

THE CULTURAL COMPONENT IN SPANISH (L2) TEXTBOOKS PUBLISHED IN COMMUNIST ROMANIA

Răzvan BRAN¹

ABSTRACT

CULTURE PLAYS AN ESSENTIAL ROLE IN USING EFFICIENTLY FOREIGN LANGUAGES, ESPECIALLY NOWADAYS, IN THE ERA OF GLOBALISATION. THUS, THE PROCESS OF TEACHING/ LEARNING FOREIGN LANGUAGES SHOULD TAKE INTO ACCOUNT THE MULTICULTURAL ENVIRONMENTS AND ACHIEVING THE INTERCULTURAL COMMUNICATION SHOULD BE ONE OF ITS MAJOR OBJECTIVES. AFTER CEAUSESCU'S ELECTION AS A GENERAL SECRETARY OF THE COMMUNIST PARTY, ROMANIA ENTERS A PERIOD OF LIBERALISATION AND, AS A CONSEQUENCE, AMONG OTHER BENEFITS, ROMANIAN STUDENTS BEGAN TO STUDY FOREIGN LANGUAGES (ENGLISH, GERMAN, FRENCH, SPANISH) AS SCHOOLS SUBJECTS. FOREIGN LANGUAGES TEXTBOOKS PUBLISHED IN ROMANIA DURING COMMUNISM CONTAINED A GREAT DEAL OF IDEOLOGICAL ELEMENTS AND TRIED TO EXALT THE REGIME. THE TEXTBOOKS OF SPANISH (L2) ANALYSED HERE CONTAIN A WIDE RANGE OF CULTURAL ASPECTS, BUT THE MOST PART OF THEM REFER TO ROMANIA (HISTORY, ECONOMIC ACHIEVEMENTS, NATURAL BEAUTIES), WHILE THE REFERENCES TO THE SPANISH SPEAKING WORLD ARE LESS, DUE TO THE CENSORSHIP. SO CULTURE AND TEACHING FOREIGN LANGUAGES BECAME INSTRUMENTS OF THE COMMUNIST PROPAGANDA, THAT INSISTED ON THE INDUSTRIALISATION, ROMANIAN NATIONAL IDENTITY, PATRIOTISM, GLORIOUS PAST AND BRIGHT PRESENT.

KEY WORDS: INTERCULTURAL EDUCATION, TEXTBOOKS, SPANISH AS A FOREIGN / SECOND LANGUAGE, NATIONAL IDENTITY, ROMANIA, COMMUNIST IDEOLOGY, PROPAGANDA

1. INTRODUCTION

The present paper looks at the textbooks of Spanish as a second / foreign language published in Romania during the communist regime. More precisely, it aims to analyse the cultural elements used as instruments of manipulation and ideological propaganda. Moreover, we will refer to the role of culture in the process of teaching-learning foreign languages, as a sine qua non condition to become an efficient language user, and we will analyse how intercultural education was achieved in the communist social context. Lastly, we will refer to the role played by school as an instrument of the ideological propaganda of the Romanian Communist Party.

¹ Ph.D., Teaching Assistant at the Department of Romance Linguistics, Ibero-Romance and Italian Language and Literature (Faculty of Foreign Languages and Literatures, University of Bucharest) - razvanbran@yahoo.gr.

The main objective of our paper is to look back at the communist educational system and investigate its teaching materials (namely, textbooks of Spanish) in order to identify the ideological elements. Teachers should be aware of the long term consequences of the ideology in school. They should select those methods and materials that encourage the intercultural communication and values such as tolerance and acceptance.

2. GENERAL CONSIDERATIONS UPON THE RELATION BETWEEN LANGUAGE AND CULTURE

The relation between language and culture is not a novelty and it has been claimed in the field of applied linguistics and language teaching since the 20th century². These two constructs cannot be separated in different mental compartments, because of their permanent and complex interrelation and interaction. Language and especially vocabulary reflect the cultural development of a particular community and a wide range of aspects that define its identity: art, religion, history, tradition, customs, mentality. Moreover, Whorf³ referred to both an individual interpretation and a social categorisation of the extralinguistic reality and it is language that expresses these processes of conceptualisation.

