

## New Challenges of Anglicisation in the Context of 21st Century Globalization and Their Impact on Higher Education

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### Abstract

The paper considers the phenomenon of anglicisation to be predetermined: a) by the multilateral influence of the USA on many countries; b) by the obvious need of unification and standardization of terminological and other layers of lexis referring to various aspects of human activities, and c) by the prestigious role of English as a lingua franca in international cooperation among countries. Attitudes differ towards the process of anglicisation. While some appreciate its political, economic and cultural advantages, others warn against a global, dominating language that might absorb minor cultures. The process of anglicisation has its impact on higher education. One of the challenges faced by universities is to prepare students for effective intercultural communication in order to succeed in a global work environment. Therefore, the purpose of the present work is, first, to analyse the debates concerning the present and future perspectives of the process of anglicisation; second, to overview critically the research related to the integrated teaching of language and culture promoting three-dimensional linguo-cultural methodology of such teaching which facilitates to raise L2 students' critical cultural awareness, and enables them to develop the essential communicative skills that are necessary for successful international collaboration.

**Key words:** Anglicisation; Globalization; English as a lingua franca; Cross-cultural communicative competence; Integration of theory and practice; Three-dimensional linguo-cultural model of teaching language and culture

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### INTRODUCTION

The paper uses the term *anglicisation* in its wide sense to refer to the increasing influx of English loans both of British and American origin into different languages. It is assumed that this process is conditioned by the unity of such essential factors as: a) the growing political, military and economic influence of the USA on many countries worldwide; b) the obvious need of unification and standardization of terminological and other layers of vocabulary denoting various aspects of human activities, this having been brought about by the 21<sup>st</sup> century economic and political globalization; and c) the role of English as a lingua franca, as a foremost medium of international communication in almost every sphere of life – be it politics, science, technology, business, mass-media, education, culture, tourism, life style, usual communication or something else. The interdependence of these three factors has found its practical realisation in the process of anglicisation that has gripped the majority of countries despite existing contradictory arguments against it. Inevitably, this process has made a considerable impact on higher education. Universities aspire to prepare students for effective intercultural communication in order to succeed in a global work environment and fit in easily with multicultural situations. Consequently, teaching English as a lingua franca in a cross-cultural context has become crucial. Hence, the paper aims to review critically advantages and disadvantages of the anglicisation process, reveal the challenges of multicultural education faced by universities, and offer some methodological strategies for coping with them. The research focuses on the inseparability of language and culture, highlighting

the significant role of intercultural awareness and communicative competence in the increasingly internationalized multicultural global world.

## 1. EUROPEAN DEBATES ON THE PHENOMENON OF ANGLICISATION

Attitudes differ towards the increasing process of anglicisation. While some welcome and appreciate its political, economic and cultural advantages, others speak about a possible threat of a global, dominating language that might absorb minor cultures (Crystal, 2003; Anglicisms in Europe, 2006; Fischer & Pułaczewska, 2008).

Lexical borrowing from foreign languages is a natural process which has been going on since the beginning of languages and language-induced contacts. The fact that it facilitates and enriches communication cannot be denied. Some scholars who participated in Görlach's lexicographical project studying anglicisms in 16 European countries claim that sooner or later the borrowed words will be integrated into the native language structures to such an extent that they will not be recognized as foreign any more (Görlach, 2001 & 2002). Other researchers have made observations that in countries like Denmark, Sweden, Norway and the Netherlands the influx of English terms has been widely accepted for decades and considered as a natural phenomenon, contrary to East European countries like Poland, the Czech Republic, Bulgaria, Russia or the Ukraine, where the process of anglicisation has become conspicuous only since the dissolution of the Soviet Union (Fischer & Pułaczewska, 2008). The same can be said about Georgia, a small beautiful country with its ancient culture located at the crossroads of Eastern Europe and Western Asia in the Caucasus region of Eurasia, where anglicisms that penetrated various styles and types of discourse to suit the needs of the society can be categorized into two main groups: a) neutral terms of different professional domains ranging from new technologies, business, science and politics to pop-music, sport, etc. to name new objects and concepts, denoting rapid changes in the world in different spheres of life; and b) fashionable anglicisms that are socially and culturally marked as prestigious lexical units, used by elite groups of the society (journalists, politicians, people of the artistic world, students, etc.) to highlight their modernity, urbanity and intellectual abilities (Kirvalidze, 2017).

