



INTEGRATING LOCAL CULTURE INTO ENGLISH LANGUAGE TEACHING: THEORETICAL FOUNDATIONS, PEDAGOGICAL APPROACHES, AND FUTURE DIRECTIONS

Ngo Tien Nguyenⁱ

Faculty of Foreign Languages,
An Giang University,
An Giang,
Vietnam
Vietnam National University,
Ho Chi Minh City,
Vietnam

Abstract:

The changing role of English as an International Language (EIL) has prompted a fundamental shift in the goals of English Language Teaching (ELT), from emphasizing native-speaker norms to developing learners' intercultural communicative competence. Within this perspective, learners are expected not only to communicate effectively in English but also to express their own cultural knowledge and identities in intercultural contexts. This paper synthesizes theoretical and empirical literature to examine the rationale for integrating local culture into ELT and to explore pedagogical approaches that support culturally responsive language education. Drawing on key concepts from English as an International Language, Global Englishes, translanguaging, Culturally and Linguistically Responsive Pedagogy (CLRP), and Place-Based Education (PBE), the paper argues that local culture should be regarded as a valuable cognitive, linguistic, and pedagogical resource rather than a supplementary component of language instruction. It further discusses practical strategies for curriculum adaptation, classroom practices, and teacher development that facilitate meaningful integration of local cultural knowledge across English courses. Based on this synthesis, the paper proposes a balanced pedagogical model that integrates language development with local cultural knowledge to enhance learner engagement, intercultural communicative competence, and cultural identity. The paper concludes by highlighting implications for curriculum design, teacher education, and future research on culturally grounded approaches to English language teaching.

Keywords: English Language Teaching; local culture; intercultural communicative competence; translanguaging

ⁱ Correspondence: email ntngo@agu.edu.vn

1. Introduction

1.1 Redefining English as an International Language

Over the past few decades, English Language Teaching (ELT) has undergone a significant paradigm shift. Traditionally, ELT was largely shaped by teaching methodologies developed in Britain, North America, and Australasia—the so-called "BANA" countries—which were widely adopted in state education systems around the world, particularly in tertiary, secondary, and primary education (Holliday, 1994). These approaches were closely associated with the concept of native-speakerism, which viewed native speakers and their cultural norms as the primary models for language learning and teaching (Phillipson, 1992). As a result, English learning was often framed as a process of approximating native-speaker linguistic competence and cultural practices.

The rapid global spread of English, however, has fundamentally changed this perspective. English is now used predominantly as a means of communication among speakers from diverse linguistic and cultural backgrounds, rather than exclusively with native speakers (McKay, 2002). Consequently, English is increasingly understood as an international language—a shared resource that serves both global communication and local needs, rather than belonging to any single nation or culture (McKay, 2002).

This changing linguistic reality has prompted a rethinking of the goals of ELT. Rather than promoting a single cultural model, contemporary scholars advocate a more context-sensitive approach that recognizes learners' own languages, cultures, and identities as valuable resources. Canagarajah's (2005) concept of "globalization from below" highlights the importance of enabling learners to use English to express their local experiences and negotiate their identities in intercultural communication, instead of simply reproducing dominant linguistic and cultural norms. Within this perspective, the primary goal of ELT is no longer to emulate native speakers but to develop intercultural communicative competence (ICC). This involves equipping learners with the knowledge, skills, and attitudes needed to communicate effectively across cultures while confidently representing their own cultural identities in an increasingly interconnected world (Byram, 1997; Sercu, 2006).

1.2 The Importance of Integrating Local Cultures

Integrating local culture into English Language Teaching (ELT) is increasingly recognized as a pedagogical necessity rather than a supplementary classroom activity (Wutun *et al.*, 2018). Since language and culture are inseparable, language learning cannot be fully understood or effectively taught in isolation from the beliefs, values, and lived experiences that shape communication (Kramsch, 1993). Consequently, English instruction that relies exclusively on Western cultural content or presents language as culturally neutral may create a disconnect between classroom learning and students' sociocultural realities, limiting both engagement and meaningful communication (Smith, 2025; Wutun *et al.*, 2018).

