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Cultural Literacy in English Language Instruction Documents of Senior High School

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Abstract

Cultural literacy represents individual's ability to understand and appreciate the similarity and differences in customs, values, attitude, habit, beliefs of one's culture and other's culture. It is a natural part of us all and innate from a very young age. However, to put that belief into practice it needs to be cultivated from primary school to university. Indonesian government has stipulated it in educational-related documents. This study investigated whether cultural literacy is addressed in the documents of English Language Instruction in Senior High School. Content Analysis was carried out to analyze three text books in Senior High School. The data was all cultural literacy-related words, phrases, clauses, sentences, and illustrations in reading texts and tasks of the books. The study revealed that cultural literacy-related words were unequally distributed throughout the books, from text, task (learning activities) to assessment. The cultural aspects are addressed in reading texts and tasks are represented by information about national tourist spots and national heroes, national celebrations, and folk stories. They were not even explicitly stated that the teacher might not be aware of them, let alone addressed them in the teaching-learning activities. It could be tentatively concluded then that cultural literacy was not deliberately addressed in the documents of English Language Instruction under this study.

Keywords: Cultural Literacy, English Language Instruction Documents of Senior High School

Abstrak

Literasi budaya mewakili kemampuan individu untuk memahami dan menghargai persamaan dan perbedaan dalam adat, nilai, sikap, kebiasaan, kepercayaan budaya seseorang dan budaya orang lain. Studi ini menyelidiki apakah literasi budaya dibahas dalam dokumen Instruksi Bahasa Inggris di Sekolah Menengah Atas. Analisis Konten dilakukan untuk menganalisis tiga buku teks di Sekolah Menengah Atas. Data adalah semua kata, frasa, klausa, kalimat yang berkaitan dengan literasi budaya, dan ilustrasi dalam membaca teks dan tugas buku. Studi ini mengungkapkan bahwa kata-kata yang berhubungan dengan melek budaya didistribusikan secara tidak merata di seluruh buku, dari teks, tugas (kegiatan pembelajaran) hingga penilaian. Aspek budaya dibahas dalam membaca teks dan tugas diwakili oleh informasi tentang tempat-tempat

wisata nasional dan pahlawan nasional, perayaan nasional, dan cerita rakyat. Mereka bahkan tidak secara eksplisit menyatakan bahwa guru mungkin tidak menyadarinya, apalagi menekan mereka dalam kegiatan belajar-mengajar. Dapat disimpulkan secara tentatif kemudian bahwa literasi budaya tidak sengaja ditekankan dalam dokumen Instruksi Bahasa Inggris dalam penelitian ini.

Kata Kunci: Literasi Budaya, Dokumen Instruksi Bahasa Inggris, Sekolah Menengah Atas

INTRODUCTION

Indonesian Minister of Education and Culture again clearly claimed that, "... bangsa dengan budaya literasi tinggi menunjukkan kemampuan bangsa tersebut berkolaborasi, berpikir kritis, kreatif, komunikatif sehingga dapat memenangi persaingan global". His statement describes that culture is frequently used to describe society's and individual's spiritual, moral values, critical thinking, and communicative in order to get ready in global competition. It is in a line with what Stigler, Gallimore and Hiebert describe (Stigler, 2000, p. 90) stated that cultural literacy involves providing teachers and students with higher level experiences of cross-cultural immersion that enhance their level of cultural understanding. They define cultural literacy as the ability to understand and appreciate the similarities and differences in the customs, values, and beliefs of one's own culture and the cultures of others. It can be obvious seen that learners must be literate in the context of culture for these terms are important standard considered at school.

The view in developing cultural literacy on Indonesian context has been explicitly written in "Panduan Gerakan Literasi Nasional" which stated that, "Sebagai bangsa yang besar, Indonesia harus mampu mengembangkan budaya literasi sebagai prasyarat kecakapan hidup abad ke-21 melalui pendidikan yang terintegrasi, mulai dari keluarga, sekolah, sampai dengan masyarakat". This obviously represents that Indonesian citizenship is expected to cultivate cultural literacy either in classroom, in school environment or out of school.

Permendikbud no 20-24 tahun 2016, which is stipulated cultural literacy explicitly. To illustrate, Permendikbud no 20 tahun 2016 tentang SKL shows that in "Dimensi Sikap" learners are encouraged to some points, namely having behavior that reflects attitude, being faithful, having character, honesty and care, being responsible, being long life learner, and being health in physic and spiritual. This points out that cultural literacy concept of spiritual and moral values underlined her .

