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„Can Culture be taught in the Austrian EFL
Classroom?“

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Declaration of Authenticity

I confirm to have conceived and written this paper in English all by myself. Quotations from other authors and any ideas borrowed and/or passages paraphrased from the works of other authors are all clearly marked within the text and acknowledged in the bibliographical references.

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Introduction

Many different aspects have to be taken into consideration when teaching a foreign language in Austria. Unfortunately, very often only grammar and vocabulary are taught and worked with in class. Also when one looks at some schoolbooks this seems to be the case: extra space is often dedicated to grammar and there are plenty of exercises to practice new forms and rules learned. Nearly every course book for learners of English provides lists of new words and sometimes there are also small picture dictionaries for the students, too (such as in *The New You and Me 1 Textbook* by Gerngross on page 40, for example).

A lot of teachers of foreign languages divide language into these two very important parts and their teaching therefore concentrates on grammar and the four skills (i.e. writing, reading, listening and speaking). An essential part is thus missed out: the culture of the language and the country in which the language is spoken.

But why bother about culture at all? Why is it so important in the field of foreign language teaching?

Since language is used in social exchanges, the feelings, attitudes, and motivations of learners in relation to the target language itself, to the speakers of the language, and to the culture will affect how learners respond to the input to which they are exposed. In other words, these affective variables will determine the rate and degree of second language learning. (Seliger 1988: 30)

There is so much more to language learning than just words and grammatical rules. By focusing exclusively on the vocabulary and grammar aspects of a foreign language and not the cultural background, a crucial part is omitted. Furthermore, it is not only important and enriching to learn about another culture, but it is also absolutely necessary to make the learners of a foreign language aware of the differences and similarities in the foreign culture as compared to their own.

In the worst-case scenario, the cultural aspects of a language receive little or no attention at all. This might happen because the focus of the language teacher may not be based on the teaching of culture, but rather on the mere knowledge of the language, thus on syntax, grammar and pronunciation, for example. I also have the impression that many teachers are under a lot of time pressure in their classes

and feel they are “losing precious teaching time” if they focus on topics like cultural background intensively. Sometimes it may happen that the materials provided by the course book are not very good. My impression is supported by Michael Long:

Textbooks in language teaching methodology and classroom texts [...] typically offer a very rudimentary perspective on cultural factors in teaching and learning, if they are dealt with at all [...]. (Hinkel 1999: ix)

I decided to focus on this topic not only with the aim of coming up with different solutions for integrating the cultural aspects of the English language in the EFL classroom, but also taking a closer look at the intercultural competence the learners can achieve by using specific English course books.

This thesis is divided into three main parts. In the first part important terms are defined and different theories and models about the teaching of a foreign culture are analysed. For this I need to have a clear and proper definition of ‘culture’ whilst working through my thesis. I want to focus on and explore the different ways of how culture can be presented in an EFL classroom in Austria.

The second part is about the Austrian Curriculum and how it deals with the topic of culture in language teaching. Here I will look especially at English as a school subject. It will be interesting to see whether the teaching of culture is mentioned there and if so in how much detail.

The third and last part will deal with the English course books which are used in schools today and how they deal with English culture. As the cultural background of a language is sometimes expressed through stereotypes and generalisation – which might lack further explanation – I also want to examine this aspect more closely. A language learner should be aware of stereotypes, but should also know about their correctness and perhaps their origin. But how do English course books deal with stereotypes and / or cultural differences and are they even encouraged? To this aim, I will take a very close look at two English text books and analyse the ‘cultural competence’ learners can glean from them. I have to do this by adopting the method of textbook analysis (cf. Chapter 4) and thus study the course books in terms of their claims of teaching culture, their goals and the procedures used.

Chapter I: Definition of the term 'Culture'

In this very first chapter of my thesis I want to find a good definition of the rather abstract and difficult phenomenon 'culture'.

1.1. What does 'Culture' mean?

First of all it is very important to clarify the term 'culture' and to ask oneself: what does one mean when using this word and what is the concept behind it? Of course, many different definitions of the word 'culture' can be found, always depending on the various contexts and on the person or group using and defining it. In this thesis, I want to find a definition which will help me to work with 'culture' in the sense of language education and learning foreign languages. Culture is always involved when learning a language and has a great influence on language, social interaction and on the learners of a language.

Decheng Jiang claims that "[s]cholars have all tried to define culture in a satisfactory manner, but all [have] failed" (Jiang 2010: 735). It might be a bit strong to say that they all failed and that there is no valid definition of culture now, but Jiang's statement shows what a "large and evasive concept" (ibid.) culture is. At the beginning of these many different definitions and interpretations of the word 'culture' it may be useful to look the word up in a dictionary. The online Oxford Dictionary of English defines "culture" as follows:

Pronunciation: /'kʌltʃə/

NOUN [mass noun]

- 1 the arts and other manifestations of human intellectual achievement regarded collectively: *20th century popular culture*
- a refined understanding or appreciation of culture: *men of culture*
- 2 the ideas, customs, and social behaviour of a particular people or society: *Afro-Caribbean culture [count noun]: people from many different cultures*
- [with modifier] the attitudes and behaviour characteristic of a particular social group: *the emerging drug culture*
- 3 **BIOLOGY** the cultivation of bacteria, tissue cells, etc. in an artificial medium containing nutrients: *the cells proliferate readily in culture*
- [count noun] a preparation of cells obtained by culture: *the bacterium was isolated in two blood cultures*
- 4 the cultivation of plants: *this variety of lettuce is popular for its ease of*

culture

VERB [with object] Biology

- maintain (tissue cells, bacteria, etc.) in conditions suitable for growth: *several investigators have attempted to culture biliary cells*

Origin:

Middle English (denoting a cultivated piece of land): the noun from French *culture* or directly from Latin *cultura* 'growing, cultivation'; the verb from obsolete French *culturer* or medieval Latin *culturare*, both based on Latin *colere* 'tend, cultivate' [...]. In late Middle English the sense was 'cultivation of the soil' and from this (early 16th century), arose 'cultivation (of the mind, faculties, or manners)'; culture (sense 1 of the noun) dates from the early 19th century. (<http://oxforddictionaries.com/definition/culture> - 02.01.2012)

It can be seen how diverse the different meanings of the word 'culture' are. However, this is only one dictionary out of many and a very interesting point was made by Guy Deutscher, who discovered that different cultures (i.e. different groups of people speaking a specific language, such as French, for example) actually defined the term 'culture' differently. According to Deutscher "[...] the way you understand 'culture' depends on which culture you come from" (Deutscher 2010: 7-8) and so he takes a closer look at three lexica, one being English, the second German and the third French:

Culture: cultivation, the state of being cultivated, refinement, the result of cultivation, a type of civilisation.