From a cognitive perspective, learners draw on existing knowledge and experiences to construct new understanding. Familiar cultural contexts therefore provide meaningful reference points that facilitate language learning by connecting new linguistic input with learners' prior knowledge (Wutun *et al.*, 2018). Such culturally relevant learning environments also help lower learners' affective filter by reducing anxiety, increasing confidence, and creating a greater sense of belonging in the classroom (Krashen, 1987). Rather than positioning students as passive recipients of foreign cultural knowledge, integrating local culture encourages them to become active participants who use English to communicate their own experiences, communities, and cultural identities. Beyond its cognitive and affective benefits, integrating local culture also contributes to learners' identity development and intercultural competence. An exclusive emphasis on imported cultural models may unintentionally marginalize local knowledge and reinforce perceptions of cultural inferiority (Canagarajah, 2005). In contrast, acknowledging learners' linguistic and cultural resources affirms the value of their heritage while preparing them to engage confidently in intercultural communication. By drawing on students' lived experiences, local traditions, and community knowledge, ELT can foster more authentic, meaningful, and reciprocal intercultural dialogue (Ratri *et al.*, 2024).

2. The Intersecting Roles of English and Local Cultures

2.1 The Evolving Role of English

English has become the world's primary lingua franca, facilitating communication across education, business, science, diplomacy, media, and digital technologies (Smith, 2025). Its global status has also led to the widespread use of standardized proficiency tests such as IELTS, TOEFL, and CEFR-based assessments, which often serve as gateways to higher education, employment, and international mobility (Smith, 2025). These developments have reinforced the importance of English as a global means of communication while simultaneously reshaping expectations of English language education.

Historically, however, English Language Teaching (ELT) was grounded in Western pedagogical traditions that regarded native-speaker language use and culture as the primary models for learning (Holliday, 1994; Phillipson, 1992). Such an orientation often overlooked the diverse sociocultural contexts in which English is learned and used, and in some cases contributed to concerns about linguistic and cultural dominance (Canagarajah, 1999; Phillipson, 1992). As English has become increasingly globalized, this perspective has gradually given way to the concept of English as an International Language (EIL), which recognizes English as a shared means of communication that is no longer owned by any single nation or cultural group (McKay, 2002). From this perspective, successful English users are not expected to imitate native speakers but to communicate effectively while expressing their own cultural perspectives and identities in international settings.

2.2 The Role of Local Cultures

The changing role of English has also transformed the place of local culture in language education. Rather than being viewed as peripheral or secondary to English learning, local culture is increasingly recognized as a valuable linguistic, cognitive, and pedagogical resource. Since language and culture are inseparable, meaningful language learning requires engagement with the beliefs, values, and lived experiences that shape communication (Kramsch, 1993; Sun, 2013). When instruction relies exclusively on unfamiliar cultural content, learners may experience cognitive dissonance, reduced engagement, and difficulty connecting classroom learning with their everyday lives.

In contrast, culturally familiar contexts provide meaningful foundations for language learning. Drawing on learners' own cultural experiences makes linguistic input more comprehensible, lowers anxiety, and increases learners' confidence to participate in classroom interaction (Krashen, 1985; Du, 2009; Wutun *et al.*, 2018). Familiar cultural content also encourages learners to relate new knowledge to their existing experiences, resulting in deeper understanding and more authentic language use (Pishghadam *et al.*, 2016; Reyes & Vega, 2023). Rather than functioning as passive consumers of foreign cultural knowledge, learners become active users of English who communicate their own communities, traditions, and lived experiences.

More importantly, integrating local culture supports the development of intercultural communicative competence while strengthening learners' cultural identity. Instead of viewing English as a vehicle for cultural assimilation, contemporary ELT recognizes it as a tool through which learners can maintain pride in their own heritage while engaging confidently with people from different linguistic and cultural backgrounds (Canagarajah, 2005; Kanoksilapatham, 2016; McKay, 2002). In this sense, English and local cultures are not competing forces but complementary resources that enable learners to participate effectively in global communication without losing their cultural roots.