The uneven distribution of English in the vocabulary of European countries might be explained by such factors as the history of the respective country, its connections with the Western world or with the United States, its size, population number and closeness of contacts. For instance, Juaristi, Reagan and Tonkin claim that countries with less than 10 million native speakers are more flexible

than others as they are more concerned about the exchange with other countries than the nations with 50 or 80 million speakers (Juaristi et al., 2008, pp.47-72). As for the East European countries, situation is quite different there. The global change of political orientation in these countries, as well as the democratization processes and peoples' aspiration towards NATO and EU integration, have replaced the use of the Russian language by English due to the growth of American influence; hence – the prestigious role of English as a lingua franca in most parts of the world (Kirvalidze, 2017).

Yet, several European scholars have pointed to possible risks of a global language that might threaten the existence of minor languages making them unnecessary. However, the critique of the anglicisms is not so much about the fact that language is a means of communication, but rather about language being a symbol of the national and cultural identity of a speech community. "Anglicisms embody Anglophone or American social and cultural values, which can be perceived as a threat to one's own values" – such was the attitude of French, German, Italian, Polish and Russian linguists at the Regensburg International Conference named *Anglicisms in Europe* (2006). These scholars warn that, with the most positive attitude to the social intention of obtaining universal basis for communication, the world should stay alert on the English language aggression into other tongues' territories since there is a threat of a linguistic genocide as the absorption of minor cultures by the dominating language (the invader-tongue). For instance, T. Maximova from Russia metaphorically depicts a rather pessimistic scenario of the process of anglicisation which finally might lead to the effect of Babylon Tower, causing national cultures and identities to be destroyed and totally disappear (Maximova, 2006, pp.12-13).

Nowadays, of all European countries it is France that has displayed the most organized and institutional purism directed against the influx of anglicisms. Scholars speak about the "de-anglicisation" of the French vocabulary discussing different techniques and contact-induced strategies that are applied in the "frenchification" process (Örsi, 2008, pp.208-221; Humbley, 2008, pp.85-105). Taking into consideration the fact that more than half of the English vocabulary today originates from French, the author of the present paper regards French commissions attempts to ban English elements from the French word stock a bit ironical.

The French critical attitude towards the phenomenon of anglicisation has changed for the worse in the second decade of the present century due to the aggravated political situation caused by Brexit, the latter being an abbreviation for "British exit," referring to the U.K.'s decision in a June 23, 2016 referendum to leave the European Union (EU). Moreover, prompted by this fact, French president Emmanuel Macron has declared his wish to oust English from the EU and restore French, the way

it was before Britain joined it. Besides, some political and religious experts prophesy that the era of the world, primarily dominated by the English-speaking peoples for the last three centuries, is ending and will be replaced by a new geopolitical landscape dominated by Europe. They go deeper with their prediction claiming that, with the precedent set by Great Britain, other European nations may eventually opt out or refuse to surrender sovereignty to an ever-closer union: "At some point, the present 28 nations of the EU will be narrowed down to a core group of 10 nations, or groupings of nations, politically led by Germany and religiously led by Rome" (Hawkins & Johnson, 2016).

However, these challenges threatening the process of anglicisation are strongly doubted by many as the growing USA influence worldwide, the obvious need of unification and standardization of terminological vocabulary in the context of globalization and the role of English as a world language, that is, as an international medium of cross-cultural communication make this process irreversible. At present the majority of countries follow the language policy which acknowledges the status of English as a lingua franca, at the same time supporting and promoting their own language as a symbol of cultural heritage and national identity.

