

## Research on Four Variables toward the Effective Integration of Culture in the EFL Class of Korea

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Many Korean EFL (English as a Foreign Language) students do not have sufficient opportunity to develop cultural knowledge and information in their classrooms. EFL teachers also tend to ignore the teaching of culture. Even though culture is taught, it simply tends to deliver “fact-only” information from the viewpoint of a “tourist level rather than cultural awareness by comparing native with target cultural references. Teaching target cultural knowledge and information should be delivered within the native cultural frame, and teaching of culture must be an integral part of teaching and learning English. The research methodology was quantitative. Quantitative data was gathered from 83 Korean EFL teachers and 286 EFL students by questionnaire. Findings indicated that three of these independent variables (cultural inequality, English-only instruction, and Unoism) were significantly and inversely related to integration of culture.

[culture/English as a foreign language/integration]

### I. INTRODUCTION

Over the years, the linguistic qualities of English as a Foreign Language (EFL) classrooms in Korea have been of a critical research concern. Such concerns stem from a focus on phonetics and phonemics for perfect pronunciation, as well as grammar, vocabulary, and line-by-line translation, which have been fundamental in English education. In the formation processes of Korean EFL education as a linguistic-oriented class, non-linguistic factors, i.e., cultural knowledge, cultural experience, and cross-cultural understanding, are often ignored despite the fact that they enhance or

hinder (if insufficient) language learning. Consequently, in Korean EFL classroom teaching, the cultural context is unwittingly and even intentionally being ignored or skipped due to the already overcrowded workload, tight scheduling, the prescribed national curriculum as managed by the Korean Ministry of Education, the lack of teacher education to teach cultural knowledge, the linear grammar-based syllabus, large classes, the National Entrance Exams to a University (NEEU) that emphasizes linguistic abilities and memorization, and other related factors. Even though culture is being taught in Korean EFL classrooms, it remains a conveying of a cultural fact only without internalization or awareness of the native culture in the minds of Korean students.

No language process can be properly conceptualized without accepting the learners' linguistic knowledge. Linguistic factors play a number of significant roles in determining good or poor performance in learning a Second Language (L2) or a Foreign Language (FL). Nonetheless, any EFL education without teaching culture is merely the delivery of hollow and/or meaningless symbols to which the student attaches improper meaning (Hendon, 1980), since language is the essential ingredient in any culture (Brooks, 1964) and language is heartened by its culture. It is, therefore, imperative that language is redefined as an integral part of the culture (Hendon, 1980). The ultimate purpose of EFL teaching should be the understanding of language and culture together. Since language holds a multiplicity of cultural backgrounds, it is necessary to understand and appreciate cultural knowledge i.e., the way of thinking, values, and beliefs embedded in that language as well as linguistic qualities and structures of pronunciation and the grammatical systems. Language is the soul of the people and the way of thinking in the culture, in so much as it conveys that culture through communication beyond the meaning of the unique word system. Accordingly, cultural integration, namely the language plus its culture, is the most significantly crucial process in EFL education. It follows then that: (1) cultural integration is absolutely inseparable from EFL teaching, in that language is the most typical, the most representative, and the most central element of the culture in which the language is being practiced (Brooks, 1964); (2) language has no meaning without a cultural context (Seelye, 1993); (3) teaching only the language leads to nothing but mistakes by which language learners become socially disabled (McLeod, 1976); Any EFL education devoid of cultural instruction or even ignoring cultural context, is simply to convey the empty and useless for the concept or image.

## II. PURPOSES

The purpose of this research is to examine the level of factors that are possible impediments to cultural integration in Korean EFL education, which traditionally focuses on the linguistic-oriented language teaching. The idea stems from the concern about American cultural superiority covertly delivered to Korean EFL students while degrading Korean culture in the process of teaching and learning. Moreover, without cultural integration, any mode of EFL instruction will be futile. This study will discuss the structural problems embedded deeply in Korean EFL education from four points of view, as impediments or independent variables to cultural integration: (1) cultural inequity; (2) English-only instruction; (3) linguistic-oriented instruction; and (4) Unoism stemming from a monolingual and a monocultural quality of Korea, that is, a kind of ethnocentrism.

As alternative measures to a productive EFL educational model in Korea, this study will present the quality of: (1) intercultural equality, (2) bilingual instruction, acknowledging both the value of the native and target language, (3) integration of culture and language, and (4) multi-cultural perspectives via cross-cultural understanding. Based on the research findings, some appropriate directives, recommendations and applications unique to Korea EFL education will be articulated.