Language defines communities and reflects a certain mentality. Sometimes, a non native speaker might not understand some aspects related to social behaviour or reactions, food or customs. Let us take just a few examples that suggest the differences in interpreting reality and social relations expressed by language: lexical and semantic differences (the meanings covered by the English word *leg* in Spanish are expressed by two lexical units, namely *pierna* and *pata*); the English pronoun *you* and the variety of addressing forms in Spanish: *tú* vs *vosotros / vosotras* vs *usted / usted*; linguistic taboo; idioms; communicative functions (greetings, eating out or invitations), that reflect customs, social relations and mentalities.

Therefore, in order to understand the behaviour and the mentality of a linguistic community and become an efficient speaker (or language user), one should be aware of the cultural differences and similarities. Nowadays in the area of teaching-learning foreign languages, the cultural component plays a fundamental role, also emphasised by the Common European Framework of Reference for Languages: Learning, Teaching, Assessment (hereinafter CEFRL).

In his work, Sánchez refers to the modern man as a *Homo loquens*⁴, due to the importance of the communicative competence in our society⁵, and says that the two main factors in shaping this communicative are both language and culture. Consequently, we should design a methodology to enhance the integration of these two constructs in the teaching process.

Nevertheless, laying the emphasis on the relation culture - language when teaching / learning foreign languages is important not only from the angle of communicative efficiency, but it is also part of the intercultural education.

² In 1957, R. Lado proposed in *Linguistics across cultures* the concept of *Elementary Meaning Units* (EMU), cultural units based on the relationship between language and culture.

³ Benjamin Lee Whorf, *Language, thought and reality* (Cambridge: MA, Willey, 1956).

⁴ Aquilino Sánchez, *La enseñanza de idiomas en los últimos cien años. Métodos y enfoques* (Madrid: SGEL, 2009), 309.

⁵ The professional environment always require social interaction and presentations, that imply public speaking abilities, persuasion, emotional intelligence, etc.

3. INTERCULTURAL EDUCATION

In the context of globalisation, multiculturalism and internet, (inter)cultural education is a sine qua non condition for every citizen who aims not only to be an efficient language user, but also an open-minded and tolerant person, who acts in different multicultural contexts at work, in their personal and social life, while traveling. By knowing and understanding the cultural differences and specificity, one can have a tolerant attitude towards the alterity. This is one of the main objectives of the modern education and its importance is highlighted in the most recent documents of educational policy. The Common European Framework says that “in an intercultural approach, it is a central objective of language education to promote the favourable development of the learner’s whole personality and sense of identity in response to the enriching experience of otherness in language and culture”⁶.

Intercultural education refers to “the knowledge of the shared values and beliefs held by social groups in other countries and regions, such as religious beliefs, taboos, assumed common history, etc.”⁷. Beyond the individual or culture-specific peculiarities of these elements, they also relate to more universal parameters and constants. This type of education is based on humanistic values such as liberty, tolerance, the comprehension of the otherness. On the other hand, a totalitarian regime controls all compartments of society by repression and censorship and such concepts and values are not allowed.

4. SOCIAL AND POLITICAL CONTEXT OF THE TEXTBOOKS OF SPANISH (L2)

It is already well known that between school and society there is a very close relationship, as the educational system and all its elements (teachers and students, textbooks and materials, objectives, etc.) reflect the social, cultural and political values of the community. Therefore, after the conquest of political power by the Communist Party, a radical reform of the Romanian educational system was essential, at all levels: teaching staff and resources (textbooks, exercise books, etc.), school subjects, and last, but not least objectives and ideological background (i.e. social and cultural values). The years 1948-1949 marked the reform of the Romanian educational system, whose model was the Soviet system. The Decree No. 175, published in the Official Gazette of the State No. 177 of August 3rd 1948⁸, established the legal basis of this reorganisation.

As we have mentioned in previous lines, it was necessary to reconsider the entire teaching-learning process, starting with the curriculum and the teaching staff. Consequently, it was urgent the revision of all school subjects, textbooks and other resources. The new vision of the educational process entailed imposing new values and shaping new behaviours and attitudes in the spirit of communist ideology. And this could be achieved through teachers, school subjects and textbooks. There were introduced extracurricular patriotic activities and school subjects with an ideological content, such as Political Economy and compulsory agricultural practice (or the so-called “patriotic

⁶ Common European Framework - https://www.coe.int/t/dg4/linguistic/source/framework_en.pdf, 1.

⁷ Common European Framework, 11.