3. Rationale and Methods for Integrating Local Culture into ELT

3.1 Why Integrate Local Culture

The integration of local culture into English Language Teaching (ELT) is supported by complementary cognitive, affective, and sociocultural perspectives on language learning. Rather than functioning as an additional classroom component, local culture provides a meaningful foundation that enables learners to engage with English more confidently and authentically.

3.2 Lowering the Affective Filter

One important rationale for integrating local culture is its ability to reduce learners' foreign language anxiety. According to Krashen's (1985) Affective Filter Hypothesis, learners acquire language more successfully when they feel confident, motivated, and emotionally secure. In many traditional ELT classrooms, students are expected to discuss

unfamiliar cultural topics, which may increase anxiety and discourage participation (Wutun *et al.*, 2018). In contrast, learning activities based on familiar people, places, traditions, and community experiences create psychologically safe learning environments where students are more willing to communicate. Because learners possess both linguistic and experiential knowledge of these topics, they participate with greater confidence, resulting in improved motivation, interaction, and oral fluency (Alakrash *et al.*, 2021; Pérez *et al.*, 2018; Reyes & Vega, 2023).

3.3 Activating Prior Knowledge

Integrating local culture also supports language learning by connecting new knowledge with learners' existing cognitive structures. Schema Theory suggests that comprehension becomes more meaningful when new information can be linked to prior experiences, while Vygotsky's sociocultural perspective emphasizes that learning develops through socially and culturally situated interaction (Fu, 2018; Vygotsky, 1987). Familiar cultural contexts—such as local traditions, historical sites, festivals, or daily community practices—provide meaningful reference points for learning new vocabulary, grammar, and communicative functions. By building on what learners already know, culturally relevant instruction reduces cognitive load, enhances comprehension, and promotes deeper, more durable learning (Ratminingsih *et al.*, 2020; Wutun *et al.*, 2018).

3.4 Fostering Cultural Identity and Agency

Beyond its cognitive and affective benefits, integrating local culture enables learners to develop a stronger sense of identity while using English for intercultural communication. Rather than viewing students' linguistic and cultural backgrounds as obstacles, contemporary ELT recognizes them as valuable communicative resources (Canagarajah, 2005; Moll *et al.*, 1992). Through discussions of their own communities, traditions, and lived experiences, learners become active users of English who are able to represent their cultural identities in global contexts. Such an approach challenges deficit perspectives and promotes a more equitable vision of language education in which learning English complements, rather than replaces, learners' cultural heritage (Canagarajah, 1999; Phillipson, 1992; Reyes & Vega, 2023).

3.5 How Can Local Culture Be Integrated into ELT?

While the importance of integrating local culture is increasingly recognized, its successful implementation depends on appropriate pedagogical approaches. Among the most influential frameworks are translanguaging, Culturally and Linguistically Responsive Pedagogy (CLRP), and Place-Based Education (PBE), each offering complementary strategies for connecting English learning with learners' linguistic, cultural, and community resources.

3.6 Translanguaging

Translanguaging encourages learners to draw flexibly on their entire linguistic repertoire, including their first language, local dialects, and English to construct meaning and facilitate learning (Cenoz & Gorter, 2020; Wei & García, 2022). Rather than enforcing rigid English-only policies, this approach recognizes multilingualism as a cognitive and communicative resource. Learners may use their home language to brainstorm ideas, discuss complex concepts, compare cultural meanings, or collaboratively solve problems before expressing them in English. Research suggests that translanguaging promotes inclusion, strengthens comprehension, and helps learners bridge their local cultural knowledge with the target language, particularly in multilingual classrooms (Emilia & Hamied, 2022; Retnowaty, 2025; Tai, 2021).