## III. PROBLEMS

As a number of studies articulate, the attitude toward the United States, her language in particular, as sustained by the older Korean generation, originated during the period of American Military Government from 1945 to 1948. The aid from the USA continued through the period of her civil war, 1950-1953, and throughout 60s and 70s, the period of reconstruction of national economy, industry, buildings, homes, etc. Thus American culture, combined with other Western traditions, has strongly influenced Korean culture and has become indispensable to Korea in many aspects of Korean life. The Korean people have uncritically and willingly accepted American culture without proper integrative understanding or indigenous planning. For Korean old generations, American culture is always superior to their own, and this mind-set has become deeply engrained in their lives and belief systems; the cultural inequity still remains in place. Unfortunately, under these circumstances many Korean students in EFL classrooms have to develop new perceptions on reality and behave accordingly,

without their internalization of the target language, culture, and value systems.

The second problem is a lack of recognizing classroom bilingual approach. The inequality of culture has led many Koreans to the notion that ones' success or failure in Korean society is determined by the norms and criteria of the English native speaker, which may be called a monolingual quality focusing on English-only instruction. To be more specific, the Korean students' belief in social and academic success depends on the acquisition of English language and on the degree to which they become familiarized with and integrated into the native norms and values of the English language (Curtin, 1979). Such a concept might have led students to believe that the presence of a native-speaker is required whenever English is used. Thus, many EFL students are suffering from the pressure that they have to acquire English linguistic abilities and then perform like the target natives. This is because this linguistically native-like proficiency will eventually and certainly lead them to upward mobility in Korean society. Consequently, this native-like proficiency and performance drives Koreans into the monolingual quality, focusing on English-only as echoed by English native speakers, and English competence has become an ecumenical literacy.

The third problem in Korean EFL education is linguistic-oriented instruction. In the context of focusing on native-like proficiency and performance, stemming from English-only perspective, any background and consideration in regard to the target cultural sensitivity, are often neglected. EFL classes in Korea often focus on mastering abstract domains, such as vocabulary and grammar, and on translating English without an apparent comprehension. This often results in memorization, which is the lowest level of human thinking (Kincheloe, 1998). Nonetheless, it is a rather appalling irony that many Korean EFL teachers have tried to move away from routine memorization, imitated drills, and line-by-line translation without success. Kramsch (1983) aptly states that textbooks are still used mostly for stimulus-response as the culture is to be presented. In this case, students are exposed to or acquainted with another culture only passively on a tourist level so to speak. The culture of teaching in Korean EFL classroom remains difficult and problematic due to a lack of sufficient cultural background, a paucity of proper teacher education, an intentional avoidance of teaching culture, an over-crowded curriculum, large classes, and other related factors.

The fourth problem is the Koreans' Unoism, which stems from the single cultural perspective of Koreans, that is, ethnocentrism. This cultural Unoism keeps Korean EFL students from becoming involved in the process of emotional and intellectual interpretation as well as cross-cultural understanding. Cultural Unoism deters Korean EFL students from understanding or accepting the point of view of another individual

whose values have been determined by different cultures (Hendon, 1980).

#### **IV. SIGNIFICANCE OF THE STUDY**

In the interests of effective integration of language and culture, this study first of all argues the significance of the quality of intercultural equality. To do so, the study empirically articulates the reality of cultural inequity as it exists. This discloses why cultural inequality originated between the two countries from a historical point of view. That is to say, this study demonstrates that cultural inequity might cause the cultural superiority of the Western culture. Consequently, this research provides the most effective cultural integration curricula to be built into Korean EFL education. It will be based on the idea that students learning a Second or Foreign Language need to approach the target culture with an assumption that the new patterns of behavior, belief, and value should be interpreted within the framework of their own native culture (Omaggio, 1993; 2001).

The second aim is to reveal the importance of bilingual instruction that is being ignored in EFL classroom by examining the ideology of monolingual quality that focuses on English-only in English Language Teaching (ELT), as guided by native English speakers in Korean EFL classes. The English-only approach legitimizes the English language as the official one without any consideration of local or minority languages and cultures (Egèa-Kuehne, 2000). This contention is built on Phillipson (1992), who documents that the ethos of the monolingual quality of ELT implies the rejection of the experiences of other languages, meaning the exclusion of the child's most intense existential experiences. On the basis of these statements, it is truly inappropriate to prohibit the native language within the context of EFL instruction led by native speakers; it may impede language acquisition because it merely mirrors disempowering relations (Auerbach, 1993).

Thirdly, this study demonstrates the importance of cultural sensitivity and stresses that it is imperative to integrate culture into language teaching in Korean EFL settings. If any EFL classes still remain in the context of linguistic domination, linguistic isolation is a guaranteed concomitance with cultural isolation (Simon, 1980). The successful integration of culture and language teaching can contribute significantly to general humanistic knowledge, as the combination of language ability and cultural sensitivity. This also can play a central role in upholding FL students' native language and culture, as well as further interaction, negotiation and sharing with the target

culture through integration of language and culture. Therefore, it is imperative that Korean EFL education emphasizes cultural understanding as well as linguistic concerns.