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## **2. DEVELOPING STUDENTS' INTERCULTURAL COMMUNICATIVE COMPETENCE AS A CHALLENGE FOR HIGHER EDUCATION**

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One of the challenges faced by universities in the context of increasingly internationalized globalization is to prepare students for effective and competent intercultural communication that will facilitate their success in a competitive global work environment. A thriving and culturally diverse global workplace requires effective communication skills in this digital era. In many occupational contexts, professionals' poor communicative performance might result in the loss of business which is closely connected to their lack of cross-cultural understanding of the customers' affairs.

This challenge emerges because of the gap existing between the needs of the learning and target situation /workplace. Very often, the English language courses offered by universities and colleges are not so effective in developing students' intercultural communicative competence needed for their real life career. And this is mainly conditioned by the fact that socio-cultural aspects of language are very much absent in the classroom practices. Teaching English as a lingua franca necessitates incorporating and developing aspects of critical cultural awareness as a part of the course curriculum to immerse students in effective intercultural communicative competence. Nowadays it is unanimously acknowledged that cross-cultural communicative

competence implies preparing students for effective and competent intercultural collaboration which requires not only mere teaching of linguistic skills like phonology, morphology, lexicology, and syntax, but also the vital components of cultural knowledge and critical cultural awareness (Kramsh, 1993; Byram, 1997; 2012; Krasner, 1999; Javidan & R House, 2001; Dema & Moeller, 2012).

Intercultural communicative competence is a framework for intercultural learning that prepares L2 students for meaningful interactions with those from other cultures by addressing the attitudes, knowledge and skills needed for effective intercultural collaboration. Researches on this problem focus on the notion of preparing learners to interact appropriately and effectively with people from diverse linguistic systems, cultural backgrounds and worldviews (Byram, 1997 & 2012; Nugent & Catalano, 2015). In order to prepare students for intercultural communication, teachers are encouraged to design foreign language lessons that ask students to reflect on their beliefs about the target culture and participate in an active inquiry regarding its different aspects (Byram, 1997; Moore, 2006; NSFLEP, 1999). All people are members of at least one culture. Whether or not we realize it, the culture we belong to affects how we think, interact, communicate, and transmit knowledge from one generation to another. The ability to ask and answer questions based on our own culture facilitates the process of making connections across cultures. English teachers can help students activate their cultural awareness by making them conscious of important elements of their own culture and how their culture has shaped them.

The notion of critical cultural awareness, which is embedded within the framework of intercultural communicative competence, stimulates language educators to craft learning opportunities that guide L2 learners in observing clear connections between classroom lessons and real-world issues while exercising critical thinking skills throughout the process. Although a great number of works have demonstrated the importance of this component of language teaching, and many professional conferences and journals focused on cultural learning "as an instructional objective equally as important as communication" (Moore, 2006, p.4), few studies have illustrated how such cultural teaching should and could most effectively occur at the classroom level to prepare L2 learners to communicate and collaborate effectively in the 21<sup>st</sup> century.

When people think of culture, they often think of artifacts such as food, clothing, music, art, or literature. Others may associate culture with conventions such as social interaction patterns, values, ideas, and attitudes. Certainly many definitions of culture exist, and teachers need to define what culture is before students are engaged in interactive cultural discussions. Despite multiple attempts and continuous efforts to define the term *culture*, researchers have not yet come up with a single agreed-upon definition, because culture is a "very broad concept

embracing all aspects of human life". Teachers are cautioned to remember that "in categorizing culture for practical purposes, they should be cautious not to lose sight of the inherently holistic nature of this concept"(Tang 2006, p.86). Anthropologist John H. Bodley considers culture as a socially transmitted set of common beliefs that include symbolic, mental, behavioral, and material aspects patterned to provide a model for behavior and create a common framework for human society (Bodley, 1994, p.22). The lack of a unanimously acknowledged definition of culture presents English language teachers with the challenge of determining which components or segments of the target culture should be taught. Critical review of different researches on this subject shows that, although foreign languages may be no longer taught as a set of rules through drills and contrived dialogues, culture is still often taught separately and not integrated in the process of foreign language learning. *Standards for Foreign Language Learning in the 21<sup>st</sup> Century*, a document which is considered to contain most authoritative guidelines for L2 teaching, claims that "the true content of the foreign language course is not the grammar and the vocabulary of the language, but the cultures expressed through that language" (NSFLEP, 1999, p.43).

