

Teaching Practice and Cultural Difference of an English as Foreign Language Classroom in Taiwan

Hsien-Chung Liao¹ & Cheng-Cheng Yang²

¹ Master of Education, Tunghai University, Taiwan

² Graduate Institute of Educational Administration and Policy Development, National Chia-Yi University, Taiwan

Correspondence: Cheng-Cheng Yang, Assistant Professor, National Chia-Yi University, Taiwan. E-mail: yccjason@mail.ncyu.edu.tw

Received: May 2, 2012 Accepted: October 1, 2012 Online Published: October 12, 2012

doi:10.5539/elt.v5n11p151 URL: <http://dx.doi.org/10.5539/elt.v5n11p151>

Abstract

Uninterrupted interactions of merchants and travelers from different countries stress the significance of English. The purpose of the study was to investigate what cultures and teaching practices are different between native English-speaking teachers and Taiwanese senior high school students. Three native English-speaking teachers and six Taiwanese senior high school students in Taichung city participated in this study. Data were collected through native English-speaking teachers' and Taiwanese senior high school students' interviews and non-participant classroom observation. Results showed that American teachers lack of diversified cultures, not dealing with the complicated classroom situations. Students were accustomed to Grammar Translation Method "GTM" instead of the Communicative Language Teaching "CLT." Scarcity of understanding diversified cultures and large classes were major difficulties for both teachers and students. The implications of the study were discussed and some recommendations were made to assist local English teachers and senior high school students in addressing their teaching or learning English.

Keywords: English as Foreign Language, teaching practice, cultural difference, Taiwan

1. Preface

1.1 Context of this Research

Taiwan has become of paramount importance in the world market because of the burgeoning of the innovative technology and the rapid growth of economic development so uninterrupted interactions of merchants and travelers from different countries stress the significance of English (Crystal, 2000). Hence, the Ministry of Education (MOE) has implemented a tremendous reform in English education policy since 2001, and the fifth and sixth graders of the elementary school must take English as a required course, and metropolitan schools commence to implement English teaching to the first graders (Wu & Ke, 2009).

Increasing parents expect that the MOE employs native English-speaking teachers to educate Taiwanese students. Not only can native English-speaking teachers improve students' English proficiency, but they have opportunities to practice their speaking skills with foreigners (Wu & Ke, 2009). According to the Council of Labor Affairs in Taiwan (2011), 2406 foreign teachers worked in schools, and 5715 foreign teachers worked at cram schools in December in 2011.

However, in the classroom, the traditional English as a Foreign Language (EFL) instruction emphasizes teacher-centered, grammar-translation, and exam-oriented approaches (Yang, 1978), and students' low speaking proficiency in English is ascribed to inappropriate teaching pedagogies (Wongsothorn, 2002). Grammar-translation and exam-oriented assessments neglect the important skills of communication, making EFL students fail to communicate with foreigners (Scovel, 1983).

In addition, Kramsch (1993) suggests that foreign students must understand both their own culture and the foreign culture while learning a foreign language, mentioning the importance of cultures happening in communicative situations. McKay (2003) highlights that culture influences language teaching linguistically and pedagogically. Genc and Bada (2005) stress that culture impacts on the semantic, pragmatic, and discourse levels of the language and sways the choice of the language materials profoundly. Lastly, selecting the language

materials, meanwhile, is crucial because the cultural content of the language materials and the cultural basis of the teaching approach should be integrated (Genc & Bada, 2005).

1.2 Statement of Problems

Research concerning the cultural differences in Taiwanese EFL senior high school speaking classes taught by native English-speaking teachers is comparatively rare and worth investigating (Wu & Ke, 2009). Ho (2004) argues convincingly that cultural understanding requires a reflection on one's own culture and on the cultures of others. To create opportunities for socialization among students is crucial if teachers and students are to benefit from the intercultural classroom (Holmes, 2004).

1.3 Study Purpose and Research Questions

The main purpose of this qualitative study is to address what cultures and teaching practices are different between native English-speaking teachers and Taiwanese senior high school students. Secondly, it relates the Taiwanese senior high school students' perceptions of their native English-speaking teachers in English speaking classes. The third section deals with the difficulties encountered by the Taiwanese senior high school students and their native English-speaking teachers in English speaking classes. The final section lays out how the Taiwanese senior high school students adjust their learning strategies and how their native English-speaking teachers adjust their instruction in English speaking classes. Accordingly, the research questions are as follows:

1. What instructional contents and methods are employed by the native English-speaking teachers in the senior high school's English speaking classes?
2. What do the Taiwanese senior high school students expect of their native English-speaking teachers in English speaking classes?
3. What are the difficulties encountered by the Taiwanese senior high school students and their native English-speaking teachers in English speaking classes?
4. How do the Taiwanese senior high school students adjust their learning strategies and how do their native English-speaking teachers adjust their approaches in English speaking classes?

