Multiculturalism and Motivation on Foreign Language Learning

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Abstract

Motivation is the key element of all kinds of educational activities including foreign language learning. Since there are numerous distractions that can affect learners' motivation in a negative way, the tools to establish and maintain motivation need to be robust. Multiculturalism is the coexistence of a variety of cultures in the same setting. People in general are naturally interested in the topics related to their cultures due to their sense of ownership of the relevant culture. This article discusses a positive correlation between multiculturalism and motivation because cultural items and tools are authentic, colorful, and appealing. Consequently, using cultural differences or similarities are suggested as a way of strengthening learners' motivation.

Key words: Multiculturalism, motivation, foreign language learning, intrinsic motivation, extrinsic motivation

Introduction

Multiculturalism is the co-existence of various cultural structures in the same living environment. Multiculturalism may appear in a town, a city, a country or simply in a narrower context such as in a language class. The members of multicultural society are the people who represent different cultures, civilizations, beliefs, types of lives, world views, etc. Since it is impossible to learn all the languages of the societies that comprise the multicultural society, a common language has to be learned by the members of the multicultural society. Johnson

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(2001:6) suggests that multilingualism in the world is a hard fact, and with it comes the need to develop common languages for communication. It is important for those of us who live with one language only to understand that we are the exception rather than the rule. Learning a foreign language may nowadays be regarded as a normal, almost everyday activity.

Multicultural (Intercultural) or cross-cultural communication as a result of the phenomenon of multiculturalism is an interdisciplinary field of research that studies how people understand each other across group boundaries of various sorts: national, geographical, ethnic, occupational, class or gender. Kramsch (2001:201) argues that in the United States it has traditionally been related to the behavioral sciences, psychology and professional business training; in Europe it is mostly associated with anthropology and the languages sciences. Researchers generally view intercultural communication as a problem created by differences in behaviors and world views among people who speak different languages and who belong to different cultures. However, these problems may not be very different from those encountered in communication among people who share the same national language and culture.

Kramsch (2001:202) asserts that the field of intercultural communication in Europe was a direct outcome of the social and political upheavals created by large scale immigrations into the industrialized countries. It has therefore been much more closely linked to fields such as anthropology, sociolinguistics, pragmatics and discourse analysis even though behavioral training is also part of the field in Europe. It is worth noting that intercultural communication studies have not drawn to any notable extent on humanistic disciplines like semiotics, hermeneutics or cultural studies.

TESOL has always had as its goal the facilitation of communication among people who do not share the same language and national culture. But before the Second World War, the term 'culture' meant knowledge about great works of literature, social institutions and historical events, acquired through the translation of written texts (Grammar Translation Method). The rise of linguistics and social sciences after the Second World War, and the demands of market economies have prominence to spoken language and to communication across cultures in situations of everyday life (Kramsch, 2001:201).

While the term 'intercultural communication' became prominent in TESOL only in the 1980s, as the necessary supplement to communicative language teaching first developed in Europe in the early 1970s, the field itself can be traced to the work in the 1950s of Georgetown University linguist Robert Lado and of anthropologist and US Foreign Service Institute (FSI) officer Edward T. Hall. Lado's linguistics Across Cultures (1975) as the first attempt to link language and culture in an educationally relevant way; Lado had an enormous influence on the teaching of English around the world. In The Silent Language (1959:191), Hall showed the complex ways in which 'culture is communication and communication is culture'. The principles of intercultural communication developed by Hall and his colleagues in the Foreign Service were used by the Peace Corps, founded in the early 1960s. they gave rise to simulation games, studies of 'critical incidents' where miscommunication occurred, and comparative studies of Asia and American cultures, especially Japan (see, e.g., Brislin 1981; Hofstede 1983; Brislin et al. 1986; Thiagarajan and Steinwachs 1990). In the 1970s these studies were employed by the international business community and applied to the training of salespeople and corporate executives. In the 1980s, following the Civil Rights Movement and the demands of cultural recognition by ethnic groups and minorities, intercultural communication became relevant also to ethnically diverse groups within one and the same country and was used by social workers and educators.

In sum, the field of intercultural communication grew out of the practical competitive needs of post-Second World War American international diplomacy and business and was only later applied to interethnic conflicts within the United States. Influenced by research in areal linguistics during the Second World War, and in business organizational management after the Second World War, its foundational disciplines were, besides linguistics, the behavioral sciences, especially psychology and social psychology (Kramsch 2001:202).

Some of the major facets of human interaction that intercultural communication has helped to define are:

• The situation of communication itself; e.g. the socially conventionalized roles adopted by participants, their expected norms of interaction and interpretation, the way they construct a shared sense of reality;

•   The stereotypes they entertain of each other, individuals and as members of a social group;

•   Their non-verbal and paraverbal behavior;

•   The way they save their own and each other's face;

•   The way they structure their discourse to meet their communicative goals;

•   The attitudes, values and beliefs(called also 'discourses') they share with the social group they belong to;

•   The way their language reflects these deeper discourses;

•   The way members of different groups realize various speech acts (like making complements, requests or apologies) (Kramsch 2001:202).

It is true, the 'new world order' will, on the whole, bring together nations and cultures with similar communication patterns within a region. But each region will be interacting with other regions on a global scale. English is already emerging as the most significant inter-regional lingua franca, but it is at the inter-regional level that communication patterns in English will be most divergent. (Clyne 1994:2)

Multicultural Education

Wilson (1997) asserts that multicultural education relates to education and instruction designed for the cultures of several different races in an educational system. This approach to teaching and learning is based upon consensus building, respect, personal development and fostering cultural pluralism within racial societies. Multicultural education acknowledges and incorporates positive racial idiosyncrasies into classroom atmospheres.

As foreign language classrooms are often composed of students from an increasingly diverse background, language teachers can no longer count on a stock of common knowledge against which to teach the foreign language and culture. Attention to this diversity forces teachers to take into consideration differences on class, gender, race, and ethnicity in the design of classroom activities (Kramsch, 1993: 49). The approaches and methods that English teachers use to teach a foreign language play a vital role to make sure language learning takes place. Without a doubt it can be said that every method has some strong points as well as weaknesses. It is incumbent upon language teachers to pick up the best methods and use the

best tools in order to help students internalize foreign language in the best way possible. My experience has proved that one of the best methods to motivate students in the course of foreign language learning is to benefit from multicultural activities in ELT classes. As Kramsch (1993:8) states "One often reads in teachers' guides that language teaching consists of teaching the four skills plus "culture". This dichotomy of language and culture is an entrenched feature of language teaching around the world. It is part of the linguistic heritage of the profession. If language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness (which leads to multicultural awareness) must then be viewed both as enabling language proficiency and as being the outcome of reflection on language proficiency." It is so evident that language teaching is very much concerned with culture and intercultural relationships. So that intercultural elements should be utilized to carry out our mission as English teachers to teach the target language in an interactive way. Any element that enables language learners to learn and personalize the target language should be taken into consideration. In recent years, culture has become a much-discussed topic in English language teaching discourse. Questions such as how to teach culture, whose culture to teach, the relationship between language and culture, and what constitutes culture have fueled considerable research (Krieger 2005:14). Since we cannot isolate ourselves from our cultural heritage and values, the things to do with them always attract and enhance students' attention and motivate them, which is essential for the target language to be mastered.

Straub (1999:3) points out that "By exploring their own culture, students acquire the vocabulary with which to describe values, expectations, behaviors, traditions, customs, rituals, forms of greeting, cultural signs, and identity symbols familiar to them." It is so apparent that we are concerned with our cultural values so that we ,as English teachers, can benefit from those values in order for the students to expand their store of vocabulary as long as we are aware of how stimulating and encouraging they are.