⁸http://www.upb.ro/files/evenimente/DOCUMENTE_UPB_2015/Raport_ARACIS_2015/Anexa_A1_Decret.pdf(Consulted online: 5.10.2017)

work”). The “undesirable” teachers, who did not followed the new ideological and didactic line imposed by the Party, were eliminated.

However, after Nicolae Ceaușescu’s election as a General Secretary of the Romanian Communist Party in 1965, a social, cultural and educational liberalisation could be noted, at least in the first decade of his government. In this line of independent politics, which diminished the Soviet influence in Romania, his regime was marked by an opening towards the Western and capitalist countries. As a result, Romanians started to travel more, but especially to the countries of the Communist Block.

In this general context, the authorities become more tolerant of studying modern foreign languages, other than the compulsory Russian. Learning and teaching instruments appeared, as well as grammars, textbooks, exercise books, guides, etc., designed not only for the use in public schools, but also for whoever wanted to learn foreign languages. In the public system, other languages (French, English, German, Spanish and Italian) are introduced as subjects and, consequently, textbooks had to be designed. It should be mentioned that, under the communist regime, there was a unique textbook for each subject and grade, as the Party controlled all publications and contents taught in schools. There was no alternative or possibility of choosing other teaching resources. Beyond the liberalisation, we are in the middle of the socialist era, in which the cultural background is controlled by the single Party and its ideology.

5. GENERAL REMARKS ON THE CORPUS

The corpus analysed for the present paper consists of school textbooks of Spanish L2 published in Romania during the communist regime, more precisely between 1969 and 1981. They were designed by Romanian teachers who taught Spanish in Romanian schools or universities for the students of the public educational system, aged 14-18 years. Without pretending an exhaustive work, we have investigated a representative part of the existing textbooks of Spanish (L2) of that time.

The school textbooks analysed here have (almost) the same structure: explanations of grammar contents, the main text (which can be descriptive, narrative, a dialogue, a letter), a variety of activities to consolidate grammar (morphosyntax), vocabulary, reading comprehension and oral / written expression. In addition, all textbooks include (i) revision units, (ii) complementary texts and (iii) word list (Spanish-Romanian and Romanian-Spanish), alphabetically organised and by lessons.

It should be noted that, in the textbooks for beginners, all the grammar explanations and vocabulary equivalents are given in Romanian, students’ mother tongue.

6. THE CULTURAL COMPONENT IN THE CORPUS

6.1. Cultural references to the Spanish speaking world

As we are referring to school textbooks of Spanish, one would expect that cultural references to Spain and the Spanish speaking world (Latin America) prevail. Apart from grammar, students need to acquire cultural contents related to geography, history, politics, literature, landmarks, monuments, customs, stereotypes, taboos, etc., especially in the social and political context of communism. The Romanians did not have contacts with the Spanish speaking world and its culture or, if they had, they were limited. That is why we consider that culture would have been an essential aspect in designing foreign languages textbooks of that period.

First of all, we could notice the poor number of elements referring to the Spanish speaking world. Some texts present different aspects related to Spain: *Hoy se estrena una comedia española*, *¿Cuánto tiempo estuviste en Madrid?*, *Dos amigos charlan sobre la música española*, *Una carta*, *Arte árabe*, *La Plaza Mayor de Salamanca*, *monumento histórico-artístico*, *Algunos apuntes sobre la tierra española*, etc.). Apart from Spain even fewer texts refer to Latin American countries in the textbooks analysed here, among which Cuba and Peru: *Factores históricos de la producción cubana*, *Santiago de Cuba*, *Una carta desde Cuba (I)* and *Una carta desde Cuba (II)*, *La visita de nuestro liceo por una delegación de Perú*.

Another significant category of references are the literary fragments or poems written by Spanish authors, most of them adapted: Miguel de Unamuno (*España pintoresca. Andanzas y visiones españolas*, *Recuerdos de niñez y de mocedad*), Fernández Juncos (*El café*), Federico García Lorca (*Mediodía y tarde de agosto*, *El lagarto está llorando*), Pío Baroja (*La venta*), Azorín (*La vida en un colegio español*), Antonio Machado (*Amanecer de otoño*), etc. Nevertheless, these literary references of great cultural importance, represent a rather formal linguistic input.

Moreover, the final part of textbooks included some sections called *Lecturas* or *Textos complementarios*, presented different aspects of the Hispanic culture, as we have already seen in the titles above mentioned: architecture, literature, everyday life, school.

