FACTORS AFFECTING INTEGRATION OF LOCAL CULTURE IN SAUDI ENGLISH LANGUAGE CLASSROOMS

Intakhab Alam Khan[1i],
Fariha Asif[2],
Qudsia Iqbal Hashmi[3],
Nadia Azeddou[4]

[1]Dr., King Abdulaziz University, Jeddah-Saudi Arabia
[2]King Abdulaziz University, Jeddah-Saudi Arabia
[3]Dr., CCS University, Meerut, India
[4]Ibn Zohr University, Morocco

Abstract:

Language and culture are perhaps inseparable; however, foreign language and local culture may not be compatible with each other. Therefore, integration of local culture (Arab) in foreign (English) language teaching is cynically questioned. Studies support the notion that foreign language teaching can be boosted by the incorporation of foreign (British) culture in the target language (English) classroom. But, the application of local culture in the target language classroom poses great challenges as many factors affect the process such as: teachers' native background, L2 teachers' experience in native countries, L2 teachers' preferences, teachers' lack of local culture's perception, lack of bilingual or multicultural awareness, administrators' attitude towards local culture integration, students' liking for native teacher and native contents, and traditional method of teaching English. Integration of local culture is required if the current books don't have enough local material, and books are written by foreign authors. In short, the paper explores factors affecting integration of local culture apart from initially eliciting some advantages of Arab culture in English classrooms, and teachers' preparedness to incorporate local culture. The study is of descriptive type which includes 2 samples: 3 types of teacher-group, and a group of students. The findings of the study lead to innovation of a teaching strategy by incorporating local culture in L2 class for motivating the students further.

[1] Correspondence: email ikhan1@kau.edu.sa, dr.intakhab@yahoo.com

Keywords: learning environment, foreign language learning, local culture, factors affecting integration, L2 teachers

Introduction

Learning takes place in a specific environment which includes local culture. Therefore, it becomes crucial to know dimensions and issues related to local culture in the learning process of a language/foreign language. In the case of English, it is simultaneously required to study the relevance of the target language and its source culture (British) in order to compare and contrast with the local culture for many socio-linguistic and pedagogic reasons. Application of local culture in the target language classroom may be quite challenging if the teachers are not aware of theories and philosophies behind the application.

In other words, the paper explores some advantages of Arab culture in a foreign language classroom. The questions are:

1. Do we teach language or culture or both?
2. Should we teach only language?
3. Why don't we teach foreign language through local culture?
4. Why and how to integrate the local culture and teachers' preparedness in this direction?

1. Importance of the Study

Many modern researchers, experienced pedagogues, socio-linguists and English teachers perceive that the elements related to cross cultures can't be ignored in the teaching/learning process of a language especially in a second language setting. The study intends to answer some answers to the following questions:

Should we teach language or culture?
- can we teach only foreign language and not the source culture?
- why to use local culture in a foreign language classroom?
- how to integrate local culture in EFL classroom,
- what to integrate?
- who will integrate?
- teachers' preparedness: qualification, licensing, experience, motivation, innovative strategies (need of bilingualism/cross cultural perceptions), professional development (self/virtual or peer based).

Above all, the study focuses on the factors that affect the process of integration of local culture in EFL classrooms due to many reasons.

1.2. Culture: The concept

Culture can be defined from individual's viewpoints. It includes various dimensions of society. It includes the way of life, dress code, food types, local customs, values, traditions etc. Broadly speaking, culture is a 'an environment created by humans'. The anthropological perspective of the definition of culture is endorsed by many linguists including Lado who writes in Linguistics Across Cultures (1952) that culture is nothing but the "ways of people."

1.2.1. Using local Culture in EFL Classrooms

Local culture can be well integrated if the curriculum designer selects appropriate learning material. Therefore, the integration of local culture and active/involved learning is the prime focus in order to attain the goals conceived by the educational planners and policy makers in KSA. The researcher assumes that teaching English language through English/British culture over burdens the target learners (Saudi students) because they are unfamiliar with the foreign culture and even the language. Therefore, indigenous learning material is needed to be self-reliant. Moreover, many religious scholars are of the opinion that learning English means learning 'foreign culture' which can be a threat to the Islamic culture.

1.2.2. Culturally sensitive contents

There are certain culturally sensitive issues which are discouraged to teach in KSA especially to the younger generation because these may adversely affect their behavior.

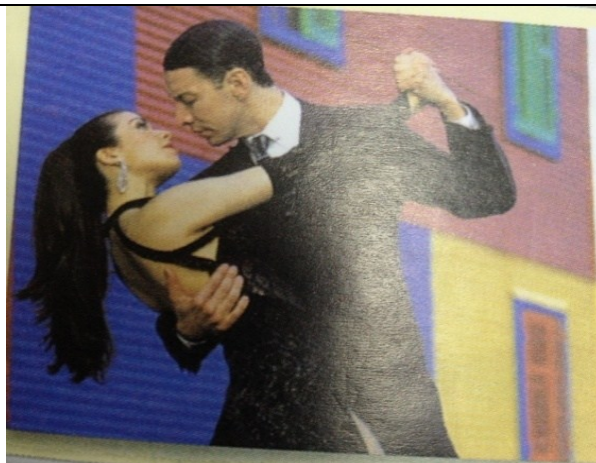| Figure 1	Figure 2
Google image	Google image

The following images and related texts have nothing to do with the teaching of English to students born and brought up Saudi Arabia. Besides, there are no socio-linguistic or psycholinguistic advantages in the given context.

