

First Language Egocentricism and Learning English: Finding the Balance

Journal of Management and
Social Sciences
© The Author 2021
Reprints and permission
fountainjournalmanagementands@gmail.com

Yusuff, Abduganiyu Aderemi

Fountain University, Osogbo, Osun State, Nigeria

Abstract

Students face the English language shock in an attempt to learn it. This is due to first language egocentrism. First language egocentrism makes it difficult for foreign students to find balance between first language and English. Previous studies have provided solutions to this problem but not having access to an aggregate of these solutions seems to be a problem confronting foreign students. This paper, therefore, aggregates the solutions for the benefits of the students. The paper uses secondary data, adopts qualitative research method and random, purposive and convenience sampling techniques. Among the available studies on this topic available to the researcher, the most relevant ones are selected and reviewed. The finding reveals that the aggregate of the solutions is cosmopolitan outlook which can be achieved through these adjustment strategies: utilization of school resources, participation in dormitory and campus activities, language support, campus counseling service, students' organisations, pre-acculturation, social identification and intercultural adaptation, bilingual programme, motivation, favourable educational context, errors and feedback.

Keywords

First language egocentricism, cosmopolitan outlook, adjustment strategies

Background to the Study

Despite the numerous advantages of second language learning, especially the English language learning, every second language learner seems to develop first language and culture egocentrism. It should be noted that language and culture are inseparable. First language and culture egocentrism constitute psychological factors that affect second language learners. These factors affect a learner's ability to acquire another language, attitudes to learning and the perception of one's self as a learner (Dominic, 2015).

Renan's S. (2014) sample used for the study consists of 66% men and 34% women, 96% of whom fall into the age group of 18 to 25 years in Turkey. The study aims to prove whether the students in the acculturation process are affected by culture shock, feelings and expectations from the host culture and

Corresponding author:

Abduganiyu Aderemi Yusuff, General Studies Unit, Fountain University, Osogbo, Osun State, Nigeria

Email: ganiremi@ymail.com

the educational institution. Furnham and Bochner (1986) state that foreign students face several difficulties and problems while facing a foreign culture. Such problems include language problems, accommodation difficulties, misunderstandings and loneliness since they find it difficult to master the social conventions of the society and do not know the rules of social behaviour that govern interpersonal conduct. These eventually cause culture shock.

For most people, culture shock is not only a strange event but it is also undefined, less understood and unpredictable. It is a time of psychological upset, readjustment and stress and demands; people process many powerful positive and negative emotions, perhaps for the first time in their lives. This transition from one culture to another does not only present an unfamiliar set of variables and experiences but also result in significant psychological stress, depression, anxiety and helplessness. Currently, most of the foreign students in Turkey learning English as a foreign language suffer from some cultural differences. The curriculum is adopted according to a 24-hour, A1 level weekly programme (Renan, 2014).

Hsiao-ping Esther and Norma (2015) identified ten participants as international students who were studying in undergraduate and graduate programs in the Southernmost part of the US, using convenience sampling. It adopts Berry's Transactional Model of Stress and Coping. Participants were selected from different countries like China, Taiwan, South Korea, Japan, Saudi Arabia, and Mexico. The international students' experiences were examined in academic and sociocultural settings. Through qualitative interviews, they find out that international students deal with academic challenges, social isolation, and cultural adjustment.

The academic challenges include communication with professors, classmates, and staff. They face social isolation when engaging in different group activities. They need to confront the different ways of thinking and doing in the US. Students adopt resources that mainly are derived from the university to overcome these challenges. Therefore, university faculty and staff need to identify students' needs and effectively offer supportive campus resources and services. The university has to be prepared to meet students' academic, social and cultural needs. Some preparations need to be made by the university that wants to embrace international students.

Previous studies indicate that many international students from Asia studying in Australia face serious learning difficulties and lack confidence in speaking and taking a proactive role in classrooms. Data gathered through interviews with students from five Asian nations are studied. The findings reveal that international students' learning difficulties are grounded in weaknesses in students' prior learning experiences in grammar, reading skills

in teacher-centered classrooms and beliefs about language learning instilled during schooling (Ilba Y., Rodríguez-Tamayo and Lina, M., 2019).

This background clearly shows that first language and culture egocentrism hinder learning of another culture and language. This paper, therefore, aggregates solutions in literature that can help international students maintain a balance between first language and the English language.