6.2. Cultural references to Romania

Firstly, we should highlight that in our corpus the references to Romania prevail. Although it could be rather superfluous, Romanian student learn aspects concerning the Romanian history, modern times, geography and natural attractions, Romanian landmarks and sightseeing, culture and civilisation, art, politics, economy, industry, etc.

6.2.1. Past and present

Generally speaking, one of the major topics of the communist textbooks is Romania's glorious past. All revolutions, great events, historical figures and personalities in Romania's evolution had been a just a pathway to the modern socialist society. The mystification of history and the reinterpretation of some minor events as events of great importance were to legitimise the activity and political power of Romanian Communist Party and its leaders, as all illustrious events had prepared Romania to achieve the cultural and economic development under the communist regime.

Thus, all textbooks, including those for foreign languages, had to exalt both Romania's past and present. In the corpus analysed here we found a great deal of texts referring to past events: heroic battles, revolutions and, the climax of all events, the Insurrection of 23rd of August 1944⁹. The textbook *Limba spaniolă* (1975) includes a text called *Logros históricos de nuestro pueblo - Conclusiones*. All these were supposed to show our people's courage and heroism in different moments throughout history and enhance the patriotism among students.

⁹ For instance, the texts *Espero con gran ansia el 23 de Agosto* or *¿Qué es lo que hacías entonces?*, both referring to the 23rd of August as a great liberation day and the beginning of a new era, the socialist one.

6.2.2. Politics and ideology

In shaping Romania's image in the textbooks of Spanish L2, vocabulary plays a fundamental role, as a culture and ideology bearer. Apart from the culture-specific words or concepts, authors include a great deal of ideologically marked lexical units, such as *campamento internacional de pioneros de Cuba*, *el jefe / el comandante del destacamento (de pioneros)*, *cooperativa agrícola de producción (la C.A.P.)*, *campesinos cooperadores*, *las notas de la Internacional*, *¡Viva nuestra patria socialista!*, *compañeritas*, *trabajo patriótico*, *grandiosa manifestación del 23 de Agosto*, *astronautas soviéticos*, *el Día de la cosecha*, *camarada profesor*, *la organización de U.J.C.*, *Partido Comunista Rumano*, *la Oficina de Turismo para la Juventud*, *Chispa (Scînteia)*. These are key concepts of the communist ideology, that describe socialist institutions, values and activities (e.g. the so called "patriotic work"). Moreover, there are lots of text referring to communist activities or events of great importance.

6.2.3. Economy and standard of living

Among others, the legitimisation of the Communist Party and ideology was based on the economic development of the country, achieved during the past years and reflected in the standard of living. The industrialisation of the country and the construction of roads, railway stations, the tube in Bucharest, block of flats, factories and plants were a tangible proof for the superiority of the regime. In the textbooks of Spanish, we could find a great deal of references to the process of industrialisations: *invernaderos de Codlea*, *combinado de refinamiento*, *empresa de automóviles de turismo de Pitești*, *planes agrozootécnicos*, *el combinado químico de Craiova*, *la fábrica de amoniaco*, *la explotación carbonífera*, *la cuenca minera*, *el imponente sistema hidroenergético y de navegación de las Puertas de Hierro*, *plataforma de horadación marítima*, *industrialización*, *el embalse de Vidraru*, *las turbinas de la central eléctrica*. All these suggest Romania's advanced and industrialised economy mirroring the high standard of living. From the teaching point of view, the lexical units mentioned above are highly specialised and do not belong to the fundamental / general lexicon, so we consider them quite inadequate for a starter or beginner level (A1-A2).

Apart from the industrialisation, the standard of living in the communist society was reflected by other cultural and economic benefits, tangible in Romanians' everyday life. Romanian cinematography (cinemas, films), for instance, is frequently mentioned: characters going to the cinema or talking about Romanian films of the epoch (*Veronica*¹⁰, *Tudor*, *Ștefan cel Mare*, *Mihai Viteazul*), most of them having a historic theme.

Well-stocked shops and big shopping centers are also mentioned, as a sign of prosperity (*el gran almacén Cocor*), and most of the times texts are accompanied by photos depicting shops and different products.