2. Review of the Related Literature

Numerous experts and scholars explain the definition of culture. Heuberger (2001) underpins that culture is often viewed as the behaviors, beliefs, values and attitudes of various groups; broadly defined, culture can be defined as the way things are done within any group. Lindsey and Beach (2002) regard culture as: "Human behavior is immensely varied, and the variations are fundamentally determined by culture. Culture is a human society's total way of life; it is learned and shared and includes the society's values, customs, material objects, and symbols." (p. 59)

Turkey's linguist, Cakir (2006), states that culture means different things to different people. Flewelling (1994) suggests that culture is the study of a people's customs, manners, values, and beliefs. Chastain (1988) describes culture is the way people live. Bentahila and Davies (1989) explain that it is the sort of knowledge people need in order to use the language for communication. Furthermore, Peck (1998) advocates that culture is an accepted and patterned manners of a given people in a discourse community, delivering a common social space and history, and common imaginings.

In addition, linguists explain the relationship between language and culture. Jiang (2000) points out that language is an element of culture, and plays an essential role in it. She points out that culture will be impossible without language, and that language and culture influence and shape drastically. Liddicoat (2003) advocates that language and culture interact directly and that all levels of language use and structures are delivered by culture. In Mitchell and Myles' (2004) words, language and culture are inseparable, providing support for the development of the other.

Kramersch (1998) underpins that the cultural reality is obviously expressed and embodied, showing that language and culture are intertwined rigidly. Also, Nida (1998) suggests that "Language and culture are two symbolic systems. Everything we say in language has meanings, designative or sociative, denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language." (p. 29).

However, Heuberger (2001) advocates that cultural differences are always crucial and polemical because of lacking of knowledge and understanding of cultures and the misconception of race and ethnicity. Cultural differences can be found in differing living conditions, relationships, emotions, working styles, teaching, raising

children, and ruling a society, to name a few; simply, some ways of life or habits that are practiced in eastern cultures may seem bizarre in western cultures, and vice-versa. (Heuberger, 2001). Hall (1976) underscores that cultural differences in the use of language and context in communication, stating that one of the main distinctions between cultures has been the notion of high and low context cultures depending on the degree to which meaning comes from the settings or from the words being exchanged.

Hall (1976) proposes that “A high context (HC) communication or message is one in which most of the information is already in the person, while very little is in the coded, explicitly transmitted part of the message. A low context (LC) communication is just the opposite; i.e., the mass of the information is vested in the explicit code.” (p. 91). Also, collectivistic culture usually stands for high context, and individualistic culture usually represent low context (Hall, 1976).

As for the teaching methods, according to Richards and Rodgers’ (2005) word, the Grammar-Translation Method was the dominant method in foreign language teaching in Europe from the 1840s to the 1940s. Thus, EFL learners or teachers now regard the grammar translation method as traditional instruction. Brown (2001) addresses that “The Grammar Translation Method remarkably withstood attempts at the outset of the twentieth century to “reform” language teaching methodology, and to this day it is practiced in too many educational contexts.” (p. 18).

Moreover, Communicative Language Teaching (CLT) was first regarded as a methodology in England in 1970. communication, and its purpose is to develop learners’ communicative competence. Brown (2007) defines CLT as “an approach to language teaching methodology that emphasizes authenticity, interaction, student-centered learning, task based activities, and communication for the real world, meaningful purposes.”(p. 378). Canale and Swain (1980) and Hymes (1972) suggest that CLT emphasizes communicative competence referring to an ability to use the language for in real scenarios purposes. Thus, “Both American and British proponents now see it as an approach that aims to (a) make communicative competence as the goal of language teaching and (b) develop procedures for the teaching of the four language skills” (Richards & Rodgers, 1986, p. 66).

3. Methodology

3.1 Setting

The settings of the study were three different English speaking classes of six senior high school students who are in grade ten in Taichung city. It was a required course in the first and second semesters. The course was taught once a week on Monday and Wednesday afternoon from 13:00 to 15:00 for 40 weeks from September 2010 to June 2011. The course aimed at enhancing students’ speaking abilities.