Aim and Objective

The aim of the paper is to aggregate provided solutions to language shock. The objectives are to state and describe the solutions.

Research Methodology

The paper adopts qualitative research method. It uses secondary data. Random purposive and convenience sampling techniques are adopted. Among the available research works on this topic available to the researcher, the most relevant ones are selected and reviewed.

Scope of the Study

The study considers only the literature on the solutions to culture and language shock.

Literature Review/Solutions to First Language Egocentrism

Benefits of Bilingualism or Multiculturalism

There is greater opportunity in being in contact with different languages, groups, and cultures. Yet, speaking two or more languages can make the difference on where a person lives, as well as define their educational and career choices. Providing second language experiences and knowledge about other cultures is important to any country's ability to remain competitive and increasingly recognized as critical to economic success, national security, and international relations. As a result, different school districts around the country have developed Two-Way Immersion (TWI) programs in response to an increase in diversity among their population (Renan, 2014). Bilingualism promotes self-esteem and provides communication ease in different environments. It makes one be able to recognize and value the diversity of cultures (Ilba and Lina, 2019).

Globalisation has placed growing importance on the English language speaking and listening. Globalisation, which is the tendency to world-wide convergence in education and other sectors, is changing the environment in which English is learned as a foreign language (EFL) or second language (ESL). Economic and cultural globalisation includes the globalisation of language, and, especially the spreading role of English as a universal global

lingua franca. It is English that stands at the very centre of the global language system and has become the lingua franca par excellence; 'it continues to trench this dominance in a self-reinforcing process'.

English has become the central language of communication in business, politics, administration, science and academia. It is as well as the dominant language of globalised advertising and popular culture. It is also cross-border language. Linguistic globalisation, which is driven by more and closer cross-border ties in business, education and other sectors, becomes manifest in intensified communication and travels. Its use in the media has placed a growing importance on acquiring it. People need English competence for their practical life; nearly all professional and business domains, in every nation, consider it necessary, especially if they are working in sectors involving international dealings or actually crossing national borders themselves (Erlenawati, 2005).

First Language and Culture Egocentrism

Despite the numerous advantages that second language learning, especially the English language learning has, every second language learner seems to develop first language and culture egocentrism. There are psychological factors that differentiate first and second language learners. These factors affect the learner's ability to acquire language and attitudes to learning and the perception of one's self as a learner (Dominic, 2015).

On issues of self-confidence and inhibition, the research of Young and Gardner (1990) looks into acquisition and acculturation documents and how the progress made by French Canadians learning English was affected by factors including anxieties over L2 use and the formal learning environment as well as unfavourable self-perception including significant distinguishing features between L1 and classroom L2 learners (Dominic, 2015).

Young children are highly egocentric; they see themselves as the centre and sole focus of the world and exhibit concepts of 'self' and 'other' such that they are unaware of any vulnerability in their self-identity. This view is said to be inextricably bound up with language and language acquisition, as the egocentrism enhances young children's ability to absorb and adapt language without fear of mistakes, and allows them to confirm and shape their identities without compromising their sense of self (Dominic, 2015).

This attitude becomes a 'language ego' that develops in line with the knowledge of L1. So, when learning languages in later life, there is tension between the established identity and the developing ego associated with L2. 'This internal conflict is compounded from adolescence onwards, when cognitive and emotional changes cause the development of inhibitions about

this identity. L2 learners must contend with much greater levels of self-consciousness and are more anxious about the learning process. Mistakes are perceived as risks that pose a direct threat to the burgeoning language ego and it becomes imperative to protect this by clinging to the security that the first language provides. The adoption of this defense mechanism only highlights the stark contrast between the fragile L2 ego and the assured, fully formed L1 ego. Thus, the fear of negative evaluation and failure can pose genuine obstacles to progress in learning in the language classroom (Dominic, 2015).

Cosmopolitanism or Cosmopolitan Outlook: The Solution to First Language Egocentrism

In order to deal with one's cultural and language egocentrism, which may discourage one from learning English which has almost become unavoidable due to numerous benefits associated with it as examined above, Craig J. and Siok K. (1999) suggest that cosmopolitanism or cosmopolitan outlook, not riot or confrontation, is the solution. Cosmopolitanism is a cultural orientation ideally suited to the sociocultural and economic complexities emanating from the accelerating pace of globalization.