Chambers English dictionary

Kultur: Gesamtheit der geistigen und künstlerischen Errungenschaften einer Gesellschaft.

(*The totality of intellectual and artistic achievements of a society.*)

Störig German dictionary

Culture: Ensemble des moyens mis en œuvre par l'homme pour augmenter ses connaissances, développer et améliorer les facultés de son esprit, notamment le jugement et le goût.

(*The collection of means employed by man to increase his knowledge, develop and improve his mental faculties, notably judgement and taste.*)

ATLIF French dictionary (Deutscher 2010: 8)

For Deutscher the different definitions even "confirm[...] entrenched stereotypes about [these] three great European cultures" (Deutscher 2010: 8) because of their understanding of 'culture'. He asks his readers a rhetorical question: "Is the *Chambers* definition not the quintessence of English?" and answers it instantly

with the words: “Rather amateurish in its non-committal list of synonyms, politely avoiding any awkward definitions” (ibid.).

One has always to be very careful with these stereotypes and generalisations as they are easily developed and teachers should make their students aware of this danger, especially when talking about foreign cultures. Unfortunately, some of the Austrian media also make frequent use of prejudices and generalisations and it might be interesting for students to look out for them and discuss the reasons for their conscious or subconscious usage. To a certain extent, every culture might have an influence on how specific concepts are perceived by the members of its group of speakers. However, to conclude that a certain definition of a word can give us direct information about the attitude and perhaps even the priorities of a certain group of people, as Deutscher does in this context, though interesting seems a little far-fetched to me.

As mentioned above, the definition of ‘culture’ always depends on who defines it and therefore comprises different interpretations. Also according to Geert Hofstede and his colleagues, the term ‘culture’ “has several meanings, all derived from its Latin source, which refers to the tilling of the soil” (Hofstede/Hofstede/Minkov 2010: 5). Michael Byram states that “[i]t is however in the interpretation of ‘culture, people and country’ that different periods and different forces have brought varying orthodoxies” (Byram 1994a: 1) and because of the different definitions that can now be found of the word, culture is a very complex term and needs to be specified when one works with it. Byram therefore stresses the importance of the field where ‘culture’ is used as this changes the interpretation.

With regard to the ordinary use of the word ‘culture’ in the non-scientific world, Hofstede states that “[i]n most Western languages *culture* commonly means ‘civilization’ or ‘refinement of the mind’ and in particular the results of such refinement, such as education, art, and literature” (Hofstede/Hofstede/Minkov 2010: 5). He calls this: “culture in the narrow sense” (ibid.). In addition to this, Byram explains what is generally understood when one uses this complex term: “‘Culture’ has been variously interpreted as ‘high’ or ‘classic’ culture, in particular literature but also philosophy and fine art, or as the modes and conventions of social interaction in daily life and their reflection in literary and non-literary texts” (Byram 1994a: 1).

Another way of interpreting the word culture is to define it as “the way in which a group of people solves problems and reconciles dilemmas” (Trompenaars/Hampden-Turner 1997: 6). This idea of problem solving sheds light on the communicative aspect of culture, which is closely linked to language. Similarly Dean Foster notes: “Culture is the normative way in which groups of people behave and the belief systems that they develop to justify and explain these behaviours” (Foster 2000: 3). Obviously these behaviours can differ from group to group, also depending on the experiences which each of these groups have had. “[T]hese experiences are usually a combination of history, geography, economics, and other factors, which vary from group to group” (ibid.) and which to a certain extent all have an influence on the way in which people interact and behave.

For Jiang ‘culture’ has basically four main characteristics: For one thing, culture is “*holistic*”, which means that it can be split into “several subsystems”, such as a religious system, a political system and others. However, all these systems are still “intimately interrelated” (Jiang 2010: 735-736). This aspect is also mentioned by Melina Porto who refers to the “locality of culture, i.e. the immediate adaptation of one’s performance or identity to one’s textual, social, cultural, and physical surroundings” (Porto 2010: 47). Porto explains that “[w]e live and participate in multiple worlds simultaneously [and t]hese worlds include the home, the community, the school, the club, the church, and many others” (ibid.). All these different places may have slightly different rules of behaviour and ways of interacting, but still they are related to each other via the persons living in this culture.

Furthermore Jiang defines culture as “*pervasive*”, in that it “penetrates into every aspect of our life and influences the way we think, the way we talk, and the way we behave” (Jiang 2010: 736). People “enact different aspects of [their] identities, which are reflected in the choices [they] make in different facets of [their] lives on a daily basis (language, body language, music, dress, reading, entertainment, etc.)” (Porto 2010: 47). Hence, “[c]ulture is the sum total of human society and its meanings” (Jiang 2010: 736.).

Another important characteristic of culture is that it is “*dynamic*”, as it is constantly changing (ibid.). Youth-cultures, which are evolving continuously, are a good

example of how quickly culture can change: different words are used, or the meanings of some words differ at least in part to the ones used by the older generations.

Finally, culture is also “*learned*” and Jiang explains this with the fact that it “is a shared symbolic system within a relatively large group of people [and] the only way for group members to integrate into, reinforce, and co-create this shared symbolic system is through a learning process” (ibid.). We learn about culture through interaction with other members of our culture and in addition to that in “schools, mass, art, folk tales, myths and proverbs” (ibid.). According to Richard Lewis, this learning process also influences our perception of morality: “Parents and teachers obviously give children the best advice they can to prepare them for successful interaction in their own culture and society, where good and bad, right and wrong, normal and abnormal are clearly defined” (Lewis 2006: 17). Another important aspect of learning is that while we interact “with our compatriots, we generally find that the closer we stick to the rules of our society, the more accepted we become” (Lewis 2006: 18). Therefore not only do we learn what is accepted and not in our culture, but also the interaction with other cultural members strengthen our way of behaving. “On the other hand we have a sneaking feeling (and we frequently hear it expressed) that ‘deep down all people are alike’” and Lewis is sure of this, because for him “there are such things as universal human characteristics” (ibid.). However, he emphasises that “our national or regional culture imposes itself on our behaviour rather than the other way around [...]” (ibid.), which means that naturally we seem to regard our way of living as normal. “As we grow up, these learned national and/or regional concepts become our core beliefs, which we find almost impossible to discard” (Lewis 2006: 17). Thus it can be said that the older we get, the more difficult it becomes to not “regard others’ beliefs and habits [...] as strange or eccentric, mainly because they are unlike our own” (ibid.).