3.7 Culturally and Linguistically Responsive Pedagogy (CLRP)

CLRP extends this perspective by placing learners' cultural knowledge and lived experiences at the center of instructional design (Gay, 2000; Lucas & Villegas, 2011). Instead of treating culture as supplementary content, teachers adapt learning activities, instructional materials, and classroom interaction to reflect students' communities and identities. Imported textbook topics can be redesigned to incorporate local social issues, traditions, or community experiences, making classroom learning more meaningful and personally relevant. Studies have shown that culturally responsive instruction enhances learner engagement, motivation, confidence, and participation, particularly in speaking and collaborative learning activities (Herdi *et al.*, 2023; Jalil, 2023).

3.8 Place-Based Education (PBE)

Place-Based Education further strengthens the connection between English learning and learners' immediate environment by using local communities as the primary context for instruction (Ambrosino & Rivera, 2022; Cao & Lu, 2023). Learning activities are built around local geography, cultural heritage, environmental issues, or community development, enabling students to apply English in authentic contexts while deepening their understanding of their own surroundings. Recent studies have proposed a "Dual-Core" model in which linguistic competence develops alongside knowledge of local culture and community life (Shi & Ma, 2025). This approach demonstrates that English learning can simultaneously support global communication and strengthen learners' connections with their local communities, making language education both internationally relevant and locally meaningful.

4. Practical Suggestions for Integrating Local Culture into English Courses Adapting Cultural Integration Across Course Types

Integrating local culture into English language teaching should be tailored to the learning objectives of different language courses. Rather than treating culture as an additional

topic, it should serve as meaningful content through which students develop language knowledge, communicative competence, and intercultural awareness.

4.1 Speaking Courses

Speaking courses provide ideal opportunities for students to use English to communicate their own cultural experiences. Teachers can design presentation topics, discussions, role plays, and debates around familiar themes such as local festivals, traditional cuisine, historical landmarks, local customs, environmental issues, or community life. Because students already possess substantial background knowledge of these topics, they are more likely to participate actively, speak with greater confidence, and focus on expressing ideas rather than struggling to understand unfamiliar cultural content (Albán & Cobo, 2016; Alakrash *et al.*, 2021; Reyes & Vega, 2023). Such activities also prepare learners to introduce local culture to international audiences in authentic communicative situations.

4.2 Reading Courses

Reading instruction can incorporate authentic texts that reflect local history, culture, geography, literature, and contemporary social issues. Reading materials related to learners' own communities activate prior knowledge, making unfamiliar vocabulary and language structures easier to understand while encouraging deeper comprehension and critical thinking (Haryanti *et al.*, 2021; Ratminingsih *et al.*, 2020). Teachers may also supplement commercial textbooks with locally developed reading passages, newspaper articles, tourism materials, or folktales to create a stronger connection between language learning and students' lived experiences.

4.3 Writing Courses

Writing courses can encourage students to explore local culture through a variety of academic and creative writing tasks. During the planning stage, translanguaging can be used to help learners brainstorm ideas, organize information, and discuss complex cultural concepts in local before composing their texts in English (Retnowaty, 2025). Writing assignments may include descriptive essays about cultural heritage, opinion essays on local social issues, travel blogs promoting regional attractions, or reflective journals documenting community experiences. Such tasks not only strengthen students' writing proficiency but also enable them to develop the ability to communicate local culture effectively to readers from different cultural backgrounds (Cahyono, 2018; Nurlia & Arini, 2017).

5. Pedagogical Strategies for Integrating Local Culture into ELT

5.1 Curriculum and Materials Adaptation

Successful integration of local culture begins with curriculum and materials adaptation. Rather than relying exclusively on imported textbooks, teachers should enrich existing

materials with culturally relevant content that reflects local society, history, traditions, and contemporary life (Smith, 2025; Xiong *et al.*, 2022). This process of *glocalization* enables global language-learning objectives to be achieved through locally meaningful contexts. Grammar exercises, vocabulary activities, listening tasks, and classroom discussions can all be contextualized using familiar topics such as local festivals, cultural heritage sites, environmental issues, or community life (Herdi *et al.*, 2023). A "Dual-Core" approach can further strengthen this process by combining language development with the exploration of local culture, enabling students to acquire English while using it to interpret, preserve, and communicate their own cultural heritage (Shi & Ma, 2025).