Multiculturalism and Foreign Language Learning

Kramsch (1993:237) asserts that educational thought underestimates the incredible resources, both affective and cognitive, of the 'popular culture' of language classroom. This popular

culture is comprised of cultural structure of each and every member of the learning society. It includes their various implications of interpretations of cultural structures, beliefs, gender, world views etc.

In order to understand what kind of role multiculturalism plays in the course of acquisition of vocabulary, we need to understand the connection between culture and vocabulary. The way we make sense of phenomena in our own culture is by contrasting and comparing them with other phenomena. Kramsch (1993:229) gives an example that the concept of friendliness was constructed by one native speaker of American English by contrasting 'friendly' with 'don't like you', then contrasting 'don't like you' with 'trust you', 'trust you' with 'exclude you', 'exclude you' with 'sociable', 'sociable' with 'conceited', and so on. Maybe this explains why miscommunication appears among people from different cultural heritage.

Carter (2001:47) regards vocabulary teaching and learning as central to the theory and practice of ELT (English Language Teaching) despite the opposite common belief that grammar should play a central role. He also thinks that 'Words have a central place in culture, and learning words is seen by many as the main task (and obstacle) in learning another language'. What textbooks tell you to learn are rules and items of grammar or vocabulary that are right or wrong. But what learners have to learn is how to put this knowledge to use in varying situational contexts for varying purposes, for the benefit of varying interlocutors or readers. Real life materials impose right away a global domain of cultural knowledge that has to be learned across different contexts (Kramsch, 1993:200).

Vocabulary and its meaning take its shape in the culture in which it is spoken, which means that the meaning linked with a particular object may differ from culture to culture. As result, understanding the meaning of the "same" word in one language may cause misunderstanding in another. Carter and McCarty (1988:16) state that 'different languages (and, correspondingly, different cultures) produce different word-handling, storage and recognition problems. For example, for Spanish speakers, syllables may play a more important role than lexical manipulation whereas for Chinese speaking learners of English, there are difficulties with long words. In the process of foreign language teaching and learning, language teachers should be aware of what kind of difficulties the students are going through due to their cultural features in a multicultural learning environment.

By calling grammar "a theory of human experience" and text "the linguistic form of social interaction, Halliday (1990) anchors culture in the very grammar we use, the very vocabulary we choose, the very metaphors we live by.

Learning a language is, as Kramsch (1993:233) says, learning to exercise both a social and a personal voice, it is both a process of socialization into a given speech community and the acquisition of literacy as a means of expressing personal meaning that may put in question those of the speech community. Nostrand (1989:51) remarked that a coherent understanding of another culture includes the central code of that culture plus an awareness of its socioeconomic and regional variation. Kramsch (1993:188) believes that the difficulty of understanding cultural codes stems from the difficulty of viewing the world from another perspective, not grasping another lexical or grammatical code. In this case, language learners in a multicultural class are very likely to improve their ability to look at the world and world issues from another perspective. This is another advantage of studying a language in a culturally diverse class. You are learning not only a language, but also the socioeconomic and regional variations and various interpretations of objects and world views.

Understanding cultural context is vital for students who are learning a foreign language. Kramsch (1993:78) asks her question about understanding of cultural context that 'How can they ask or answer grammatically correct questions if they do not understand the cultural context of that question?' She also explains the situation and different implications of students' role that 'Some students, like the Asian students in language class are caught between their view of themselves as learners and the teacher's view of them as cocktail party communicators'. Kramsch (1993:182) claims that the ability of the learner to behave both as an insider and an outsider to the speech community whose language he or she is learning, depends on his or her understanding of cultural situation. Her suggestion gives us the idea that without an appropriate understanding of cultural context, language learners will not be able to cope with the problem while learning a foreign language.

According to Clyne (1994:1), 'Language represents the deepest manifestation of a culture, and people's value systems, including those taken over from the group of which they are part, play substantial role in the way they use not only their first language but also subsequently acquired ones.

In a consideration of the role of cultural values in discourse, the level of language beyond the sentence, it is important to bear in mind the various major functions of language:

• It is the most important medium of human communication. Through language, we express information, ideas, emotions, attitudes, and prejudices, among other things.

• It is a means of identification. Through language, we indicate group membership and mark group boundaries, whether of national, regional or local, ethnic, political, or religious level.

• It is a means of cognitive development for children and of conceptual development for adults. The way in which we use language enables children to experience the reality of the world around them and facilitates the development of new concepts by adults.

• It is an instrument of action. Certain important acts are performed purely linguistically. These include promises and apologies.

It is because language fulfills all these functions in human beings and human societies, that it is so crucial (Clyne, 1994:2).

Functional approaches to language teaching have been adopted with enthusiasm by educational systems in which educational effectiveness is traditionally measured according to its practical outcome. The sole responsibility of language teachers is to get their students to talk and write as well and fluently as possible (Kramsch, 1993). Any element that enables language learners to learn and personalize vocabulary should be taken into consideration. In recent years, culture has become a much-discussed topic in English language teaching discourse. Questions such as how to teach culture, whose culture to teach, the relationship between language and culture, and what constitutes culture have fueled considerable research (Krieger, 2005:14). Since we cannot isolate ourselves from our cultural heritage and values, the things to do with them always attract and enhance students' attention and motivate them, which is essential for the vocabulary of the target language to be mastered.

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teachers can benefit from those values in order for the students to expand their store of vocabulary as long as we are aware of how stimulating and encouraging they are.

Application of vocabulary is directly related to purposes and goals: students have very personal semantic networks into which they process what they find to be useful. Consequently, according to some authors (Rivers 1983:127), vocabulary cannot be "taught". By this Rivers means that vocabulary can be presented and explained but ultimately it is the individual who learns. Students must learn how to learn vocabulary.

Wallace (1982) emphasizes as a remedy meaningful presentation of vocabulary in situations and context, the encouragement of inferencing, the use of realia, pictures and miming in presentation, focusing of attention by the teacher and the activation of the learner's background knowledge. This background knowledge is very often concerned with the learners' life experiences which either they themselves have lived or witnessed. The total sum of these experiences, I believe, symbolizes cultural values in society.

Clyne (1994:3) suggests that inter-cultural communication, like any kind of communication, takes place both orally and in writing. There are three main ways in which the role of culture in discourse can be and has been studied:

•   by comparing native discourse across cultures (the Contrastive Approach). Carter and McCarty (1994:3) suggest that words should be learnt in 'context' and 'contrast'

•   by examining the discourse of non-native speakers in a second language (the Inter-language Approach)

•   by examining and comparing the discourse of people of different cultural and linguistic backgrounds interacting either in a lingua franca or in one of the interlocutors' languages (the Interactive Inter-cultural Approach) (Clyne 1994:3).

Vocabulary learning is the most important component of language learning but there are still a lot of arguments about the very definition of "word". When culture is incorporated into vocabulary learning in multicultural classes (this is inevitable because it is everywhere in our life. Besides, culture is the very life we lead), learning environment may become a bit more complicated if we are not able to appreciate different understandings and reflections of the "same" words in different cultures. Such differences can be used to provide students with better learning tools.

Features of Multicultural Language Learning

Multiculturalism and multicultural communication have unique features that provide comparatively more favorable teaching and learning environment. This section argues what makes multiculturalism special and why cultural values should be incorporated into educational syllabuses. On the other hand, there are some factors that may affect teaching and learning environment in a negative way because of the existence of multiculturalism in class settings. If teachers are aware of such problems posed by multiculturalism, language teachers and students will be able to avoid such situations and we will be able to experience only beneficial aspects of multiculturalism or minimize the risks.