Fourthly, this study will demonstrate the importance of multi-cultural perspectives based on cross-cultural understanding, which is beyond the cultural Unoism stemming from the monolingual and monocultural quality of Koreans in the Korean EFL classroom. Knowledge about cultural backgrounds strongly influences Korean EFL students' interpretations and constructions of meaning. In other words, an individual interpretation of a linguistic or cultural meaning will be heavily influenced by his or her life histories, life experiences, interests, and preconceived ideas, i.e., cultural backgrounds. Hence, for Korean EFL students, any distorted comprehension may follow not only from a misunderstanding of the linguistic aspects of the denotative meaning, but also from the connotative schema stemming from the cultural differences. Nonetheless, Korean EFL education might often be just beyond the students' level of interpretive capabilities. For example, although cultural differences may alter abstract representations of a given concept, it can be difficult for Korean EFL students to recognize the difference between *wound* and *injury*, between the *empty* room and the *vacant* room. In fact, the two words in each of these pairs are translated as the same in Korean. As a result, when cultural phenomena differ from what Korean EFL students anticipate, they often negatively regard the target culture as strange or weird (Tedlock, 1983), and therefore, it is meaningless to try to convey the target cultural fact entirely on its own terms without reference to one's own culture.

## V. EMPIRICAL HYPOTHESES AND RESEARCH QUESTIONS

- The degree of recognizing cultural inequity is significantly inversely related to the necessity of cultural integration.
- The degree of the belief in English-only instruction is significantly inversely related to the necessity of cultural integration.
- The degree of experiencing linguistic-oriented instruction is significantly inversely related to the necessity of cultural integration.
- The degree of holding cultural Unoism is significantly inversely related to the necessity of cultural integration.

The following research questions will serve as a guide for this study:

- What is the degree of cultural inequity between the Korean and American cultures, as recognized by Koreans? What is the relationship between the degrees of cultural inequity and cultural integration in EFL classes?
- What is the degree of English-only in EFL classroom as perceived by its Korean non-native teachers and students? What is the relationship between the degrees of English-only instruction and cultural integration in EFL classes?
- What is the degree of linguistic-oriented instruction in EFL classroom as perceived by Koreans? What is the relationship between the degrees of linguistic-oriented instruction and cultural integration in EFL classes?
- What is the degree of the Korean's Unoism, that is, the single cultural perspective in EFL classes as perceived by Koreans? What is the relationship between the degrees of Korean's Unoism and cultural integration in EFL classes?
- What is the degree of EFL teachers and students cultural integration? What is the priority order among the independent variables that effect cultural integration?

## VI. RESEARCH METHODOLOGY

Both quantitative and qualitative research methodologies were used to gather data in this study. For the quantitative data, 83 Korean EFL teachers in 10 middle schools, 7 high schools, and 4 others (3 private institutes and 1 elementary school) participated in this study. The researcher used the directory of Middle/ High Teachers in Korea to acquire English teachers' names, phone numbers, and addresses, and then contacted them by telephone or by e-mail to explain the purpose of this study. In addition, the researcher called school principles and academic directors in order to gain their assistance. In addition to the 83 EFL teachers, 286 Korean EFL students volunteered to participate in this research. Students were randomly selected from 10 middle schools and 9 high schools of Korea. School principals, academic directors, and English teachers assisted in the selection of students, randomly selecting students who were willing to participate in the project. Five to thirty students from each of the schools participated in the research questionnaire.

The questionnaire comprised of 13 questions regarding demographic information, and 42 questions relevant to the measurement of the level of socialization with cultural inequality, English-only instruction, linguistic domination, and Unoism or the uno-cultural perspective. The author of this research has created this questionnaire

suitable for the purpose of the research. As a quantitative statistical method, this research employed the Statistical Package for the Social Sciences. The Pearson Correlation can measure the degree and direction of linear relationship between two variables.

Second, this research presents the degrees and values of the following variables for Korean EFL teachers and students: Cultural Inequity (CI), English-only Instruction (EO), Linguistic-Oriented Instruction (LO), Unoism (UM), and Integration of Culture (IC).