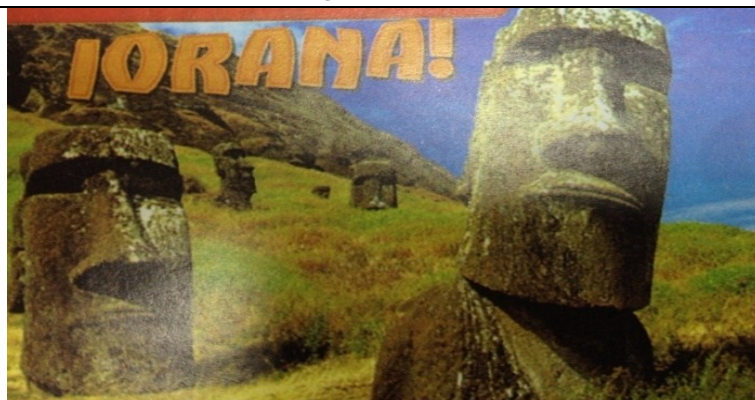| Figure 3	Figure 4
Famous Western actress	A dance scene

In addition, a culturally and religiously sensitive issue like the below image should not be included for learners of Saudi Arabia unless they are mature enough to differentiate between right and wrong.

Figure 5

An image in CUP's the Interchange, third edition

1.3. Relevant and effective Materials: principle of integration

It is indeed important to select and implement those features of the culture/literature/society that don't contradict with the local culture. The following food presences and shopping can be included to teach how to purchase, how to ask for something or mannerism and food habits etc. The teacher can inculcate value based and health related lessons too.

Figure 6	Figure 7

1.3.1. Saudi dress

The traditional clothing for men is the *Thobe:* a loose, long-sleeved, ankle-length garment. *Thobes* worn in summer are generally white and made of cotton. Dark *Thobes* are usually worn in winter. These are often made of wools. These days, a lot of youngsters are wearing casuals especially jeans and t-shirts.

1.3.2. Night life

The cultural environment in Saudi Arabia in general is highly traditional. Evening social activities are centred on shopping or dining out in one of the city's many restaurants or cafés. Many people go to beach on the weekend, and stay until early morning.

1.3.3. Wedding party

Wedding is characterized as a religious and cultural ceremony. It includes many traditional and cultural rituals.

Figure 8

1.3.4. Weekends at a beach

Life in the cities located on red sea especially Jeddah is different. Most people visit corniche on the weekends and stay up quite late until early mornings.

Figure 9

Fal Resort, North Jeddah beach

1.3.4.1 Teaching of cultural heritage of Saudi Arabia

It has been always demanded that teaching must not lead to distraction for the young minds. Some policy makers have always advocated to support foreign studies for the mature learners and not usually the teenagers. Keeping such limitations in view one can integrate suitable material yet teach English language.

Saudi cultural heritage occupies an important place in the elopement of the minds of the future generation.
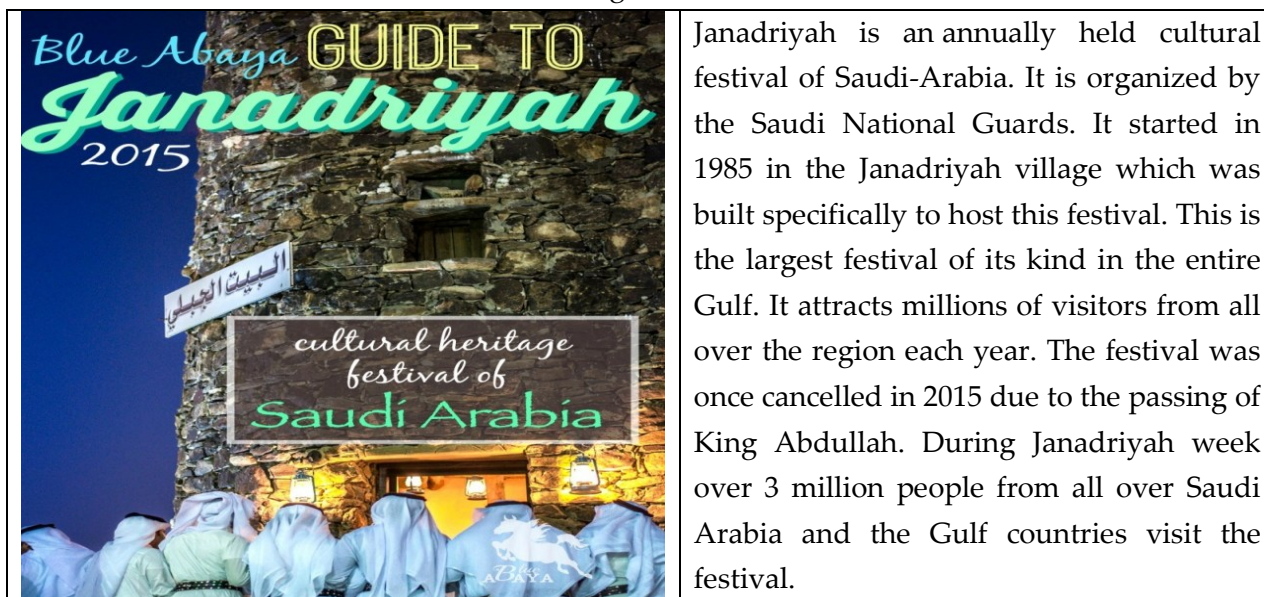
Figure 10

A stall at Al-Jenadariah festival

The below text can be used for reading, grammar: passive voice, simple past, superlative degrees, present simple, plurals etc.

Figure 11

Janadriyah is an annually held cultural festival of Saudi-Arabia. It is organized by the Saudi National Guards. It started in 1985 in the Janadriyah village which was built specifically to host this festival. This is the largest festival of its kind in the entire Gulf. It attracts millions of visitors from all over the region each year. The festival was once cancelled in 2015 due to the passing of King Abdullah. During Janadriyah week over 3 million people from all over Saudi Arabia and the Gulf countries visit the festival.

