

# **The Study of Cross-Culture & Language Education in the Changing World**

Hong, Sung Myun

## **Abstract**

The importance of 'Language' and 'Culture' education has increased in the recent years as the international society has expanded it's territories. Because the world has become an economic war zone, it is necessary to learn about different people in order to stay on top of other competing countries.

Language education has been a top priority for many years, but we have found very little success in teaching our people foreign languages because we have not been able to teach the languages with proper methods and knowledge. In my study I have researched the origin of language, the history of culture, and the cross-relations between language and culture. By understanding the base of cross-culture, language & culture issues, I believe that we can find a path to successful language-culture education.

## **1. Introduction**

The world is entering a new era where the Iron curtain of Communism has fallen down. In place of the 'Cold War', a different war called the 'Economic War' is taking place. This war is more fierce than anyone can imagine. The economic power of each country determines it's stance in world politics. Communication plays a crucial role in this complex world and because of this reason the current war is also called the 'Language War' or 'Communication/Information War'. More countries are understanding the importance of language/culture education and have started to develop programs to understand the rapidly changing world. Some countries have succeeded in their language/culture programs while others have failed in doing so.

## 2. Theory of Language and Culture

It is extremely difficult to define 'Language' and 'Culture' because there are so many different factors that need to be understood. 'Language' and 'Culture' are not just words that can be defined in a single sentence, there needs to be a thorough understanding of the whole scope of the relation between language and culture.

Anthropologists have tried to give a definition to 'Language' and 'Culture' but all of them show slightly different views. There are different views simply because there is no absolute definition to explain language and culture.

The issue is complex, but educators are now attempting to teach the different cultures in various ways. It is a very difficult task and new methods are being developed so that culture & language can be taught in a way the students could understand the different languages and cultures through sources other than the textbook.

### 2.1 The Origins of Language

How long humans have has spoken language is not known. Recently, Philip Lieverman and Jeffrey Laitman have argued that language as we know it developed only with the emergence of modern-looking humans(before or about 100,000 years ago) who has the mouth and throat anatomy we have. According to Leiverman and Laitman premodern humans did not have the vocal anatomy required to language. Their argument is based on controversial reconstructions of the mouths and throats of earlier humans, and so their conclusions are not widely accepted.

Most speculation about the origins of language has centered in the question of how natural selection may have favored the open quality of language. All known human languages are open in the sense that utterances can be combined in various ways to produce new meanings. Somehow a call system of communication was eventually changed to a system based on small units of sound that could be put together in many different ways to form meaningful utterances.

There are a lot of different speculations, but we do not know that the actual development of individual language is not completely determined; if it were, all human beings would speak the same brain-generated language. About 4000-5000

mutually unintelligible languages have been identified. More than 2000 of them are still spoken today, most by peoples who did not traditionally have a system of writing.

Even though there are no primitive languages and the earliest languages did not leave any traces to allow us to reconstruct them, some linguists think that we can understand the origins of language by observing how babies acquire language or by studying how the *creole* languages develop.(Ember, *Language and Culture*. P64-65)

## 2.2 Language Families and Culture History

The languages that derive from the same protolanguage are called a 'language family'. Most languages spoken in the world today can be grouped into fewer than 30 families. The language family English belongs to is called 'Indo-European', because it includes most of the languages of Europe and some of the languages of India. About 50% of the world's more than 4 billion people speak Indo-European languages. Another very large language family, now spoken by more than a billion people, is Sino-Tibetan, which includes that languages of northern and southern China as well as those of Tibet and Burma.

The Relationships between 'Language' and 'Culture' is very complicated to explain, and some attempts to explain the diversity of languages have focused on the possible interactions between language and other aspects of culture. On one hand, if it can be shown that a culture may affect the structure and content of its language, then it would follow that linguistic diversity derives at least in part from cultural diversity. On the other hand, the direction of influence between culture and language might work in reverse; the linguistic structures might affect other aspects of the culture.(Ember, *Language and Culture*. P71-74)

## 2.3 The Relation between Language and Culture

The word 'communicate' comes from the Latin verb *communicare*, "to share," "to impart that which is common." We communicate by agreeing, consciously or unconsciously, to call an object, a movement, or an abstract concept by a common name. Without language, the transmission of complex traditions would be virtually impossible, and each person would be trapped within his/her own world of private sensations.