Advantages and Disadvantages of Multiculturalism

One of the basic principles of language teaching and learning is the duration of the use of the target language first of all in class setting as well as outside classrooms. The more learners are exposed to the target language the better they internalize it. In this respect, multiculturalism gives language learners a great opportunity to use the target language. Dobson (1974:14) states that (in a monocultural class) students converse in English for a while, and then lapse into their native language.

Although it is natural for students to long for the ease of communication in their mother tongue, teachers have to speedily return them to English. Otherwise they waste the valuable time they need for practice in English. Indeed, they waste the valuable time they need for practice in monocultural classes due to the nature of monoculturalism. But while students are learning a foreign language in a multicultural class, they will not have a chance to use their mother tongue.

Some English conversation groups consist of students with different native languages. While the teacher may speak fluently one or two of the languages represented in the group, it is unlikely that he will know all of them. Therefore, he will have to conduct the class in the target language. As far as teachers in monocultural language classes are concerned, it is very common to see that even teachers very often quit speaking in the target language and switch into the mother tongue of the students, because it is always easier for teachers to give the

direct translation of vocabulary or explanation of a grammar rule in his and students' common native language. However, the effectiveness of this method (in fact it is the worldwide infamous 'Grammar Translation Method') is under a lot of questions. Therefore, multiculturalism in a language class forces not only learners but also teachers to use only the target language in the process of learning. This leads to more duration of exposure of the target language to the learners. The nature of multiculturalism prepares an ideal environment for both the teacher and students to use only the target language.

Kramsch (1993:13) argues that 'Suggestions are made for enriching the spoken discourse of the classroom by taking advantage of its diversity and variability'. Multiculturalism forms a language setting in which communicative language teaching and learning plays the main role. Learners have more chances to converse in the target language about the themes and implications of daily life activities and traditions in a wider context because you converse with your classmates each and every member of a multicultural learning group contributes to the diversity of discourse. In a multicultural class, students can benefit from a great variety of topics and concepts that they are interested to discuss with each other. Kramsch (1993:30) adds that culture, conceived here as " linguaculture", emerges dynamically from actual, concrete exchanges between individuals in the classroom.

Authenticity is another feature of multiculturalism that makes it unique and gives us another reason why we should incorporate it in our teaching and learning methods. While students are working on texts or talking about situations that are authentic, it is more likely to make students more interested and motivated. Widdowson (1979:166) asserts that it is probably better to consider authenticity not as a quality residing in instances of language but as a quality which is bestowed upon them, created by the response of the receiver. Authenticity in this view is a function of the interaction between the reader/listener and the text which incorporates the intentions of the writer/speaker. Authenticity has to do with appropriate responses. Breen (1985a: 62) argues that perhaps one of the main authentic activities within a language classroom is communication about how to best learn to communicate. Perhaps the most authentic tasks are those which require the learner to undertake communication and metacommunication. Much of the value of using real-life texts to teach foreign languages

may be found in the pleasure it gives learners to poach, so to say, on someone else's linguistic and cultural territory (Breen, 1985a : 239).

• Breen (1985a: 68) concludes: 'Perhaps all other questions of authenticity in language teaching may be resolved if the potential of the classroom is fully exploited. Is educational authenticity then just another word for pedagogic effectiveness? After all, asks Kramsch (1993:183), do not these various educational cultures have that much in common that they all seek to contrive the most effective conditions for learning a foreign language? Do they not all want language learners to be able to a) communicate appropriately with native speakers of the language? b) get to understand others? and c) get to understand themselves in the process?

A pragmatically-oriented educational culture stresses the first goal and measure of the effectiveness of language learning against the ability of learners to practice is socially appropriate verbal exchanges with others. A critical pedagogy stresses the second goal and searches for evidence of effective language learning in the insights gained by the learners about foreign attitudes and mindsets. A hermeneutic approach weighs effectiveness in terms of the learners' discovery and understanding of self through others. The principle of this approach (the hermeneutic approach) is neither to adopt nor to reject the thinking of others, but to relate it to one's own (Hunfeld, 1990:15).

Gebhard (1996) argues that cultural behaviors and values are simply different. We still have cultural stress and problems to contend with, but we become more empathetic, understanding that people in the host culture have been raised in a culture different from our own. Likewise, 'we develop greater ability to tolerate and cope with the external cultural patterns. We acquire alternative ways of behaving, feeling, and responding the others' (Gebhard, 1996:117). As we adjust, self-confidence increases, and as we interact freely, a new self-image emerges, a new identity of ourselves as participants in the host culture. Quite often, when it is time to return home, some of us are sad to leave, and there are those in the host culture who are sad that we are leaving.

Benefits of adapting to another culture

Although adapting to another culture can be an arduous experience, there are benefits that make the effort worthwhile. The benefits of successful cultural adjustment include

-       fuller sense of security
-       the possibility of more success in the workplace
-       the possibility of establishing meaningful relationships with people from the culture
-       the possibility of gaining fluency in the language of the host country
-       a deeper understanding of one's own culture
-       a deeper understanding of oneself (Gebhard, 1996:123).

Those of us who have successfully adjusted to the host culture also discover that we have a better understanding of our own culture. When in our own culture, most of us do not necessarily have chances to reflect deeply on our cultural selves as profoundly as we do during the cultural adjustment process having to face living in a place where values and behaviors are different from our own, provides a way to reflect on our own values and behaviors. In short, once we encounter another frame of reference, we begin to see what we never could before (Gebhard,1996).

Kramsch (1993:31) argues that teachers can teach concepts that not only can bring about appreciation of people and culture but also can be useful for students when the students are placed in cross cultural communication situations. These concepts are a) cross cultural communication includes adapting behavior b) cross cultural communication involves problem solving c) to understand teaching d) to understand another culture, one has to study one's own.

Much can be gained from studying one's own cultural behaviors and values. As acquiring the rules of one's own culture is a fairly unconscious process, students are most likely not aware of many aspects of their own culture. By providing students with opportunities to consider how people interact in their own culture, as well as their own individual values and ways of behaving. They can gain the kind of insight useful to them when encountering people from other cultures. Gebhard (1996: 127) bases this assumption on the idea that by knowing one's own values and behaviors, it is easier to recognize those of others, as well as make necessary changes in behavior when needed. In short, contrasts help students do not only gain practice in talking about their own culture in English but also raise questions about this culture.

Kramsch (1993:238) asserts that learning another language for communication means leaving behind the naive paradise of native-tongue socialization. As they become more and more proficient in a second language and familiar with a second culture, language learners try to articulate their new experience within their old one, making it relevant to their own lives, one day their way, one day another way, creating their own "popular culture". Learning a foreign language offers the opportunity for personal meanings, pleasures, and powers. From the clash between the familiar meanings of the native culture and the unexpected meanings of the target culture, meanings that were taken for granted are suddenly questioned, challenged and problematized. The link between linguistic forms and social structure is not "given". It has to be established. Similarly, understanding a foreign culture requires relating that culture to one's own. As we have seen for social interactions as well as for the interactions with written texts, meaning is relational. Thus, for example, an intercultural approach to the teaching of culture is radically different from a transfer of information between cultures. It includes a reflection both on the target and on the native culture. The process is seen as an eminently educational process.