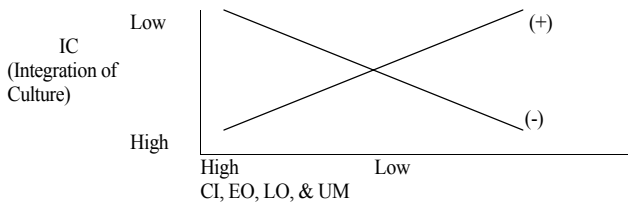
Third, this research presents the statistical correlations among 5 variables. (1) Correlations between the independent variables and dependent variable (IC) will be analyzed: Cultural Inequity and Integration of Culture (CI & IC), English-only Instruction and Integration of Culture (EO & IC), Linguistic-Oriented Instruction and Integration of Culture (LO & IC), and Unoism and Integration of Culture (UM & IC). (2) The priority of causal relationships will be explored to determine which independent variables most strongly affect cultural integration in Korea EFL classes. (3) Correlations among four independent variables will be examined: Cultural Inequity and English-only instruction (CI & EO), Cultural Inequity and Linguistic-Oriented instruction (CI & LO), Cultural inequity and Unoism (CI & UM), English-only instruction and Linguistic-Oriented instruction (EO & LO), English-only instruction and Unoism (EO & UM), and Linguistic-Oriented instruction and Unoism (LO & UM).

Research instruments include a number of Likert-type scales which use very strongly agree to very strongly disagree, weighted 1 to 6, respectively (see Appendix). Approaching 1 means a high level of each variable (CI, EO, LO, UM, & IC) and 6 implies a low degree of each variable. Any opinions marked with #7 are counted as no response. In analyzing the data, relationships between the four independent variables (cultural inequality, English-only instruction, linguistic domination, and Unoism) and the one dependent variable (integration of culture) are examined at a .05 level of statistical significance. In addition, the relationship for a priority order between the four independent variables and the dependent variable is established by multiple regression analysis. This multiple regression is used to figure out the interrelationships among a series of variables that are logically ordered on the basis of impact. Accordingly, the multiple regression analysis can determine a priority order that indicates which element among the independent variable most strongly affects the integration of culture in the EFL classroom. To heighten the validity of the research instrument, the research scales have been translated into two different versions, so that participating teachers and



students have a clear understanding of the research questions at their respective cognitive levels. Words and/or texts that might cause difficulty to both groups of participants were clarified by adding necessary descriptions or interpretations.

**FIGURE 1**  
**General Relationships between Dependent Variable and Independent Variables**



Note: (+) means a positive relation, and (-) means a negative relation.

The implications of high level or strong and low level or weak variables are explained in the following statements:

- Definition of a high level of cultural inequality (CI) or a strong recognition of CI: Students (or teachers) recognize that there exists a high level of CI.
- Definition of a low level of CI or a weak recognition of CI: Students (or teachers) believe that there exists a low level of CI.
- Definition of a high level of English-only (EO) instruction or a strong belief in EO: Students (or teachers) strongly believe (or think) that EFL classes should be conducted in English-only.
- Definition of a low level of English-only (EO) instruction or a weak belief in EO: Students (or teachers) disagree that EFL classes should be performed in English-only.
- Definition of a high level of Linguistic-Oriented (LO) instruction or a strong belief in LO: Students (or teachers) think that EFL classes should be linguistic-oriented.
- Definition of a low level of LO or a weak belief in LO : Students (or teachers) disagree that EFL classes should be linguistic-oriented.
- Definition of a high level of Unoism (UM) or a strong UM : Students (or teachers) think that single cultural perspective stemming from UM is not very problematic.
- Definition of a low level of UM or a weak UM : Students (or teachers) think that UM is problematic.

- Definition of a high level of Integration of Culture (IC) or a strong necessity of IC: Students (or teachers) believe that IC should be emphasized in EFL classes.
- Definition of a low level of IC or a weak necessity of IC: Students (or teachers) disagree that IC should be emphasized in EFL classes.

## VII. RESULTS

This section shows statistical correlations between independent and dependent variables. It includes three statistical correlations: (1) correlations between the independent variables (CI, EO, LO, & UM) and the dependent variable (IC), (2) the priority of causal relationships, and (3) correlations among four independent variables.

### 1. Correlations between IC and CI, EO, LO, and UM

Quantitative statistics indicate relationships of the four independent variables (CI, EO, LO, and UM) with the one dependent variable (IC) among teachers and students. Cultural inequality (CI) and English-only (EO) instruction, as seen in the following Table 1, are most powerfully and inversely related to the integration of culture (IC), for both teachers and students:  $-.247$  and  $-.297$ , respectively.

**TABLE 1**  
**Correlations between IC and CI, EO, LO, and UM**

		Cultural Inequality	English-only Instruction	Linguistic- Oriented	Unoism
Integration of	Teachers	$-.247^{**}$	$-.233^{**}$	$-.108$	$.038$
Culture	Students	$-.133^{***}$	$-.297^{***}$	$.023$	$-.101^*$

\* Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).