Considering all these four characteristics above, Jiang concludes that culture “refers to the total pattern of beliefs, custom, institutions, objects and techniques that characterize[...] the life of a human community [and] it regulates people’s lives in almost every aspect” (Jiang 2010: 735).

The focus of this paper is the field of education and language didactics and considers the social aspect of people to be indispensable: “Culture is learned [and] not innate [, i.e. i]t derives from social environment rather than from one’s genes” (Hofstede/Hofstede/Minkov 2010: 6). In other words, it is the society we live in that shapes our behaviour, teaches us rituals and how to socially engage with others.

In social anthropology, *culture* is a catchword for all those patterns of thinking, feeling, and acting [...]. Not only activities supposed to refine the mind are included, but also the ordinary and menial things in life: greeting, eating, showing or not showing feelings, keeping a certain physical distance from others, making love, and maintaining body hygiene. (ibid)

Cultural rituals such as politeness, greetings, etc. in the EFL class will be dealt with in greater detail in chapter two.

1.2. Models of Culture

At this point, it may be helpful to look at some models which define how culture is built up and how it stands in relation to the individual character of every person.

According to Geert Hofstede, “[c]ulture should be distinguished from human nature on the one side and from an individual’s personality on the other (see Figure 1 [...]), although exactly where the borders lie between nature and culture, and between culture and personality, is a matter for discussion among social scientists” (Hofstede/Hofstede/Minkov 2010: 6).

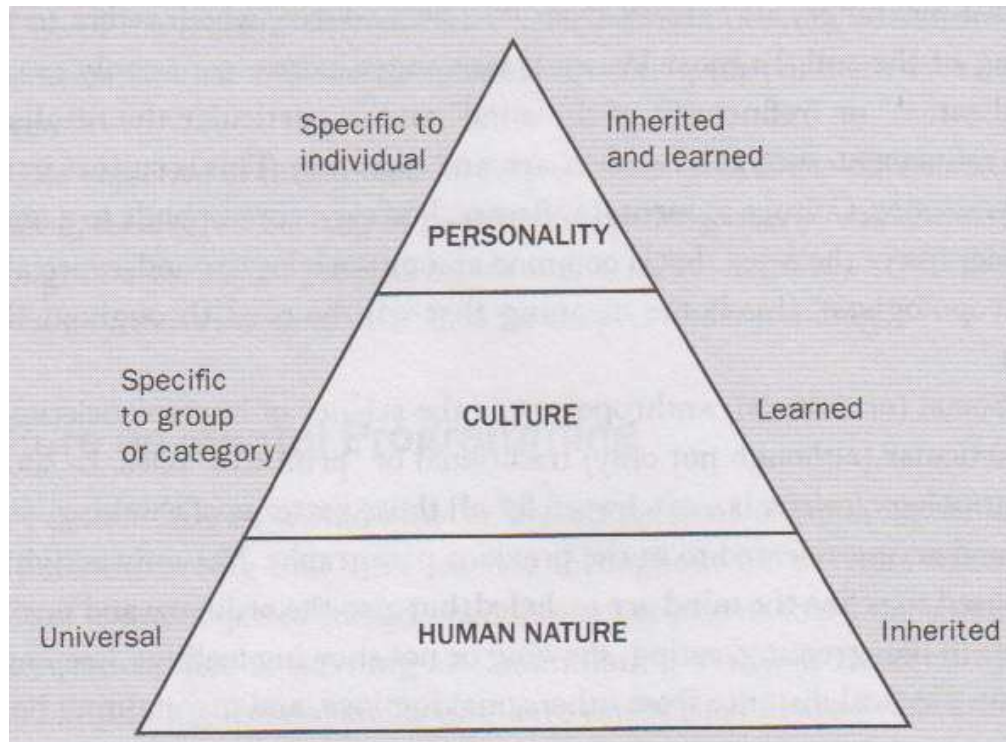


Figure 1: *Three Levels of Uniqueness in Mental Programming*
(Hofstede/Hofstede/Minkov 2010: 6).

For Fons Trompenaars and Charles Hampden-Turner, the so called ‘onion-model’ (see Figure 2) is a good explanation for the various layers culture has. According to them: “Culture comes in layers, like an onion [and] [t]o understand it you have to unpeel it layer by layer” (Trompenaars/Hampden-Turner 1997: 6). To put it more simply: The first impressions we get of a society are “the concrete, observable things like language, food or dress” (ibid.). In this sense this can be summarised as “the outer layer”, i.e. the “explicit culture [which] [i]s the observable reality of the language, food, buildings, houses, monuments, agriculture, shrines, markets, fashions and art” (Trompenaars/Hampden-Turner 1997: 21). According to Trompenaars and Hampden-Turner “[p]rejudices mostly start on this symbolic and observable level” and they add: “We should never forget that [...] each opinion we voice regarding explicit culture usually says more about where we come from than about the community we are judging” (ibid.).

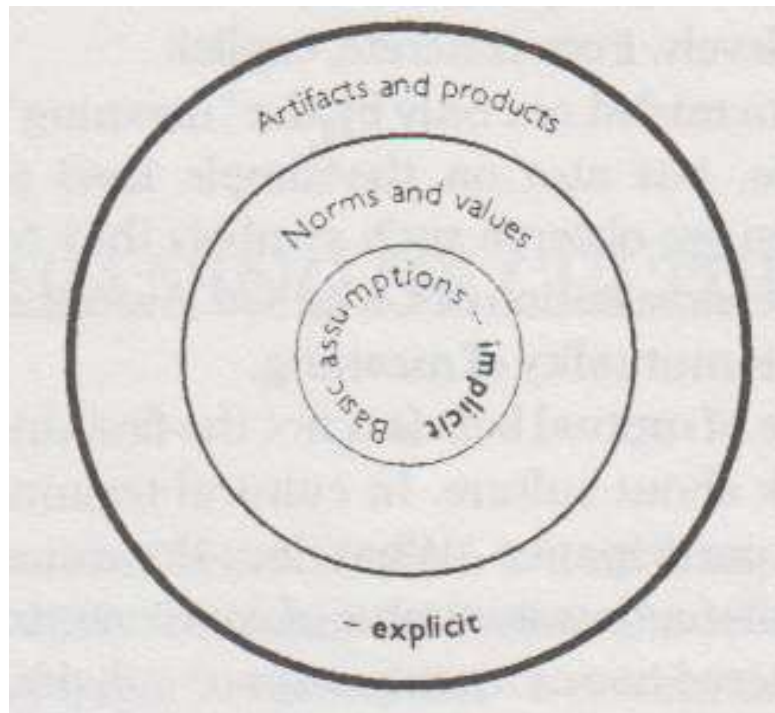


Figure 2: *A model of culture (Trompenaars/Hampden-Turner 1997: 22).*

The middle layer of this model represents the ‘norms and values’ of culture. Norms can be explained as “the mutual sense a group has of what is ‘right and wrong’” and can “develop on a formal level as written laws and on an informal level as social control” (Trompenaars/Hampden-Turner 1997: 21-22). Values, however, “determine the definition of ‘good and bad’, and are therefore closely related to the ideals shared by a group” (Trompenaars/Hampden-Turner 1997: 22). In other words: “While the norms, consciously or subconsciously, give us a feeling of ‘this is how I normally should behave’, values give us a feeling of ‘this is how I desire or aspire to behave’” (ibid.).