1.3.5. Pilgrimage: Umrah

ʿ*Umrah'* is a pilgrimage to Mecca, Saudi Arabia, performed by Muslims that can be undertaken at any time of the year. It is obligatory on every Muslim who is economically and physically capable. Students in KSA are well aware as most of them have already performed the pilgrimage. So such a topic if integrated serves cultural and linguistic purposes.

1.3.6. Literature integration

Literary works can be an effective means to develop the understanding of other cultures because they provide the readers with insights of cultures even without having actual experience.

1.3.7. Culture based films

Films and television facilitate the learners to perceive learning behaviors that are not obvious in the prescribed books. No one can deny that Films and TV programs are more impressive ways of affecting the learner's behavior in general and learning in particular.

1.4. Teaching principles

The focus is put on the teaching of skills from familiar (easy) to unfamiliar (difficult) topics. The process is expected to enhance the communication skills of the target learners without putting double burden of both foreign language and strange contents.

1.5. Factors affecting Integrating Local Culture

There are always some factors that affect a process. Integration of local culture also notices some such challenges. Most important factors are: teachers native background,

L2 teachers' experience in native countries, L2 teachers' preferences, teachers' lack of local culture perception, lack of bilingual or multi-cultural awareness, administrators' attitude towards local culture integration, students' liking for native teachers and native contents apart from the traditional method of teaching. In short, the present paper is a modest attempt towards answering some such questions formulating the basis and the hypothesis for this study.

1.5.1 Teachers native background

Teachers who were born and brought up in the native countries where English is the language of communication constitute this group. In addition, those who have got nationalities of certain native countries are also included. However, there are certain other issues associated with this group like their education, professional training, licensing etc.

1.5.2 L2 teachers' experience in native countries

English teachers from other than native countries who spent some years for education etc, but currently teaching in their own countries where English is second or foreign language.

1.5.3 L2 teachers' preferences

Teachers are aware of the importance of first or second language, however, they want to use their L1 (English) in foreign (English) language classroom or their preferences for using their L1 (Arabic) in foreign (English) language classrooms.

1.5.4 Teachers' lack of local culture perception

Teachers have little or almost no knowledge about local culture therefore they don't know as to how to integrate the local culture in the target language classrooms.

lack of bilingual or multi-cultural awareness There are teachers who lack bilingualism or multicultural perception. In this category, many Indians and Pakistanis can fall due to the fact that they are bilingual (Urdu-English) which is in more than one sense unilingualism in Saudi context. Such teachers and many others are not able to integrate cross cultural elements in their classes.

1.5.5 Students' liking for native teachers and native contents

Many Saudi students want to be taught by native speakers even if they don't exactly understand them. This is their ultimate desire for many known and unknown reasons. They are sometimes attracted towards foreign elements (fashion, food, freedom etc), however at initiate stages, and when it comes to actual learning f English, they face challenges.

1.5.6 Administrators' attitude towards local culture integration

Many Saudi administrators are quite impressed by native people, name, style, accent, dialect and they think that English can only be learnt as they learnt by spending time in the UK or the USA, however they simply forget that there were many differences in

their attitudes and the learners' interest, attitudes and goals. Therefore, integration of local culture may not be considered as a factor affecting adversely.

2. Literature Review

Studies in the area of culture integration were initiated long back with a researcher's claim, "*…language does not exist apart from culture."* (Sapir, 1921) Much later, Samovar, Porter & Jain (1981 'Culture and communication are inseparable because culture and communication go along. Pulveness (1995) stated that the teaching of culture should facilitate intercultural communication and perception.

Seelye (1993) rightly described main goals of culture teaching: "*students will be able to develop cultural perception, positive attitudes, and appropriate required skills to act suitably within a unfamiliar culture, and to communicate with people of that culture.*" Chastain (1988) added that in language classes, students know about their own culture and also be able to assimilate foreign culture. Khan (2014) emphasized the integration of local culture to facilitate the learners to grasp the contents easily and learn foreign language.

Tomalin (2009) said, '*In my first article I outlined why we needed to rethink the teaching of culture in ELT and teach it as a 5th language skill.*" He later pointed out (2010), '*this second article looks at teaching the cultural agenda in detail*': Where does culture fit? What discipline does it belong to? Is there such a thing as a cultural curriculum or a cultural syllabus? When should we introduce the teaching of culture in ELT? Whose culture should we be teaching and what should we teach at what level? How do materials address the issue of culture and is it adequate?

Sunnarah (2008) worked on the Cross Cultural Classrooms and stated, 'In my previous post, "*Student in a Strange Land,*" I mentioned briefly that our school, the International Community School (I.C.S.) represents over 40 different countries and 50 languages.

Mukhopadhyay (2010) explored the 'Role of Native Culture and Language in an Indian L2 Classroom' which presented a different perspective leading to suggest that one should create a native environment in a foreign language classroom.

Matthew Lynch described 6 Ways Teachers Can Foster Cultural Awareness in the Classroom as follows: A multicultural society is best served by a culturally responsive curriculum. Teachers who are interested in fostering a cultural awareness in their classroom should actively demonstrate to their students that they genuinely care about their cultural, emotional, and academic requirements.

1. Show interest in the socio-cultural/ethnic background of the students.
2. Act as a facilitator, and avoid the role of an instructor.
3. Maintain a level of sensitivity to language concerns.