6.2.4. Geography and tourism

Last, but not least, this paragraph is dedicated to geography and tourism: landscapes, natural beauties, cultural and touristic attractions, Romanian landmarks (buildings, monuments). The number of Romanian towns and cities mentioned in the textbooks is dominant in comparison with the Spanish ones: Bucharest, Brașov, Iași, Pitești, Ploiești, Tîrgoviște, Buftea, Simeria, Slănic, etc. We would say that some of them are not the most representative Romanian towns.

¹⁰ *Dicen que esta película es interesante (Limba spaniolă 1976)*.

Interestingly, textbooks also include a great deal of culture-specific texts referring to Romania and its cultural legacy. For instance, in the so called part *Lecturas sobre Rumanía*¹¹, students can read about *Gheorghe Lazăr*, *El parque dentrológico de Simeria*, *Rumanía les ofrece todas las formas de turismo*, or in other textbooks: *Visitamos los invernaderos de Codlea*, *¡Qué playa más hermosa tiene Mamaia!*, *El Palacio de Cultura de Iași*, *El conjunto folklórico Bodas de Bihor*, etc. All these places are not relevant for the Spanish speaking world and one could consider them superfluous for the study of Spanish (L2).

Tourism, hotels and all the touristic facilities suggest, as well, the high standard of living, achieved during the government of the Romanian Communist Party.

7. THE PARATEXT

Apart from texts, vocabulary and grammar explanations, exercises or activities, textbooks include a wide range of graphic material consisting in images, pictures, drawings, portraits, photos, maps, graphics, etc, in order to ease the understanding of the concepts, illustrate some facts and make the material more attractive to the students. This graphic material is called paratext and plays an important role in the teaching-learning process.

In our corpus, the paratext comprises a great deal of pictures and drawings referring to Romania: plants and factories, monuments and representative buildings, artistic and handmade objects, photos depicting of Romanian shops (selling clothing, food). At the first sight, the graphic material is quite reduced throughout the textbooks and consists of black and white pictures, not very attractive to students. Nevertheless, this could be a consequence of the technical means of the epoch. The following list presents the main elements depicted by the graphic material that accompanies the texts, related to Romania:

- (i) Romanian companies, factories and plants (industrialisation and the economic flourishing of the country) that produce engines, cars, bicycles, etc. In *Limba spaniolă* (1975), the text *Recuerdos inolvidables* (Unforgettable memories) is accompanied by a three pages of images describing plants and factories, especially in Craiova.
- (ii) landscapes and other touristic attractions of Romania: the reservation of the Silviuț forest, view from Poiana Brașov, Sarmizegetusa (the amphitheater), the Simeria dentrolological park, the Transfăgărășan road, parks in Bucharest (Herăstrău, Cișmigiu).
- (iii) monuments, statues, representative buildings, museums, libraries: the Statue Mihai Viteazul in Alba Iulia, the History Museum of the Municipality of Bucharest, the University Library in Cluj-Napoca, the Intercontinental Hotel in Bucharest, Mamaia (the hotels Național and Unirea, the Summer Theater), etc
- (iv) scenes from Romanian films of the time: *Ștefan cel Mare*, *Mihai Viteazul*, *Tudor*, which highlights the flourishing of Romanian cinematography;
- (v) artistic and cultural products: ceramics, jewels exhibited by the National History Museum, *The Endless Column* (in Tîrgu Jiu), paintings (*The attack of Smîrdan* by Nicolae Grigorescu), Dacian spear points, silver Dacian bracelets (discovered in Transylvania);
- (vi) drawings that present scenes of daily life of the socialist era: in a confectionery, in a store, at home, in the classroom;
- (vii) scenes depicting historical battles.

¹¹ *Limba spaniolă* 1975: 117-120.

In spite of the dominant number of graphic elements showing aspects of the Romanian culture, we can also find some pictures depicting Spanish elements, for instance a map of Spain or two pages of pictures presenting Sevilla and Granada.

8. CONCLUSIONS

In the light of the what we said above, understanding other cultures is an essential part in the process of learning foreign languages. Culture eases the intercultural communication and the comprehension of the otherness and leads to tolerance and acceptance.