3.2 Research Design

Denzin and Lincoln (2003) mention that qualitative research, a sort of scientific research, consists of an investigation which responds answers to a question, utilizes a predefined set of procedures to answer the question methodically, collects evidence, and reveals findings that were not determined in advance. The non-participant observation and semi-structured interview method of this study commenced in November, 2010 and ended in August, 2011. Twelve times of observation (50 minutes) of the senior high school students started at the Nobel Senior High School in Taichung, Taiwan on November 1, 2010 and ended on Jun 15, 2011.

A semi-structured interview method was chosen. The interviews were scheduled at individual participants’ convenience, and were held over a period of thirty-eight weeks from November 8, 2010 to August 26, 2011. Interviews were limited to about 20 minutes, in consideration of the participants’ busy schedules. Responses were noted on the MP4 and later coded for analysis.

3.3 Participants

Six senior high school students (3 males) and (3 female), ranging in age from 15 to 17 years (M=16years). Most of them have difficulty while speaking English to foreigners. Three native English-speaking teachers are (2 males / USA) and (1 female UK), ranging in age from 26 to 32 years. Also, the demographic information of the participants is listed.

Table 1. Demographic information of the participants (students)

<i>Name</i>	<i>Age</i>	<i>Gender</i>	<i>Learning Experience</i>	<i>Class</i>
Mark	15	M	Learned English diligently at the age of ten Do not understand the core value of American culture	A
Fan	16	F	Moved to Vancouver at the age of four Came back Taiwan at the age of ten	A
Mike	16	M	Watched numerous <i>Disney Cartoons</i> Read extra reading materials like <i>Time for kids</i>	B
Lisa	16	F	A foreign teacher made her speak English only Felt uncomfortable and shy	B
David	17	M	Wanted to chat with his foreign teacher Had no confidence	C
Annie	16	F	Learned English through mimicking the pronunciation & intonation from pop music and movie	C

Table 2. Demographic information of the participants (teachers)

<i>Name / Major (s)</i>	<i>Gender</i>	<i>Nationality</i>	<i>Teaching Experience</i>	<i>Age</i>	<i>Class Taught</i>
Alex / Business Administration (Master)	M	United States	4 years in Taiwan	28	Class A
Becky / Linguistics (Master)	F	United Kingdom	2 years in Taiwan & 4 years in Japan	32	Class B
Chris / Computer Science (Master)	M	United States	2 years in Taiwan	26	Class C

3.4 Data Collection

Corbetta (2003) articulates that “semi-structured interview is the interviewer who is free to conduct the conversation as he thinks fit, to ask the questions he deems appropriate in the words he considers best, to give explanation and ask for clarification if the answer is not clear, to prompt the respondent to elucidate further if necessary, and to establish his own style of conversation.”(p. 269).

The research commenced in November, 2010 and ended in June, 2011. The researcher observed the class on November 8, 2010 and ended on Jun 3, 2011. After interviews and transcriptions, it was principal to inspect whether the statements between six Taiwanese senior high school students and three native English-speaking teachers are unity or not.

According to the Dictionary of Sociology (1998), non-participant observation means a research technique where researchers watched the participants, with their knowledge, but without taking any part in the observation. Without any help at setting, the researcher can directly observe what the real situation is; accordingly, a non-participant observation is the best method to reach the target.

3.5 Data Analysis

During the analysis, the researcher read through the interview transcripts, summarizing the informants' views, grouping these summaries, and describing them more precisely under headings. The data were then reexamined in their entirety and coded. During coding, the headings were revised and refined to more accurately reflect the date, and these categories were renamed to reflect the nature of the informants' comments more precisely.