Second language learning has been reconceptualized over the last decade as a participatory process, in which "the learner is not only a learner of new ways of expressing ideas but rather the learner becomes a learner of new ways of thinking, behaving, and living in a L2 community" (Young & Miller, 2004, p.519). According to the general assumption, classroom activities that are not contextualized and attached to real life issues, activities and concerns, do not help students learn how to use L2. In order to accomplish this task effectively, educators have to provide students with opportunities to practice the skills of critical evaluation so that they might evaluate essential values of the target culture. Students must be given time to identify and reflect upon their preconceived ideas, judgments, and stereotypes from the target culture. We share the opinion of T.A. Osborn (2006) according to whom, when the acquisition of a foreign language is enhanced by critical cultural awareness, students leave the classroom equipped with the skills needed to participate in local and global communities due to a deeper level of cultural awareness and understanding. In addition, they attain proficiency in the skill of evaluation, feel more connected to the material because they can see how the notion of awareness connects to real-world issues, and gain experience exercising critical thinking skills.

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### 3. THE GOALS OF TEACHING ENGLISH AS A LINGUA FRANCA IN HIGHER SCHOOLS

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English language education plays an especially important role in moulding global learners. We need people who

possess the knowledge, skills and attitude that are required to critically evaluate and understand the objective reality when participating in different functional types of discourse in this multicultural interdependent world.

In the existing myriad scenes of globalization, the English language classroom can provide the right platform for skills development, and learning opportunities for understanding, empathizing and evaluating the world around. It is generally acknowledged that a foreign language teaching, is not related only to imparting knowledge but is also an art of developing the four basic skills of language – i.e. listening, speaking, reading and writing. And while achieving these skills, L2 learners have to be exposed to multicultural content so extensively that they attain better understanding; consequently, better attitude towards world around.

English language learners need awareness of cultural dimension in language instruction through an intercultural approach because, as Alred and Byram indicate, "In any society which expects its education system to prepare people for living in an internationalized culture and globalized economy, and also for the interaction between people of different cultures within and across national boundaries, the process of tertiary socialization and the acquisition of intercultural competence are clearly desirable" (Alred & Byram, 2002, p.351). Linguistic and cultural diversities are equally significant factors for successful communication with the people of diverse race, custom, and ethnicity. So, it is important for the language learners to understand the cultural context of language because language is viewed both as "a culturally organized and culturally organizing dominion" (Craith, 2012, p.xi).

No-one involved in teaching English is likely to argue for cross-cultural misunderstanding. Inevitably human capital has taken a slant to fit in the globalized world and the notion of *Teaching English in a Cross-Cultural Context* has become crucial. The importance of developing cultural versatility is believed to help learners meet the demands of the increasingly multicultural world. Nevertheless, there are many challenges related to teaching English in a cross-cultural context and the issue of exploring these challenges and ways to come with them out has been a matter of immense concern since long. What is widely accepted in this regard is that English, not being the native language of the learners, triggers a great number of problems.

Therefore, it was quite natural that in the mid-70s of the previous century *intercultural communication* was termed as a new discipline in human sciences, and became a part of the Communication Studies. People need to interact and communicate with the people of different cultures across the borders. In so doing, successful communication largely depends on the cross-cultural understanding and competence that enables people to collaborate effectively with people from other cultures and conduct discourse in various contexts. Teaching

English as a lingua franca is intended to help the learners avoid communication breakdown in their learning and workplace settings. The importance of developing intercultural communicative competence alongside linguistic competence has resulted from the learners' needs for acquiring relevant competence for cross-cultural communication in which they may encounter both language and cultural barriers. Therefore, the goal of intercultural language teaching under the umbrella concept of *Intercultural Communicative Competence* is to embrace linguistic, sociolinguistic and discourse competence, as well as intercultural knowledge, skills, attitudes, and critical cultural awareness. So, the reason behind the integrated teaching of language and culture is "to help the second language learners develop the ability to use the target language in culturally appropriate ways for the specific purpose of empathizing and interacting with speakers of the target language" (Barnett & Lee, 2002, p.204).