Disadvantages of Multiculturalism

Culturally diverse language classes are the places where misunderstandings occur most commonly due to different applications of cultural values. At first sight, such misunderstandings may cause trouble in the class but still it can be used as a tool for better teaching and learning. Kramsch (1993:172) thinks that cultural misunderstandings are particularly valuable to note and to ponder on.

There are some sensitive differences among cultural values. Such differences have a high potential to create an atmosphere charged with tension. Dobson (1974: 14) advises that to avoid a predicament of this kind, teachers should be aware of what their students feel most strongly about, so it is usually best to leave these topics out of directed conversation sessions, although they may be appropriate in written compositions. Sometimes, however, it is impossible to foresee what subject will spark an argument. If students do begin to argue, teacher should intermediate immediately, calm the speakers, and rapidly engage the entire class in a different activity.

•Another disadvantage would be the high level of affective filter as stated in Kreshen's Input Hypothesis. When the filter level is too high, students learning capacity will be low but when the filter level low, learning capacity will be high. At the beginning of a language course with the learners who do not share the same cultural, social, psychological, religious, etc. values, learners may not feel comfortable in the class. But this problem may be overcome with the help of the teacher who is aware of such a problem point. If teachers use appropriate strategies to overcome such problems, very soon the language class can become an ideal environment for language teaching and learning.

Different understanding of similar concepts in varying cultures

Vocabulary and concepts are generally understood in a different way in different cultures. When these different cultures live in the same environment, multiculturalism emerges. In a classroom that is comprised of language learners from various backgrounds, the applications and mention of such multicultural values have a very high potential to create a real language learning experience and enhance motivation among learners. In this section we will discuss some differences given to the same concept in different cultures.

Every culture has its own peculiarities which mean different linguistic and semantic structures, different behavior patterns, habits and understandings. In mono-cultural language classes, there appear so many misunderstandings because of such differences. The situation begins to become even more complicated when students who belong to different cultures - so multiculturalism begins here - are put in the same classroom. Maybe the only effective way to overcome such hardships is to be aware of cultural differences and be able to create multicultural syllabuses, teaching and learning policies and use those differences in the name of better language teaching and learning. Kramsch (1993:205) claims that the link between linguistic forms and social structure is not naturally given. It has to be established. Similarly, understanding a foreign culture requires relating that culture with one's own. As seen for social interactions as well as for the interactions with written texts, meaning is relational. Thus, for example, an intercultural approach to the teaching of culture is radically different from a transfer of information between cultures. It includes a reflection both on the target and on the native culture. The process is seen as an eminently educational process.

When students from different cultures are put in the same class and expected to interact and work together in order to learn a language, it is not difficult to perceive how disastrous the atmosphere and how confusing the communication may become. Maybe it is more likely to expect a conflict, let alone harmony. Thornbury (2002:19) defines these concepts to show cross-language errors:

• False friends

• True friends

• Strangers

Many cross-language errors are due to what are known as false friends or false cognates. False friends are words that may seem to be equivalent, but whose meanings do not in fact correspond to each other. Examples of false English friends for speakers of Polish, for example, are:

• actually   (*aktualnie* in Polish means 'at present', 'currently')

• apartment   (*apartament* in Polish is a 'hotel suit')

• chef   (*szef* is Polish for 'chief' or 'boss')

• dress   (*dres* is Polish for 'tracksuit')

• history   (*historia* is Polish means 'story')

• lunatic   (*lunatyk* in Polish is a 'sleepwalker')

• pupil   (*pupil* in Polish is a 'pet' or 'favorite')

Over-reliance on transfer from L1 could, conceivably, result in a Pole saying:

'Tell the chef that actually there's a lunatic in a dress in my apartment!'

Generally speaking, however, languages that share words with similar forms (called cognates) have many more real than false friends. An Italian learner of English, for example, need not feel suspicious of the English words

• apartment (*apppartamento* in Italian),

• or garage (the same in Italian),

• garden (*giardino*),

• or balcony (*balcone*) - among thousands of others.

We can also give many examples for real friends between Georgian and Turkish languages some of which are;

- panjara (pencere in Turkish)
- chanta (çanta Turkish)
- kalami (kalem in Turkish)
- supra (sofra in Turkish)

As well as false and real friends, many words are strangers: words that have no equivalent in the L1 at all, since the very concept does not exist in the learner's lexicon. Supposedly Chinese has no equivalent for the English words "privacy" or "community". In this case, the Chinese learner of English is in a position not dissimilar to a child learning his or her L1; they are learning the concept and the word in tandem. The way color terms are distributed in different cultures is also a possible source of conceptual strangeness. Russian, for example, distinguishes between two kinds of blue: 'sinij' vs 'goluboj', for which English has no satisfactory equivalents (Thornbury, 2002:19).

Besides similarities and dichotomies at lexical level among different cultures, we also see some differences at behavioral level. Linguistics entered the field with Kaplan's (1996) contrastive study of the various rhetorical patterns found in the writing of ESL learners. This study illustrated the different ways various cultures have of expressing themselves. 'Westerners' were claimed to prefer a direct mode of expression; 'Semitics' and 'Latin-Americans' to use a more loop-like way of argumentation, and 'Orientals' were said to favor digression and 'beating around the bush'. They show the difficulty of expressing one culture in terms of another without sounding critical or condescending (Kramsch, 2001:203).

According to a study mentioned in Clyne (1994:20), downgraders (e.g. please, kind of, I guess, or their German equivalents) were employed by English informants 1.5 times as frequently as by Germans in the same situation, 2.7 times in the case of complaints. Upgraders (e.g. absolutely, I'm sure, you must understand, and their German equivalents) were used 4.6 times as much by the Germans than by the English (who hardly employed them at all in complaints).

Canale and Swain (1980) divide sociolinguistic competence into two categories. The first they call (sociocultural) rules of use. An example of theirs: imagine that a man and a woman go into a restaurant and are approached by a waiter, whom they have never seen before. If

the waiter were to address them by saying "OK chump, what are you and this broad gonna eat?", they would doubtless be shocked and bewildered, perhaps even enough to beat a hasty retreat. Notice that the rude waiter is not breaking any rule of grammar (as he would have done if he had said 'What are you and this broad gonna eating?" for example). He is, instead, offending a 'rule of use' - one which deals with how it is appropriate to address customers in a restaurant. The example illustrates that it is possible to break rules of use in a perfectly grammatical way (Johnson, 2001:28).

Does sociolinguistic competence need learning? Surely, you might think, the same rules apply universally! The following two anecdotes in Johnson (2001:29) illustrate that this is not at all the case. One of them is associated with the area of greeting questions. His first teaching job abroad was in the country now called Croatia, where he was fortunate to spend time in a small, almost deserted village on one of the beautiful Adriatic islands. Each day as he left the house, he was approached by a very elderly lady who lived next door. She always said the same thing: Where are you going? to which he would reply "To the shop" or "Down to the sea", or whatever. He was becoming a little irritated over time with the lady's question. 'Why doesn't she mind her own business?' he would silently complain; 'you can't even leave the house without her wanting to know where you're going!' It was only some years later, when he had traveled a little more widely, that he realized what had been happening there. Her question was exactly equivalent to the British English "How are you?" said as a conventional greeting. The question "Where are you going?" Is just a way of saying hello, and the expected response might be "Out". This response performs the same function as the English "Fine" in response to the question "How are you?" What would be completely incorrect would be for either of these questions to be taken at face value as serious requests for information. If you were to reply to an English native speaker's "How are you?" with a list of ailments, your interlocutor would be justifiably bewildered.