\*\*\* Correlation is significant at the 0.001 level (2-tailed).

#### 1) Integration of Culture (IC) and Cultural Inequality (CI)

IC is significantly and inversely (teachers,  $-.247$  p 0.01; and students,  $-.133$  p 0.01) related to CI, meaning that in order to establish a higher IC, EFL education should reduce CI. In other words, the more strongly Korean EFL teachers and students experience cultural inequality, the less they expect the integration of culture meaning,

that they disagree that IC should be emphasized in EFL classes. Korean EFL teachers and students believe that to achieve a high level of integration of culture, the level of cultural inequality should be reduced.

2) Integration of Culture (IC) and English-only (EO) instruction

IC is significantly and inversely (teachers,  $-.233$   $p$  0.01; and students,  $-.297$   $p$  0.001) related to EO, meaning that in order to establish a higher IC, EFL education should reduce EO. In other words, the more EFL teachers and students believe that EFL classes should be conducted in only English, the less they advocate the integration of culture. That is, EFL teachers and students believe that to achieve a high level of integration of culture, English-only instruction should be less emphasized.

3) Integration of Culture (IC) and Linguistic-oriented (LO) instruction

Linguistic-oriented instruction is insignificantly positively (.023) related to the integration of culture for students and insignificantly and reversely ( $-.108$ ) related to the integration of culture for teachers.

4) Integration of Culture (IC) and Unoism (UM)

Student participants indicate that IC is significantly and inversely related to UM ( $-.101$ ,  $p$  0.05), in that the more students perceive the necessity of IC, the lower their degree of UM. In other words, students who have a strong UM, that is, students who think that single cultural perspective stemming from UM is not very problematic, perceive a weak necessity of IC, believing that the development of IC should not be required. Therefore, to increase IC, EFL education should reduce students' UM perception. UM for teachers, on the other hand, is unrelated to IC.

2. The Priority of Causal Relations

This analysis focuses on the priority order of the effect of independent variables on the dependent variable. This analysis seeks to discover which independent variables most affect the dependent variable, in the order of priority.

**TABLE 2**  
**The Priority of Causal Relations**

Teachers			Students				
	Beta	Sig.		Beta	Sig.		
1	EO	$-.302$	.006**	1	EO	$-.303$	.000***

2	CI	-.160	.157	2	CI	.086	.161
3	LO	.010	.929	3	LO	.064	.272
4	UM	-.162	.138	4	UM	.054	.342

In causal order of priority, the integration of culture (IC) is most strongly influenced by English-only (EO) instruction (teachers= .006; p 0.01, and students .000; p 0.001): EO has the strongest effect on the level of IC, followed by CI, LO, and UM, which have little impact on IC. In order to establish a higher level of the integration of culture, EFL programs should pay attention to and minimize the curriculum and instruction particularly focused on EO.

In other word, the research has shown that cultural integration is most strongly impacted by English-only instruction in the EFL educational setting. This means English-only instruction has the strongest effect on the belief in the necessity of cultural instruction This is followed by cultural inequality, linguistic-orientation, and Unoism, which were insignificantly affected. Accordingly, to establish a strong belief in cultural integration, EFL educators and administrators should minimize the curriculum and instruction focused on English-only class.

### 3. Correlations among the four independent variables

Quantitative statistics indicate relationships among the four independent variables. The results show that the independent variables are significantly and positively related to each other as seen the Table 3.

**TABLE 3**  
**Correlations among the four independent variables**

Teachers				Students					
	CI	EO	LO	UM		CI	EO	LO	UM
CI		.252***	.131	.125	CI		.271***	.077	.217***
EO			.259***	.149	EO			.118**	.104*
LO				.112	LO				.158***
UM					UM				

#### 1) CI and EO

CI is significantly and positively (teachers .252; p 0.001 and students .271 p 0.001) related to EO, meaning that a higher CI leads to a higher EO. Teachers and students who support a high level of CI also strongly recognize a high level of EO. Thus, in order to reduce CI, EFL curriculum and instruction needs to focus on bilingual instruction by using English and Korean languages appropriately, rather than

English-only instruction.

## 2) CI and UM

Students-CI is significantly and positively (students .217;  $p < 0.001$ ) related to UM, meaning that the higher CI the higher UM. To reduce CI, EFL programs should reduce EO and UM. Therefore, EFL programs should focus not only on cultural equality, but also on reducing EO and UM. To achieve this, it is imperative that EFL students be encouraged to hold multi-cultural perspectives based on cross-cultural understanding.