5.2 Multimodal and Project-Based Learning

Multimodal and project-based learning provide authentic opportunities for students to use English while engaging with local culture. Instead of simply learning about cultural topics, students become active creators of knowledge through digital storytelling, video documentaries, podcasts, virtual exhibitions, or community-based projects (Herdi *et al.*, 2023; Norton, 2014). For example, students may produce short documentaries introducing local tourist attractions, interview community members about traditional occupations, document regional festivals, or create digital stories based on local folktales. These projects encourage learners to integrate language skills with visual, digital, and intercultural communication, while simultaneously strengthening their understanding of local culture and preparing them to share it with international audiences (Leckey *et al.*, 2021; Tai, 2021).

5.3 Translanguaging and Funds of Knowledge

An inclusive classroom also requires a shift from rigid English-only practices toward more flexible multilingual pedagogy. Translanguaging allows learners to draw on their entire linguistic repertoire including native language and English to construct meaning, solve problems, and express complex ideas (Canagarajah, 2011; Tai, 2021). Teachers can encourage students to brainstorm in native language, compare cultural concepts across languages, or discuss difficult issues collaboratively before presenting their ideas in English (Emilia & Hamied, 2022; Retnowaty, 2025). Such practices acknowledge learners' bilingual resources as strengths rather than obstacles.

Equally important is the recognition of learners' **Funds of Knowledge**, namely the cultural knowledge, practical experiences, and community resources accumulated through family and everyday life (Moll *et al.*, 1992). Guided by the principles of Culturally and Linguistically Responsive Pedagogy (CLRP), teachers can design learning activities that build on these experiences by inviting students to explore local customs, family traditions, community occupations, and regional identities. Incorporating these familiar resources into classroom interaction not only enhances learner engagement but also strengthens intercultural communicative competence by enabling students to communicate their own cultural perspectives confidently in English (Cooper *et al.*, 2011; Herdi *et al.*, 2023).

5.4 Conclusion and Future Directions

The changing role of English as an international language calls for a corresponding shift in English Language Teaching (ELT). Rather than viewing English solely as a means of acquiring native-speaker linguistic competence or learning about English-speaking cultures, contemporary ELT should enable learners to use English to communicate their own cultural knowledge, values, and identities in diverse intercultural contexts. Within this perspective, integrating local culture is not an optional addition to language instruction but a pedagogical strategy that enhances meaningful learning, learner engagement, and intercultural communicative competence.

This paper has synthesized theoretical and empirical literature to demonstrate that culturally grounded approaches, including translanguaging, Culturally and Linguistically Responsive Pedagogy (CLRP), and Place-Based Education (PBE), provide complementary pathways for integrating local culture into English language teaching. Together, these approaches support a balanced model in which language development and cultural understanding reinforce one another, enabling learners to achieve linguistic proficiency while maintaining and expressing their own cultural identities.

The successful implementation of this model requires coordinated efforts from teachers, curriculum developers, and educational policymakers. Teacher education should prepare educators to design culturally responsive learning experiences that draw upon learners' linguistic and cultural resources, while curriculum and materials development should provide greater opportunities for authentic, locally meaningful language use. Future research should move beyond conceptual discussions to examine the effectiveness of culturally integrated pedagogies across diverse educational contexts and learner populations. Such efforts will contribute to a more inclusive, context-sensitive, and sustainable vision of English language teaching that prepares learners to participate confidently in global communication without losing their cultural roots.

Creative Commons License Statement

This research work is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>. To view the complete legal code, visit <https://creativecommons.org/licenses/by-nc-nd/4.0/legalcode.en>. Under the terms of this license, members of the community may copy, distribute, and transmit the article, provided that proper, prominent, and unambiguous attribution is given to the authors, and the material is not used for commercial purposes or modified in any way. Reuse is only allowed under the terms of the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License.

Conflict of Interest Statement

The author declares no conflicts of interest

About the Author

Dr. Ngo Tien Nguyen is a lecturer at An Giang University, Vietnam National University - Ho Chi Minh City, where he has worked as an English lecturer for over 20 years. His research interests include teacher cognition, teaching language skills, and professional development.