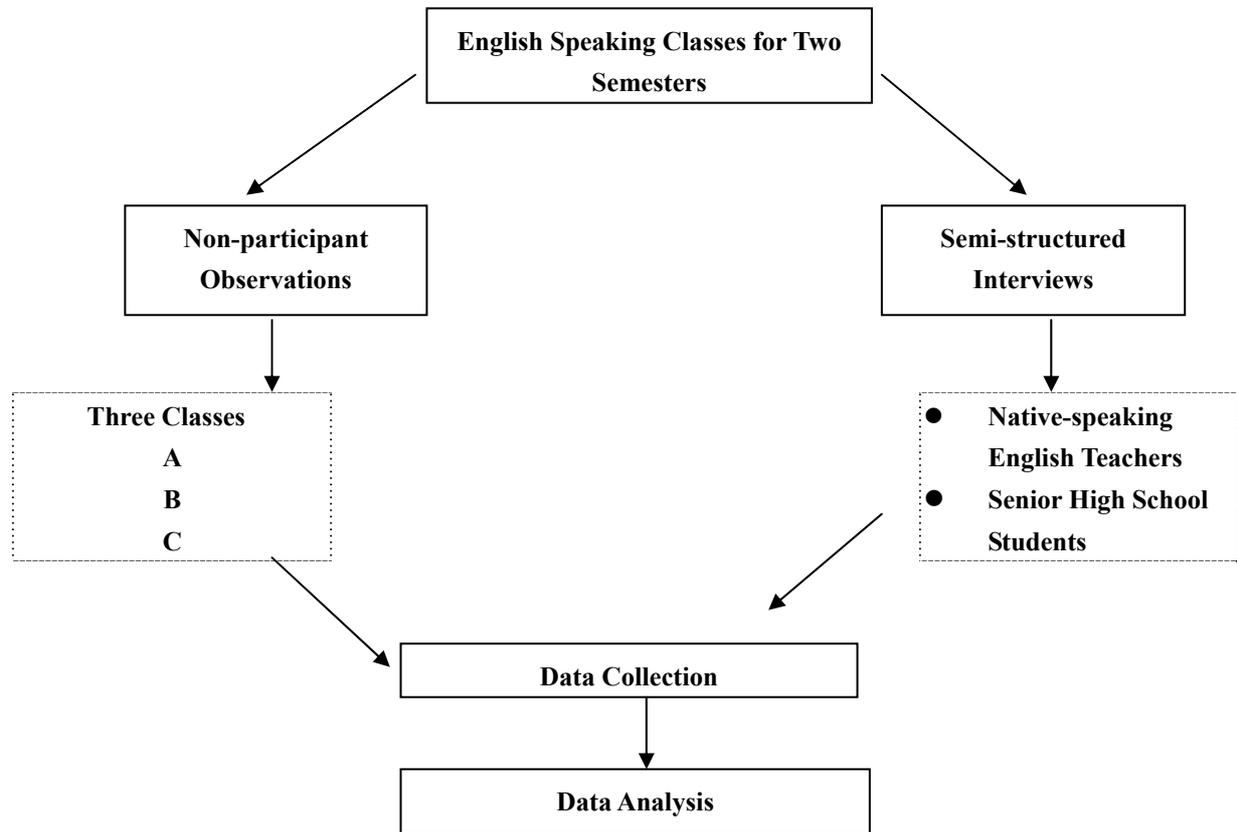


Figure 1. The Flow Chart of the Study Procedures

4. Results

Results from the current study offer a framework for understanding: (1) textbook contents in speaking class; (2) teaching approach; (3) scarcity of understanding diversified cultures; and (4) large class.

4.1 Textbooks Contents in Speaking Class

Here are two parts of the interviews. The first part is about the three native English-speaking teachers, and the second part is about six Taiwanese senior high school students. In the first section, the three English-speaking teachers employed the designate textbook “*Get Real 2*” published by Macmillan Education in 2007 in the first semester of 2010, and they employed the other designate book “*Just Listening & Speaking Pre-Intermediate*” American Edition published by Marshall Cavendish Education in 2007 in the second semester of 2010. In speaking classes, the three native English-speaking teachers described the topics of the contents according to the textbooks. For example, in the designate textbook “*Get Real 2*,” lesson 1B discusses the festivals around the world, and lesson 10 A addresses customs, taboos, and rules in different countries. Here are the explanations of the themes. Initially, Alex told the interesting event while interviewed.

Well, I'm the best person to answer the question because my father is Irish American. You can tell from my last name. A lot of people understand Christmas, Halloween, and Thanksgiving, but they may never hear “St. Patrick's Day.” It's celebrated by the Irish in big cities and small towns alike with parades, or wearing of the green. Some communities even go so far as to dye rivers or streams green. “St. Patrick's Day” is for thinking about our Saint as well as a time to think of loved ones across the water. It's celebrated on March 17th because St. Patrick died. It's a religious holiday as well, many Irish attend mass, where March 17th is the traditional day for offering prayers for missionaries worldwide before the serious celebrating begins. (Alex, August 15, 2011).