Ulf Hannerz's (1990) provides an important reference point from which to articulate the distinctive characteristics of their study. Hannerz's theoretical essay 'reconceptualises the defining characteristics of cosmopolitans who now live in a world of accelerated globalization and rapidly emerging transnational cultures. His viewpoint has exerted a major theoretical influence on other conceptualizations of cosmopolitan identities in the postcolonial global economy (Craig and Siok, 1999).

The concept of the 'expatriate' (foreign student) may be that which we will most readily associate with cosmopolitanism. 'Expatriates' (foreign students) are people who have chosen to live abroad and return after the completion of their programmes. Not all expatriates are living models of cosmopolitanism; colonialists were also expatriates (foreigners) and mostly they abhorred 'going native'. Foreign students should be different; they should always strive to be 'native'. They should be 'people who can afford to experiment, who do not stand to lose a treasured but uprooted sense of self (Craig and Siok, 1999).

Cosmopolitan foreign students are people of independent and modest means who take openness to new experiences as a vocation. Cosmopolitan expatriates are travelers who deploy their decontextualized cultural capital (i.e., professional skills, connections in transnational professional networks, and cultural savior faire) as 'bridgeheads for entry into other territorial cultures' which they use to 'make contact with the meanings of other rounds of life and gradually incorporate this experience into [their] own personal perspective'. They are those who live their lives within the structure of the nation rather than purely within the structure of the locality (Craig and Siok, 1999). The foreign students should strive to resemble these expatriates.

In this globalising, post-Fordist or postcolonial age, 'cosmopolitanism becomes a proteanism', it means a willingness to explore and experience the panoply of transcultural diversity. Cosmopolitans actively consume cultural differences in a reflective and intellectualizing manner while locals remain contented in their parochial ways of life, much like tourists (students), who are also depicted as highly provincial. Cosmopolitanism is not just a personality trait but some people may have dispositions more suited to this protean orientation than others. Cosmopolitanism can be cultivated through training and experience, particularly for expatriate professionals and (foreign students) who, in many cases, are in the business of managing differences in cultural meanings (Craig and Siok, 1999).

A foreign student should be like Mr. Phan, one of the interviewees in Craig and Siok (1999). He is expatriate male whose biographical narrative is clearly portrayed in multicultural terms. Mr. Phan is a Cambodian of Chinese descent who is now a legal citizen of France and who describes himself as an 'international human being'. When he was a teenager, during the rise of the Khmer Rouge, his family emigrated from Cambodia to Paris. He had his formal education within the French system. Mr. Phan was in his late thirties at the time of the interviews. He met his wife, who is of Swiss-Cambodian descent while living in France. They have an eight-year-old daughter and a newborn son.

His professional career has involved extensive travel and periods of cultural relocation throughout the Pacific Rim and Southeast Asia. 'As the child of immigrant parents who has led a multicultural existence his entire life, his identity narrative is structured by these particular experiences of globalization, cultural hybridization, and his personalized conception of cosmopolitanism built around the goal of avoiding confrontation over cultural and political differences. His case also demonstrates that a cosmopolitan identity project is situated in a nexus of cultural intersections, such as discourses of ethnic identification, parental responsibility, and political and social consciousness'.

The significance of being adaptable to a multitude of cultural contexts is a recurrent theme expressed in Mr. Phan's narrative, such as when he interprets his ancestry as being a testimony to the inherent adaptability of humanity. He says: 'I consider myself very adaptable in any place. . . I believe that human beings, everywhere human being goes, have to adapt. And so we don't have any adaptation problems, and sometimes I told myself that because my parents are also from main China, not my parents but the ancestors. So when they decided beginning of the century to leave China, come to Cambodia to set up the family, et cetera. And afterwards, in Vietnam and Cambodia, these boat people you used to hear about it, went to Australia, U.S.A., and even to France

and Germany et cetera. So I think this is the strength of the human being. We just readapt; we have to readapt’.

Mr. Phan ties his origin to Chinese, Cambodian, and French cultures through a cosmopolitan ‘frame’ that hammers the value of having life experiences that transcend the East-West cultural divide.