Garfinkel (1967:44) reports on a sociological experiment where student experimenters were asked to engage an acquaintance in ordinary conversation, then to insist that the acquaintance clarify the sense of some ordinary remarks. One of the conversations went like this (S=subject, E= experimenter):

S: How are you?

E: How am I in regarding to what? My health, my finances, my school work, my peace of mind, my…….

S: (Red in the face and suddenly out of control) Look! I was just trying to be polite. Frankly, I don't give a damn how you are.

The point is that in some countries of the world the conventional question asked on meeting is not "How are you?" but "Where are you going?" and the expected response in such a situation is not a true statement of one's movements, but a simple formulaic phrase. In other parts of the world the greeting is "Have you eaten?" The moral is simple: since greeting questions differ from culture to culture, a language learner from a different culture needs to learn them. Many rules of use need to be learned.

Keenan and Ochs (1979:156) describe aspects of the Malagasy language, spoken in the African Republic of Madagascar. 'Regarding request behavior', they say, 'a European may often find himself as having been understood to have made a request where in fact none was intended. For example, on one occasion, Edward (an American) in making idle conversation with a neighbor, happened to remark on the large pile of sweet potatoes in front of the man's house. About twenty minutes later, his interlocutor's son appears with a plate of two coked sweet potatoes! On reflection it was clear that our casual remark was interpreted as a request by our neighbor.

Thomas (1983) deals in detail with what she calls 'pragmatic failure', the sorts of things that go wrong when people try to communicate messages. She begins her paper with the following quotation from Miller (1974) which seems to imply that rules of use should occupy a central position in foreign language learning: 'most of our misunderstanding of other people are not due to any ability to hear them or to parse their sentences or to understand their words…a far more important source of difficulty in communication is that we so often fail to understand a speaker's intention'. There are different sorts of pragmatic failure; a common one occurs when the rules of use differ in native and target language. One of Thomas's examples deals with the phrase "would you like to". This is very often used in English as a polite command, as for example when a teacher says to a pupil in class "Would you like to read?" The teacher saying this is not really giving the pupil any option - it is truly intended as a command. Thomas, working as a teacher of English in Russia, and sometimes say this to her pupils. On

a number of occasions the reply came back: "No, I wouldn't". The pupils replying in this way were not being cheeky or rude - they genuinely thought their preferences were being consulted. What exactly is involved in learning a foreign language? What kinds of 'knowledge' and 'skill' need to be mastered? If you are asked questions like this, your initial (and natural) response will probably involve words like 'pronunciation', 'vocabulary' and 'grammar'.

Johnson (2001:14) gives another example in terms of linguistics for different applications of "the", "a" and "an". To develop some feel for the complexities of the 'what is involved in learning a foreign language' question, we may add to the extreme example of breathing a more modest and a more revealing one. Part of the English grammatical system involves use of 'article'. We may legitimately say that in order to use English properly, this article system has to be mastered. But this will entail very different amounts of learning for speakers of different languages. For some learners, there will be rather a small amount of learning involved, because their own L1 has a comparable system. So L1 speakers of German, for example, will have relatively few problems with the English articles (which are in many respects very much simpler than the German ones). But the situation will be dramatically different for the speakers of L1s which do not have a comparable article system, or indeed any article system at all. So for Japanese or Russian speakers the operation involves very much more than learning the words "the", "a" and "an". With these learners, the whole issue of what an article is, and what it 'means' has to be tackled, and a pause for thought will make you realize what a phenomenally difficult issue this is likely to be.

Thomas (1983) again relates to her Russian experience.

1.   In Russian 'konesno' means 'of course' and it is often used to convey an enthusiastic 'yes' (something like "yes indeed" in English). But often Russian speakers will use "of course" in a wrong sense in English as in the following:

A-   Is this a good restaurant?

B-   Of course.

What speaker B (a Russian) here means is 'Yes it really is;' but the actual effect of this answer to an English speaker would be something like 'What a stupid question!'

2.   The usual way to ask direction in Russian is by use of the simple imperative, as in "Tell me (please) how to get to……" In English we prefer something a little more indirect (like Excuse me, please, could you tell me.). A Russian native speaker who transfers the use of the Russian way into English risk sounding brusque and discourteous.

3.   'Po moemu' ('in my opinion') and 'kazetsja' ('it seems to me') are often used in Russian much as we use "I think" in English. Often this causes no problems at all. (Thomas's example is St Sophia's is, in my opinion, the finest example of Byzantine architecture in the Soviet Union). Problems come when Russians use the expressions for less weighty opinions, where their use sounds pompous to say the least - It seems to me there's someone at the door, or in my opinion the film begins at eight.

Thomas (1983) identifies two sorts of pragmatic failure.

•   Pragma linguistic failure. This occurs when a language user assumes that a rule of use in her L1 is the same in the FL.

•   Socio pragmatic failure is primarily to do with cultural rather then linguistic differences. An area where this type of failure occurs relates to taboo subjects. A subject that is talked about normally in one culture may be almost a taboo in another.

 Johnson (2001:13) asks what exactly is involved in learning a foreign language. What kinds of 'knowledge' and 'skill' need to be mastered? If you are asked questions like this, your initial (and natural) response will probably involve words like 'pronunciation', 'vocabulary' and 'grammar', but foreign language learning is much more than this as we see under the light of the examples given above.

Johnson (2001:19) gives another different application of a linguistic issue in Phonetics. She says that you can probably readily imagine that some FL speakers of English will have problems with the particular rules that we have seen here. Spanish speakers, for example, are likely to have problems with the /z/ and /iz/ pronunciations of the plural form, because in Spanish they are all of the /s/ type. The intonation example may remind you of foreign films that have been dubbed into English, where the dubbing voice never seems able to get the intonation of this question type right. Indeed, intonation is notoriously likely to cause problems, because so often it is associated with strong feelings. Johnson remembers an

occasion when a courteous and friendly Italian student was asked to leave her British host family, apparently largely because of her intonation patterns. When she asked for help, for example, her intonation (going downwards, or falling at the end) would make it sound as if she were giving orders - Please would you help me carry this bag! The family thought she was rude and brusque. Further, you will probably have no trouble in accepting the general notion that pronunciation causes FL speakers all kids of difficulties. You may probably have noticed that immigrants may spend very many years indeed in the target language country and still fail even to approximate native language pronunciation; such individuals will, probably for all their lives, maintain their foreign pronunciation. Sound habits die very hard indeed.

Malkiel (1959) quoted in Carter and McCarty (1988:25) mentions irreversible binomials that are used to form idioms and fixed phrases. These are such pairs as are found in 'hot and cold' water in all rooms, 'the road winds in and out', 'I searched high and low', where the order of occurrence is never normally reverse. Other examples are: back and forth, to and fro, up and down, ladies and gentlemen, all of which have become culturally frozen. Learners have to learn them as pairs. They are not the same in all languages, in German and Italian you go 'forth and back' (hin end her, avanti e indietro); in Malay you address 'gentlemen and ladies' (tuan-tuan dan puan-puan).

For American visitors to Germany, one of the noticeable facts about the German way of life is the fact that many Germans keep their doors closed when they are in a room on office. By contrast, Americans will often leave their doors open (Moeller and Liedloff, 1978:8).

Kramsch (1993:209) makes an explanation to the door issue saying; "Since Americans interpret their own custom of leaving the door open as a sign of American friendliness, they will be tempted to view closed doors as a typical sign of German discipline or unfriendliness. This perception is not shared by Germans themselves, who see in closed doors a sign of order and human respect. Conversely, given the orderly perception they have of themselves, German might view American open doors as a sign of disorderliness and disrespect that they might find distressing. Depending on their own social and cultural background, they may relate this disorderliness to the anti-authoritarian upbringing of American children, to the uncurbed pursuit of private interests in a capitalistic society, and to the alarming lack of

governmental regulations in many aspects of American life". How do we get out of this cycle of perceptions and misperceptions?