Next, Becky, the only native English-speaking teacher from the UK, illustrated the pictures in the textbook vividly because she is adept in Asian cultures especially in Japanese culture and Taiwanese culture.

I have taught English for 4 years in Osaka; thus, I understand Japanese Festival very much. For example, my Japanese friend, Miss Fukuda, and I always visited the Gion Matsuri Festival in Kyoto. I saw the traditional Japanese clothes and parades on the street. Also, I do appreciate Japanese tea ceremony because it is full “Wa,

Kei, Sei, and Jaku” which stand for harmony, respect, purity, and tranquility. Apart from the Japanese festivals, of course, my culture is also important. Everyone knows Christmas, but he or she (I guess) doesn’t know the “Boxing Day.” It’s an important holiday after Christmas. Boxing Day means the families give money or presents to their house helpers. The families put them in boxes. That is the reason why we call the holiday “Boxing Day.” Some house helpers work hard at the Christmas party, so they’re day off on the day. (Becky, August 22, 2011).

Finally, thanks to the working experience with Taiwanese colleagues, Chris told his students the Chinese festivals in his speaking class. He said...

While I used to be a computer engineer in Silicon Valley, my Taiwanese colleagues told some interesting festivals in Taiwan like the Lantern Festival during Chinese New Year. That was the first I knew the eastern culture. By the way, it’s cool Taiwanese people like using firecrackers during the festivals. They like red because it stands for good luck. (Chris, August 29, 2011).

In the second section, the following excerpt from interviews displays what were the thoughts of the six Taiwanese senior high school students. Mark illustrated:

The two textbooks are different. For me, the content of the last semester is suitable for me. It’s easier and I can understand different cultures when my teacher introduces it. But, in the second semester, I don’t understand because the topic is hard. (Mark, August 19, 2011).

Fan stressed that she has ever lived in Canada, but she still explained:

The first textbook is better because it’s funnier and I have some experience as the book mentioned when I was in Canada. By the way, the pronunciation of the second textbook is a little different from my learning in Canada. (Fan, August 19, 2011).

Mike, learning English young, had a strong feeling. He noted:

Both of the textbooks are quite good because I learn a lot. For example, although I have read books, I still do not understand some cultures like the British “Boxing Day” and Japanese “Gion Matsuri” Festival in Kyoto. With the explanations of my teacher, I get more knowledge. (Mike, August 19, 2011).

The following excerpt from Lisa’s interviews displays what she thought:

I like “Get Real 2” better because it teaches me easy sentences. And I can understand the short conversation. But, the second one is hard for me because its content is very chouxiang (abstract) I don’t know how to answer. (Lisa, August 26, 2011).

When asked about the textbooks, David commented:

I think the second textbook is harder for me because I don’t know what they are talking about although there are colorful pictures. I like the first textbook because it has easy grammar. (David, August 26, 2011).

In expressing her views on the textbooks, Annie noted the following:

The two textbooks are unique. The first discusses different festivals, foods, and eating habits, dress, and fashion, housing, transportation, education, entertainment, and so on. But, the second is more complicated. For example, I don’t understand what extreme ironing is and what the joke “May Day” is until my teacher uses the “Youtube” film. (Annie, August 26, 2011).

4.2 Teaching Approach

The following excerpts are from the interviews, including two parts. The first section is about students’ interviews. Here are Mark’s thoughts.

Er... I don’t the way he uses. He told us he had no experience of teach English before coming to Taiwan. He can’t speak Chinese, so sometimes, I don’t understand his meaning. (Mark, February 21, 2011).

The following excerpt from Fan’s interviews displays what she expressed:

His teaching style was quite the same as my previous teacher while I was staying in Canada. He used his life experience as the example. After coming back Taiwan, I can’t adapt Taiwanese teachers teaching methods because they always focus on complicated grammar and sentence patterns instead of different cultures. (Fan, March 7, 2011).

Mike, a student with an advanced level of Class B, illustrated:

Oh, I think she’s very professional because she gets strong academic knowledge, background, and teaching experience. She always communicates with us and encourages us. She doesn’t enforce us on grammar or

vocabulary. She asks us to speak out loudly, expressing our ideas in class. If we don't understand what she says, she'll explain the question slowly and clearly. I like her teaching style very much. (Mike, March 30, 2011).