How to Achieve Cosmopolitan Outlook: Adjustment Strategies

There is evidence that international students experience a range of adjustment issues that can impact their study and overall experience. While universities often provide support services for international students, the personal stories of international students, identifying challenges and strategies to overcome them can be helpful to other international students. Studying abroad is not without its challenges. Instead of resulting to confrontation, a host of scholars and institutions have provided adjustment strategies that can aid cosmopolitan outlook. These strategies coupled with foreign students’ readiness to explore them would aid cosmopolitan outlook. Where these strategies are available, students should rather explore them. Where they are not, foreign students should help themselves by developing new learning strategies. When self-help is impossible, they should look around for help. Such adjustment strategies are discussed below:

Foreign students should utilise school resources. According to the participants in Hsiao-ping Esther and Norma’s (2015) study, school services are needed in their academic adaption to a US campus. These services include student associations, writing center, counseling center, recreation, and various student organizations. Participants state that these service centers afford them a space to release stress, to find a support group, and to gain strategies to deal with different problems. For instance, many international students rely on library to borrow books, study in a quiet place, and use the lab to study. Students also seek help from writing center for paper revision. One of participants states that she made an appointment with counselor at her campus due to the pressure from school and interaction with professors.

Teachers should be able to develop in their students an intercultural competence which will enable them to interact with people of different cultural backgrounds. Teaching intercultural competence involves understanding and then dealing with the attitudes, emotions, beliefs and values of each individual. Decrease of cultural shock involves adjustments based on awareness of the cultural shock experience on the development of conflict resolution skills and on the acceptance of some personal change and behavioral adjustment (Renan, 2014).

Turnham & Bochner (1986) have developed what they call the ABC model of integration. It involves the keeping of a personal journal whereby the person experiencing culture shock can freely express their feelings and emotions which have already indicated can be a cause of serious stress where such an avenue does not exist. They recommend that higher education institutions

could improve the well-being of international students through a more comprehensive approach in addressing issues of acculturation. Some of these suggestions are a more sophisticated analysis of the problems and needs of individual international students which are germane to the local higher education environment (Renan, 2014).

There should be the development of coherent management strategies to support international students, a support system that would address student needs all year round, reaches those who do not participate in initial orientation programmes and documents the support system, so that international students know where to go for help and advice. There should be a provision of accurate information about the host environment and less emphasis on the integration of international students, who will remain in a host country for a relatively short time, rather encouragement should be targeted (Renan, 2014).

Language teaching is culture teaching. So, someone involved in teaching language is also involved simultaneously in teaching culture; language does not exist in a vacuum. So, language learners should be aware of the context in which the target language is used; they should also learn about the target culture. 'Language has no independent existence: it exists only in the brains and mouths and ears and hands and eyes of its user' (Renan, 2014).

An EFL teacher must be good at putting ideas, events, documents from two or more cultures side by side to see how each might look from the other's perspective and how people might misunderstand what is said or written or done by someone with a different social identity. An EFL teacher must not only possess these skills but also the ability to interpret a document or event from another culture, explain it and relate it to documents or events from their own. An EFL teacher must equally acquire the skills of finding out new knowledge and integrating it with what they already have. Intercultural speakers/educators need skills of discovery and interaction, simulations, role-play and background knowledge about other countries and cultures. In the classroom, students act the role of visitors to their own country and meet with other learners acting as themselves and not as the stereotypes that the visitors typically expect. This kind of experiential learning is powerful in developing self-awareness of as well as perceptions of other countries (Renan, 2014).

The teacher should play the role of structuring the learning experience, to make 'culture shock' productive and positive; not overwhelming and negative, and helping learners to analyse and learn from their responses to a new environment, a supportive environment with maximum use of external resources should be provided (Renan, 2014).

Foreign students should participate in dormitory and campus activities. In order to overcome these challenges, participants take an active role in exploring the new society and culture. For example, few participants start to

look for native English-speaking roommate in order to improve their English proficiency. One of the participants joins different students' organizations. Through socialisation, she has the opportunity to share her culture with other students on campus, immerse herself in interaction with other English-speaking speakers and broaden their social networking (Hsiao-ping, Esther and Norma, 2015).