Cisterne (1984) (as cited in Baumgratz-Gangl, 1989: 192) shows how technological experts too are dependent on culture-bound perceptions. The term 'engineer' really covers three different professional functions and social statuses in France, Germany, and Great Britain. The French ingenieur is a generalist with a broad general education. He or she acquires the necessary specialized knowledge on the job, where he occupies a leading position in both business and administration. He or she tends to solve engineering problems with high degree of mathematical abstraction. The German Ingenieur is seen as a highly qualified specialist who has to solve complex scientific problems with the help of modern technologies. The British professional or chartered 'engineers' are technicians, directly engaged in the production process and in finding solutions to practical problems. Because of their close ties to the manufacturing process and the pragmatic bend of their education British engineers according to Cisterne have often been denied the social recognition they deserve.

Gebhard (1996:12) gives an example for the cultural differences in terms of behaviour. He states that during a conversation in Japan, the proper place to focus one's eyes is on the neck of one's conversation partner, while in Saudi Arabia it is proper to gaze directly into the person's eyes.

The value assigned to equality among people is another way to illustrate different values and behaviors across cultures. For Americans, equality is a highly cherished value. Americans say that all people are created equal and that all people have an equal opportunity to succeed in life. Thus, an American ideal is to treat people as equals regardless of their status. For example, although a custodian and a professor at a university probably would not become close friends, they would engage in friendly chat in elevators and hallways and neither would act in ways to make the other feel personally inferior or superior. Unlike Americans, the majority of the world sees equality quite differently. Rank, status, and authority are considered to be far more important, for example, Gebhard (1996:114) states that in Thai society there exists the possibility of social mobility (a Thai peasant can end up being prime minister, for instance). However, while in a particular status or class, Thais, including those in the lowest status, then have to accept this condition as part of their fate. Within this system,

Thais value well defined social behaviors that specify the status of each person. For example, if in the presence of a professor, a student would not engage in a friendly chat unless addressed, and he or she would be expected to behave in specific ways that show that the professor has a higher status. One way to reflect the other person's higher status is to show *kreeng jai*, defined as "a mingling of reverence, respect, deference, homage, and fear." The Thai student would also keep his or her head slightly lower than that of the professor's while passing.

Gebhard (1996:120) views nonverbal behaviors across cultures. Nonverbal behaviors include kinesics (facial expressions, gaze and eye management, gestures, touch, posture and movement) and proxemics (the use of space, such as the distance people sit or stand from each other). In this section he points out and illustrates some of these differences, ways in which they can be problematic during interaction, and activities teachers can use to teach students about these differences. To introduce kinesthetic differences, I often begin by teaching students that people in different cultures walk differently. The French walk as if the space around them is extremely limited, while Anglo Americans tend to walk with free swinging arms and at a loose and easy gait. We hear stories about how foreigners bump into people in crowded streets, trip people, and even stop traffic because they are not walking like the people from the culture.

Another area of kinesthetic behavior that varies from culture to culture is touch. For example, American males touch each other far more often and on more body parts than do Japanese males. However, when compared to Arabs, Latin Americans, and southern Europeans, these same Americans do not touch each other much.

In addition to nonverbal aspects of culture, EFL students can benefit from exposure to discourse behaviors across cultures that follow the rules of speaking. These include the appropriate ways people interact in social settings, such as how to greet, make promises, approve, disapprove, show regret, apologize, request, complain, give gifts, compliment, invite, refuse an invitation, offer, and thank. The ways people in different cultures do these things are often quite different, although there is some similarity across some cultures.

Using texts, paragraphs and articles that are culturally loaded and show the differences of cultures stimulates learners. This is a highly effective way of getting students' attention to

vocabulary learning. The material I will show what issues we may read/listen to/speak about to make vocabulary classes fun and highly interesting if differences of cultural treatments to the same concept are offered to learners.

Time

The concept of time is understood and treated differently in diverse cultures. When these differences are acted out, your class may become an enjoyable place, instead of a place where students have to come and learn something in an academic way. Gebhard (1996:114) states that "to illustrate how values and beliefs can vary, let's look at the ways people make use of time in two different cultures, mainstream North American and Saudi Arabian. Time, for the average American, is very important. Americans are constantly setting deadlines based on time, and they will stop conversations before they are finished, looking at their watches and saying, "Oh! Excuse me! I have to go or I'll be late." American English is filled with references to time. Time is something to be on, spent, gained, kept, filled, killed, saved, used, wasted, lost, and planned. In contrast, Arabs see time as "flowing from the past to the present to the future, and they flow with it". In their culture, social events and appointments do not always have fixed beginnings and endings. If a time for an appointment has been set, under many circumstances it is acceptable to be late, especially if the person is engaged in a conversation. It would be rude to leave in the middle of it, as maintaining friendships and engaging in human interaction is more highly valued than being on time". In Turkey, being punctual is highly essential for an individual to be considered as trustworthy. It is not something you may undervalue. But in Kyrgyzstan, when people say "right now" they mean "I will do it within 6 hours' time, so they never hurry because of their appointments. In Georgia if you are late up to half an hour, you are not considered to be late at all (it also depends on comparative social position of people who are late/waiting).

Food on New Year Day

New Year Day is celebrated cheerfully around the world, but in every culture the choice of food consumed in different cultures varies. Richards (2000:59) points out that

• Some Chinese people eat tangerines. Tangerines are round. Round foods end and begin again, like years.

•　　　It is a Jewish custom to eat apples with honey for a sweet new year.

•　　　Greeks eat 'vasilopitta', bread with a coin inside. Everyone tries to find the coin for luck and money in the new year.

•　　　In Spain and some Latin American countries, people eat twelve grapes at midnight on New Year's Eve - one grape for good luck in each month of the new year.

•　　　On New Year Day in Japan, people eat 'mochi" rice cakes -for strength in the new year.

•　　　Some Americans from southern states eat black-eyed peas and rice with collard greens. The black-eyed peas are like coins, and the greens are like dollars.

There is no doubt about the fact that such differences can be used effectively in texts and articles to present and practice new vocabulary in an interesting way. This is not just learning about vocabulary but learning different cultures and different ways of life.

Conflict Management

The ways we use to avoid conflict and maintain harmony among people differ from culture to culture, too. Gebhard (1996:115) says that while some Americans value direct confrontation to solve conflicts, people from Asian countries generally value avoiding confrontations. They have developed subtle, indirect ways to resolve conflicts. For example, if a person in the Japanese society is upset with someone, he or she will likely not confront the other person directly but will behave in a particular way such as being unusually silent or ignoring the person, providing the other person with behavior clues that there is a problem. Likewise, Laotians and Thais will avoid direct confrontation by being indirect. For example, if a Thai woman is angry with her friend, she will be indirect, perhaps by talking to another friend about the problem within earshot of the offending friend. Or she might invite everyone except the offending friend to eat lunch with her. For some Americans, especially males, being indirect would seem dishonest and insincere. Distrust can result from such behavior. For many Asians, blatant, blunt, direct confrontation would disrupt the highly valued harmony among people. When discussing these issues in class, we may emphasize some adjectives, as they express attitudes.