Helen Keller, left deaf and blind by illness at the age of nineteen months, gives a moving account of the afternoon she first established contact with another human being through words.

[My teacher] brought me my hat, and I knew I was going out into the warm sunshine. This thought, if a wordless sensation may be called a thought, made me hop and skip with pleasure.

We walked down the path to the dwell house, attracted by the fragrance of the honeysuckle with which it was covered. Someone was drawing water and my teacher placed my hand over one hand she spelled into the other the word WATER, first slowly, then rapidly. Suddenly I felt a misty consciousness as of something forgotten- a thrill of returning thought; and somehow the mystery of language was revealed to me. I knew then that w-a-t-e-r meant the wonderful cool something that was flowing over my hand. That living word awakened my soul, gave it light, hope, joy, set it free! There were barriers still, it is true, barriers that could in time be swept away.

I left the well house eager to learn. Everything has a name, and each name gave birth to a new thought. As we returned to the house every object which I touched seemed to quiver with life. That was because I saw everything with the strange, new sight that had come to me.(Helen Keller, *The story of my life*. P34)

Systems of communication are not unique to human beings. Other animal species communicate in various ways-by sound, odor, body movement, and so forth. The ability of chimpanzees and gorillas to learn and use sign language suggest that symbolic communication is not unique to humans. Still, human language is distinctive as a communication system in that it is spoken and symbolic nature permits an infinite number of combinations and recombinations of meaning.(Ember, *Language and Culture*. P60)

### **3. Culture and the World Society**

In our international society, we can say that culture and language education is essential to each country. Conflicts and misunderstandings occur among countries because of the cultural differences. Cultural differences not only occur between the west and the east, but also within countries that have similar beliefs. Because of this reason countries are now becoming more involved in trying to understand the cultures of other countries in order to eliminate the unnecessary

international conflicts.

### 3.1 Culture as Communication

In the 1930's Benjamin Lee Whorf, a full time chemist and engineer but an amateur in the field of linguistics, began studying with Sapir. Whorf's papers based on his work with studying with the Hopi and Shawee Indians has revolutionary implications for the relation of language to both thought and perception. language, he said, is more than just a medium for expressing thought. It is, in fact, a major element in the formation of thought. Furthermore, to use a figure from our own day, man's perception of the world about him is programmed by the language he speaks, just as a computer programmed. Like the computer, man's mind will register and structure external reality only in accordance with the program. Since two languages often program the same class of events quite differently, no belief or philosophical system should be considered apart from language.

In the recent years Whorf's thinking became apparent among a handful of people. They became somewhat frightening when given careful thought. They strike at the root of the doctrine of "freewill", because they indicate that all men are captives of the language they speak as long as they take their language for granted.(Hall, *The Hidden Dimension*. P1-2)

In the study of languages, it is hard to assume anything. No two languages are alike; each has to be approached afresh. Whether a language is near or far, closely related or unrelated, there are certain steps which have to be taken in the analysis of the language in order that learning may proceed.

Men like Toynbee have tried to work out the grammar of a message which may last for several hundred years, thereby transcending the lifetime of an individual human being. They analyze the syntax of whole societies and civilizations.

Edward T. Hall discovered that the "words" are made up of sounds of various sorts and are put together in a particular way and according to certain set rules.

The idea of looking at culture has raised problems that has not been thought of before and provided solutions which might not otherwise have been possible.(Hall, *The Silent Language*. P97-101)

### 3.2 A Cross Cultural Context

There are hundreds of different cultures in the world. Many believe that all oriental cultures are similar to each other and all western cultures share the same characteristics. It is true that many western cultures share significant portions of each other's cultures, but at many points their cultures clash. To demonstrate this fact, the Germans, the English, the Americans and the French will be compared to each other. And for further understanding Japan and the Arab cultures will be compared.