Language Support should be given to foreign students. Most international students do show proficiency in written and comprehension English when they are admitted to United States colleges and universities, but face a number of difficulties when they have to communicate orally in an academic setting. This can be rectified with more language support. For example, one of the participants, Chen, is expected to have a conversational partner to practise speaking. Holding an orientation for international students will also be helpful. The American educational system is very different compared to many students' background. So, the orientation would help international students' readiness in living and studying in the US (and other countries) (Hsiao-ping, Esther and Norma, 2015).

Campus counseling service should be made available to the foreign students. Among the ten participants in Hsiao-ping, Esther and Norma (2015), there is only one participant who mentions the resource from campus counseling center. She stayed away from her parents and friends; therefore, she felt lonely sometimes. She made several appointments with the consultant to discuss her stress, Berry and the consultant provided her guidance to make her adjust.

Renan (2014) reviews theoretical concepts of culture shock and adaptation in relation to the pedagogical adaptation of students in an unfamiliar culture. They interview a sample of 38 Prep. School students, mainly from Azerbaijan, Syria and Iraq at Bahcesehir. The results show that foreign students have some major difficulties adjusting to academic requirements, particularly with regard to managing the demands of the English as Foreign Language program (EFL). The uses of various indicators prove that foreign students manifested significantly higher degrees of stress than did the local students. The work therefore recommends that more academic and counseling support and resources should be provided for this increasing intake of foreign students.

Foreign students should join students' organisations. Increase interaction with students in campus is significant. For example, participants state that they discovered different students' clubs or associations in order to reduce the isolation from American students. So, creating programmes to bridge international and US culture is highly recommended. Through these interactions, students will improve language and communication skills and also provide them with opportunities to understand and adjust to US culture (Hsiao-ping, Esther and Norma, 2015).

Pre-acculturation should be embraced by the foreign students. The new culture should be studied in as many aspects as possible prior to the actual

physical acculturation process. Before entering a new cultural environment, there should be preparation as much as possible. 'It is impossible to eliminate the stress of culture shock completely'. Those in leadership, teaching or a helping profession should be sensitive to and aware of individuals who are in this process. They must not assume that everybody will undergo the process the same way or within the same time frame (Renan, 2014).

Even vague and indistinct events may cause additional stress. If these events are understood, they may decrease stress and help resolve negative emotions. Prediction plays an important role in reducing stress and psychological disorientation. Thus, where possible, structure, definition, routines and clarity of purpose and responsibilities should be adopted as positive aids in supporting the acculturation process; facing stress with the right attitude and transforming negative emotion into positive motivation may help people remain psychologically healthy and help reduce culture shock (Renan, 2014).

If depression, anxiety and feelings of helplessness accumulate, the extent of psychological disorientation can be so unbearable that people may find focusing on learning and understanding the new cultures difficult. When people fail to positively deal with the symptoms of culture shock, they are likely to become unfriendly to host nationals. This hostility may prevent them from developing new interpersonal relationships and deny them the very kind of support they so urgently need (Renan, 2014).

Thorough preparation can improve a person's ability to adjust to new surroundings and make them become more self-confident. Being familiar with a new culture may reduce the negative impact of culture shock on an individual; through the familiarity with the new culture, people can imagine many possible obstacles they will encounter and at least psychologically become better mentally prepared for the acculturation process (Renan, 2014).

Self-confidence and self-efficacy can play an important role in minimizing anxiety and overcoming obstacles. People with high self-efficacy usually believe that they have abilities to perform tasks well. Lack of confidence is one of the most important reasons for failure. Degree of self-confidence and optimism may be among the most effective techniques among the techniques that different people use to minimize the impact of culture shock (Renan, 2014).

However, dealing with many people undergoing a cultural transition can be difficult since people's personalities are diverse. Naturally, many people are optimistic and self-confident naturally but others may be less so and in fact may have a more pessimistic view of life. So, moderate self-confidence and an optimistic mood are important to help people deal with culture shock. What should always be emphasised in 'supporting people through this process is that

it is a normal stage of cultural adjustment rather than threat, and should be seen and dealt with as a new challenge' (Renan, 2014).

Social identification and intercultural adaptation should be embraced. Without some form of social identification, that an individual using a second language will successfully make a cultural transition is unrealistic. Many personal changes take place when people identify with a particular group. It improves the mental health status of the individual and their sense of personal competence. Seeking social support also reduces stress level; this means people receive consolation, caring, encouragement, advice, approval and help from others around them. People who live in cultures with less emphasis on interdependence suffer less from psychological stress than people who live in cultures that emphasise independence (Renan, 2014).