New Born Babies

In the United States and Canada when a child is born, the parents often give cigars to friends. In Turkey, some candies or chocolates are served to relatives and friends. At the same time those relatives and friends buy presents like clothing, toys or golden bracelets or earrings to the child. In Georgia, when a new born baby is male, the ears of the father are pulled by relatives and friends. It is also a custom to offer presents like clothing, toys and candies to the family. Discussion of this issue is useful to deal with vocabulary on the "shopping topic".

Shaking Hands

Besides many other distinctions, people shake hands differently in different cultures. For example, I show students that some Germans use a firm grip, pump the arm, maintain strong eye contact, and step closer during a handshake. Some Japanese use a weak grip, no arm pump, and no eye contact. Americans sometimes misinterpret Germans as too aggressive and the Japanese as shy or passive (Gebhard,1996:120). Turkish people use a firm grip, pump the arm, maintain eye contact and step closer during a handshake like Germans, but in addition, they kiss one another on both cheeks. In Georgia, people shake hands too but kiss one another on only one cheek. Handshaking is given a very high value in Kyrgyzstan. People hand shake with one another irrespective of how old the other side is. An eighty-year-old man shakes hands with a three-year-old boy. Contrary to Turkish people, they do not kiss each other on the cheeks. Kyrgyz people touch side of their heads and shake hands at the same time. Discussing these issues, we may use videos or demonstrate the gestures practically. This permits to involve the learners in total physical response (TPR), which is definitely good for vocabulary teaching.

Space and Distance

The use of space and distance can also vary greatly across cultures. According to Edward T. Hall, cited in Gebhard (1996:121), middle class white Americans use space according to the following distance definitions.

• Intimate distance. From body contact to a separation space of eighteen inches. This is an emotionally charged distance used for lovemaking, sharing, protecting, and comforting.

• Personal distance. From one and one-half to four feet. Used for informal contact between friends. A small protective sphere or bubble that separates one person from another is acceptable.

• Social distance. From four to twelve feet. The casual interaction distance between acquaintances and strangers. It is used in business meetings, classrooms, and impersonal social affairs.

• Public distance. Between twelve and twenty-five feet. A cool interaction distance used for one-way communication from speaker to audience. It necessitates a louder voice, stylized gestures, and more distinct enunciation.

People raised in other cultures adhere to different rules. For instance, for Arabs the space which is comfortable for ordinary social conversation is approximately the same as that which North Americans reserve for intimate conversation. Arabs (of the same gender) tend to stand and sit very close, perceiving private space as somewhere down inside the body. Latin Americans, Greeks, Georgians and Turks are also from high contact cultures and will also stand and sit much closer during everyday social interaction than will those from low contact cultures, such as North Americans, northern Europeans, and Eastern Asians. People from low contact cultures, when interactions with people who like high contact, will back away, feeling very uncomfortable and perceiving the people who like high contact as invading their private space. Those from high contact cultures might interpret this behavior as being distant and unfriendly. Texts on this issue or oral discussions are useful to practice on vocabulary dealing with relations between people.

Gift Giving

Gift giving can be different across cultures. In many countries, a person visiting a friend on a special occasion will take a gift. In America the hostess will open the gift and thank the person. However, in China and Thailand the receiver of a gift will often set it aside, not opening it in front of the guest. This is because the host does not want the guest to feel obliged to give a gift and does not want to hurt the guest's feelings if he or she does not like the gift and his or her true feelings are obvious (Gebhard, 1996:122). I experienced the same situation some time ago myself. When I gave a present to one of my Georgian friends while visiting him at his house in Georgia, his grandmother opened the gift and thanked me for it. Since in

Turkey, people treat presents in the same way as Chinese and Thai people do, I remember feeling embarrassed.

Gift giving may be linked with some prejudices: some objects are believed to be "dangerous": in Georgia a handkerchief is not given as a present as it may bring about tears, a knife/a set of cutlery including knifes is believed to bring about a fight, in Russia yellow flowers are not given as a present as they are believed to mean betrayal.

Gebhard (1996:123) describes the way people compliment each other can also differ from culture to culture. North Americans tend to compliment each other often. They compliment a person's new haircut, clothing, work, home, children, cooking, garden, choice of wine, grades in school - almost everything. In other cultures, people do not compliment each other as often, and the way the compliment is given is often different. In Japan, for example, a compliment will be slightly indirect, as was the following one: 'Your house is very big. It must be expensive'. The way people react to compliments can also be different. Most North Americans will accept a compliment at face value, while Japanese and Chinese will often react with modesty. For example, an American hostess's typical reaction to the compliment 'this food is delicious' would be 'thank you, I am happy you like it.' However, a Japanese hostess might react with something like 'sono koto nai desu' [that is really not so].

It is possible to highlight that in Thai culture, it is impolite to point one's foot at another person. By showing pictures of how people in other cultures sit, language students can easily recognize the differences, especially noting that people in some cultures sit cross-legged, the foot pointing outward.

Kramsch (2001:203) states that one of the major concerns in the beginning of the field was how to help FSI officers interact with people in the foreign countries to which whey were dispatched. Thus, in the Silent Language, Hall (1959) studied particularly the 'out-of-awareness' aspect of communication - the paralanguage of pitch, rhythm and intonation, the 'silent language' of gestures and movements (kinesthetics), and the use of time (chronemics). In his next book, the Hidden Dimension, Hall (1966) studied the use of space (proxemics) and found, e.g., that Anglo-Americans establish a greater distance between face-to-face interlocutors than, say, Japanese or Arabs. In Beyond Culture, Hall (1981) discussed the concepts of 'high-context communication', where most of the information is implicit because

it is located in the physical context or part of a shared world view, and 'low-context communication', where the bulk of the information is to be found in the words uttered. The latter, he claimed, is more typical of Northern European style communication, whereas high-context communication is particularly characteristic of Chinese speakers.

Vocabulary learning is often regarded as challenging and boring. So, the ways chosen to teach vocabulary should be determined carefully in order to make this process interesting and entertaining. Reading and listening about differences of cultural values and treatments are promising to make vocabulary classes enjoyable and interesting because we are as individuals related to our cultures. Therefore, when cultural differences are mentioned, we pay extra attention in order to understand them, which means that we motivate ourselves. Since vocabulary learning requires a lot of motivation and attention, there is no doubt that using such culturally loaded materials will facilitate vocabulary learning.

Besides, application of visual aids – pictures and videos - will help students to better understand various cultures. Ur (1984:30) asserts that visuals have an important function as aids of learning, simply because they attract students' attention and help and encourage them to focus on the subject in hand. It is relatively difficult to concentrate on spoken material that is heard 'blind', far easier if there is something relevant to look at. If this something is conspicuous, colorful, humorous, dramatic or in motion-so much the better: striking and stimulating visual aids are likely to heighten students 'motivation and concentration' (in fact multicultural items have all the features described above. They are colorful, on many occasions humorous, dramatic and striking and stimulating). Visuals will help students not only get the semantics of new words and memorize them, they will help form new concepts and modify old ones and, consequently, provide a higher quality communication.

Multiculturalism and Motivation

In the field of second language learning, the concept of motivation is drawn primarily from the field of social psychology, where attempts have been made to quantify a learner's commitment to learning the target language (Peirce, 1995:16). The work of Gardner and Lambert (1972) and Gardner (1985) has been particularly influential in introducing the notions of *instrumental* and *integrative* motivation (see also Johnson, 2001) into the field of second language acquisition (SLA). In their work, *instrumental* motivation references the

desire that language learners have to learn a second language for utilitarian purposes, such as employment, whereas *integrative* motivation references the desire to learn a language to integrate successfully with the target language community.