What have been stated in Permendikbud no 20-24 tahun 2016 can be related to idea of Hirsch which describes that cultural literacy is the shared knowledge that enables educated persons to take up any general text and read it with an adequate level of comprehension and to grasp the central message, as well as the unstated implications of the underlying context that give full meaning to what is read (Hirsch, 1987, p. 96).

Along with the other kinds of competence, cultural literacy has to be addressed in any subject including English. Previous studies on cultural literacy revealed that it was presented as character building in the teaching and learning of English at junior high school (Amelia,2018); senior high school documents (Riani, 2018); (Zega,

2018); and at university (Khotimah, 2018) in almost the same way that cultural literacy has been stipulated explicitly in government regulation particularly in the aims of education, curriculum, core competence in syllabus, competence standard, and process standard. Cultural literacy also has been addressed explicitly and implicitly in syllabus, lesson plan, learning material but not assessment. This study aimed at seeking whether cultural literacy is addressed in English language instruction textbooks used in senior high school.

The concept cultural literacy was introduced by Hirsch to describe culture is the ability to understand and participate fluently in a given culture. Then, cultural literacy becomes an analogy to literate properly on reading, writing, and filtering the information. Culturally literate person identified by knowing a given culture including; his language, particular dialects, stories, entertainment, and idioms. Moreover, the benefit to learn cultural literacy is caused by the increases of people's mobility, technology, and languages. In defining term of cultural literacy, a number of authors show their perception of cultural literacy. Naqeeb assumes that the basic concept of cultural literacy is familiarity; to be familiar with something is far from being an expert in it and it is entirely manageable. Culture is carried out by doing routine activities as habituation, monitoring its development, evaluating, and developing various activities of local oral story literacy (upgrading activity) (Rohkma-wan, 2017). Furthermore, Segal (2015) stated that cultural literacy is not only as a tool of specialized forms of discourse but as a phenomenon that conquers all kinds of communication. In another perspective, cultural literacy is defined as an effort to implement the cultural literacy in classroom activities, learning should be based on the process of cultural cultivation in learning that directs students activity relates to learning experience in real life (Suyitno, 2017). Cultural literacy also defined as the abilities in understanding, figure out, and implementing the similarities and differences values, and beliefs about culture (Naqeeb, 2012, pp. 041–042). Furthermore, Naqeeb assumes that the basic concept of cultural literacy is familiarity; to be familiar with something is far from being an expert in it and it is entirely manageable. In another definition, Ochoa stated that cultural literacy is the ability in applying skills and knowledge inherent the possibility to modify such an artefacts or attitudes and give the benefits to everyone involved in given situation (Ochoa, 2017). In short, the ability of understanding customs, values and beliefs become the key in being culturally literate.

RESEARCH METHOD

This study used content analysis to analyze the data which was in the form of words, phrases, clauses, and sentences representing cultural literacy in three textbooks used in senior high school. The instrument comprising cultural literacy indicators was applied in the analysis.