The core of the onion displays “the basic assumptions about existence” and for Trompenaars and Hampden-Turner “the most basic value people strive for is survival” (Trompenaars/Hampden-Turner 1997: 23). Then they explain what other basic assumptions are:

Each [culture] has organised [it]self to find the ways to deal most effectively with the[...] environments, given the[...] available resources. Such continuous problems are eventually solved automatically. ‘Culture’ comes from the same root as the verb ‘to cultivate’, meaning to till the soil: the way people act upon nature. The problems of daily life are solved in such obvious ways that the solutions disappear from our consciousness. If they did not we would go crazy. [...] [So t]he solutions disappear from our

awareness, and become part of our system of absolute assumptions. The best way to test if something is a basic assumption is when the question provokes confusion or irritation. (Trompenaars/Hampden-Turner 1997: 23)

The 'onion-model' is quite often referred to, when discussing cultural models. Also other researchers have approached and adapted this model. Another version of the 'onion-model' gets presented by Geert Hofstede, Gert Jan Hofstede and Michael Minkov (see Figure 3). Though "the notion of cultural dimensions, as it was introduced by Hofstede (1980), has (rightly) been criticised for being nation centred", it is nevertheless a useful "starting point for creating cultural sensitivity [...]" (Lenz 2006: 213).

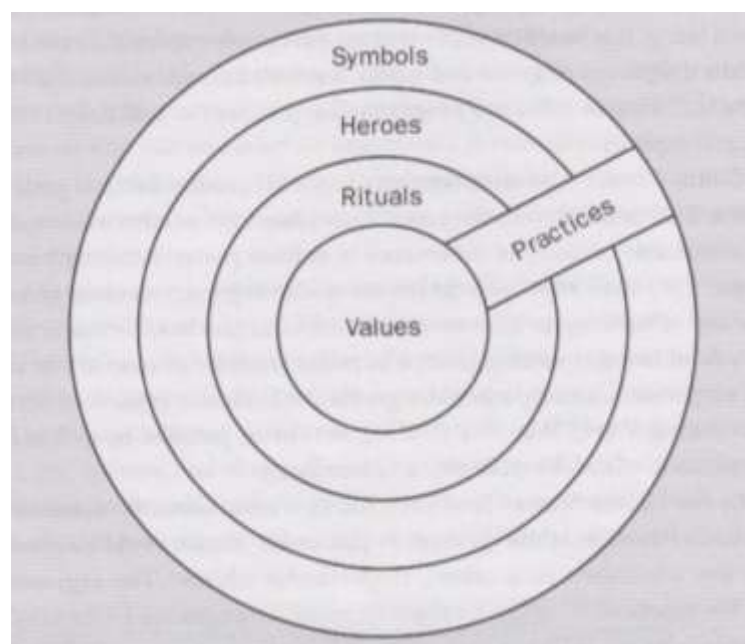


Figure 3: *The "Onion": Manifestation of Culture at Different Levels of Depth*
(Hofstede/Hofstede/Minkov 2010: 8).

Although they might be very similar, one of the very obvious differences is that this 'onion-model' consists of four layers. The first one refers to 'symbols', which are "words, gestures, pictures, or objects that carry a particular meaning that is recognized as such only by those who share the culture" (Hofstede/Hofstede/Minkov 2010: 8). The next layer of culture refers to the 'heroes', who "are persons, alive or dead, real or imaginary, who possess characteristics that are highly prized in a culture and thus serve as model for behavior" (ibid.).

Whereas 'symbols' can be compared to 'artefacts and products' in Figure 2, 'heroes' were not explicitly mentioned in the first 'onion-model' but can still be seen as belonging to the category of 'norms and values' as these layers describe the good or bad in a culture.

The third layer of this model by Hofstede et al. is concerned with the 'rituals', which "are collective activities that are technically superfluous to reach desired ends but that, within a culture, are considered socially essential" (Hofstede/Hofstede/Minkov 2010: 9). Examples of rituals are ways of greeting and paying respects to each other, but also religious and social ceremonies come with the territory. As all these three outer layers are visible to outsiders of the culture, they can be subsumed under the term 'practices'.

Finally, according to Figure 3, the core of culture is made up of 'values', which are "broad tendencies to prefer certain strategies of affairs over others [and furthermore values] are feelings with an added arrow indicating a plus or a minus side" (ibid.), which means that values deal with pairings such as 'evil versus good' or 'dirty versus clean'. These are often very personal, of course, and differ not only from culture to culture but also person to person.

"Cultural differences can exist between people from different cultures and within the same culture [but] individuals who share the same culture may encounter fewer differences than do individuals from differing cultures, because each person's interpretation is limited by the social group in which he or she resides" (Tseng 2000: 15). Lewis describes cultural diversity as enrichment:

Cultural diversity is not something that is going to go away tomorrow, enabling us to plan our strategies on the assumption of mutual understanding. It is in itself a phenomenon with its own riches, the exploration of which could yield incalculable benefits for us [...]. People of different cultures share basic concepts but view them from different angles and perspectives, leading them to behave in a manner which we may consider irrational or even in direct contradiction of what we hold sacred. We should nevertheless be optimistic about cultural diversity. The behaviour of people of different cultures is not something willy-nilly. There exist clear trends, sequences and traditions. (Lewis 2006: xvi)

Also for Hofstede and his colleagues "[c]ultural differences manifest themselves in several ways[:] From the many terms used to describe manifestations of culture,

the following four together cover the total concept rather neatly: symbols, heroes, rituals, and values” (Hofstede/Hofstede/Minkov 2010: 7) – referring to their ‘onion-model’.