4. Retain high learning expectations from students.

5. Rely on self-testing techniques.

6. Respect an "inclusive" curriculum despite cultural differences.

Hamme (1996) on American Indian Cultures and the Classroom concluded: Culture is not an optional component of bilingual education; it is rather a central force in all education. Some educators asserted that learning English as a *lingua franca* is a double-edged sword (Xu, 2003). It simplifies communication with people across the globe, but at the same time, it threatens host (mother-tongue) language and culture. Therefore, the researcher contends that patriotism, traditional values, and 'mother tongue' language and culture must remain at the core of school curriculums.

British council (1990) studied 'Culture and the Language Classroom' and looked at the contexts of language teaching from educational and cultural perspectives, starting from the root concept that language teaching is not 'value free. Authors of the various chapters of the book discuss issues including values and beliefs enshrined in English; cross-cultural behaviour and students' attitudes in the classroom; beliefs about education, and issues that include 'knowledge' and 'culture', deculturation, acculturation and bilingualism. A little away from the sociolinguistics, Kiss (2016) investigated the importance of Cultural learning in the EFL classroom: the role of visuals, and concluded that visuals can be beneficial tool for teaching culture.

2.1. An Overview

Based on the literature review, it can be summed up that local culture like the source culture can also be integrated in ESL/EFL classrooms; however local culture based teaching is still a new area that needs to be well researched. The opinion and ideas related to the realistic and contextual teaching is closely related to the proposal of local culture integration in the foreign language classroom. But, the teachers should be well prepared. And, if they are underprepared, they must be professionally developed to integrate local culture in order to justice to their teaching.

3. The study

The study is of descriptive type which includes 2 samples: 3 types of teachers. The findings of the study lead to innovation of a teaching strategy by incorporating local culture in L2 class for motivating the students further.

The prime purpose of the present study is to explore the possibility of integration of local culture in English language classrooms in especially preparatory program of Saudi universities. Only a few components of factors have been intensively included for the present study which includes questionnaires for teachers.

3.1. Objectives

1. To study the scope and benefits of integration of Arabic culture into English classroom;
2. To explore if the local culture motivates the target learners;
3. To identify what aspects of local culture should be integrated and why;
4. To study how Arabic culture should be taught effectively in the English classrooms;
5. To elicit if the EFL teachers are prepared to integrate local culture into target classrooms.

3.2. Research Questions

1. Is integration of Arabic culture into English classroom beneficial?
2. Does local culture motivate the target learners?
3. What aspects of local culture should be integrated and why?
4. How should Arabic culture be taught effectively in the English classrooms?
5. Are EFL teachers prepared to integrate local culture into target classrooms?

3.3. The Sample

A convenient-purposive sample of 150 subjects (50 English teachers from each of the three groups) was selected from KAU-Jeddah, Arab teachers of English and global teachers of English.

3.4. Data collection instrument/procedure

This study employed questionnaires on the concerned teachers (3 groups). The selection of the EFL/ESL teachers from different regions was done via social and professional networking sites such as Linkedin, ResearchGate and Facebook. Some teachers were personally/electronically interviewed to further explore the relevance of local culture an EFL classrooms. The questionnaire for the teachers was conducted, tested against the content validity norms, administered to the concerned samples.

3.5. Limitations

The study has been conducted on small samples. Sophisticated statistical techniques have not been employed for data analysis. No statistical or standard technique has been employed to assess the validity and reliability of the tools.

4. Analysis of the teachers' questionnaires

4.1. Responses of group 1 teachers

Based on the data elicited from the KAU teachers' responses on the questionnaires Appendix-A, part wise analysis of the questionnaires follow:

4.1.1. Importance of Local Culture Integration

Following is the analysis in response to the item-1 of the questionnaire (Local culture has no place in English classroom setting) and the research question mentioned below:

Research question 1: Is integration of Arabic culture into English classroom beneficial?

A. Perception of KAU teachers

Figure 12
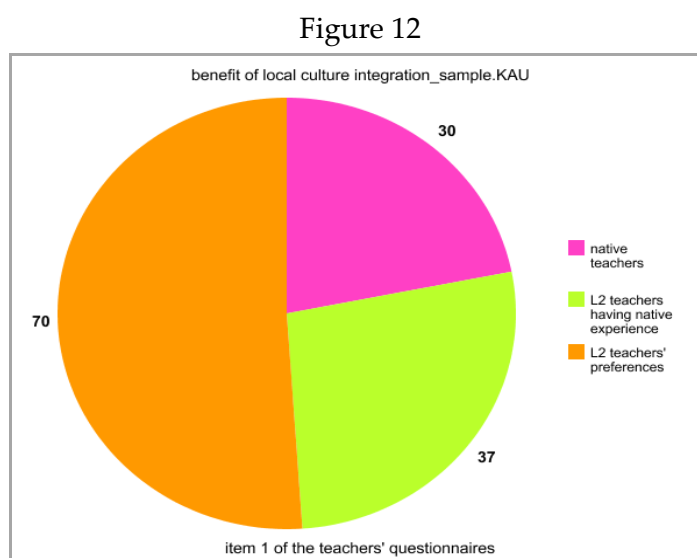
The analysis of item.1 shows that 30% teachers (having native background) of group-1 (KAU) say that integration of local culture is beneficial. The other type (in green) demonstrate their perception by showing 37% agreement to the local culture integration while interestingly enough the third group (teachers from different origins and background (neither having native background or experience) represents 70% agreement to the item number.1 of the questionnaire.