#### *The Germans*

What is most noticeable about the Germans is that they have an 'ego' that is not easily understood by others and they sense their own space as an extension of the ego. Hitler used a term "Lebensraum" as an effective psychological lever to move the Germans to conquest. This term is impossible to translate because it summarizes so much.

The German's ego is extraordinarily exposed and he/she will go to almost any length to preserve his/her 'private sphere'. The American view that space should be shared does not apply to the Germans.

During World War II, American soldiers observed Germans prisoners under different circumstances. In one instance, German P.O.W's were housed four to a small hut. As soon as materials were available, each prisoner built a partition so that he could have his own space. In another instance when open stockades were used to build accommodations, German prisoners built his own tiny dwelling unit no larger than a foxhole. This puzzled the Americans that the Germans did not pool their efforts and scarce materials to create a larger, more efficient space.

Public and private buildings in Germany often have double doors for soundproofing, as do many hotel rooms. Whenever a German comments on American housing they would comment on the noise that is transmitted through walls and doors. An example on how serious the Germans feel about their private space can be found during World War II, when the Americans ordered the Germans to share kitchens and baths with their neighbors. But, this shortly ended when the Germans started to kill each other over the shared facilities.

### *The English/American*

The English and Americans are two great people separated by one language. The differences for which language gets blamed may not be due so much to words as to communications on other levels beginning with English innovation and continuing to ego-linked ways of handling time, space and materials.

We can see a big difference between the educated(public school) English and the middle-class Americans. Americans use space as a way of classifying people and activities, whereas in England it is the social system that determines who you are.

For example, the middle-class American growing up in the United States feels that he/she has the right to have his own room, or at least part of a room or office for themselves and no one other. All rooms are identified by who it belongs to. The kitchen belongs to the mother/wife, the garage, den belongs to the father/husband, and the attic or playroom belongs to the children. Closed doors mean "DO NOT ENTER" or "I AM ANGRY". He/she is expected not to shut himself off but to maintain himself in a state of constant readiness.

On the other hand, the middle- and upper-class Englishman is brought up in a nursery shared with brothers and sisters. Englishman may never have a permanent "room of his own" and seldom expects one or feels he is entitled to one. Even members of Parliament have no offices and often conduct their business on the terrace overlooking the Thames. As a consequence, the English are puzzled by the Americans who need a secure place in which to work.

The customs regarding the telephone is extremely different between English and Americans. Americans use the phone constantly for all occasions and take advantage of the small convenient machine. The English on the other hand hesitate to use the phone. The phone is to be "pushy" and rude. A letter or telegram may be slower, but it is known to be much less disrupting. Phones are for actual business and emergencies.

Differences between the behaviors of English and Americans can be seen in the eye movement and volume of talking. Americans often wanders his view from one eye to the other and even leaves the face for long periods. Americans often do this because they are taught not to stare. English listening behavior forces the person to look at you straight into the eye.

*The French*

The French love the outdoors. One possible reason why the French love the outdoors is the rather crowded conditions under which many of them live. The French entertain at restaurants and cafes. The home is for the family and the outdoors for recreation and socializing.

Because total space needs must be maintained in balance, the urban French have learned to make the most out of the parks and the outdoors. To them, the city is something from which to derive satisfaction and so are the people in it. Clean air, wide sidewalks, peaceful drivers allow the French to have outdoor cafes and open areas where people congregate and enjoy each other.

*Japan*

In old Japan, space and social organization were interrelated. The concept of the center that can be approached from any direction is a well-developed theme in Japanese culture. For example, the Japanese name intersections rather than streets leading to them.

An old priest explained the Japanese fireplace(hibachi), "To really know the Japanese you have to have spent some cold winter evenings snuggled together around the hibachi. Everybody sits together. A common quilt covers not only the hibachi but everyone's lap as well. In this way the heat is held in. It's when your hands touch and you feel the warmth of their bodies and everyone feels together-that's when you get to know the Japanese. That is real Japan!" In psychological terms there is a positive reinforcement toward the center of the room and negative reinforcement toward the edges.