Another student of Class B, Lisa said:

I like Taiwanese teachers' teaching because they explain grammar or words in Chinese if I don't know. I think her fayin (pronunciation) is strange and different Taiwanese teachers. (Lisa, April 27, 2011).

When asked about the teaching approaches, David commented:

His teaching is interesting. But, I don't understand sometimes because he speaks very quickly. I use easy words to tell him my ideas. He gives me xinxin (confidence), and he doesn't ma (scold) me. I like his class. (David, May 20, 2011).

In expressing her views on the textbooks, Annie noted the following:

Actually, I don't think his teaching methods are systematic. But, he's a nice teacher because he doesn't give us pressure or tests. He likes to tell us his working experience in the U.S. By the way, I enjoy sharing my favorite things with him during speaking class. (Annie, June 3, 2011).

The interviewee differed in his responses to the teaching approach. Alex highlighted:

Actually, I don't know the professional term about English teaching approach because my major isn't "TESOL." But, during the teaching process, I try my best to let my students understand the content of the textbook. For example, I'm the best person to answer the question "St. Patrick's Day" because my father is Irish American. You can tell from my last name. I think even though those who are major in "TESOL" don't understand the history of St. Patrick's Day. I encourage them to speak out. I share my learning and working experiences before coming to Taiwan. (Alex, November 8, 2010).

The following excerpt from interviews displays the teaching method Becky employed.

Well... you are quite professional, finding the right person. In fact, I use the Communicative Language Teaching approach to teach my students because I ever took some courses of linguistics while I was a graduate. I think learning languages means to understand different cultures instead of memorizing vocabulary, grammar, or tests. Like, I'm from Scotland, so I'm fond of telling the stories of the kilt. Also, I have taught English in Japan for 4 years, so I understand Japanese culture. During speaking class, my students are active in speaking English, and they don't care about their grammar is correct or not. (Becky, December 6, 2010).

As for the question about the teaching approach, Chris hesitated and said:

Eh...Excuse me, teaching approach? Frankly speaking, I have no idea about the teaching approach. But, I have passion while teaching speaking in Taiwan. Though I meet difficulties in class, I use my previous background to make my students figure out like computer science. Besides, I'm good at sports, so I can tell students the exciting events of the MLB and NBA of my hometown. (Chris, January 10, 2010).

4.3 Scarcity of Understanding Diversified Culture

All participants totally agree that the individualistic culture of native English-speaking teachers has difficulty balancing into in Taiwanese culture. Moreover, they mention that if native English-speaking teachers do not understand Mandarin or Taiwanese culture, communicating in class can be a handicap for the low-level students. Three of the participants explain their reasons. Mark said...

If he speaks a little Mandarin or knows Taiwanese culture, I can understand what he wants to say in class. For example, Unit 1B is about firecrackers during the festivals. (Mark, November 12, 2010).

Mike also illustrated his concepts. He described...

She understands Taiwanese culture, but hardly speaks Mandarin. I notice that some of my classmates don't understand what she means. For example, when we talk about Christmas, we know it. But when she introduces the "Boxing Day", no one knows it. Most students think it's a special day for sports "Boxing." Then, she explains it's an important holiday after Christmas. Boxing Day means the families give money or presents to their house helpers. The families put them in boxes. She says it's like Chinese New Year. Parents give children red envelopes. But, we still don't understand. I think if she can speak easy Mandarin, I can understand the holiday. (Mike, December 17, 2010).

Furthermore, Annie expressed her notion. She said:

He doesn't understand Taiwanese culture very much even though he ever worked with Taiwanese colleagues in

the U.S. For example, Taiwanese stress importance strongly to the environment souring a message. We may not state a message very directly. The meaning of the message is implied, not expressed. In different situations, a given statement could have very different meanings. If he gets Taiwanese culture, it helps him teach. (Annie, January 30, 2011).

Two interviewees totally agree that cultures play critical roles during the speaking classes. Mike stressed that:

Having read many novels and books, I still misunderstand some cultures. For example, when she's introducing the British "Boxing Day," I think it's a holiday about sports, but it is not. And like the Japanese "Gion Matsuri" Festival in Kyoto, I've no idea about the festival. Luckily, she explains, so I understand. (Mike, March 30, 2011).

Annie, another interviewee, also mentioned that:

Cultural content of the textbooks is important. One thing that I still remember is that nobody understands what my teacher is talking about even the advanced-level student. It's more complicated. Like, I don't understand what extreme ironing is and what the joke "May Day" is until he uses the "Youtube" film to explain. (Annie, June 3, 2011).