B. Perception of Arab teachers of English

Group 2 of the teachers (Arabs) demonstrated different perceptions as there is not much difference in agreement between the perception of teachers having native background and experience while the third group shows 78% agreement to item-1 that approves that the application of local culture is beneficial.
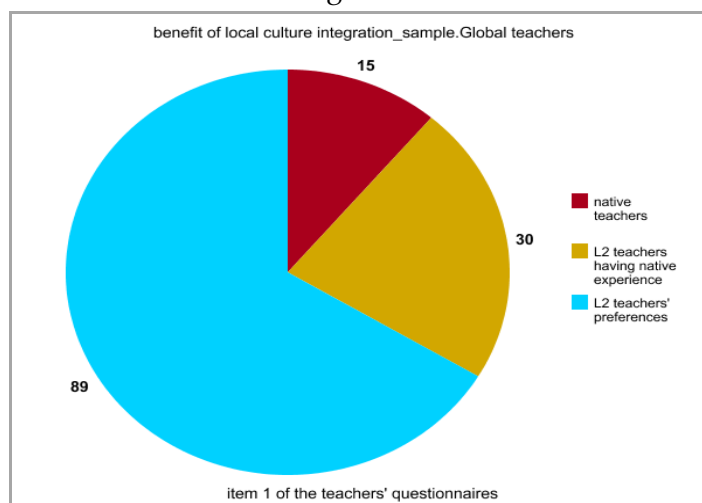
Figure 13
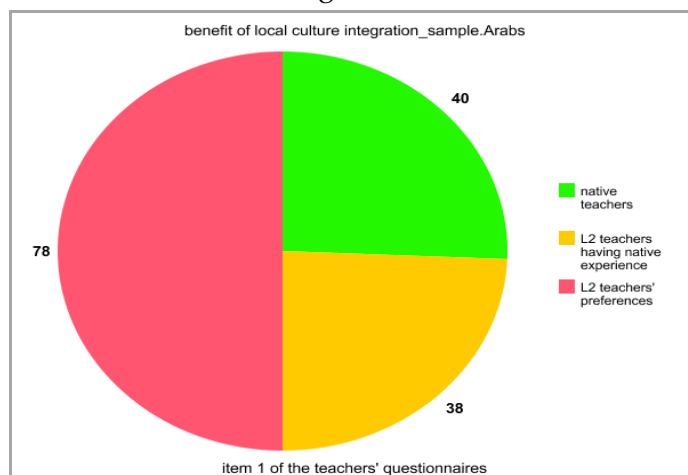
C. Perception of the global teachers

Global group of teacher sample demonstrates yet different trends on the perception of teachers towards factors affecting integration of local culture in EFL classrooms.

Figure 14

Comparative analysis shows that the teachers having native background don't support the hunch of benefits of local culture integration. It is quite natural because their background does not support the idea, they are British/American/native speakers therefore they won't feel about the issue in the same way as the rest of the two groups.

Research question 2: Does local culture motivate the target learners?
Item 11 of the questionnaire was chosen to get responses from the KAU teachers. Below graph is a comparative presentation of the responses three types (teachers having native background, experience and other type of teachers. Type 3 of the teachers (international teachers) shows the most positive responses leading to the idea that local culture is one
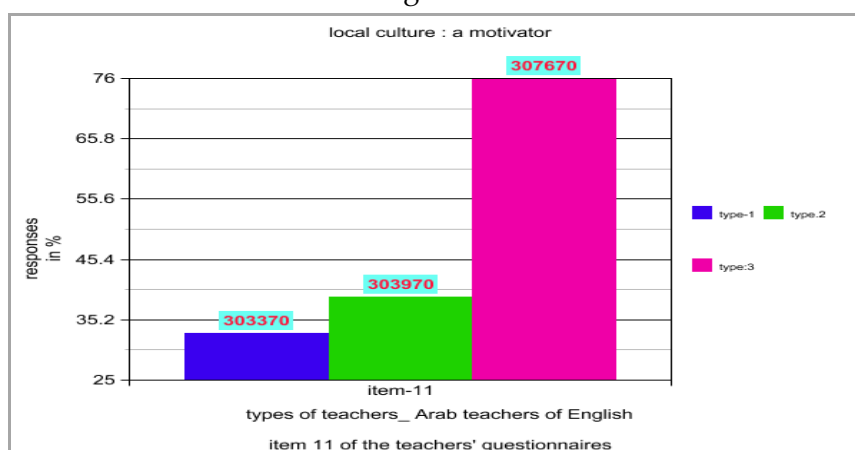
of the motivators. Group two (native experience) also approves same vision to some extent, however, teachers with native background don't exactly support the idea of local culture integration as a motivator.

Figure 15
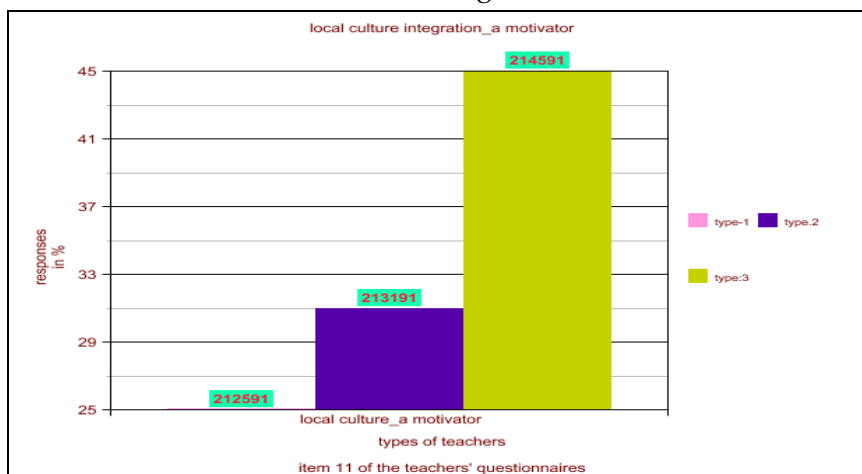

Below graph is a comparative presentation of the responses three types (teachers having native background, experience and other type of teachers. Type-3 of the teachers (international teachers) shows the most positive responses (76%) leading to the idea that local culture is one of the motivators. Group two, the teachers with native experience (42% also approves same vision to an extent; however, teachers with native background don't exactly support (around 26%) the idea of local culture integration as a motivator.