Motivation is one of the most complex issues of second language acquisition research and teaching. For two decades, research on motivation has focused on Robert Gardner's (1985; 1988; Gardner and Lambert, 1972) distinction between integrative (desire to learn a language stemming from a positive effect toward a community of its speaker) and instrumental (desire to learn a language in order to attain certain career, educational, or financial goals) orientations of second language learners. The assumption is that *integratively* motivated learners will be more successful. But history has also shown that motivation to learn a foreign language is far too complex to be explained through just one dichotomy. It is especially problematic to do so as second languages are increasingly being learned outside of what once were closely allied cultural contexts. In many non-English-speaking countries, for example, English may be learned and used extensively without reference to a particular native culture. For pedagogical purposes, a more powerful conception of the motivation construct can be found in the contrast between *intrinsic* and *extrinsic* motivation. Intrinsically motivated activities, according to Deci (1975:23) are ones for which there is no apparent reward except the activity itself. People seem to engage in the activities for their own sake and not because they lead to an extrinsic reward. Intrinsic motivated behaviors are aimed at bringing about certain internally rewarding consequences, namely, feelings of competence and self-determination.

Extrinsically motivated behaviors says Brown (1991:24) on the other hand, are carried out in anticipation of a reward from outside and beyond the self. Typical extrinsic rewards are money, prizes, gold stars, and better grades. Behaviors initiated solely to avoid punishment are also largely extrinsically motivated. An overwhelming body of research now shows the superiority of intrinsic motivation in educational settings. Surprisingly, controlled experiments reveal faster learning and greater success by students who perform tasks with no promise of an external reward than those to whom a reward has been promised. Why? First, human beings universally view 'incongruity' and 'uncertainty' or what Piaget (1985) would call 'disequilibrium' as motivating. It, in other words, we seek out a reasonable

challenge. Then we initiate behavior intended to conquer the challenging situation. Incongruity is not itself motivating, but optimal incongruity, or what Krashen (1985) calls 'i+1' presents enough of a possibility of being resolved that we will go after that resolution. The key to the principle of intrinsic motivation is its power to tap into the learner's natural inquisitiveness and then to captivate the learner in a process of a confidence-building, ego-enhancing, quest for competence in some domain of knowledge or skill. While some degree of extrinsic reward will always remain important in the language classroom, virtually all of our successful language teaching efforts today are ultimately attempts to intrinsically motivate our students.

In order to understand the distinction between these two kinds of motivation let's look at some students who involved in foreign language learning (Johnson, 2001).

Learner number one is Zhang. He lives in the Sihuan province of main-land China. He has a bachelor's degree from his local university in business studies, and he wants to do a master's degree overseas. He has applied to universities in Britain, the United States and Australia, and there is the chance that he may receive some scholarship. But all the universities require him to take an internationally recognized English test before he is offered a place and his score on the test must be very high. It is now January, and Zhang's test is in June. He does not enjoy language learning at all, but his situation explains very well why so very many of his daily waking hours are spent in the tedious business of improving his English. Zhang is not learning English because he wants to be part of English speaking community but the reason is he wants to get a scholarship. This shows that he is instrumentally motivated. From another view point, he is extrinsically motivated.

Bryn is a Welshman, he lives in Wales, and is learning Welsh as a second language, you may find it odd for someone to be learning the language of their home country as a second language. But Bryn's situation and aspirations are not that uncommon. His parents have always spoken English at home, and his education had been entirely in English. Now, as a man in his early twenties, he feels the need to speak the language of his roots, to understand his own culture, to help strengthen the distinctiveness of Welsh society which the feels has long been under threat from England and the English. Bryn does not find learning Welsh particularly easy, but this does not bother him; he is motivated, and can indeed get quite

lyrical on the topic - he really does regard Welsh as opening a window onto a new and meaningful culture for him. Bryn has a different kind of motivation because he does not want to learn Welsh for a practical purpose. On the contrary, he is willing to learn Welsh to be part of Welsh culture. So, he is integratively motivated. As we have already mentioned, learners who are integratively motivated are more likely to succeed in learning a foreign language. From another view point, he is intrinsically motivated.

Mike is Australian, and his reason for learning Spanish could not be more different from Zhang's reason for learning English. Mike has just got married to Carmen, a Spanish girl he met in Sydney, where she was following an English-language course - yet more language learning! Mike has never been to Spain and does not speak Spanish at the moment. But both these things must change. In summer the two of them plan to visit Carmen's parents in Valencia and neither of her parents speaks English. Hence Mike is at present as intensely engaged in foreign-language learning as Zhang is. Mike does not anticipate any kind of reward from his endeavor to learn Spanish. From this point of view, he is intrinsically motivated. At the same time, he wants to acculturate Spanish way of life because of his wife. From this point of view he is integratively motivated. Therefore, he is most probably going to be successful in his try to learn Spanish (see Brown, 1991).

Learner number three is an Indian girl whose name is Jasmine. She lives in Chennai (formerly Madras), the capital city of the Indian state of Tamil Nadu. Her native language is Tamil. The foreign language she is learning is another Indian language, though a very different one from Tamil. It is Hindi, considered a national language of India. In India many diverse, mutually unintelligible languages are spoken, and there is the need for one tongue to be spoken by all; the phrase lingua franca describes such a language, used as a means of communication between speakers of other languages. Jasmine wants to continue living and working in Chennai, but the job she has in mind will involve communication with Indians throughout the subcontinent. This is why she is learning Hindi. Since she is learning Hindi in order to achieve the job in her mind, she has a reward of getting it at the end of the language learning process. Consequently, she is instrumentally at the same time extrinsically motivated. Of course, she has the chance to learn Hindi but compared to intrinsically or

integrativelly motivated learners, I guess it will not be wrong to say that her chance will be less.

Anna Vecsey is a scientist who works for a research institute attached to a university in Budapest, Hungary. She studied English as school, but her English is poor, and she is made constantly aware of her need to improve it. This awareness is particularly strong at the moment because her institute is about to host an international conference. The delegates will come from all over the world, and the language of communication will be English. Papers at the conference will be delivered in English, chat over coffee will be in English, and there is unlikely to be any respite even over dinner, where English will be spoken. English, English, English! As a consequence, Anna Vecsey has signed up for a language-improvement course at a local private language school. Anna's reason is not different from the Indian girl Jasmine because both of them are learning a foreign language for a practical purpose. They are not interested in getting part of the target language community or they are not learning their foreign languages because they are simply doing it of their own accord. Therefore, Anna like Jasmine is extrinsically and instrumentally motivated.

These characters illustrate some of the many reasons why people take time to learn a foreign language in today's world. The reasons are indeed various. Zhang is learning English in China for study purposes. Mike is busy with Spanish in Australia to integrate himself within his wife's culture, while Bryn is Wales is learning Welsh to strengthen his own cultural identity. Jasmine learns Hindi in India for purposes of intranational communication (that is, with people from within her country), and Anna in Hungary learns English to facilitate international communication (with people from other countries) (Johnson, 2001:5).

Conclusion

Foreign language learning is a challenge for language learners. In order to overcome this challenge efficiently, a number of methods have been introduced from grammar translation to eclectic methods. Regardless of methods, motivation plays the main role in foreign language learning activities. Multiculturalism is suggested as an instrument to trigger learners' motivation. In multicultural learning environment, students can participate in activities concerning cultural issues because of the strong ties to their cultural values. While

involving in such kind of activities they do not anticipate any reward. They do it because they feel like doing it. Hence, they are basically integratively and intrinsically motivated that means that at the end of the activities they will most hopefully be successful and acquire the target language.

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