Differences between the West and Japan are not limited to moving around the point vs. coming to the point, or the stressing of lines as contrasted with intersections. The entire experience of space in the most essential respects is different from that of Western culture. When westerners think about space, they mean the distance between objects. They are taught and to perceive and react to the arrangements of objects and to think of space as "empty". The Japanese are trained to give meaning to spaces. They have the word 'ma' to perceive the shape and arrangement of spaces.



## *Arab*

There has been over two thousand year of contact, but Arabs and westerners still do not understand each other. Pushing and shoving in public places is characteristic of Middle Eastern Culture. Yet it is not entirely what foreigners think it is (being pushy and rude) but stems from a different set of assumptions concerning not only the relations between people but how one experiences the body as well.

Arabs have a wholly contrasting set of assumptions concerning the body and the rights associated with it. The Arab tendency to shove and push each other in public and to feel and pinch woman in public cannot be tolerated by Westerners. But, Arabs feel differently and feel that the person exists somewhere down inside the body.

Arabs differ in great ways. And because of their different views they perceive the world with different definitions. (Hall, *The Hidden Dimension*. P130-164)

## **4. Problems with the current Systems**

In order to fully understand a language one must be within the culture. This is because language is not a bunch of words that are placed in a linear equation. Language must be understood without the analyzation of the single meaning of each word. The meaning in whole has to be understood. Current language education ignores this fact and tries to teach language as math equations, and because of this reason many problems occur in translations and interpretations.

### **4.1 Interpreters/Translators and Language/Culture**

The Biblical account of the Tower of Babel is probably the first recorded instance of man's longing for an international, universal tongue.

When man realized that he could no longer communicate with his fellow man by reason of tongues, he began to seek ways of means of circumventing the will of his creator.

Translating and interpreting require a perfect command of two languages, and most of us do not command even one. Dictionaries are of limited help and because most words in one language have a dozen possible translations in

another, which means that to use a dictionary properly you must first have command of the two languages, in which case you may not need a dictionary.

The understanding of 'culture' is the most crucial aspect in becoming a translator or interpreter. Without understanding the culture of the language it is impossible to take one language and turn it into a completely different form of language and expect them to understand it.

Problems in translations are found in all fields of literature, science, business and has been evident in the UN. For example, a one hour English speech made by a delegate is estimated to require 400 man hours put in by 124 different persons before it can be permanently recorded in English, French, Spanish, Russian and Chinese. The question of machine translation has come up, but machine translation is far from a satisfactory level and is non-existent for spoken material.

An interpreter/translator serves as a bridge between different cultures. This requires familiarity with the interpreter/translators native culture and the culture in which language the person will translate. Knowledge of the target language and culture is necessary. Judging the understanding of the language and culture can be difficult when the observer is not familiar with them.

Knowledge of a culture is as important as knowledge of the language. This is not just limited to interpreters and translators. Anyone who is willing to learn a new language and wishes to speak it properly, should live in the mother country and experience the real culture. (*The story of language*. P404-407)

## 4.2 Cultural Understanding in Language Teaching

In 1903, Jespersen states in his book 'How to teach a foreign language' that "the highest purpose in the teaching of languages may perhaps be said to be the access to the best thoughts and institutions of a foreign nation, its literature, culture- in short, the spirit of the nation in the widest sense of the word." In 1933, the Secondary Education Board of Milton, Massachusetts, declared that the primary practical value of foreign-language study was "the breaking down of the barriers of provincialism and the building up of the spirit of international understanding and friendliness, leading toward world peace." In America the culminating formulation has been the Modern Language Association policy statement, "Foreign Language's and International Understanding" lists three contributions which foreign language learning can make to the achievement of

international understanding and cooperation: "Direct intercultural communication... Experience of a foreign culture... Information about a foreign culture," and adds: "The third contribution of language learning to international understanding would be inefficient... were it not for the two other contributions which it uniquely makes."

Language is deeply embedded in culture. Some people define culture as "that training which tends to develop the higher faculties, the imagination, the sense of the beauty and the intellectual comprehension." But now the word culture has come to take a much broader significance. The culture of the people, as the word is used in this chapter, is certainly the result of training, but training in all aspects of shared life in a community.