Culture involves well-established cognitive networks that frame and guide our thoughts, emotions and behaviors without us much noticing the process very much. As Griffith, Hu and Ryans claim, "Cultures are not written into codes, but culturally prescribed values and norms are embedded in our social institutions and unwritten rules of discourse and interaction that we learn through the socialization and internalization processes" (Griffith, et al., 2000, p.303). Culture exists on a multitude of levels and dimensions in which nationality is the one. Furthermore, people are affected by regional, organizational, family, and work group cultures in addition to national culture, and there are not always clear boundaries where the influence of one culture ends and another begins.

Thus, it can be exciting, confusing, frustrating and nonproductive if teachers, learners and what is being taught are not integrated properly. The goal of intercultural education is not only to teach learners about other ethno-cultural groups or countries, but it is also to help students become accustomed to the idea that there are many lifestyles, languages, cultures, and points of view and they should feel friendly and respectful toward people from other ethnic and cultural groups.

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#### **4. LINGUO-CULTURAL METHODOLOGY OF DEVELOPING HIGHER SCHOOL STUDENTS' INTERCULTURAL COMMUNICATIVE COMPETENCE IN THE CONTEXT OF GLOBALIZATION**

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The global status of English language as a lingua franca and its cultural and linguistic qualities are accepted, appreciated and admired worldwide. Kienle and Loyd claim that globalization is becoming "more prominent in all aspects of civilization. In the current millennium,

multicultural and multinational barriers have crumbled down and bridges of communication have gone across lands and seas and the English language has become the primary intercultural medium of communication for world citizens" (Kienle & Loyd, 2005, p.580).

In this era of globalization, professionals, learners, and others are involved in meaningful interactions and negotiations with people of the same or other discourse community. Negotiation is considered as a powerful device enabling speakers to engage in cross-cultural communication. In this respect, adapting an intercultural approach to ESL teaching might be of great value if the teacher is able to match the learners' needs and requirements with the needed linguistic and cultural knowledge, enhancing their intercultural competence through analyzing texts and comparing them to their own culture. Both linguistic accuracy and cross-cultural appropriacy are crucial for effective communication, indeed. Inappropriate performance, even if it is perfectly accurate linguistically, can never be really effective as communication not only because it does not produce the desired effect, but also because it sometimes produces the opposite effect. In global standpoint, cultural and linguistic diversities are the specificities in language teaching. Students' intercultural awareness can lead to success in communication process in their real life situation. In cross-cultural encounters, learners' linguistic competence along with the knowledge of the culture of a given community is of great importance for successful cross-cultural communication. So, in addition to grammatical competence, a culturally competent learner must possess sociolinguistic and pragmatic competence, as well as socio-cultural knowledge and intercultural awareness. As Hall explains, culture is something that we do, something that coheres us as a society; language, on the other hand, is a way in which we practice culture. But culture itself is never frozen – we consume culture as we produce it and it is defined in terms of our use of nature (Hall, 1976).

Teaching culture thus has become a vital part of ESL teaching as language is bound up with culture in multiple ways. Moreover, Claire Kramersch claims that: "culture in language teaching is an expendable fifth skill, so to speak, to the teaching of speaking, listening, reading and writing" (Kramersch, 1993, p.32). To construct a meaningful communication, cultural awareness must be viewed as enabling language proficiency, for language and culture are interwoven to such degree that "one cannot separate them without losing the significance of either language or culture" (Jiang, 1994, p.138). Language learners need to know what is appropriate to say to whom, and in what situations. Therefore, teaching English as a lingua franca should go beyond "teaching the language as a linguistic skill to teaching the language in a way that incorporates intercultural awareness and understanding as well" (Peterson & Coltrane, 2003).