As with differences, it must be said that also cultural similarities can obviously be found: “What makes all cultures similar, however, are the essentially universal problems of life that we all must address, as individuals and as societies” (Foster 2000: 3). According to Foster “[t]he problems and questions are the same everywhere, but the answers we come up with as societies can be different” (Foster 2000: 3).

1.3. Nations and Culture

A culture is very often linked to the nation where it occurs. “The invention of *nations*, political units into which the entire world is divided and to one of which every human being is supposed to belong – as manifested by his or her passport – is a recent phenomenon in human history” (Hofstede/Hofstede/Minkov 2010: 20-21). As the world is politically divided into nations, these constraints and borders can be seen on maps. However, it is not so easy to draw cultural borders. In the words of Hofstede et al.: “*Nations*, therefore, should not be equated to *societies* [as] [s]ocieties are historically, organically developed forms of social organizations [and] [s]trictly speaking, the concept of a common culture applies to societies, not to nations” (Hofstede/Hofstede/Minkov 2010: 21). Also Lewis states that “[c]ulture, in the sense that it represents one’s outlook and world view, is not, [...], a strictly national phenomenon” (Lewis 2006: xvii). Thus, one should be aware of the difference between nation and society, the former being based on political conventions and the latter on the sharing of a specific culture. Lewis sums this difficulty up by saying: “Determining national characteristics is treading a minefield of inaccurate assessment and surprising exception” (ibid.). Nevertheless, sometimes it is necessary to use the concept of nations, for example in data collection: “In research on cultural differences, nationality – the passport one holds – should therefore be used with care, [yet] [u]sing nationality as a criterion is a matter of expediency, because it is immensely easier to obtain data for nations than for organic homogeneous societies” (Hofstede/Hofstede/Minkov 2010: 21).

Lewis claims that “[b]y focusing on the cultural roots of national behaviour, both in society and business, we can foresee and calculate with a surprising degree of accuracy how others will react to our plans for them, and we can make certain assumptions as to how they will approach us” (Lewis 2006: xvi). This of course makes intercultural communication a lot easier and even possible. Lewis also mentions the positive outcomes: “A working knowledge of the basic traits of other cultures (as well as our own) will minimize unpleasant surprises (culture shock), give us insights in advance, and enable us to interact successfully with nationalities with whom we previously had difficulty” (ibid.).

Having underlined the importance of cultural knowledge, it is interesting to get to know various dimensions of cultures. First of all, there is the culture of the ‘nation’, which was discussed above. Lewis mentions that there can also be smaller units of culture, namely: regions or cities: “[i]n some countries *regional* characteristics can prevail to the extent that they relegate the ‘national type’ to second position [and] [i]n certain cases *cities* have developed such a strong cultural identity that it transcends the traits of the region” (ibid.). As examples he lists London, Paris and Berlin.

Furthermore “[c]ultural groups can cross or span frontiers of nations or regions; they may also align themselves in ways other than geographical” (Lewis 2006: xviii). An example for Lewis would be: religion or graduates of the universities Oxford, Cambridge, Harvard and Yale, who might all have different rules of behaviour and different greeting habits. And finally “the smallest cultural unit is the personal one – the individual” (ibid.).

It is worthwhile to emphasize and repeat that

[c]ulture is not a predictor of individual behaviour, so when we discuss any cultural protocol, we are talking about the general tendencies, expectations, and normative preferences. As someone foreign to a culture, you may be very far from its norm; for that very reason, it is important to know what that norm is, respect it, and to adjust to it. (Foster 2000: 3)

In the classroom context, acclimatisation / assimilation to the foreign culture can only happen to a certain extent. As the students and the language teacher live within their own culture and also the institution ‘school’ houses a culture as well, it is hardly possible to achieve fluency level in the foreign culture. Still, it may be the

case that students want to live up to the illusion that the aim of language learning is to gain native speaker-like linguistic abilities and cultural awareness. But in reality, “how important is it really to ‘go native’?” asks Dean Foster and immediately provides the answer himself: “Not very” (Foster 2000: 4). In foreign language teaching our goal should be to give the learners insights into the foreign culture, to discuss very important situations that differ to a great extent from their L1 culture and to teach them important phrases to assure that in a certain intercultural encounter the pupils have the knowledge about important values, beliefs and communication rules. And as such they can communicate more effectively across the intercultural barrier.

1.4. Language and Culture

Obviously, language is a very important part of culture and this is where my thesis comes in. Culture can be seen “as the shared meaning of a group formed through interchange” (Morgan 2000: 22). “Every language is part of a culture” and thus “[t]here is a closed relation between language and culture, which are either the matrix or the reflection of culture” (Dai 2011: 1031). Language, knowledge of culture and personal opinion are three things one has to learn and use when communicating in a language, be it a foreign one or the mother tongue. “As language mediates both culture and mind, it necessarily draws all three into a close-knit relationship” (Lucy 2004: 1). It is not a clear-cut division and they are very dependent on one another. How strongly each one of them influences the other two is not the point of interest here. The relationship especially between culture and language is not only “complex and intermeshed” according to Carol Morgan, but also “multi-stranded and highly interactive” (Morgan 2000: 4). “[L]anguage and culture are so closely inter-dependent that neither can be learned without the other” (Jiang 2010: 737). As Claire Kramsch puts it:

The more the goal of language acquisition is expressed in terms of functional, communicative competence, and appropriate social and cultural performance, and the more socialisation is dependent on the precise grammatical and lexical ability, the more difficult it is to separate acquisition and socialisation. (Kramsch 2004: 2)

Morgan illustrates this relationship on the basis of a quotation from Michael Halliday, namely that “[t]he relationship between text and context is a dialectic one; the text creates the context as much as the context creates the text [and] part of the environment for any text is a set of previous texts that are taken for granted as shared among those taking part” (Halliday & Hasan 1989: 47). Morgan then suggests that this interdependence of text and context can easily be compared to culture and language in the sense of substituting the word ‘language’ for ‘text’ and ‘culture’ for ‘context’ (Morgan 2000: 4). It can be concluded that “[l]anguage occurs always in a cultural context, and the values of that context will accrue to the lexical items as they are learned” (Morgan 2000: 5) for the L1 learners of English or any language (i.e. the mother tongue of a person). Yet for L2 learners of the English language this strong and direct link between words and cultural context might not always be clear and the teacher may even find it impossible to convey in class.