The native language is learned along with the ways and attitudes of the social group in which one grows up, and these ways and attitudes find expression through the language. In this way the language is an integral part of the functioning social system. Psychologist Osgood set out a theory of language "meaning" which maintains that the full meaning of a word for an individual is the result of the sum total of experiences which he has had with that word in the cultural environment in which he has grown up. This interrelationship of language and culture makes it impossible for a direct establishment between words and expressions in two languages.

There are thousands of foreign-language educational centers in the world. The learning of foreign words and phrases, practice of irregular verb paradigms, and the interpretations of foreign scripts can be considered powerful devices for the development of languages. But, many teachers in foreign languages have received no preparation for the part of teaching the culture of foreign countries. This may be easily seen in the English education in Korea. Most young generation Koreans have at least 6-10 years of English education, but only have memorized vocabulary words and phrases while studying reading comprehension and listening comprehension separately. The only American culture that they have picked up is from movies such as Rambo, Lethal Weapon and the Terminator. These movies do not represent the culture of America, they are only a part of Hollywood that it out to sell violence, action and sex.

Teachers need much more preparation to teach languages and the system of teaching foreign languages should learn through the comparison and contrast of his own culture and the culture of the speakers of the language he is being taught. (Rivers, *Cultural Understanding*. P261-267)

## 5. Korea's Education Policies

Korea is a 5000 year old country that is single root with a single language. The US only has a 200 year history and is a multi-cultured society with people from all over the world.

Korean Language studies and education is based on what the American have studied. It is true that it is ideal to learn the US education system because we believe that the US is a leader in education. But there are different views on how efficient the system actually is. Americans believe that their own system has failed. In recent studies, American students have been found that their academic aptitudes are below average and are still in the 1970's level. Many of our scholars should now realize that the American education has failed. It is true that there is a lot to learn from the American success in many fields, but there is no reason to bloodlessly copy the whole system that has failed in educating the American public. We need to carefully study how education in the US has been effective and evaluate what will succeed in our country.

### 5.1 Korean Language Education for 2nd Generation Koreans

'Globalization' is the new word that has come up in the past couple of years. This new term has forced the world to become closer together. And as a result Koreans have become more concerned with their own heritage. The 1.5 generation of Korean Americans have become the center of the 'Identity Crisis'. Since the 88 Olympics more 2nd generation Koreans are coming back to Korea to learn their country and find their roots. Yonsei, Koryo, and Kyung Hee univeristy have such 'programs. Yonsei and Koryo have programs for college students and have been successful in many ways but on the other hand many do not see the programs as educational, because of the students who have come here for a different reason. By taking the 'Motherland Summer Program' sponsored by Kyung Hee University as an example we will be able to find how we could improve these programs.

The 2nd generation education programs:

1. Allow 2nd generation Koreans to come back to Korea and learn their language and culture.

2. Give young Koreans a chance to see how Korea has changed.
3. Give the new generation a reason why they could be proud of themselves and Korea.
4. Give the school an opportunity to provide a program for their alumnus.

But on the other side there are many problems where:

1. Schools do not really show interest in the students and the quality of the program, while they show concern in profits and the publicity of the issue.
2. Educators are not well prepared to overcome the cultural gap and cannot properly educate 2nd generation Koreans the true value of Korea.
3. The parents who send their children believe that the program will change their children and do not understand the difficulties that the educators face. Parents must understand that they are responsible for their children, not the teachers who guide them for 2 weeks.

Changes :

1. Institutes should understand the real meaning of the program. It is not to make profits, nor for the media. It should be looked into as a education program for future Korea. The program should be modified in a great way and personal training should be strengthened.
2. The program should be scheduled so that there can be intense Korean-culture classes for the students. The current programs are too short and are inefficient in teaching our culture.
3. These institutes should be willing to go over budget for proper programs.
4. There should be an understanding that these are different kinds of programs and the traditional Korean system is not appropriate as the one and only teaching method. There must be significant changes in the program to make it more attractive to 2nd generation Koreans who had never experienced the culture.