Aspects	Concept of Cultural Literacy	CODE		INDICATORS
Habit (Rohkman, 2017)	Culture is carried out by doing routine activities as habituation, monitoring its development, evaluating, and developing various activities of local oral story literacy (upgrading activity)	A	1	Wearing school uniform at school
		A	2	Wearing traditional clothes in traditional or cultural events
		A	3	Eating with family at house
		A	4	Eating using plate or bowl
		A	5	Using spoon and fork while eating
		A	6	Praying on time based on their religion
Communication (Segal, 2015)	Cultural literacy is not only as a tool of specialized forms of discourse but as a phenomenon that conquers all kinds of communication	A	7	Greeting friends informally when meet each other.
		A	8	Answering questions after being asked to do so by their teachers in learning session
		A	9	Awarding students after finishing class
		A	10	Talking to teachers using national language
		A	11	Talking to parents politely using their mother or national language
		A	12	Talking to friends from similar tribe using their mother language
		A	13	Talking strangers using national language
		A	14	Calling parents with proper pronouns politely
		A	15	Calling teachers with proper pronouns politely
		A	16	Calling the strangers with proper pronouns politely
		A	17	Talking to friends from different tribe using national language
		A	18	Mentioning friends' name
Learning (Suyitno, 2017)	An effort to implement the cultural literacy in classroom activities, learning should be based on the process of cultural cultivation in learning that directs students activity relates to learning experience in real life	A	19	Presenting the cultural identity in writing
		A	20	Presenting the national identity in writing
		A	21	Presenting the religion identity in writing
		A	22	Presenting the cultural identity orally
		A	23	Presenting the national identity orally
		A	24	Presenting the religion identity orally
		A	25	Wearing religious dress when involve in religious activity
		A	26	Identifying cultural pictures in learning materials
		A	27	Identifying national pictures in learning materials
		A	28	Identifying religion pictures in learning materials
		A	29	Identifying cultural symbols in learning materials
		A	30	Identifying national symbols in learning materials
		A	31	Identifying religion symbols in learning materials
		A	32	Identifying the cultural terms in learning materials
		A	33	Identifying national terms in learning materials
		A	34	Identifying religion terms in learning materials
		A	35	Expressing interest to another cultural identity
		A	36	Expressing interest to national identity
		A	37	Expressing interest to another religion identity
		A	38	Listening attentively to another cultural story
		A	39	Listening attentively to national story

		A	40	Listening attentively to another religion story
		A	41	Discussing national issues in classroom
		A	42	Playing drama with Indonesian folklore theme
		A	43	Asking friends if they have done something beyond general cultural knowledge
		A	44	Asking friends if they have done something beyond general religion knowledge
		A	45	Working in groups consist of various members from all tribes and religions
Belief and attitude (Naqeeb, 2012 & Ochoa, 2017)	The abilities in understanding, figure out, and implementing the similarities and differences values, and beliefs about culture. (Naqeeb)	A	46	Mentioning all religion exist in Indonesia
		A	47	Mentioning all tribes exist in Indonesia especially the ones exist in their classroom
		A	48	Identifying customs
		A	49	Identifying folk story
		A	50	Identifying different languages being spoken by their friends
		A	51	Identifying traditional clothes from all around Indonesia
	The ability in applying skills and knowledge inherent the possibility to modify such an artefacts or attitudes and give the benefits to everyone involved in given situation (Ochoa)	A	52	Identifying traditional houses from all around Indonesia
		A	53	Identifying traditional dances from all around Indonesia
		A	54	Identifying worship place of all religions
		A	55	Thanking friends for the something
		A	56	Greeting teachers politely when meet them
		A	57	Not comparing friends according to their social status
		A	58	Not speaking bad of friends' local language
A	59	Not Speaking bad about another tribe		
A	60	Working in pair or group according to the ability		

Table 1. Indicators of the parameter for collecting data

RESULT AND DISCUSSION

The analysis of the three textbooks revealed that in Textbook, cultural literacy was not purposefully adressed yet. The aspects appear on learning assessments are learning, habit, communication, belief and attitude. These cultural aspects are represented in two main parts of textbook, namely reading texts and tasks. The data appear twenty five times. The data can be seen on the table below:

Table 2. Table Analysis of Learning Material

No	Aspects	Code	Textbook		Amount
			Reading texts	Tasks	
1	Learning	A19,	√		25
		A26,	√		
		A27,	√		
		A30,		√	
		A32,		√	
		A35,	√	√	
		A36,	√	√	

		A38, A45	√ √	√	
2	Belief and attitude	A48, A49, A55	√ √ √	√ √	12
3	Habit	A1, A3-A5 , A7	√ √	√ √	3
4	Communication	A17	√		1
Total					41

Similar to those documents which have been analyzed above, based on the data given, as examples, some indicators accommodated in lesson plan of grade X and XI are A35 and A36 which representing on learning style as well. On the other side, for grade XII, indicator A49 that showing beliefs and attitude is becoming the most frequent one appears, as the described data below;

Again, as an instance, indicator found in learning material of grade X clearly points out to indicator A36. This indicator representing the cultural aspect is learning style which describes information about national tourist spots and National heroes. The table below will show indicator A36 in learning material of grade X.