“As a product of the development of society, language takes an important role in society and serves its purpose as it provides the means to express, to share and to transmit the ideas and experiences of the people who practice the corresponding cultures” and thus it can be seen how “[c]ulture and language are inseparably intertwined” (He 2012: 75). This thought gets supported by other researchers as well:

[I]t is impossible to separate our use of language from our culture. In its most basic sense, language is a set of symbols and the rules for combining those symbols that are used and understood by a large community of people. When we study another language, we soon discover that not only are the symbols (words) and sounds for those symbols different, but so are the rules (phonology, grammar, syntax, and intonation) for using those symbols and sounds.” (Samovar/Porter/Stefani 200: p.122, quoted in He 2012: 75).

Xuelian He describes language as “the carrier of culture” and she states that “[c]ulture influences language by way of symbols and rules as well as our perceptions of the universe” (He 2012: 74).

According to Dai, language learning “is a process of developing the awareness of the world, and learning cultural knowledge is an important way for us to enrich learner’s knowledge” (Dai 2011: 1031). Yet she admits that “it is not easy to teach culture knowledge” (ibid.). As “[l]anguage is both a component of culture and a

central network through which the other components are expressed” (Jiang 2010: 736) it “is clear that cultural background knowledge is necessary in language teaching [and therefore t]eachers should use different methods to help students to overcome the difficulties in language learning as well as culture learning” (Dai 2011: 1031).

An interesting point was mentioned by Jiang who said that “in order to integrate culture into [...] English Teaching, some basic principles should be followed” (Jiang 2010: 737). Then he mentions amongst other things that “the target language should be the primary vehicle used to teach culture” (ibid.). However, this might be not possible though all the time as especially younger learners might feel the need to explain cultural values and beliefs in their L1 language. The older the learners become and the more their level of competency in English increases, the more students should get used to explaining and discussing cultural topics in English, too. “Language serves as a guide to understand the thoughts, ideas, and ways of life of the people who practice the corresponding culture” (He 2012: 75).

“Any language can be seen as a signal system representing a particular culture” (He 2012: 75). It therefore can be concluded that neither can culture exist without language, nor the other way around, that is to say: “[l]anguage is both the carrier and main manifestation of culture” (Hou/Lu 2011: 279).

Chapter II: Teaching culture in the EFL classroom

“Kann man Menschenkenntnis lernen? Ja; Mancher kann sie lernen. Aber nicht durch einen Lehrkurs, sondern durch ‘Erfahrung’. – Kann ein Anderer dabei sein Lehrer sein? Gewiß. Er gibt ihm von Zeit zu Zeit den richtigen Wink. – So schaut hier das ‚Lernen‘ und das ‚Lehren‘ aus. – Was man erlernt ist keine Technik; man lernt richtige Urteile. Es gibt auch Regeln, aber sie bilden kein System, und nur der Erfahrene kann sie richtig anwenden. Unähnlich den Rechenregeln“ (Ludwig Wittgenstein 1984: 574-575.).

After having looked at the various aspects and interpretations of ‘culture’, the next step is to discuss how cultural concepts now can be taught in an EFL classroom. This is a very challenging task for language teachers since “teaching and learning are such complex human phenomena” (Byram/Morgan 1994b 40). Various experts concerned themselves with the question of how to teach cultural knowledge in the classroom and which tasks would be fit for this purpose. The questions I try to answer in this chapter are: how can culture be taught and which problems might arise for teachers and students? Is it even possible or necessary to teach culture appropriately or is it just an utopian idea? What has Communicative Language Teaching to do with the teaching of culture and what does the Austrian curriculum say about the students’ cultural competence? The various concepts and tasks provided by experts in this field will be discussed in the following subchapters.

2.1. Individual Development through Learning Foreign Culture

Culture is becoming a more important aspect in the foreign language classroom than it was some years ago. “In the EFL/ESL [, i.e. English as a Second Language,] classroom of this century, ELT is seen as including much more than purely linguistic aspects as it focuses also on broad literacy issues which acknowledge the importance of global economic, social, historical, and cultural factors in language learning and teaching” (Porto 2010: 45). “Culture is not an independent and external factor; instead, it should be grounded into the learners’ mind [and o]nly by perceiving authentic target cultural knots and upgrading one’s cognitive understanding towards them, can students grasp the essence of the target language culture inherently” (Hou/Lu 2011: 283).

An important influence on the increasing importance on cultural knowledge in foreign language learning is the aspect of globalization, as Porto points out: “Phenomena such as globalization, the possibility of access to knowledge and information through multiple and varied media and sources, and the dynamic and ever-changing nature of this knowledge have given increasing prominence to cultural issues in education” (Porto 2010: 45). Through globalisation, the possibility that students actually come into touch with members of another culture increases; not only for business reasons, but also because of private travelling. Dai believes that since “[t]he world is now increasingly opening[,] [...] various cultures blend with each other [and t]herefore, people with different culture have more and more mutual exchange and cooperation” (Dai 2011: 1031). This has a positive influence on people’s awareness of other cultures and foreign ways of living. Still “[c]ulture is often neglected in EFL and ESL teaching/learning, or introduced as no more than a supplementary diversion to language instruction [and y]et changes in linguistic and learning theory suggest that culture should be highlighted as an important element in language classrooms” (Tseng 2000: 11). There are many positive aspects of learning about a foreign culture, because through the confrontation with the other and foreign culture, students have to reflect on the differences and similarities and in the best case scenario are therefore motivated to concern themselves with their L1 culture and ask themselves why something is done in the way it is done in their own culture. Lewis says that “[c]omparisons of national cultures often begin by highlighting differences in social behaviour” (Lewis 2006: 3). This reflection about the personal beliefs and rituals is one of the main aims when learning a foreign language and this opinion is also shared by Porto: “The general aim of foreign language education goes beyond the acquisition of linguistic, non-linguistic, cultural, etc., information and knowledge towards a fundamental transformation of the participants’ actions and thoughts at a personal and social level” (Porto 2010: 46).