The following is the questionnaire that 53 students completed at the end of the two week Motherland Summer Program .

1. Country of birth

2. How long have you lived in a foreign country?
3. Do you think that Korean is important in your daily life?
4. What language do you speak with your parents?
5. Did you ever learn Korean before? If yes, where?
6. Have you ever faced difficulties of not being able to speak Korean?
7. Do you think that it is important to learn Korean? If yes, why?

\* By asking these basic questions I found that 96.2%(51/53) of the students answered 'yes' to question 6. The most common difficulty of the students was the communication problem that they had with their elders who are 1st generation immigrants. The students did not find Korean useful in their daily lives, but felt that Korean is important to learn Korean.

### Study Materials

1. It is difficult to learn Korean overseas?
2. Can you learn Korean from people other than your parents? If yes, who, where?
3. Are Korean tapes, books, videos available? Have you ever used them?
4. If these materials were easy to access would you have tried to learn the language?
5. Have you ever been enrolled in a ESL course in a foreign country?
6. Did you face difficulties as an ESL student? If yes, what?
7. Have you ever used audio, visual aids in learning English? Were they useful?
8. Do you think that more learning material should be made for Korean education?
9. Are you bilingual(trilingual) in any languages?
10. Have you ever used audio-visual material to learn any of the languages you know?
11. What is the hardest part of learning a new language?
12. Are you planning on learning any other languages? Please list.
13. Do you plan to continue your studies in Korea?
14. What do you think is important of being a Korean?

\* These questions revealed that we have been unprepared to educate our own children with proper education material for them to learn their mother language. Only 18%(18/53) responded 'yes' to question 3, showing that students did not have any material to study Korean. Considering that there are thousands of English books in our bookstores for people to learn English, it is humiliating to know that our future generation can't learn their own language because we did not provide them with the learning material they need. Although the overall responses showed that our education system has left out our overseas Koreans, I found that our children still wanted to learn more about their motherland. This was very promising and assured me that with proper education plans we could teach our children the true Korean values. I was able to understand the current problems with our language policies and feel that we need to re-evaluate our language policies for our children. If we don't have one, this is the time to put our money and time into it.

## 5.2 Culture Education in the US and Korea

Culture Education in the US can be considered a failure. The US forced the people into believing that all different people can join together and form a 'Melting Pot' where different people become one whole. Culture education has not been structured and many students have been only able to learn the American point of view of foreign cultures and history. This has caused a problem because many Americans believe that their culture is superior over all other cultures and expect them to adopt the Americans.

In a study of American Mainstream Cultural Values five major value orientations were founded by students who took the 'Anthropological Spectitives on American Culture' course at Stanford Univeristy.

They are: freedom of speech(and other forms of personal freedoms); the rights of the individual(to be an individual and act in his/her own behalf); equality(as equality of opportunity and including sexual activity); the desirability of achievement attained by hard(and the belief that anyone can achieve success if he/she works hard enough); and social mobility(the assumption that anyone can improve social status because the social structure is open and hard work will get you there).

On the other hand, Korea is a single root country that is tightly bounded within itself. Koreans are considered rationalistic, indirect, hierarchical, formalistic

and emotionalistic. Korea feels that foreign cultures are immoral and we should protect our own. The word 'Shin-to-bul-yi' that is becoming popular these days is a good example on how serious our people are in protecting our own culture and beliefs.

Our history of constant invasions from Japan, China and western countries has shaped our culture to distrust foreigners and keep ourselves locked in our own country. It is 1994 and our country is one of the most closed countries in the world. Some may say that Korea has opened up to the world, but our people still cannot get rid of the bitterness that is deep down in our hearts. Our culture is filled with outstanding elements. We have a culture that is 5000 years old and we have never given into any other country. We kept our pride during the hard times and now we are a strong nation that all other countries fear.

Yes, we are a country with economical powers, but there is a long way to go. Our older generation has never been taught how to live morally with pride of our nation. We were taught to hate our own brothers and sisters in the north. We were never taught how to live a happy life, we were taught only how to get rich. Our younger generation is going through an even more critical period. They are losing what Koreans are really about: Respecting their culture and their customs. They dress like rap singers, changed their meals to hamburgers, and feel that our own culture is boring and dull. This is not just their fault. We have never been aware of these issues because we have been so busy earning money and have never thought about our children. We have a culture that is proud and with a little consideration we can teach it to our children.