The major areas of challenges of intercultural communication having been identified, the present paper offers linguo-cultural methodology of integrated teaching of language and culture with the help of three-dimensional model, which is based on a theoretical construct of the 3Ps (Products, Practices, Perspectives) highlighted in the *Standards for Foreign Language Learning in the 21<sup>st</sup> Century* (NSFLEP, 1999). This most authoritative document promotes five main goals of foreign language learning – Communication, Cultures, Connections, Comparisons, and Communities – the set of which facilitates to raise L2 students' cross-cultural awareness and develop the essential skills they need in order to achieve both language and intercultural communicative competence. According to these standards, the notion of culture “includes the philosophical perspectives, the behavioral practices, and the products (both tangible and intangible) of a society” (Ibid., p.47). The presentation of culture via three dimensions of its constituents has become known as the 3P triangle model of culture which reflects “how the products and practices are derived from the philosophical perspectives that form the worldview of a cultural group” (Ibid.). In this context each dimension acquires its own meaning:

- **Perspectives** imply what members of a culture think, feel, and value; in other words, perspectives concern “popular beliefs, values, attitudes, and assumptions held by the members of L2 culture” (Dema & Moeller, 2012, p.78);

- **Practices** refer to the patterns of behavior accepted by a society; that is, how members communicate and interact with one another in concrete situations. Therefore, practices refer to the procedural aspects of culture as well as to different forms of discourse;

- **Products** comprise the things, tangible (such as technology, music, art, food, literature, etc.) or intangible (political system, a system of education, values, attitudes, etc.), that are created by members of different groups to share and transmit to the next generation.

While products may be easy to identify because we can often see, touch, taste or hear them, perspectives and practices are not as easily recognizable because they tend to be ingrained in a society. Accordingly, educators differentiate between “surface culture” and “deep culture” (Dema & Moeller, 2012; Frank, 2013). Like products in the 3P model, the elements of surface culture (literature, fine arts, history, etc.) are easily observed across cultures whereas the elements of deep culture (patterns of social interactions, values, attitudes, etc.) are often difficult to identify, as they tend to be value-based and deeply rooted in the psyches of individuals who make up a specific culture.

To help L2 students conceptualize these elements of culture, some scholars and language instructors employ Edward T. Hall's (1976) “cultural iceberg” analogy in teaching English as a second language. Hall developed the

analogy to illustrate differences between what we readily see when we enter a new culture (the tip of the iceberg) and the imbedded aspects of the culture not readily visible (the submerged part of the iceberg). In this context, the products of a culture represented by things that are readily seen or heard constitute the surface culture while practices and social perspectives, that underlie the behavior of a specific culture and are difficult to observe, form the deep culture.

A slightly different approach to the integrated study of language and culture has been developed by J. Frank who speaks about distributing the elements of culture at three levels: surface culture, sub-surface culture, and deep culture. He encourages English language teachers to ask students to work in groups or individually to list elements of culture that might be found in each of these three levels. He claims that “using the iceberg analogy can be a fun way for students to think about elements of culture and make distinctions between those that are visible and those that may be so ingrained that members of a culture are not aware of them” (Frank, 2013, p.25). Examples of *surface culture* elements include food, national costumes, traditional music and dance, literature, specific holidays, and so on. In the *sub-surface culture* section, students could list notions of courtesy, body language, gestures, touching, eye contact, personal space, facial expressions, conversational patterns, and the concept of time. These are the behavior-based, unspoken rules of social interaction present in all cultures but perhaps not often thought about. Such rules vary widely across cultures. Teachers can give specific examples from English-speaking cultures and contrast them with elements from the students' own culture. For instance, a teacher in Japan may explain that if an American guest tries to enter their house while wearing shoes, the guest is not necessarily rude, but simply unaware of an important unspoken rule in Japanese society (Ibid.). Frank underlines that unconscious values and attitudes, the set of which represents the deep culture, may be the most difficult elements for students to identify as they can be ingrained so far in our daily life that people might feel they are simply the “right” and “normal” ways of doing things. Examples of unconscious values and attitudes relate to the nature of friendships, concepts of food, notions of modesty, concepts of cleanliness, gender roles, preferences for competition and cooperation, and so on. After students have identified elements of culture from each level, they can brainstorm examples from their own culture. Teachers can ask students to contrast elements of their native culture and those of English-speaking cultures aiming to raise students' awareness of cultural elements so that they might uncover the unique values and beliefs that explain why people behave differently in various socio-cultural contexts, developing thus their own intercultural communicative competence (Frank, 2013, pp.30-33).