In spite of the apparent opening and the liberalisation that characterised the first period of Ceausescu's regime, Romania was still a communist country, where censorship, repression and ideological control ruled. School, as a part of the Romanian society, was an efficient instrument of propaganda. As a consequence of the liberalisation, students of the public school system started to learn other modern languages than Russian, that was compulsory in all grades. The new textbooks used in schools were designed by Romanian teachers and contained a great deal of ideological elements in order to legitimise the government of the unique Party. They also highlighted the economic achievements of the Romanian society after the installation of the communist regime: industrialisation, projects of great constructions (Portile de Fier I and II, hotels, residential complexes, the tube system, roads, etc.).

From the above findings we could conclude that the cultural references to Romania are dominant in the corpus. This suggests the interest of the communist authorities in emphasising the identity of the Romanian nation in order to enhance the patriotism among students. Moreover, the corpus emphasises the role played by the Romanian Communist Party in building the socialist society, as a result of the glorious history which had prepared the great economic achievements of the unique Party. In school textbooks, the communist society was characterised by a great economic development and represented the climax in the evolution of the Romanian people. All these were part of the ideological propaganda, specific to all totalitarian regimes.

In addition, the poor number of cultural elements referring to the Spanish speaking world suggests the intention of the authorities to limit students' access to other cultural horizons and mentalities, that could make them more curious and undermine the Party and its ideology. This reflects the censorship of school instruments. So censorship, propaganda and the intrusion of the ideology into culture and education led to a Romania-centred process of teaching and learning, which did not excluded intercultural education, multiculturalism, tolerance and the comprehension of the otherness. The most part of cultural aspects and realities describe were relevant only to the Romanian students did not aim to adapt students to the new culture and this clearly affected the freedom of conscience or the expression of the individual with social consequences for many generations.

This investigation aims to make teachers and authorities aware of the consequences of involving politics and ideology in school, because in order to achieve a modern, multicultural education, teachers should avoid values that limit the development of the individual personality and do not affect human rights.

REFERENCES

A. Primary sources

1. **Constantin Duhăneanu, Luciliu Costin**, *Limba spaniolă. Manual pentru clasa a XI-a*, Editura didactică și pedagogică, Bucharest, 1969.
2. **Constantin Duhăneanu, Luciliu Costin**, *Limba spaniolă. Manual pentru anul II liceu (anul II de studiu)*, Editura didactică și pedagogică, Bucharest, 1975.
3. **Constantin Duhăneanu, Luciliu Costin**, *Limba spaniolă. Manual pentru anul I liceu (anul I de studiu)*, Editura didactică și pedagogică, Bucharest, 1976.
4. **Tudora Șandru-Olteanu**, *Limba spaniolă. Manual pentru clasa a VI-a (anul II de studiu)*, Editura didactică și pedagogică, Bucharest, 1976.
5. **Luciliu Costin, Ion Ionescu**, *Limba spaniolă. Manual pentru clasa a XII-a (anul IV de studiu)*, Editura didactică și pedagogică, Bucharest, 1979.
6. **Teodora Pană, Anca Cherebețiu, Ion Ionescu**, *Limba spaniolă. Manual pentru clasa a X-a (anul VI de studiu)*, Editura didactică și pedagogică, Bucharest, 1980.
7. **Constantin Duhăneanu, Luciliu Costin**, *Limba spaniolă. Manual pentru clasa a X-a (anul II de studiu)*, Editura didactică și pedagogică, Bucharest, 1980.
8. **Constantin Duhăneanu, Luciliu Costin**, *Limba spaniolă. Manual pentru clasa a XI-a (anul X de studiu)*, Editura didactică și pedagogică, Bucharest, 1981.

B. References

1. Common European Framework of Reference for Languages: Learning, Teaching, Assessment - https://www.coe.int/t/dg4/linguistic/Source/Framework_EN.pdf
2. **Răzvan Bran**, “Ideología y patriotismo en los manuales de ELE publicados en Rumanía bajo el comunismo”, in *Conference Proceedings*, Rediviva Edizioni, Milano, 2015.
3. **Robert Lado**, *Linguistics across cultures*, Ann Arbor: The University of Michigan Press, 1957.
4. **Concha Moreno García**, *Materiales, estrategias y recursos para la enseñanza del español como 2/L*, Editorial Arco/ Libros, Madrid, 2015.
5. **Aquilino Sánchez**, *La enseñanza de idiomas en los últimos cien años. Métodos y enfoques*, SGEL, Madrid, 2009.
6. **Benjamin Lee Whorf**, *Language, thought and reality*, MA, Willey, Cambridge, 1956.