References

- Alakrash, H., Edam, B., Bustan, E., Armnazi, M., Enayat, A., & Bustan, T. (2021). Developing English language skills and confidence using local culture-based materials in EFL curriculum. *Linguistica Antverpiensia*, 21(1), 249–264.
- Ambrosino, C. M., & Rivera, M. A. J. (2022). Using ethological techniques and place-based pedagogy to develop science literacy in Hawai'i's high school students. *Journal of Biological Education*, 56(1), 3–13. <https://doi.org/10.1080/00219266.2020.1739118>
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters. Retrieved from https://books.google.ro/books/about/Teaching_and_Assessing_Intercultural_Comm.html?id=0vfg8JJWhTsC&redir_esc=y
- Cahyono, B. Y. (2018). Culture and innovation in essay writing project: EFL students' perceptions. *Theory and Practice in Language Studies*, 8(11), 1433–1440. <https://doi.org/10.17507/tpls.0811.07>
- Canagarajah, A. S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford University Press. Retrieved from https://books.google.ro/books/about/Resisting_Linguistic_Imperialism_in_English.html?id=8RQ_v9GoHsYC&redir_esc=y
- Canagarajah, A. S. (Ed.). (2005). *Reclaiming the local in language policy and practice*. Lawrence Erlbaum Associates. Retrieved from https://strolmatters.weebly.com/uploads/5/8/9/7/58972903/%5Ba._suresh_canagarajah%5D_reclaiming_the_local_in_language_teaching.pdf
- Cao, R. P., & Lu, S. Y. (2023). Value, challenges and countermeasures of localized education in rural schools in China. *Teaching Administration*, 40, 1–7.
- Cenoz, J., & Gorter, D. (2020). Teaching English through pedagogical translanguaging. *World Englishes*. <https://doi.org/10.1111/weng.12462>
- Cooper, J. E., He, Y., & Levin, B. B. (2011). *Developing critical cultural competence: A guide for 21st-century educators*. Corwin. Retrieved from <https://sk.sagepub.com/book/mono/developing-critical-cultural-competence/toc#>
- Ding, X. S., Wu, Z. H., & Xiao, B. S. (2023). The implications and paths of the transformation of rural education in localization. *Theory and Practice of Education*, 43, 22–27.

- Du, X. (2009). The affective filter in second language teaching. *Asian Social Science*, 5(8), 162–165. <https://doi.org/10.5539/ass.v5n8p162>
- Emilia, E., & Hamied, F. (2022). Translanguaging practices in a tertiary EFL context in Indonesia. *TEFLIN Journal*, 33(1), 47–74. <https://doi.org/10.15639/teflinjournal.v33i1/47-74>
- Fu, W. (2018). Read from local to global: A culture-based reading material. *Advances in Social Sciences Research Journal*, 5(2), 58–63. Retrieved from <https://doi.org/10.14738/assrj.53.4173>
- Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. Teachers College Press. Retrieved from https://books.google.ro/books/about/Culturally_Responsive_Teaching.html?id=rYspC7C-zowC&redir_esc=y
- Hadi, M. J. (2026). *Promoting inclusivity in English language classroom through translanguaging practice: Evidence from Indonesian higher education* [Unpublished manuscript]. Retrieved from <https://files.eric.ed.gov/fulltext/ED679505.pdf>
- Haryanti, L., Inderawati, R., & Eryansyah. (2021). Developing Sekayu local culture-based descriptive texts. *Eralingua: Jurnal Pendidikan Bahasa Asing dan Sastra*, 5(1), 120–133. Retrieved from <https://doi.org/10.26858/eralingua.v5i1.14050>
- Herdi, H., Eriyanti, R. W., & Huda, A. M. (2023). Teacher's strategies in the classroom setting: Integrating local culture into English language teaching. *ELT-Lectura*, 10(2), 105–114.
- Holliday, A. R. (1994). *Appropriate methodology and social context*. Cambridge University Press. Retrieved from https://books.google.ro/books/about/Appropriate_Methodology_and_Social_Con.html?id=2V436wj18iQC&redir_esc=y
- Jalil, C. R. A. (2023). The application of culturally and linguistically responsive pedagogy in English speaking classrooms: A case study. *International Journal of English Language Teaching*, 11(2), 72–91. Retrieved from <https://doi.org/10.37745/ijelt.13/vol11n27291>
- Kamilah, F. A., Fauziyah, F., Salsabila, V. A., & Hidayat, M. V. C. (2019). Improving English speaking skill with local culture-based learning through big book. *Journal of English Pedagogy, Linguistics, Literature, and Teaching*, 7(2), 1–20. <https://doi.org/10.35194/jj.v7i2.705>
- Kanoksilapatham, B. (2016). Promoting global English while forging young Northeastern Thai learners' identity. *3L: Language, Linguistics, Literature*, 22(3), 127–140. <https://doi.org/10.17576/3L-2016-2203-09>
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford University Press. Retrieved from https://books.google.ro/books/about/Context_and_Culture_in_Language_Teaching.html?id=73rFnM6qlrwC&redir_esc=y
- Krashen, S. D. (1985). *The input hypothesis: Issues and implications*. Longman. Retrieved from

