge of the target culture, 14 travelers answered that they had only a little knowledge of it and 11 travelers reported that they knew some but enough to travel without difficulties. Finally, 26 travelers answered that the difficulties they experienced in traveling to the countries

mainly came from their limited ability to communicate and 9 travelers chose the lack of the cultural knowledge.

In contrast, the survey showed that most travelers who traveled to the neighboring countries like Japan, China, and Russia had a good control of the local languages and planned to use them in their traveling. Out of 27 travelers to Japan, China, Russia, 22 travelers answered that they had a fair control of the languages and 21 travelers planned to use them while they were traveling to the countries. Only three travelers responded that they could speak English fairly and planned to use it in the countries. 11 travelers answered that they knew a little about the target culture and 10 travelers answered that they know some but not enough to travel without difficulty. For the last question concerning the cause of the problems in traveling to the countries, in contrast to the travelers to the distant non English speaking countries, a considerable number of the travelers, 11 out of 27 travelers, reported that their problems were caused by their insufficient knowledge of the target culture. 18 travelers answered that their limited linguistic ability caused the problem. The Table 1, summarizes the overall result of the survey.

Although the survey itself has little scientific value, due to its limited sample size, the result shows some pictures of Korean foreign travelers' language use and the cause of their problems in traveling abroad. Among the travelers to non English speaking countries, if we exclude those who answered that they had no communication tools, 27 out of 51 travelers answered that they planned to use English other than the local languages of

Table 1. The Result of the Survey of Language Use in Foreign Countries

	language you can speak	language you plan to use	knowledge of the target culture	the cause of your problems
English-speaking countries	E 20 O 3	E 21 O 2	none 3 a little 8 some 10 enough 2	Language 13 Culture 9
neighboring countries	L 22 E 10 O 3	L 21 E 3 O 3	none 1 a little 11 some 10 enough 4	Language 18 Culture 9
non neighboring countries	L 3 E 24 O 8	L 3 E 24 O 9	none 5 a little 14 some 11 enough 2	Language 26 Culture 9

L: local language

E-English

O-other communication tools

the countries they were traveling to. If we exclude the travelers to

Japan and China which have close historical ties to Korea and where many Korean emigrants are living, the dominant use of English in traveling abroad becomes more evident. In this light, the survey clearly indicates the importance of teaching non English speaking countries' culture in English classrooms. This study is not intended to underestimate the importance of teaching English speaking countries' culture, but to emphasize the fact that we need to have a balanced view of foreign cultures. Once English is widely used for communication not only between the native and non native speakers but also between anybodies whose linguistic background is different from their communication partners', the teaching of non English speaking countries' cultures has a legitimate place in

English classrooms.

3. Culture Education in Korean English Classrooms

The Ministry of Education (1997) started to be aware of the importance of English as an international language and clearly stated the goal of English education as follows:

The ultimate goal of learning English is contributing to the creation of unique Korean culture by accommodating global culture through the global language, English. However, if we consider it from a wider perspective, the goal is in understanding the global community members through communication and contributing to the world peace with friendship rather than our own national interests (p. 13).

Although the importance of a balanced view of culture education in English classrooms is evident in many ways, the integration of the view to the curriculum and actual teaching practices are in doubt. This study explores how this view of culture education is realized in actual teaching practices by looking some English textbooks used in high school.

Language and culture are inseparable, so culture should be presented in foreign language textbooks in a manner to develop students' communicative competence and help them function properly in a given communicative situation. This study explores the way how culture is integrated in English textbooks by looking at five high school English textbooks. According to their content, reading materials and dialogs are classified into English speaking countries' culture,

Korean culture, non English speaking countries' culture, and culture free content. For example, stories from English speaking countries and explanations of English speaking culture is categorized as representing English speaking countries' cultures in the study. Culture free content cannot be seen as representing any particular culture. Topics dealing with science, environment, personal story and others can fall in this category.

Out of 70 reading texts in five high school English textbooks, 30 materials represents English speaking countries' culture, which are the most in number. The next comes the culture free content, which are mostly about science, environmental problems, and contrived stories by the authors. The text introducing Korean culture is presented ten times, which include the topics of the general introduction of the country, Korean history and other Korea related contents. Non English speaking countries' culture is presented nine times. However, many cases do not seem to give students information which is helpful for them to understand the culture and use the information for communicating with those from the culture. For example, the biography of Van Gogh is categorized as representing non English speaking countries' culture, because he was a Netherlander. However, the introduction of his career as a painter is very doubtful in giving students any information about Netherland culture. If we exclude this kind of reading texts, there are few reading texts which helps students understand foreign culture other than English speaking countries' culture.

Since dialogues in the textbooks mainly

focus on teaching basic expressions necessary to communicate with foreigners in spoken language and their length is limited, their content is mostly culture free. Out of 106 dialogues present in the textbooks, 88 are classified as representing the culture free content. Ten dialogues are introducing English speaking countries' culture, but the explanation is usually very brief, presented in only a few words. Korean culture is presented six times and non English speaking countries' culture is introduced only two times. Since it seems practically difficult to include cultural content in the dialogues which have only a few lines and their main purpose seems to lie in teaching oral expressions, we focus on the reading texts which have more room to accommodate cultural content. The number of each cultural content in the reading texts is shown in Table 2.