Additionally, classroom observation indicated that Taiwanese senior high school students are lack for understanding cultures. English learning or teaching should not merely focus on grammar, vocabulary, or skills. The teacher must have abundant knowledge of culture, integrating culture into classes. Hence, students not only speak English but understand different traditions and customs in the world because English has become a global language. Through this approach, students can realize multi-cultures and express their own cultures to the world. The researcher illustrated his concepts and that the results of the classroom observations were:

During speaking class, I notice both students and the teacher misunderstand even though they know the phrase or words. For example, when they are talking about the Taiwanese and American marriage customs, they don't understand the term "bride price" spoken by a male student. They just feel strange why he talks about "bride price." In fact, the term describes the dowry a man pays to a woman when getting married. (Chris, Classroom observation, December 22, 2010).

Students understand Christmas, Halloween, and Thanksgiving, but they may never hear "St. Patrick's Day." So, after the teacher tells the story, they realize that it's celebrated by the Irish in big cities and small towns alike with parades, or wearing of the green. (Alex, Classroom observation, November 1, 2010).

Apart from the American and British festivals, the female teacher introduces Japanese culture like the "Gion Matsuri" festival in Kyoto. No one understands because it's too hard to realize.

(Becky, Classroom observation, December 1, 2010).

4.4 Large Class

The three teachers confessed that large classes made it difficult for them to teach effectively. Owing to 40~42 students in a class, it was a Herculean task to ask individual to pay attention to each classmate. Furthermore, they complained much about the classroom management problems that were resulted from over-crowded classrooms. For example, one interviewee remarked:

I've never taught speaking in such a large class. It's tough because classroom management becomes a challenge for me. Sometimes, my class is full of chaos. One thing I can't get it why they're also chatting and sniggering while I'm talking about the content of the textbooks. If I ask them to express their ideas, they become quiet. I think if the class is made of 15~20 students, it's easier for me to communicate with them. (Alex, March 21, 2011).

The only female respondent indicated that having high numbers of students in her classes was a major problem.

I can't believe there are 42 students in my class. Frankly speaking, it's hard for me to teach and control them well. I think the school should divide them into two classes depending on their levels. During my class, students with good speaking abilities like to talk about their ideas or thoughts while those who are lack of speaking abilities always keep their mouths shut. It's really a pity! (Becky, April 11, 2011).

In addition, the following comment can help enlighten us on this.

Although I didn't have any teaching experience, I understand students can't practice speaking a lot in this large class because time is limited. Some students without confidence aren't willing to speak out because of their classmates' laughs. Everyone is individual, so they shouldn't be arranged in the same level. (Chris, May 9, 2011).

5. Discussion and Conclusion

This research studied what cultures and teaching practices are different between native English-speaking teachers and Taiwanese senior high school students. The findings revealed that some Taiwanese senior high students' answers were not affirmative. To begin with, teachers' teaching contents, teaching methods, and teaching competence did not satisfy students. Next, students described that teachers' scarcity of understanding diversified cultures. Furthermore, this study showed the native English-speaking teachers' difficulties when dealing with the large-class management, insufficient teaching hours, and different level students in class. Finally, Wu and Ke (2009) mentioned that language learning and teaching are tied up with instructors and students; hence, they should be suggested to adjust their teaching approaches and learning strategies in different environment. Every individual has weakness, so only by this way can students and teachers benefit from learning and teaching.

6. Implication of the Study

Based on the findings, here are suggestions. Native English-speaking teachers have to possess solid linguistic knowledge and teaching approaches, understanding different cultures. Taiwanese senior high school students should understand different cultures and accept different teaching methods. The school should augment speaking classes, diminishing the large class.