## 6. Conclusion

By examining the relationship between language and culture a lot can be found. Improving our system to efficiently teach our children other languages and cultures is a very challenging task and we must approach it carefully. In order to gain ground in economical and political powers in the world we need to understand the other cultures and customs. We have been unprepared for the changing world and now there has to be change. These changes must come from the government and the government should be prepared to invest a great amount of money for the future generation. More culture & language education facilities should be established by the government. The foreign language



education system should be modified so that more students will find foreign languages interesting. Specialized programs should be developed for educators and successful foreign systems should be adapted. Audio & video facilities are crucial for language education and investments in this fields should not be left to the private institutions. With careful planning and it is possible to create a winning system.

### References

- Akmajian, A., Demers, R., and Harnish, R.M.(1984). *Linguistics: An Introduction Language and Communcation*, 2nd ed,M.I.T.Press.
- Burling, R.(1970). *Man's Many Voices: Language in its cultural Context*, New York:Holt,Rinehart & Winston. *Congressional Digest*. Washington D.C., March 1987 (Controversy over Bilingual education) pros & cons, PP.65-96.
- Crandall, J.(1987).*ESL through Content-area Instruction: Mathematics, Science,Social Studies,Eel Cliffs, Nj:Prentice-Hall*.
- Forman, S.(1972).*Cultural differences in response to filmed child sequences*. Master's thesis,University of Hawaii at Manoa.
- Hall, E. (1989). *Beyond Culture*,
- \_\_\_\_\_ (1990). *The Hidden Dimension*, PP.1-2,130-164,
- \_\_\_\_\_ (1990). *The silent Language*, pp.97-101,
- \_\_\_\_\_ Anchor Books, Double Day, New York.
- Hefferman, J.,Lincoln J. Writing.(1980). *A College Handbook*, W.W. Norton & Company, New York.
- Hilliard.A.G.(1980). *Cultural diversity and special education*. 46.
- Lado, R. (1980), *Linguistics Across Cultures*, Hyung-sul Publishing Company.
- Macaogain. E. (1994), *Language and curriculum*. Cleredon, Avon. England.
- Marion, R. L.(1980). *Communicating with parents of culturally diverse exceptional children*. *Exceptional Children*, 46.
- Multicultural education needs strong staff development*. (1990). Report on Education Research 22, Taken from Staff development for desegregated scholing, Phil Delta Kappa, 72.

- Pei M.(1965). *The Story of Language*, J.B.Lippincott Company, New York. pp.404-407
- Places where children succeed: A policy of outstanding public elementary schools*. Washington DC : U.S. Government Printing Office.
- Park, S.(1994). *American Reader, American Culture & English Language*, Sin-A-SA.
- Rivers, W.(1971). *Teaching Foreign-Language Skills*. The University of Chicago, Chicago.pp 261-267
- Saville-Troike, M.(1984). *What really matters in second language learning for academic achievement?* TESOL Quarterly 18.(2), pp.199-220.
- School Readiness and Language Minority Students: Implication of the first National Education Goal, FOCUS No. 7*, Spring 1993.
- Staffing the Multilingually Impacted Schools of the 1990s, May, 1990*, U.S. department of Education. Office of Bilingual Education and Minority Language Affairs.
- Tetreault,M.K.T.(1992). '*Integration content about women and gender into the curriculum*' in *Multiculture Education: Issues and Perspectives*, Edited by Banks, J.A. & Banks, C.A.M. Allyn and Bacon, Boston.
- The multicultural Curriculum and America 2000: Divergent Solutions to the problems of American Education*, By Joseph DuCette Joan Poliner Shapiro and Trevor Sewell Temple University. pp.1-8
- University of the State of New York. 1983. *The New York State Core curriculum for English as a Second Language in the Secondary Schools*. Albany, New York: Bureau of Bilingual Education.