Table 2. Frequency of Cultural Content Type

	English	Korean	Non-English
historical figure	4	1	3
general culture	3	5	
specific culture	15	1	1
history		2	2
literature	4	1	3
anecdote	5		

According to their content, reading texts present in five Korean high school English textbooks were categorized into a historical figure, general culture, a specific aspect of culture, history, literature, and an anecdote. A historical figures refers to the brief biography

of a distinctive person from a specific culture. General culture refers to the attempt to define a wide range of culture in the text. Specific culture refers to a specific aspect of culture which mostly focuses on helping students behave properly in communicating with foreigners. Literature refers to a literary work written by a writer from a specific culture. And an anecdote refers to a story which happened in a specific culture.

In the case of the presentation of English culture, the introduction of the specific culture is the most in number. This is probably because the authors of the textbooks may think that this type of cultural knowledge may help students build socio linguistic competence and communicate adequately with those from the target culture. However, the pitfall of this assumption may be that any single rule cannot cover every occasion of a particular communication situation. Rather, it is suggested that the underlying rules applicable to a wide spectrum of communication situations be presented as well as that students be given opportunities to think over what may or may not be appropriate in the situations. Another point to notice is the attempts to generalize culture in short texts. The generalization of culture is not only practically infeasible, but leads to the danger of overgeneralizing or stereotyping. The brief explanation of the history may lead to the same pitfall.

Unlike the previously discussed three types of cultural content, the inclusion of literature, historical figures, and anecdote from the target culture seems more desired in that it should give students more room to interpret cultural phenomena from their own perspective. For example, when students read

an anecdote, they are given opportunities to think over the underlying rules which operates in a specific situation to make a sense out of it. However, caution is required in that it should be drawn from authentic resources. Likewise, literature and historical figures give students to reflect cultural meanings included in them and touch the underlying culture which helps people understand the behaviors of a cultural group. Lalande II (1988) and Purcell (1988) also reported the positive effect of the integration of literature in cultural study. However, this type of reading texts should not only include accurate information, but carry cultural meanings.

In the case of presenting Korean culture in the textbooks, the most noticeable phenomena was the attempts to generalize the wide spectrum of Korean culture in short texts. Again, this kind of presenting culture can lead to a danger to overgeneralize or stereotype culture, failing to touch its deep side. In addition, this way of presenting culture is not appropriate to help students identify their own culture as well as discover the differences and similarities between their own and the target culture. They are more likely to present what students have already known and give rare opportunities to reflect the underlying principles which operates in their behaviors. Further, the presentation of history does not seem much helpful to gain cultural insights which are necessary to understand own cultural identity.

Non English speaking countries' culture is introduced nine times. This negligence of non English speaking countries' culture may lead to the view that English is only for communicating with those from English

speaking countries rather than for international communication. In terms of its content, three historical figures from non English speaking countries cultures are introduced in the textbooks. The life of Van Gogh as a painter is presented twice and Alexander, the Great as a conqueror is presented once. However, this way of describing historical figures focuses only on an individual, not the culture which they were a member of. In contrast, choosing such a figure as Mark Twain seems more desired in that he was a great contributor to shaping American culture, helping students understand American culture by exploring his life. Further, literary works by foreign writers from non English speaking countries are presented three times. As previously discussed, this way of introducing culture seems desired, but caution is necessary to include the works which are rich in cultural meanings. Two cases of introducing history are included in the textbooks. One of them is about Vikings. It is very helpful for students to understand Scandinavian people and culture in that the history of Vikings is really at the center of the culture and people's lives.

Further, one of the textbooks includes a special page for presenting culture in each lesson. Out of 14 lessons, English speaking culture is introduced four times, non English speaking foreign culture five times, and culture free content five times. In terms of the number of presenting non English speaking countries' culture, the textbook moves in the right direction. However, the problem lies in the way of presenting culture. Again, culture should be presented in a way that asks students to think over it as well as

help them understand the underlying principles which operate in its member's cultural behaviors. Otherwise, it is likely to lead the overgeneralization and stereotyping of culture. In this light, the New Interchange series written by Jack C. Richards, Jonathan Hull, and Susan Proctor (1997) is worth noting. The series frequently uses statistics and fact sheets. This way of presenting culture gives students opportunities to think over a specific culture and is more likely to show the balanced and overall picture of the culture.

Overall, the textbook authors need to use great caution in selecting the content of the books. Language and culture are inseparable. So if we want to develop students' communicative competence, cultural content should be eagerly integrated into the textbooks. Reading texts and other language practices should not be intended to develop their language skills only, but their overall communicative competence. Culture-free content needs to be avoided as much as possible in this sense. Another point is the more active integration of non-English-speaking countries' cultures in the textbook. English has become a language for international communication, not only for communicating with the native speakers. Therefore, there should be the authors' special consideration of integrating the cultures in the textbooks in terms of the volume and manner of presenting the culture.