References

- Bacon, S. M. (1992). Phases of listening to authentic input in Spanish: A descriptive study. *Foreign Language Annals*, 25, 317-334. <http://dx.doi.org/10.1111/j.1944-9720.1992.tb00552.x>
- Bentahila, A., & Davies, E. (1989). Culture and language use: A problem for foreign language teaching. *IRAL*, 27(2), 99-112. <http://dx.doi.org/10.1515/iral.1989.27.2.99>
- Brown, H. D. (2001). *Teaching by principle: An interactive approach to language pedagogy* (2nd ed.). White Plains, New York: Pearson Education.
- Brown, H. D. (2007). *Teaching by principle: An interactive approach to language pedagogy* (3rd ed.). White Plains, New York: Pearson Education.
- Cakir, I. (2006). Developing cultural awareness in foreign language teaching. *Turkish Online Journal of Distance Education (TOJDE)*, 7(3), 154-161.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1-47. <http://dx.doi.org/10.1093/applin/I.1.1>
- Chastain, K. (1988). *Developing second language skills. Theory and practice*. Orlando, Florida: Harcourt Brace Jovanovich Publishers.
- Corbetta, P. (2003). *Social research theory, methods, and techniques*. London: Sage Publications.
- Council of Labor Affairs in Taiwan. (2011). Annual Report, December 2011. Retrieved February 18, 2012, from <http://www.evta.gov.tw/files/58/718066.pdf>
- Crystal, D. (2000). *Language death*. Cambridge: Cambridge University Press.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2003). *Collecting and interpreting qualitative materials* (2nd ed.). California: Sage Publications, Inc.
- Flewelling, J. L. (1994). The teaching of culture: Guidelines from the national core French study of Canada. *Foreign Language Annals*, 27(2), 133-141. <http://dx.doi.org/10.1111/j.1944-9720.1994.tb01197.x>
- Genc, B., & Bada, E. (2005). Culture in language learning and teaching. *The Reading Matrix*, 5, 73-84.
- Hall, E. T. (1976). *Beyond culture*. Garden City, NY: Doubleday.
- Heuberger, B. (2001). *Cultural diversity: Building skills for awareness, understanding, and application*. Kendall / Hunt Publishing Company, Dubuque, Iowa.
- Ho, E. S. (2004). Harmonizing diversities via emphasizing similarities: A Study of multicultural classrooms in New Zealand. Paper presented at the *Third Biennial International Conference on Intercultural Research*, Taipei.
- Hymes, D. (1972). On communicative competence. In J. B. Pride, & J. Holmes (Eds.), *Sociolinguistics: Selected readings*. Baltimore: Penguin.
- Jiang, W. Y. (2000). The relationship between culture and language. *ELT Journal*, 54(4), 328-334.

<http://dx.doi.org/10.1093/elt/54.4.328>

- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.
- Kramsch, C. (1998). *Language and culture*. New York: Oxford University Press.
- Liddicoat, A. J. (2003). Language planning, linguistic diversity, and democracy in Europe. In A. J. Liddicoat, & K. Muller (Eds.), *Perspective on Europe: Language Issues and Language Planning in Europe* (pp. 21-39). Melbourne: Language Australia.
- Lindsey, L. L., & Beach, S. (2002). *Economic socialization*. NJ: Prentice-Hall Inc.
- Marshall, G. (1998). A Dictionary of Sociology. Retrieved February 19, 2012 from Encyclopedia.com: <http://www.encyclopedia.com/doc/1O88-nonparticipantobservation.html>
- McKay, S. L. (2003). *The Cultural Basis of Teaching English as an International Language*. Online Documents at URL: <http://www.tesol.org/pubs/articles/2003/tm13-4-01.html>
- Mitchell, R., & Myles, F. (2004). *Second language learning theories*. London: Oxford University Press.
- Nida, E. (1998). Language, culture, and translation. *Foreign Languages Journal*, 115(3), 29-33.
- Peck, D. (1998). *Teaching culture: Beyond language*. Retrieved December 19, 2011, from <http://www.yale.edu/ynhti/curriculum/units/1984/3/84.03.06.x.html>
- Richards, J., & Rodgers, T. (1986). *Approaches and methods in language teaching: A description and analysis*. Cambridge: Cambridge University Press.
- Richards, J., & Rodgers, T. (2005). *Approaches and methods in language teaching*. New York: Cambridge University Press.
- Scovel, J. (1983). English teaching in China: A historical perspective. *Language Learning and Communication*, 2(1), 105-111.
- Wongsothorn, A. (2002). English language teaching in Thailand today. *Asia pacific journal of education*, 22(2), 107-116. <http://dx.doi.org/10.1080/0218879020220210>
- Wu, K. H., & Ke, C. (2009). Haunting native speakerism? Students' perceptions toward native speaking English teachers in Taiwan. *English Language Teaching*, 2(3), 44-52.
- Yang, L. (1978). Pattern Drills: Design and application. *Journal of the Chinese Language Teachers Association*, 13(2), 110-117.