- https://books.google.com/books/about/The_Input_Hypothesis.html?id=5ttoAAA_AIAAJ
- Krashen, S. D. (1987). *Principles and practice in second language acquisition*. Prentice Hall. Retrieved from https://www.sdkrashen.com/content/books/principles_and_practice.pdf
- Leckey, E. H., Littrell, M. K., Okochi, C., González-Bascó, I., Gold, A., & Rosales-Collins, S. (2021). Exploring local environmental change through filmmaking: The *Lentes en Cambio Climático* program. *Journal of Environmental Education*, 52(4), 207–222. Retrieved from <https://doi.org/10.1080/00958964.2021.1949570>
- Lucas, T., & Villegas, A. M. (2011). A framework for preparing linguistically responsive teachers. In T. Lucas (Ed.), *Teacher preparation for linguistically diverse classrooms* (pp. 55–72). Routledge. Retrieved from https://www.researchgate.net/publication/292019865_A_framework_for_preparing_linguistically_responsive_teachers
- McKay, S. L. (2002). *Teaching English as an international language: Rethinking goals and approaches*. Oxford University Press. <https://doi.org/10.2307/3588516>
- Moll, L. C., Amanti, C., Neff, D., & González, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice*, 31(2), 132–141. <https://www.jstor.org/stable/1476399>
- Norton, B. (2014). *Identity and language learning: Extending the conversation* (2nd ed.). Multilingual Matters. Retrieved from https://books.google.ro/books/about/Identity_and_Language_Learning.html?id=4dkDAQAAQBAJ&redir_esc=y
- Nurlia, R., & Arini, F. (2017). Effect of bringing local culture in English language teaching on students' writing achievement. *KnE Social Sciences*, 187–194. <https://doi.org/10.18502/kss.v1i3.738>
- Pérez, L., Colón, A., & Arroyo, L. (2018). Development of speaking skills using significant input about local culture in Barranquilla. *Revista CEDOTIC*, 3(1), 165–191.
- Phillipson, R. (1992). *Linguistic imperialism*. Oxford University Press. Retrieved from https://books.google.ro/books/about/Linguistic_Imperialism.html?id=4jVeGWtzQ1oC&redir_esc=y
- Pishghadam, R., Jajarmi, H., & Shayesteh, S. (2016). Conceptualizing sensory relativism in light of emotioncy: A movement beyond linguistic relativism. *International Journal of Society, Culture & Language*, 4, 11–21. Retrieved from https://www.researchgate.net/publication/291350246_Conceptualizing_Sensory_Relativism_in_Light_of_Emotioncy_A_Movement_beyond_Linguistic_Relativism
- Ratminingsih, N. M., Budasi, I. G., & Kurnia, W. D. A. (2020). Local culture-based storybook and its effect on reading competence. *International Journal of Instruction*, 13(2), 253–268. <https://doi.org/10.29333/iji.2020.13218a>
- Ratri, D. P., Widiati, U., Astutik, I., & Jonathan, P. M. (2024). A systematic review on the integration of local culture into English language teaching in Southeast Asia:

- Current practices and impacts on learners' attitude and engagement. *Pegem Journal of Education and Instruction*, 14(2), 37–44. <https://doi.org/10.47750/pegegog.14.02.05>
- Retnowaty, R. (2025). Leveraging students' prewriting: Translanguaging in Indonesian higher education context. *Studies in English Language and Education*, 12(1).
- Reyes, M., & Vega, M. (2023). Local culture and language learning: The impact on motivation in oral production in high school EFL classes. *Revista Metropolitana de Ciencias Aplicadas*, 6(S1), 198–215. Retrieved from <https://www.redalyc.org/pdf/7217/721778121022.pdf>
- Romrome, A. Y., & Ena, O. T. (2022). Incorporating local culture in English language teaching for Papuan junior high school students. *Journal of English Education and Teaching*, 6(2), 207–221. <https://doi.org/10.33369/jeet.6.2.207-221>
- Royani, M. (2013). The use of local culture texts for enthusiastic English reading teaching. *The International Journal of Social Sciences*, 7(1), 130–135.
- Sercu, L. (2006). The foreign language and intercultural competence teacher: The acquisition of a new professional identity. *Intercultural Education*, 17(1), 55–72. <https://doi.org/10.1080/14675980500502321>
- Shi, H., & Ma, L. (2025). Embedding local cultural richness in English language education: A place-based dual-core approach for rural schools in China. *Frontiers in Education*, 10. <https://doi.org/10.3389/feduc.2025.1580324>
- Sun, L. (2013). Culture teaching in foreign language teaching. *Theory and Practice in Language Studies*, 3(2), 371–375. Retrieved from <https://www.academypublication.com/issues/past/tpls/vol03/02/21.pdf>
- Suryani, A., Soedarso, S., Diani, K. T., & Rosmawati, R. (2020). English teaching in social and cultural contexts: Language teachers as cultural managers. *LLT Journal: A Journal on Language and Language Teaching*, 23(2), 273–293. <https://doi.org/10.24071/llt.v23i2.2470>
- Tai, K. W. H. (2021). *Translanguaging as inclusive pedagogical practices in English-medium instruction science and mathematics classrooms for linguistically and culturally diverse students* [Unpublished manuscript]. <https://doi.org/10.1007/s11165-021-10018-6>
- Vygotsky, L. S. (1987). *Thinking and speech*. Plenum Press. Retrieved from <https://link.springer.com/book/10.1007/978-1-4613-1655-8>
- Wei, L., & García, O. (2022). Not a first language but one repertoire: Translanguaging as a decolonizing project. *RELC Journal*, 53(2), 313–324. <https://doi.org/10.1177/00336882221092841>
- Wulandari, A. A., Vianty, M., & Fiftinova. (2018). Using local culture as teaching materials for improving students' reading comprehension. *The Journal of English Literacy Education*, 5(1), 11–24. <https://doi.org/10.36706/JELE.V5i1.5925>
- Wutun, A. A., Arafah, B., & Yassi, A. H. (2018). Integrating local culture in English language teaching to enhance learners' emotion to speak English. *International Journal of English Language Teaching*, 6(4), 48–56.

- Xiong, T., Feng, W., & Hu, G. (2022). *Researching cultural knowledge and values in English language teaching textbooks: Representation, multimodality, and stakeholders*. Springer. Retrieved from https://doi.org/10.1007/978-981-19-1935-0_1
- Yusniawati, N. L. P. I., & Lestari, Y. B. (2020). The potential of local culture in English language teaching (ELT): A response paper to domination of English material in ELT. In *Proceedings of the 2nd Annual Conference on Education and Social Science (ACCESS 2020)*. Atlantis Press. Retrieved from <https://www.atlantispress.com/proceedings/access-20/125956970>