Language instructors and educators (Dema & Moeller, 2012; Frank, 2013; Nugent & Catalano, 2015; Liton & Qaid, 2016) claim that this reconceptualized approach to cross-cultural awareness shifted the focus of teaching to a study of underlying values, attitudes, and beliefs rather than simply learning about cultural products and practices that are tangible entities. L2 learners experience little difficulty with understanding cultural products and practices of the target language while they have trouble identifying and understanding its cultural perspectives. The challenge with cultural perspectives lies in the fact that values, beliefs, and attitudes are intangible and therefore cannot be easily introduced by a teacher. Moreover, textbooks contain little information about these constituents of cultural perspectives, this making the teacher's task even more challenging.

Therefore, one of the essential goals of teaching English as a lingua franca in the context of multicultural globalization is to find the ways and approaches that would facilitate to achieve the stated educational objectives and effectively ensure developing L2 learners' international communicative competence. We hope, that by using the three-dimensional model of linguo-cultural methodology in their planning, teachers can create relevant situations for the integrated acquisition of language and culture in a most systematic and contextual way.

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## CONCLUSION

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Thus, we have discussed new challenges of the process of anglicisation in the context of the 21<sup>st</sup> century multicultural globalization. Having critically analyzed both advantages and disadvantages of the increasing influx of English words and concepts into different languages, we came to the conclusion that this process is irreversible due to the growing USA influence worldwide, the obvious need of unification and standardization of terminological vocabulary and the role of English as a world language, as an international medium of cross-cultural communication. At present the majority of countries follow the language policy which acknowledges the status of English as a lingua franca, at the same time supporting and promoting their own language as a symbol of cultural heritage and national identity.

The research has focused on the impact the process of anglicisation has made on higher education, one of the goals of which is to prepare students for effective and competent intercultural communication that will facilitate their success in a competitive global work environment. With this purpose, the present paper offers a three-dimensional linguo-cultural methodology of integrated teaching of language and culture which will help L2 learners' raise critical cultural awareness and develop communicative skills that are necessary for successful international collaboration. Many researches have been conducted on the methods of integrated teaching

of language and culture. However, their findings show that ESL teachers tend to resort to sources like textbooks and lectures to teach basic facts about L2 culture, and this do not engage students in the process of deeper understanding of the target culture. Therefore, the question lingers as to how such cultural teaching should and could most effectively occur at the classroom level, and how students should demonstrate a deeper understanding of the relationship between the products and perspectives of the culture studied.

Taking into consideration the above-said, the present paper suggests as a perspective applying the three-dimensional linguo-cultural model of integrated teaching of language and culture through the use of authentic digital materials, and inquiry-based strategies. It is assumed that the acquisition of culture, much like that of language, should be changing from teachers' lectures about culture to students' discovering culture first hand through inquiry projects and activities. Such an approach changes the nature of a classroom from a place where language is taught, to one where opportunities for learning of various kinds are provided with the help of different techniques as well as via the interactions that take place between and among the participants. Moreover, there is no doubt that successful integration of language and culture can considerably contribute to general humanistic knowledge which plays a vital role in the social, political, scientific-educational and economic prosperity of any country.

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