## 3) EO and LO / UM

EO is significantly and positively related to LO and UM (LO: teachers .259;  $p < 0.001$  and students .118;  $p < 0.01$ ; and UM: students .104;  $p < 0.05$ ). This means that EFL teachers and students with a higher level of EO demonstrate a higher level of LO and a strong UM (not in the case of teachers), meaning that they strongly believe that EFL classes should be linguistic-oriented and that the single cultural perspective stemming from UM is not very problematic. In order to reduce EO, EFL education should reduce LO and UM. Furthermore, to improve bilingual instruction EFL programs should avoid LO (such as grammar-oriented English education, line-by-line translation, etc) and UM (the single native cultural perspective).

## 4) LO and UM

LO is significantly and positively (students .158;  $p < 0.001$ ) related to UM, meaning the higher LO, the higher UM. In order to reduce UM and LO, EFL education needs to encourage students to value a the multi-cultural perspective based on cross-cultural understanding. That is, the integration of culture into linguistic-focused EFL context might lessen the high level of LO and UM. On the other hand, teachers-LO is unrelated to teachers-UM.

# VIII. DISCUSSIONS AND IMPLICATIONS

## 1. Discussions

As revealed in the results of the quantitative research, cultural inequality between Korean culture and American culture, English-only instruction, and Unoism are significantly and inversely related to integration of culture. These results can be

outlined as follows.

First, EFL educators and administrators should reduce cultural inequality (CI) between the two cultures by approaching integration of culture (IC) as the equal relation. If EFL teachers teach the target culture to students with a strong belief in CI, this not only impedes effective IC but strengthens CI. Thus, EFL classes need to be better focused on inter-cultural accordance.

Second, EFL educators and administrators should minimize English-only instruction because a strongly focused EO can discourage the effective integration of culture. Thus, well-planned bilingual programs, rather than EO instruction, need to be designed and developed.

Third, EFL educators and administrators should diminish Unoism because a strong UM can hamper effective integration of culture. EFL teachers might encourage students to be more open minded about other cultures.

- In order to reduce cultural inequality, EFL educators and administrators should try to lessen English-only instruction and Unoism because IC is significantly and positively related to UM.
- In order to reduce English-only instruction, EFL teachers should reduce linguistic-oriented instruction and Unoism because EO is significantly and positively related to LO and UM.
- In order to reduce linguistic-oriented instruction, EFL teachers should try to reduce Unoism because LO is significantly and positively related to UM.
- In order to reduce Unoism, EFL teachers should try to reduce cultural inequality, English-only instruction, and linguistic-oriented instruction because UM is significantly and positively related to CI, EO, and LO.
- In addition, in order to reduce Unoism, integration of culture should be emphasized and developed because UM is significantly and inversely related to IC.

## 2. Implications

As a pedagogical implication, it is time to rethink the quality of intercultural accordance based on *currere* which is an infinitive form of the word curriculum. It focuses more on the experience of running the racecourse than the organization of the course itself. This view is supported by Kincheloe (1998) who clarifies that *currere* accentuates the meaning of curriculum as the running of the race course, while the institutional meaning of a curriculum has traditionally defined the word as a noun, the

track itself. Therefore, it encourages the students to amplify their own knowledge, abilities, talents, and autonomy, not traditional definitions of a curriculum which excludes the experiences and understandings of students and teachers. Furthermore it emphasizes the stable, scientific, rule-governed, functional structure designed to accomplish sometimes dogmatic directives based on institutional goals of schooling (Pinar, 2000). Consequently, *currere*-based EFL education might encourage awareness of how American culture being dominant manipulates the identity of Korean culture as marginalized and invite teachers and students to be active researchers of their own teaching and learning in classrooms. With this *currere*-based EFL education in mind, Korean EFL education needs to upgrade the Korean cultural identity which has been inveterately degraded and ignored for a long time. It will also help reduce the American cultural superiority ingrained in Korean mind and thoughts. It is therefore imperative to focus on the quality of intercultural equality.

As second implication, it is imperative to reconsider the quality of the bilingual approach to instruction of EFL, by saying that the rationale used to justify English-only in the classroom is neither peremptory nor pedagogically appropriate (Brisk, 1998). As a matter of fact, second language acquisition researches are focused on the one-sided study concentrating only on the second language, English, with little concern for the maintenance or development of the first language. Instead of upholding *English-only* instruction in the EFL context, it is imperative to emphasize the notion of classroom bilingual instruction, that is, the use of Korean language, is not only effective and beneficial but necessary for all levels of the Korean EFL classroom. Thus, the elimination of the native language as a precondition to learning English should not be considered. In other words, introduction of English should not come at the expense of the native language (Brisk, 1998).