Table 2. Cultural Literacy in Learning Material of Grade X

Grade	Indicator	Pictures	Description
X	A36 (Expressing interest to national identity)	<p>The 'Pictures' column contains four distinct images. The top image is a text snippet titled 'TANJUNG PUTING NATIONAL PARK' describing it as an ecotourism destination in Indonesia, mentioning orangutans and proboscis monkeys. Below the text is a photograph of an orangutan. The second image is a diagram showing two people in conversation with a thought bubble containing a traditional Indonesian building. The third image is a classroom scene with several students sitting at desks around a table. The fourth image is a small pink banner with the text 'Kurikulum 2013 Bahasa Inggris 89'.</p>	<p>Cultural literacy is more intended in this syllabus is information about national tourist spots and National heroes. The learners are introduced that their nation has a number of important national tourist objects and heroes that they have to</p>

		<p style="text-align: center;">B.J. HABIBIE</p>  <p>Bacharuddin Jusuf Habibie known as B.J. Habibie was born on 25 June 1936. He was the Third President of the Republic of Indonesia (1998–1999). Habibie was born in Parepare, South Sulawesi Province to Abri Abdul Jalil Habibie and R.A. Tuti Marini Puspowardojo. His father was an agriculturist from Gorontalo of Bugis descent and his mother was a Javanese noblewoman from Yogyakarta. His parents met while studying in Bogor. When he was 14 years old, Habibie's father died.</p>	<p>know in learning English.</p>
		<p style="text-align: center;">CUT NYAK DHEN</p> <p>Cut Nyak Dhien was a leader of the Acehese guerrilla forces during the Aceh War. She was born in Lingsing in 1848. Following the death of her husband Teuku Umar, she led guerrilla actions against the Dutch for 25 years. She was awarded the title of Indonesian National Hero on 2 May 1964 by the Indonesian government.</p> <p>Cut Nyak Dhien was born into an Islamic aristocratic family in Aceh Besar. Her father, Teuku Nanta Setia, was a member of the ruling Ule' Balang aristocratic class in VI mukim, and her mother was also from an aristocratic family. She was educated in religion and household matters. She was renowned for her beauty, and many men proposed to marry her. Finally, she married Teuku Cik Ibrahim Lamnga, the son of an aristocratic family, when she was twelve.</p> <p>On 26 March 1873, the Dutch declared war on Aceh. In November 1873, during the Second Aceh Expedition, the Dutch successfully captured VI mukim in 1873, followed by the Sultan's Palace in 1874.</p> 	

It is similar to finding of cultural literacy result in learning material of grade XI. In the diagram, it can be seen that indicator A35 is one of indicators appears in syllabus of grade XI. Indicator A35 is reflected on the objectives stated in syllabus of grade XI which presents information about national celebrations, as illustrated in this table.

Table 3. Cultural Literacy in Learning Material of Grade XI

Grade	Indicator	Pictures	Description
XI	A35 (Expressing interest to another cultural identity)	<p style="text-align: center;">THANKSGIVING IS A CELEBRATION DAY.</p>  <p>Do you often read encyclopedias, books, or other sources which give you information on something? You may find information reports on different things from those sources. If you are curious of the cultural tradition from other regions such as thanksgiving celebration, you can find that type of information there. Can you write such information reports? Learn those and more in this unit through challenging tasks.</p> <p style="font-size: small;">In pairs, match each celebration with its name by drawing an arrow. Then, answer the questions based on your knowledge.</p>  <p> <input type="radio"/> New Year <input type="radio"/> Halloween <input type="radio"/> Easter <input type="radio"/> Thanksgiving <input type="radio"/> Carnival <input type="radio"/> Day </p> <p> Pictures: 1. http://www.alphalibrary.com 2. http://www.alphalibrary.com 3. http://www.alphalibrary.com 4. http://www.alphalibrary.com </p>	<p>Cultural literacy is more intended in this syllabus is information about national celebrations. The learners are introduced that their nation has a number of important national celebrations that they have to know in learning English.</p>

		<p>Listen to the dialogue and complete the following chart. One part has been completed as an example. The listening script is in the Appendix. Compare your answers with a classmate's.</p> <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p>MARAS TAUN</p> <p>What? Maras taun is a harvest festival from Bangka Belitung.</p> <p>What for? _____</p> <p>When? _____</p> <p>How? _____</p> </div>	
		<p>By the Way...</p> <p>The first thanksgiving in America was celebrated in October of 1621 at Plymouth. Only 50 Pilgrims survived through the harsh winter in Plymouth. The Pilgrims celebrated their first harvest with feasting and games to increase the morale of the 50 remaining colonists. It is also used to thank the native Indians who have helped them.</p>  <p>Picture: http://cache.ub.com</p>	

The difference is, A36 is indicated to the skill of expressing interest to the national identity, while A35 is indicated to expressing interest to another cultural identity.