Intercultural awareness helps individuals to understand the target culture and adjust to the new environment. There are various factors/variables identified by Psychology in the identification of intercultural adjustment: knowledge, language proficiency, attitudes, and previous experiences, levels of ethnocentrism, social support, cultural similarity, adventure, and self-controls as all playing an important role at one time or another. Among these, 'three factors have consistently emerged as leading contributors to adjustment: knowledge of host and home culture, ethnocentrism, and language proficiency' (Renan, 2014).

However, there is such a term as being 'culture bound,' where a person simply tries to reject or ignore the new culture; where there is an inability to understand differences or accept an alternative point of view. This in turn makes them to create a hierarchy of cultures with their own being supreme. Ethnocentricity limits the self. Hence, individuals have to look at themselves from a different perspective to surmount such limitations; 'culture classes are vital in enabling individuals to see themselves from a different point of view' (Renan, 2014).

Bilingual Programme should be developed for foreign students. Burhan and Mustafa (2019) investigate how a bilingual education program would protect the cultural inheritance, linguistic knowledge, ethnic and religious identity of minority peoples. The findings reveal that bilingual education programme could increase the educational success of students and contribute to social justice including equal educational rights, increase brotherhood between different ethnic groups in society, resolution of conflicts among them, provision of equal access to education and bringing of happiness to the society.

Non-dominant language students have been found to have low class participation and literacy ability, as well as high failure and dropout frequencies. Some students do not have any access to schooling at all because of language differences. Students who cannot speak the official language are at a disadvantage when they begin school because the language of these students does not have any position in the classroom, their language talents do not assist them. 'Because the cultural backgrounds of teachers and language of the

textbook are different, the problem-solving and learning experiences of students and their knowledge of 'how things work' in their own cultural and social setting might not help with respect to their academic achievement'. Besides, when these students become adults, they will encounter serious issues in finding a job. Even if they find a job, because of their poor language issues, they cannot successfully continue in their content field. So, bridging the gap between two languages helps to solve all these social and educational issues (Burhan and Mustafa, 2019).

Using only the dominant language in education has caused the destruction and loss of world languages and cultures. Recent statistical record, approximately 7,000 languages exist in the world. However, at least 50% of languages are under threat because of not being spoken in school systems (Burhan and Mustafa, 2019).

Losing a mother tongue means losing cultural heritages and identity. Bilingual education can balance the ethnic structures by promoting cultural and linguistic diversity. People, who are bilingual or multilingual, have advantages over people, who are monolingual, because bilingual or multilingual people know various cultural backgrounds and can build relationships with people all over the world (Burhan and Mustafa, 2019).

Foreign students should be motivated. Though the driving forces behind learners' efforts are diverse, they can be categorised as being either instrumental or integrative. Instrumental motivations are utilitarian and often found in typical classroom environments. They include overseas employment or high school English test that determines access to further education. 'Those with integrative motivations are led by largely affective factors, having a desire to learn about the culture associated with the target language, to associate themselves with its users and to integrate in the L2 speech community (Dominic, 2015).

These motivations (informed by social, cultural and economic aspirations) differ greatly from the neurological mechanisms that underlie FLA (first language), which occurs at a crucial stage of development along with a number of other vital life-skills. The conscious or unconscious resistance to L2 learning that gives rise to the theories of motivation is simply not present in FLA, 'where the main impetus is the innate desire to interface with the immediate world – the family and social group. In the classroom, learners must find the same motivation to achieve the same goal' (Dominic, 2015).

Favourable Educational context should be made available. The contexts in which first language and second language take place have an important bearing on learning, especially in the case of the language classroom, pedagogical considerations should be taken into consideration as these can greatly alter the expectations and outcome of learning. A first language is 'taught' by native

speakers in the social group into which the child is born and is expected to fully integrate. In this purely natural environment, the learner interacts with others, receiving and communicating information, entirely in the target language. Consequently, they are taught through a process of full immersion, one that is simulated to varying degrees in the communicative approaches adopted in contemporary classrooms (Dominic, 2015).