Yueh-Hung Tseng states that “[a]ccording to cultivation theory, culture effects changes in individual perception and is vital for expanding an individual’s perspective of the world” (Tseng 2000: 12). How human beings make sense of the world and of their experiences in it is an aspect of identity. For Porto ‘identity’ is a fundamental matter when people interact with each other as they do that according to their understanding and their positioning of themselves and others

(cf. Porto 2010: 46). This transformation of a person and the development of his identity helps them to acquire a higher level of awareness and in the best case acceptance of the differences in the world, or as Tseng puts it: “learning about culture changes a person from a naive individual into one who understand the ways in which he is shaped by cultural forces, and is thus able to accept the diversity of those forces” (Tseng 2000: 13). On the one hand, this might sound very illusionary and utopian as one can never really understand the whole influence culture can exert, especially on oneself. There are too many factors influencing our behaviour and even our perception of the world. On the other hand, to see this as the ultimate goal of teaching a foreign culture is useful because it shows how one can develop when working intensively with other cultures and there is this peaceful notion of accepting differences. Development of one’s own personality happens when a person is confronted with new and challenging values and therefore a confrontation with the already existing ideas and beliefs is hardly avoidable (cf. Porto 2010: 46). In other words: “foreign language education encourages learners to create, maintain, and/or develop their unique identities” (ibid.). In any case, it is clear that success in the learning of a foreign language depends to a great extent also on the acquisition of cultural knowledge, because without this knowledge communication and comprehension in the target language is simply not possible (cf. Tseng 2000: 13). The final aim would be that the students can put themselves in the shoes of others: “When they accept that other people have other schemata through which they understand their physical and social world, learners are in a position to take up, cognitively, the perspective that others have on the learners’ own socially-determined representations of what might initially seem to be the same social and physical world” (Byram/Morgan 1994b: 43). There are different ways to deal with culture in the EFL classroom and this will be discussed in further detail in chapter 2.6.

2.2. The CEFR and the Austrian curriculum (AHS) for English as a Foreign/Second Language

The development of the learner’s personality is also a very important goal for the Common European Frame of Reference (CEFR) established by the European Union. On the very first page it states that “[i]n 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" (CEFR 2001: 1).

Given that all over the world both commercial relationships and scientific and political exchange have become more and more intense, the need to improve intercultural communication is growing and in addition to academics and multinational organisations, nations and governments too are attempting to improve intercultural communication (cf. Lewis 2006: 7). For Lewis, it is therefore becoming more and more important to learn various foreign languages and also to show a "sympathetic understanding of other peoples' customs, societies and culture" (Lewis 2006: 7-8). The goal of language learning is no longer to prepare the language learners for another country like tourists, but rather to make them responsible users of the English language with a wealth of background knowledge and communication skills. Byram and Morgan state that for many years, the learning of foreign languages was seen as a preparation for travel in foreign countries and as a preparation for 'tourists' (cf. 1994b: 39). In the past few years, however, it has become clear that seeing language learners as tourists is not enough and language learning is insufficient without imparting cultural knowledge too, and this "leads to encoding of a message rather than communication and interaction with another person" (Byram/Morgan 1994b: 39).

In Austria there are several curricula for Lower or Upper Secondary schools and in addition they differ according to the various school types, i.e. AHS, BHS (HAK, HTL, etc.). The ability of showing an understanding of foreign customs is highlighted in the Austrian Curriculum (AHS) for foreign languages:

Sozialkompetenz und interkulturelle Kompetenz: Der Fremdsprachenunterricht hat einen Beitrag zur Entwicklung sozial angemessenen Kommunikationsverhaltens der Schülerinnen und Schüler – sei es in der Muttersprache oder in einer Fremdsprache – zu leisten. Der Prozess des Fremdspracherwerbs bietet auch zahlreiche Möglichkeiten der Auseinandersetzung mit interkulturellen Themen. Das bewusste Aufgreifen solcher Fragestellungen soll zu einer verstärkten Sensibilisierung der Schülerinnen und Schüler für kulturelle Gemeinsamkeiten und Unterschiede führen und ihr Verständnis für die Vielfalt von Kulturen und Lebensweisen vertiefen. Dabei ist die Reflexion über eigene Erfahrungen und österreichische Gegebenheiten einzubeziehen. (BMUKK 2004:1)

This short paragraph presents many significant claims regarding foreign language teaching, namely the development of communicative competence, the discussion about intercultural topics, the development of increasing awareness amongst students of cultural similarities and differences, and the reflection over personal experiences and Austrian circumstances. Although this is written very vaguely and there is much further information and interpretation needed (for example what intercultural topics are and how to work with them in the EFL classroom), it can be stated that within the European and especially Austrian context of policy, languages, and subsequently their teaching are of a great importance. Therefore the teaching of intercultural competence is of equal importance, as culture and language go together (as has been already clarified in chapter 1.4.). Teske concludes that “the culture-specific part of the learning process remains elusive; even the processes and strategies necessary for intercultural learning are not clearly defined in the official guidelines given to teachers” (Teske 2006: 26), and although she refers to the situation in Germany, it is similar in Austria.

Another fundamental aspect by the Language and Language Education Policy in Austria is the appreciation of other languages and cultures: “Ein wichtiger Aspekt ist die Wertschätzung aller in der Gesellschaft präsenten Sprachen und Kulturen, wobei nicht die Sprachen an sich im Mittelpunkt stehen, sondern die Menschen, die diese Sprachen sprechen“ (ÖSZ 2009:7), which is closely linked to the acceptance and awareness of other languages and cultures by language learners.

The emphasis lies not only upon the appreciation of other languages, but also on the development of the capacity to learn several languages through appropriate teaching with the aim of linguistic sensitivity and cultural understanding as a basis for a democratic of society (cf. ÖSZ 2009:14).

2.3. The Language Learner

Even at the very beginning of language learning, learners have to be made aware of the foreign culture. It might even be seen as one of the most important parts at this early stage, as there may be a marked incidence of prejudices and generalisations the students themselves might not be even aware of. Therefore it is important to introduce aspects of the foreign culture right from the beginning and

allude to the similarities and differences compared to the L1 culture. Lenz states that “[a]n adequate route to intercultural competence is to establish cultural awareness, i.e. awareness for (inter)cultural diversity. Instead of learning *do’s and don’ts*, students must gain some sensitivity for the fact that everyday behaviour is at least partly culturally determined” (Lenz 2006: 212). For Byram and Morgan the “[c]onfrontation with [...] [the learner’s] own culture seen from the perspective of other is an important means of bringing unconscious and ‘naturalised’ beliefs into consciousness so that their relativity and specificity can be acknowledged” (Byram/Morgan 1994b: 44).

2.3.1. The Development of Cultural Awareness

The language teacher has to bear several points in mind and one is not to overwhelm the students or to overstrain them. Nowhere is this clearer than in the field of grammar teaching. When one looks at how grammar is taught at the beginning of language learning, it can mostly be observed that the ‘easier’ grammar chapters are introduced at an earlier point and the more advanced the students get, the more difficult the rules are. One example of this easy grammar chapter at the beginning of foreign language learning can be seen in the course book “The New You and Me 1”, where in the second unit, the use of the English grammar rule of ‘a or an’ is introduced (Gerngross/Puchta/Holzmann 1994: 15-16). This is quite an easy rule for learners to grasp at that early stage of learning English as a foreign language and at that age (normally the learners are about eleven years old). However, it generally seems less important for communication in the English language itself, because even if speakers get the ‘a or an’-rule wrong, they would still be understood in English-speaking surroundings.