As third implication, it is time to acknowledge a significance of the teaching culture, that is, culture is inseparable from language, in the line of foreign and second language scholars. To achieve this, teaching culture should be conducted within the native cultural framework. Teaching culture should recognize the learners' own culture first; they then gradually understand the target culture in accordance to their native cultural frame of reference (Lafayette, 1997). Therefore, it is imperative to stimulate the learner to make comparisons between the two. Teaching culture needs to move away from conveying cultural fact-only information. Otherwise, the American superior culture is covertly conveyed to Korean EFL students while degrading Korean culture in the process of teaching and learning.

Finally, EFL curriculum should encourage teachers and students to see other

cultures from a multicultural perspective rather than a single cultural viewpoint. Koreans single cultural perspective stemming from *Unoism*, is no longer beneficial in heightening the significance of cultural integration in EFL classes. Instead, the EFL curriculum needs to be inspired to have a multicultural perspective toward the target culture. This requires understanding more about the target culture from the target cultural viewpoint, rather than the Korean single cultural perspective.

## IX. CONCLUSION

This study has recognized the significance of teaching culture in Korean EFL education, which has been purposely or unconsciously disregarded. To achieve authentic cultural instruction this study advocates for a de-emphasis of cultural inequality, English-only instruction, linguistic-oriented instruction, and Unoism. The research suggests that Korean EFL curriculum and instruction regarding cultural instruction consider: (1) the intercultural equality, (2) classroom bilingual instruction consider in teaching EFL rather than English-only instruction, (3) teaching of culture, and (4) multi-perspective EFL education.

Finally, as I review my personal academic experiences, I conclude that the significance of the integration of culture in EFL classes should be cherished. This is because teaching culture is imperative in EFL education in order to acquire English language and culture. Without recognizing the need for cultural instruction, it is difficult to anticipate an advanced development toward cultural instruction in EFL classes. The concept that teaching culture is as important as teaching of language should be acknowledged by EFL educators, administrators, and students in real EFL contexts. This teaching of culture does not mean a simple delivery of cultural information, but cultural awareness in a native cultural frame work through comparing and contrasting. To achieve this, EFL educators and administrators should minimize the four impediments embedded in EFL classroom. By decreasing cultural inequality, English-only instruction, linguistic-oriented instruction, and Unoism, the effective teaching of culture can be applied to the EFL context.



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## APPENDIX

## Questionnaire (English and Korean Versions)

Questions	Answers
<b>1. The Demographic Information Background Knowledge Scales</b>	
1 For teachers, what grade are you teaching?	middle 1 middle 2 middle 3
For students, what grade are you in?	high 1 high 2 high 3 others _____
2 What is your gender?	Male Female
3 How old are you? [Teachers / Students]	20-25 / 12-14 26-30 / 15-16 31-35 / 17-18 36-40 / 19-20 41-50 / 21-22 51-60 / more than 23 years old (_____) Middle / High School
4 What is the name of your school?	(_____) Middle / High School
5 How many years have you taught or learned English?	1-3 yr 4-6 yr 7-10 yr 11-15 yr 16-20 yr more than 21 years
6 How many average hours do you teach or learn English a day?	1-2 hours 3-4 hours 5-6 hours 7-8 hours more than 9 hours
7 Do you believe that English proficiency can lead you to a better job in Korea?	very strongly agree strongly agree agree disagree strongly disagree very strongly agree no opinion
8 How many times do you meet and communicate with native speakers like Americans or Canadian monthly?	1-2 times 3-4 times 5-6 times more than 7 times none
9 How many times have you ever traveled to English-speaking countries?	1-2 times 3-4 times 5-6 times more than 7 times none
10 If ever, how long did you stay in the English-speaking countries when you traveled?	1-2 weeks 3-4 weeks 2 months 3-4 months 5-6 months 6 months-1 year more than 1 year not related
11 Whom do you prefer as your English instructor?	White American Non-American Second generation like Korean- American or Canadian Korean Others
12 Do you believe that you must go abroad (in this case, America) in order to master English?	very strongly agree strongly agree agree disagree strongly disagree very strongly disagree no opinion
13 Do you believe that Korean students need to learn English at a private institute after school?	very strongly agree strongly agree agree disagree strongly disagree very strongly disagree no opinion

Questions	1	2	3	4	5	6	7
<b>2. Cultural Inequality</b>							
Very strongly agree(1) / Strongly agree / Agree Disagree / Strongly disagree / Very strongly disagree / No opinion(7)							
2-1 The American culture has reshaped the Korean culture.	1	2	3	4	5	6	7
2-2 The American culture is indispensable in many aspects of the lives of the Korean people.	1	2	3	4	5	6	7
2-3 Korean people uncritically and even willingly accept the American culture without any properly integrated understanding.	1	2	3	4	5	6	7
2-4 The American culture is superior to the Korean culture.	1	2	3	4	5	6	7
2-5 Korean students spend more time learning English than the Korean language.	1	2	3	4	5	6	7
2-6 The American native instructor of English is better than the Korean instructor of English.	1	2	3	4	5	6	7