Second language learners receive instruction in a much more formal manner. In the majority of language education settings, instruction is given primarily by a non-native speaker. In some cases, this may be in cooperation with a native speaker with whom different areas of learning are divided (for example, grammar and spoken conversation). In the second language classroom, significant differences can be found in the teaching behaviour of both native and non-native speaking teachers in terms of communicative competence and the balance of content. Some areas of learning are given greater focus than others, 'and educators may favour the use of L1, either alongside L2 or as the primary means of teaching the L2'. 'Variation can affect the level and quality of engagement with the language and ultimately the learner's proficiency' (Dominic, 2015).

Errors and feedback strategy should be developed. Approaches to correction differentiate FLA (first language) and SLA (second language) as well as the perceived significance of these errors. On a basic level, the efforts made by small children to express themselves using language are encouraged and occasionally corrected, despite the utterances being largely inaccurate in syntactic and phonological terms. It is only in subsequent stages of language development, possibly years later, that corrective feedback is routinely given. In the classroom, teachers are however expected to implement a wide range of error correction strategies from the outset. A more controlled and form-focused learning atmosphere like this can, at its extreme, 'produce more remote and stilted classroom interactions in comparison with those experienced during FLA' (Dominic, 2015).

Scholars also observe that within SLA, there remains a systemacity to the type of errors made; their parallels can of course be found in the early stages of L1 production. Notably, not all of these are attributed to the interference of the first language. Rather as with L1, there is a developmental pattern that second language students often follow in key areas as they learn to manipulate language and move from deviant or rudimentary versions of the L2 to more complex forms. In the formation of negative sentences, for instance, this progression is common (Dominic, 2015).

Conclusion

It has been found out that previous studies have established that foreign students face language and culture shock in an attempt to learn English. This is ascribed to first language egocentrism, which makes it difficult to find the balance between the first language and English. They have provided solutions

to this problem. This paper has aggregated the solutions to this problem in literature for the benefits of foreign students. The aggregate of the solutions is cosmopolitan outlook which can be achieved through these adjustment strategies: utilization of school resources, participation in dormitory and campus activities, language support, campus counseling service, students' organisations, pre-accluration, social identification and intercultural adaptation, bilingual programme, motivation, favourable educational context, errors and feedback.

Where such helps are not available, international students should develop new learning strategies to deal with difficulties or look around to get help. To get these supports and develop these new learning strategies take time and efforts. So, there is the need for a lot of support from different quarters. These supports should be spearheaded by the university which is usually the first place of contact of the students.

References

- Burhan, O. & Mustafa T. (2019). Cultural Awareness on a Bilingual Education: A Mixed Method Study. *Multicultural Learning and Teaching*, 20170019.
- Craig, J. & Siok, K. (1999). Trying to Be Cosmopolitan. *Journal of Consumer Research*, DOI: 10.1086/209560.
- Dominic, C. (2015). First Language Acquisition and Classroom Language Learning: Similarities and Differences. Module 6 Assignment. ELAL College of Arts & Law. University of Birmingham. Retrieved from <https://www.birmingham.ac.uk/Documents/collegeartslaw/cels/essay/secondlanguage/First-Language-Acquisition-and-Classroom-Language-Learning-Similarities-and-Differences.pdf>.
- Erlenawati, S. (2005). Language Difficulties of International Students in Australia: The Effects of Prior Learning Experience. *International Education Journal*, 6(5), 567-580. Shannon Research Press.
- Furnham, A. & Bochner, S. (1986). *Culture Shock: Psychological Reactions to Unfamiliar Environments*. NY: Routledge.
- Hannerz, U. (1990). Cosmopolitans and Locals in a World Culture. *Theory, Culture and Society*, 7, 237–251 (June).
- Hsiao-ping, W., Esther, G. & Norma, G. (2015). International Student's Challenge and Adjustment to College. *Education Research International*, Vol. 2015: ID 202753.

- Ilba, Y. & Lina, M. (2019). Children's Cultural Identity Formation: Experiences in a Dual Language Program. *Gist Education and Learning Research Journal*, 2019: 18.
- Renan, S. (2014). Culture Shock an Obstacle for EFL Learners. *Proceed-Social and Behavioral Sciences*, 114, 533–537.
- Young, M. & Gardner, R. (1990). Modes of Acculturation and Second Language Proficiency. *Canadian Journal of Behavioural Science/ Revue canadienne des sciences du comportement*, 22(1), 59–71.