Figure 16

The third group (global teachers) presents a different scenario. Type 3 of the teachers (international teachers) show the most positive responses (87%) leading to the idea that local culture is one of the motivators. Group two, the teachers with native experience

(45% also approves same vision to an extent; however, teachers with native background don't exactly support (around 27%) the idea of local culture integration as a motivator.

Figure 17
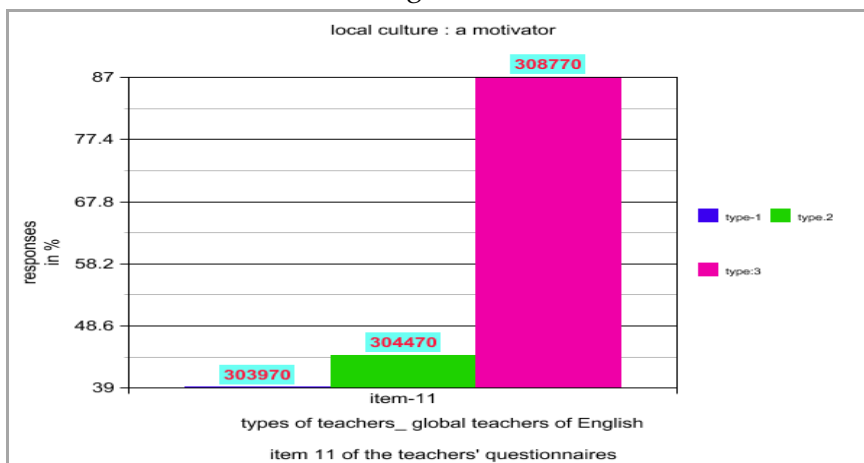
Research question 3: What aspects of local culture should be integrated?

Item 12 of the questionnaires elicited information related to the research question-3. The data show that teacher groups (kau native teacher=26%, Arab. native=34% and International. native=39%) agree with the local culture components. Those who have native country experience agree only kau.33%, Arab group:49 and international=55% while 66% teachers of international teachers.75% of Arabs and 89% of global group of teachers agree that local cultural examples help in the learning of English as a foreign language.

Figure 18
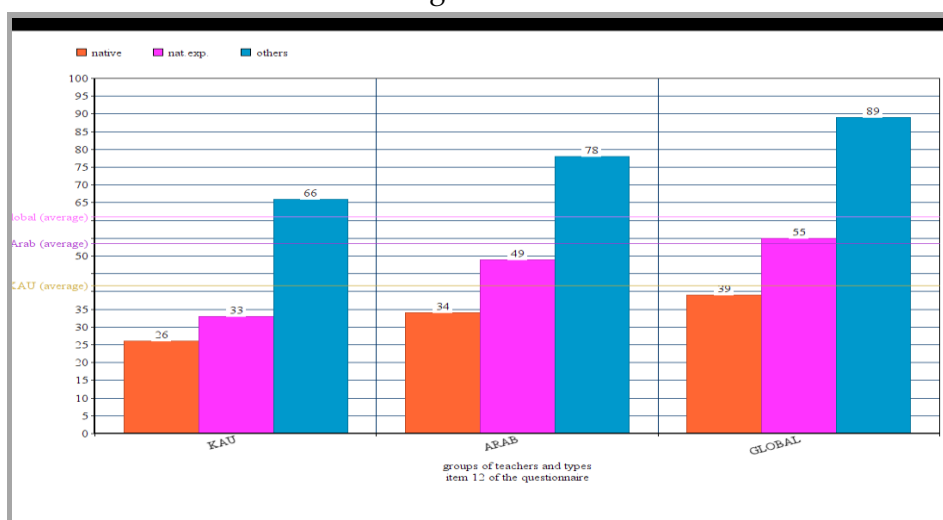
Research question 4: How should Arabic culture be taught effectively in the English classrooms?

The data show that teacher groups (kau. native teacher = 35%, kau-nat.exp. = 41% and kau-others = 77%) agree with comparative approach to teaching. Three types of Arab teachers agree 33, 40, 78% respectively while 45,35 and 92% teachers of three types of global teachers agree that comparative approach to teaching may yield effective results.

Figure 19
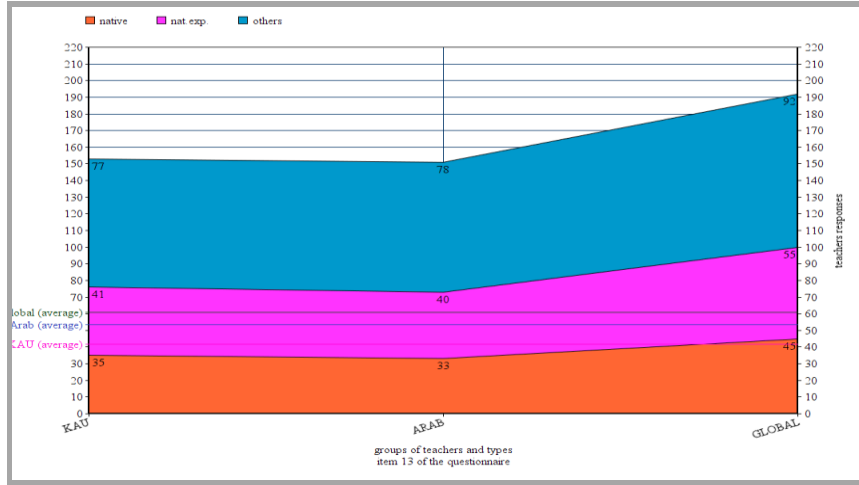
Research question 5: Are EFL teachers prepared to integrate local culture into target classrooms?