However, in learning material of grade XII, one of indicators appears is A49. This indicator particularly shows that cultural literacy competence in common indicated to the students' skill in identifying folk story. The data is described in the table below.

Table 4. Cultural Literacy in Learning Material of Grade XII

Grade	Indicator	Pictures	Description
XII	A56 (Identifying folk story)	<p>Are you familiar with the following fables? Match the titles of the fables with their main characters below. Compare your answer with your classmate's.</p>  	Cultural literacy is more intended in this syllabus is about folk stories. The learners are introduced that their nation has a number of folk stories that they have to know in learning English.

		<p style="text-align: center;">The Fairies' Cake</p> <p>There was once a young lady called Lucy who baked the best cakes in the whole world. One day she was stolen away by the fairies, who locked her up in the kitchen in Fairyland. "Make us a cake!" they all demanded. "A big, gooey, crumbly, creamy cake with icing!"</p> <p>"And what will become of me when I've done the baking?" asked Lucy.</p> <p>"Oh, we'll turn you into a tree."</p> <p>"I don't want to turn into a tree," thought Lucy. So she said to the fairies, "How can I make a cake without flour? You'd better fly to my kitchen and fetch me a bag of flour."</p> <p>So the fairies flitted over to the croft where Lucy lived, and flitted back with a bag of flour.</p> <p>Lucy shook her head. "How can I make a cake without eggs? You'd better fly to my hen-house and fetch me half a dozen eggs."</p> <p>So the fairies flew over to the hen-house, and flew back with half a dozen eggs. "But how can I make a cake without sugar?" said Lucy to the fairies.</p> <p>"You'd better hurry to my cupboard and fetch a bag of sugar." So the fairies fluttered over the croft and found in the cupboard a bag of sugar, and between them carried it back to Fairyland.</p> <p>"Ouch, but you forgot the baking powder!" cried Lucy. "Do you want a cake as flat as a dinner plate?" And she sent the fairies back for the baking powder. She sent them for the icing sugar, the cherries, the cream and a bowl. And with every trip the fairies grew more and more tired, until their wings drooped. "There! I'm ready!" said Lucy, putting all the ingredients into the bowl. "But oh dear, I'm too worried about my poor wee baby to think about cake-making. You must go and fetch him for me to watch over while I cook."</p> <p>"Oh, all right," said the fairies grudgingly. They did not want to go - they were worn out. But how else could they get their cake?</p> <p>They were no sooner back, carrying the baby in his crib, than Lucy looked at her watch. "Oh goodness gracious! It's time for my husband's tea. I must go home and cook him something."</p>	
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It can be revealed that in common, learning material of grade X, XI and XII contain cultural literacy competence in *Reading Texts and Tasks*. This shows that in learning material of senior high school level, the cultural literacy competence is intended on cultural aspects of learning style, belief and attitude, communication, and Habit in the parts of reading texts and tasks which show information about national tourist spots and national heroes, national celebrations, and folk stories.

In Learning Material, there is a small differences of result found through documents from grade X to XII. As an instance, indicators appear in the data result of grade X is indicator A35, A36 for grade XI and A56 for grade XII. Grade X and XII show the same indicator which indicate to skill of expressing interest of national and other's cultural identity. These indicators are belonging to cultural aspect of learning style where the learning style is focusing on how the cultural literacy competences delivering in learning activities. While, the result in grade XII shows that indicator A56 focuses on the beliefs and attitudes. It is confirmed with what Polistina stated, "cultural competence is related to attitudes, practise skills and system savvy for cross cultural situation (2009, p. 1).

CONCLUSION

Having known the purposes of education as stipulated in the law of national education system does not automatically makes the institution, in this case the writer of the textbooks aware of addressing cultural literacy in their learning materials. The cultural aspects are addressed in reading texts and tasks are represented by information about national tourist spots and national heroes, national celebrations, and folk stories. They were not even explicitly stated that the teacher might not be aware of them, let alone adressed them in the teaching-learning activities. It could be tentatively concluded then that cultural literacy was not deliberately adressed in the documents of English Language Instruction under this study.

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