2-7	The Korean culture is being dominated by the American culture.	1	2	3	4	5	6	7
2-8	Korean students feel a lot of the stress in learning English.	1	2	3	4	5	6	7
2-9	American newspapers are more credible than Korean newspapers.	1	2	3	4	5	6	7
2-10	Koreans watch American T.V., videos, and movies and listen to the American music rather than the Korean ones.	1	2	3	4	5	6	7
2-11	English is the global language.	1	2	3	4	5	6	7
2-12	Korean language can also be the world language.	1	2	3	4	5	6	7

### 3. English-only Instruction

3-1	A Korean EFL class should be conducted only in English.	1	2	3	4	5	6	7
3-2	If EFL class uses only Korean in teaching English, students can acquire English better than using by only English.	1	2	3	4	5	6	7
3-3	Linguistically native-like proficiency eventually and certainly leads Koreans to upward mobility in Korean society.	1	2	3	4	5	6	7
3-4	The native speaker of English is the ideal teacher in teaching English for Korean EFL education.	1	2	3	4	5	6	7
3-5	English should be taught as early as younger ages to achieve a better result.	1	2	3	4	5	6	7
3-6	The more English is taught, the better the result.	1	2	3	4	5	6	7

### 4. Linguistic Oriented Instruction

4-1	Instruction in English grammar is necessary to learn the English language.	1	2	3	4	5	6	7
4-2	Line by line translation is necessary to acquire the English language.	1	2	3	4	5	6	7
4-3	Near native pronunciation in English is necessary to learn oral proficiency in English.	1	2	3	4	5	6	7
4-4	English vocabulary is necessary to stress to reach oral or written proficiency in English.	1	2	3	4	5	6	7
4-5	Skills-based excises are necessary in English learning.	1	2	3	4	5	6	7
4-6	Memorization of textbooks is necessary in English learning.	1	2	3	4	5	6	7
4-7	Error-correction (error-prevention) is a necessary process in English learning.	1	2	3	4	5	6	7

### 5. Uno Cultural Perspective Scales

5-1	The Korean single cultural perspective impairs progress toward English capability.	1	2	3	4	5	6	7
5-2	The monolingual and monocultural environment of Korea prevent Korean students from having multi-cultural insights.	1	2	3	4	5	6	7
5-3	The Korean single cultural perspective is inappropriate in making value judgements American culture.	1	2	3	4	5	6	7
5-4	The Korean single cultural perspective causes cultural stereotypes toward the American culture.	1	2	3	4	5	6	7
5-5	This cultural stereotype stems from a fact-only focused cultural teaching in the Korean EFL classes.	1	2	3	4	5	6	7
5-6	The Korean single cultural perspectives lead Koreans to ethnocentrism.	1	2	3	4	5	6	7
5-7	This ethnocentrism is a barrier to the English acquisition.	1	2	3	4	5	6	7
5-8	This ethnocentrism hinders individual competencies in constructing self-awareness.	1	2	3	4	5	6	7

### 6. Cultural Integration Scales

(Give your ideas on cultural integration in the future, as compared with the current situation)

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<b>6-1</b>	Cultural lessons and activities in Korean EFL classes should be more carefully planned as language activities and integrated into lesson plans.	1	2	3	4	5	6	7
<b>6-2</b>	Korean EFL education should present more cultural topics in conjunction with related thematic units and closely related grammatical content whenever possible.	1	2	3	4	5	6	7
<b>6-3</b>	Korean EFL education should use more a variety of techniques for teaching culture that involve speaking, listening, reading, and writing skills.	1	2	3	4	5	6	7
<b>6-4</b>	Korean EFL classes should make better use of textbook illustrations and photos.	1	2	3	4	5	6	7
<b>6-5</b>	Korean EFL classes should use more cultural information when teaching vocabulary.	1	2	3	4	5	6	7
<b>6-6</b>	Korean EFL classes should use more small-group techniques, such as discussions, brainstorming, and role-plays for cultural instruction.	1	2	3	4	5	6	7
<b>6-7</b>	Korean EFL classes should avoid a “facts-only” approach by including experiential and process learning whenever possible.	1	2	3	4	5	6	7
<b>6-8</b>	Korean EFL classes should use more the target language whenever possible to teach cultural content.	1	2	3	4	5	6	7
<b>6-9</b>	Korean EFL classes should test more cultural understanding as carefully as language is tested.	1	2	3	4	5	6	7

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**Examples in: English****Applicable Language: English****Applicable Levels: Elementary, Middle, High school students**

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