The data on item 14 show that teacher groups (kau. native teacher = 29%, Arab. native = 33% and International. Native = 31%) agree that they are ready for integration of local culture in EFL classrooms. Those who have native country experience agree only 44% kau-native, Arab native: 41 and global native = 41% while 31% teachers of international teachers. On the other hand, 33%, 31% and 81% 78% of teachers (KAU, Arabs and global teachers) agree that they can integrate local cultural components in EFL classrooms.

Figure 20
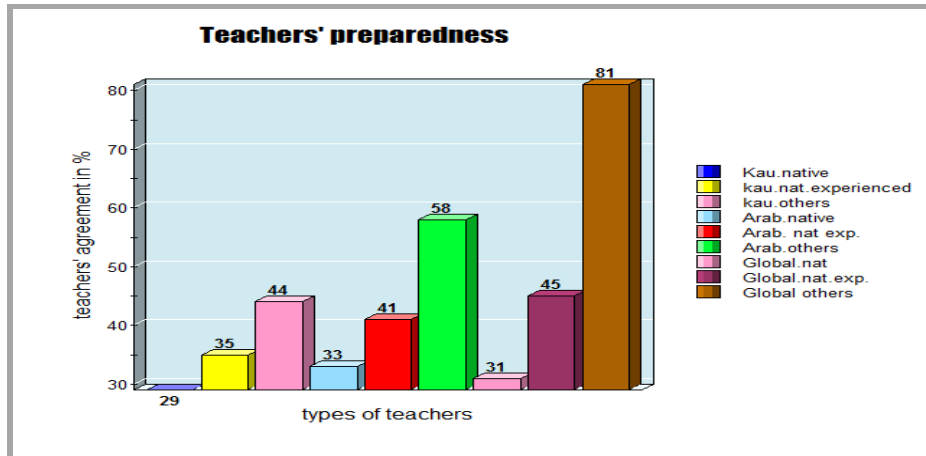
5. Results, conclusions and recommendations

5.1. Results

It has been found that the three main category of teachers differed on account of their perceptions regarding integration of local culture in English classrooms. The factors associated with the perceptions are the teachers' background, experience, awareness regarding cross linguistic and multicultural issues. Global teachers have more positive attitude towards integration of local culture in a foreign language (English) classroom. To be more precise, it was found that the global group of teachers were more in agreement to the benefits of the integration of local culture in foreign language classrooms in comparison to the least positive responses from those teachers who hailed from the native English countries.

The responses were on the same line that local culture motivates the target learners. The native teachers were least positive, teachers having native experience were less while global teachers did not agree to the rest two group, and they responded in favour of local culture integration as one of the motivators in an EFL classroom of Saudi Arabia.

The global group supported more the idea of inclusion of local culture that two groups, however, they did not say that western material should be removed from the EFL textbooks. The groups of teachers agreed to evolve a comparative method of teaching English by local as well as foreign culture. In response to a statement if the teachers are prepared to incorporate local culture in EFL classrooms, mixed responses were received however in the same order from most to least (global teachers, teachers having native experience and native teachers respectively

5.2. Discussion

Results indicate that the teacher groups differed on account of their background. At this stage, it becomes extremely important for teachers to understand that local culture's importance in life as well as classrooms is crucial which can't be ignored for various reasons. Therefore, it is imperative that the teachers themselves realize the importance and evolve some teaching strategies in collaboration with the administrators and policy makers. Recently, Saudi Arabian school curriculum of English was modified and local materials were included. The same trend should continue at tertiary level in especially those courses in which simple reading and language/grammar are focused. However, literature oriented courses and materials need not change as it is not required. Never the less a comparative teaching approach can be tried out for better results even in literature classes.

5.3. Implications

It may be recommended that the teachers of English should be trained to integrate local culture in an English language class in order to motivate the learners. The factors that affect the integration of local culture may be dealt with suitably if professional development programs are conducted well.

About the authors

Dr Intakhab Alam Khan, an internationally acclaimed educationist and trainer, is associated with King Abdulaziz University, Jeddah-Saudi Arabia. He has almost 24 years of experience in teaching/training/research at various universities. An author of a dozen of academic and research books, and around 65 papers in different international online and print journals, Dr Khan has taught medical/health/business English in Saudi Arabia. His presentations at international conferences have already been published in ISI indexed proceedings. He is honorary chief editor/associate editor/asst. editor of many online educational journals published worldwide.

Fariha Asif is a teacher trainer, certified mentor, researcher, presenter and an English Language lecturer at King Abdulaziz University, Saudi Arabia. She is pursuing her doctoral work at the University of Terengganu, Malaysia. Fariha has presented many papers in different international conferences. She has been honored with many awards including one-year Leadership Mentoring Program by TESOL Arabia 2017. She is conference ambassador for TACON 2017. She also has the honor to meet Mr. Noam Chomsky, father of modern linguistics in the Congress of Linguists held at Geneva, Switzerland.

Dr. Qudsia Iqbal Hashmi is PhD in Education in the area of Education/comparative linguistics (English-Urdu/Hindi). She has some papers to her credit in the area of English language teaching in India and Saudi Arabia.

Nadia Azeddou is a master's student at Faculty of Letters, Ibn Zohr University, Morocco. She is currently conducting a research in the area of availability of local culture in the textbooks of English in Morocco. She has developed an interest in the area of sociolinguistics.