IV. Summary and Discussion

This study begins with the attempt to define the concept of culture. It points out that the concept is very difficult to define in

a clear manner. Instead, it is suggested that we have the better understanding of the concept by examining its multi-faced nature and various elements concerned. Then, we explore the role of culture in the context of foreign language learning. Cultural knowledge is of critical importance in communicating with those whose native culture is different from ours, so the proper understanding of the target is required to adequately function in a given communication situation. In this light, it is indicated that, instead of presenting the surface culture, students should be given opportunities to experience the deep culture. In addition, this study advises that culture education should be practiced after the consideration of students' level of cultural awareness as well as in a progressive manner.

In the next part of the study, the results of the two studies are discussed. The first study is about Koreans' language use in foreign countries. Except for those who were traveling to the neighboring countries such as Japan and China, the majority of the respondents to the survey relied on English as a major communication tools in foreign countries. This result clearly indicates the importance of the integration of foreign culture other than English-speaking countries' culture into the English curriculum. The second study is the analysis of five Korean English textbooks in terms of the presentation of culture. English-speaking countries' culture is the most frequently presented, followed by culture-free content, Korean culture, and non-English-speaking countries culture in order. The study also points out the problem of few presentation of the non-English-speaking countries' culture

as well as that of presenting the surface culture in many cases.

Pedagogically, this study brings three important issues to English curriculum. The first issue is the more active integration of non English speaking countries' culture into English curriculum. The rationale for this argument is that not only is English the most dominant language for international communication, but the understanding of foreign culture enables students to function properly in the situation.

The second point is the introduction of the deep culture which underlies a person's behaviors in a cultural group. The presentation of the surface culture itself is not much helpful for students to reach a high level of cultural awareness. Further, when a person tries to communicate with those from different culture, the knowledge of the surface culture is far short of enabling them to facilitate the communication process. The understanding of the deep culture can be applied to the interpretation of a wide range of the surface culture.

And the last point is that the starting point of culture education should be the understanding of one's own culture. If students lack the proper understanding of their own culture, it is not possible to achieve the understanding of foreign culture. The understanding of one's own culture helps students form the concept of culture, and the concept can be readily used for the understanding of foreign culture. As a matter of fact, one's attempt to understand foreign culture without that of one's own culture is more like building a house on sand.

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Appendix

Survey of Language Use in Foreign Countries

1. Where is your destination?
2. What foreign language can you speak?
3. What language are you expected to speak in your visiting country?
4. How much cultural knowledge of the visiting country do you have?
 - 1) none
 - 2) a little
 - 3) some but not enough
 - 4) enough to travel without difficulty
5. What is the most difficult thing when you travel abroad?
 - 1) limited language ability
 - 2) lack of cultural knowledge of the visiting country

초록

영어교육에 있어서 새로운 문화교육 방향의 제시

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언어와 문화는 불가분의 관계인 것처럼 외국어 교육에서의 학생들의 의사소통 능력의 발달을 위한 외국 문화의 소개는 너무도 당연하다고 하겠다. 교통, 통신 수단의 발달에 따라 영어가 영어를 모국어로 사용하는 원어민과의 의사소통만을 위한 언어가 아니라 모국어가 같지 않은 외국인끼리의 의사소통을 위한 국제어가 됨에 따라 우리와 접촉이 잦은 외국인들의 문화를 영어 교과서에 소개할 필요성을 본 연구는 제기하고 있다. 이러한 주장을 뒷받침하기 위하여 본 연구에서는 외국 여행객들의 행선지 및 행선지에서의 언어 사용에 대한 간단한 조사를 실시하였다. 조사 결과 비영어권 국가로 여행을 하는 많은 여행객들이 사용가능한 외국어는 영어 하나이며 여행지에서 주된 언어로 영어를 사용할 계획이라고 응답하였다. 이러한 조사 결과는 비 영어권 국가들의 문화가 적극적으로 영어교과서에 소개되어야 된다는 당위성을 나타내고 있다 하겠다. 또한 문화에 대한

교육이 실제 영어교육에 어떻게 반영되고 있는지를 조사하기 위하여 실시된 고등학교 공통영어 5종에 대한 조사는 문화에 대한 교육이 바람직한 형태로 시행되고 있지 않음을 확인시켜 주었다. 즉 교과서에서 문화적인 내용을 다룰 수 있는 읽기 지문에서 영어권 문화 및 문화적인 요소가 결여된 내용이 대다수를 차지하고 있었으며 또한 학생들의 문화적인 이해를 돕기 보다는 문화의 표면적인 내용만을 다루고 있는 경우가 많았다. 이러한 문제를 해결하기 위하여 본 연구는 문화의 표면적인 내용보다는 문화의 심층적인 내용을 다루어 학생들의 문화에 대한 이해의 정도를 높일 필요가 있으며, 우리 문화에 대한 학생들의 이해를 제고하여 외국 문화의 이해에 대한 기초를 마련할 필요가 있으며, 국제어로서의 영어의 역할을 이해하여 비 영어권 문화를 보다 적극적으로 그리고 올바른 방향으로 영어교과서에 소개할 필요성을 제기하였다.

Key Words : 영어교육, 문화교육, 국제어로서의 영어, 영어교재 개발