References

1. Byram, M. (1989). Cultural Studies in Foreign Language Education. Philadelphia: Multilingual Matters Ltd. Byram, M. (1997) English Language Teaching; Vol. 10, No. 1; Published by Canadian Center of Science and Education.

2. Byram, M., Bella, G., & Hugh, S. (2002). Developing the Intercultural Dimension in Language Teaching: A Practical Introduction for Teacher. Retrieved from: http://dml.cornell.edu/director/intercultural.pdf.

3. Chastain, K. (1988). Developing Second Language Skills. Theory and Practice. Orlando, Florida: Harcourt Brace Janovich Publishers.

4. Christina, S. (2008), The Cross-Cultural Classroom http://lessonplans.blogs.nytimes.com/2008/09/25/the-cross-cultural classroom/?scp=1&sq=%22crosscultural%20classroom%22&st=cse

5. Harrison, B. (1990) https://www.teachingenglish.org.uk/sites/teacheng/files/F044%20ELT-31%20Culture%20and%20the%20Classroom_v3.pdf

6. Jolanta, M. E. (2007) L2 – C2? Teaching Culture within the Subject of English in Swedish Upper Secondary School.

7. http://www.diva-portal.org/smash/get/diva2:3636/fulltext01.pdf

8. Khan, I.A.(2014).Teachers perception towards significance of local culture in Foreign language learning. JELL,Vol.1(3),pp65-71

9. Kramsch, C. (1998). Context and culture in language teaching. Oxford: Oxford University Press.

10. Kramsch, C. (2001). Language and culture. Oxford: Oxford University Press.

11. Lado, R. (1957). Linguistics across cultures. Ann Arbor: Michigan University Press

12. Linda Van Hamme (1996),American Indian Cultures and the Classroom *Journal of American Indian Education*, Vol. 35, No. 2 (WINTER 1996), pp. 21-3 URL: http://www.jstor.org/stable/24398314

13. Matthew Lynch, Ed.D. (2014) 6 Ways Teachers Can Foster Cultural Awareness in the Classroom http://www.huffingtonpost.com/matthew-lynch-edd/6-ways-teachers-can-foste_b_6294328.html

14. Muriel Saville-Troike (1978) National Clearinghouse for Bilingual Education, https://pdfs.semanticscholar.org/c931/2c44b8fe79f228d93ccfff3f4848e0a121ac.pdf

15. Peterson, E., & Coltrane, B. (2003). Culture in Second Language Teaching. Retrieved on March Journal of English Language and Literature Volume 1 No.3 June 2014

16. Pulveness, A.1995 CULTURE STUDIES, British studies and EFL, Modern English Teacher 4(2), 7-11 Tomalin, B. (2009). Making culture happen in English classrooms.

17. Reinhold, W. (2002) Teaching India in the EFL-Classroom: A Cultural or an Intercultural Approach? Language, Culture And Curriculum Vol. 15, Iss.3.

18. Samovar, L. Porter, R. & Jain, N. (1981). Understanding intercultural communication. Belmont, CA: Wadsworth

19. Sapir, E. (1921). Language. San Diego: Harcourt Brace & Company.

20. Seelye, H. N. (1993). Teaching Culture: Strategies for Inter- cultural Communication. 3rd edition. Lincolnwood, IL: National Textbook Company.

21. Sulagna Mukhopadhyay,1010, The Role of Native Culture and Language in an Indian L2 Classroom, http://www.grin.com/en/e-book/180301/the-role-of-native-culture-and-language-in-an-indian-l2-classroom

22. Tamás Kiss and Csilla Weninger (2016) . Cultural learning in the EFL classroom: the role of visuals https://doi.org/10.1093/elt/ccw072

23. Tepperman, L., Curtis, J, Wilson, S. J. and Wain, A. (1994) Small World. *IRIS*, Ontario: Prantice hall, Canada.

24. Tomalin, B., & Stempelski, S. (1993). Cultural awareness. Oxford: Oxford University Press. https://www.teachingenglish.org.uk/article/making-culture-happen-english-language-classroom

25. Xu, Y. (2003) English in China: Policy and methodology Chuanren Ke University of Iowa https://asian.fiu.edu/news/2012/recent-events-iwami-kagura-and-linguistics-symposium/english-in-china.pdf

Appendix A

Questionnaires

Parts-A

1-General information

2-Name (optional):

3-Nationality:

4-Experience years of teaching:

a-

b-

c-

5-Languages known:

6-Unilingual/bilingual/polyglot:

7-Countries visited:

8-Countries taught in:

9- Research done:

10-Professional Development programs attended:

Part. B

S.N.	Statements	agree	undecided	disagree
1	Local culture has no place in English classroom setting.			
2	One can't teach English without teaching British culture.			
3	In a purely language (grammar) classroom, teaching of British culture is not important.			
4	Reading text must be derived from British culture and history.			
5	A balanced combination of Source (British) and local culture (Arab) is better in an English classroom.			
6	English teachers need to be bilingual.			
7	English teacher should be aware of cross cultural factors.			
8	I always use local example to explain concepts in an English class.			
9	Local culture integration in English classroom reduces the learning burden and familiarize with the local context.			
10	Islamic culture is different from British culture so teachers must take care of such an issue.			
11	Local culture integration is not a substitute but a motivating strategy of teaching English.			
12	Arab students may be interested in local examples of food, dress, life style etc.			
13	Teachers should use comparative cultural approach of teaching.			
14	I am well prepared to integrate local culture in Foreign language classrooms.			
15	Any other perception: -- -- -- ---			