The above example shows that in order to achieve gradual development, it is necessary to begin in a rather easy and motivating way. This allows the learners to then move forward to a higher level and gives the students a feeling for the language. The language teacher has to bear this in mind also when introducing the cultural aspects of a language. Very different and difficult cultural concepts (such as the American way of electing the President, for example) might be more adequate at a later stage (upper secondary), where the level of English is much

higher and the concept of 'elections' are more easily understood, as it also concerns the students in their own lives and culture.

The conclusion that one can draw from this is: the age and the learning level have to be considered by the teacher when introducing his or her class to the L2 culture. Beginners in a learning process, whether it be grammar or something else, start learning through simple rules and easy introductions that might also be at generalisation level, and only later are differentiated in order to decrease and avoid frustration. However, it is important to make the students aware of certain aspects such as cultural prejudice if they are to work with more differentiated concepts only later on.

In the same way, as the ability to understand more complex notions of cultural values and rituals grows, also the cognitive and moral development of children and young people "pass[es] through different 'stages'" (Byram/Morgan 1994b: 16). It helps the teachers of foreign languages if they are aware of these and if they also know about the various levels of their learners, like their "acquisition of knowledge and control of syntax, morphology and other aspects of grammar" (ibid.). It is also important to know about the various stages and levels of cultural awareness as this helps language teachers to reach the students and work with them at the very stage or level they are at. According to Byram and Morgan, teachers of a foreign language "need to structure their work with an eye to their knowledge of learners' psychological development" (Byram/Morgan 1994b: 40). Clearly there are many different key aspects on which language teachers can concentrate when looking at their students' psychological development, such as the ability to take responsibility for their behaviour or emotional independence from their parents and other adults. For the purpose of this thesis, however, it is useful to look at the development of the understanding of culture.

A very useful table illustrating psychological development with reference to the understanding of culture and foreign countries is provided by Patrick Wiegand, a geographer, who focused especially on children between the ages of 6 and 11, i.e. primary school children. He looked especially at the awareness of their own national identity and came up with three different levels (see Table 1).

<i>Generalised 'level of development'</i>	<i>Children are generally found to:</i>
I (age 6-8)	have no understanding of part-whole relationships (for example, Glasgow-Scotland-Britain) and prefer their own country but for no rational reason
II (age 7-9)	have imperfect understanding of part-whole relationships, and prefer their own country for family and 'immediate social' reasons
III (age 9-11)	understand part-whole relationships, prefer their own country by reference to collective ideals and recognize and understand the significance of national symbols

Table 1: *Generalised Level of Cultural Development (age 6-11), concerning the understanding of national relationships. (Wiegand 1992:54)*

As can be seen, at all three levels a preference for their own country is to be found, but at the age of 9-11 Wiegand found children to be actually aware of different cultures and national symbols and even to understand the concept behind them. Byram and Morgan describe Wiegand's table as indicating a very strong "aspect of development rather than perceptions of foreigners, but it is important for language teachers to know that their pupils are still very much in the process of acquiring 'adult' perceptions of themselves and their country" (Byram/Morgan 1994b: 17). In fact, teaching foreign languages should make the pupils not only aware of these different nations and cultures, but also help them to acquire an 'adult' perception, which can be understood as a mature and open-minded idea of intercultural communication and the ability to reflect on cultural differences.

This table by Wiegand is interesting because in Austria children normally start to learn English as a foreign language when they enter Lower Secondary at the age of approximately 10 and according to Wiegand most of these children would find themselves in category III. Therefore, a language teacher who is aware of this table knows how attached to their own country and culture the pupils usually are at this stage and how they might not be able to see themselves and cultural

behaviour (whether it be the cultural behaviour of themselves or of others) critically.

Bearing in mind that „[p]sychological stage theories are contentious and there can be no easy application to language teaching“ (Byram/Morgan 1994b: 40), Table 2 shows the psychological stages of young learners and their development of cultural knowledge. The difference compared to Table 1 is that here the focus was on the concept of countries, how foreigners are seen and if stereotypes could be found, once again looking at children aged between 6 and 11.

<i>Generalised 'level of development'</i>	<i>Children are generally found to:</i>
I (age 6-8)	have 'favourite countries' on the basis of exotic features; stress differences between themselves and foreigners; deny that they themselves could be foreigners
II (age 7-9)	select 'favourite countries' on the basis of stereotypes; have an imperfect understanding of the concept 'foreigner'
III (age 9-11)	accept more similarities between themselves and other peoples; are increasingly able to see the point of view of other peoples; understand that foreigners are people out of their own country

Table 2: *Generalised Level of Cultural Development (age 6-11), concerning countries. (Wiegand 1992:58)*

As one can see in the second level of Table 2, stereotypes play an important role and help the students to orient themselves. These stereotypes help form an attitude towards a country or a language and its speakers and this attitude is a very important and influential factor in the process of language learning. “In order for a language teacher to assess the options which are available, it is necessary to identify the factors which are influential in forming and changing attitudes, and to consider the results of research in attitude on a broader front” (Byram/Morgan 1994b: 32).

2.3.2. Stereotypes, Prejudices and generalisations

The issue of the stereotyping of foreigners, generalisations and prejudices is a very complex one. It is important to not only be aware of these pitfalls, but also discuss them with foreign language learners, as they can easily become conscious or unconscious barriers to intercultural.

Trompenaars et al. define stereotyping as “[u]sing extreme, exaggerated forms of behaviour” (Trompenaars/Hampden-Turner 1997: 26). The point is that one mostly registers only the surprising differences to one’s own culture and ignores the similarities because they are regarded as normal behaviour (cf. Trompenaars/Hampden-Turner 1997: 26). Obviously, it is difficult in everyday situations and intercultural communication to deal with stereotypes and generalisations on an elevated level and most of the times, as Byram and Morgan state, not even the textbooks used in FL classes discuss stereotypes to make the language learners aware of these. “Neither textbook writers nor teachers address the question directly” (Byram/Morgan 1994b: 41) and they continue: “It seems as if they intuitively avoid bringing learners’ existing hetero-stereotypes into the open and hope that the negative overtones of most stereotypes will be quietly counteracted by presenting positive, attractive images of the foreign country and people” (ibid.).

In any case, stereotypes carry dangers with them and the problem of generalisations and prejudices is propagated because “[p]eoples’ have been studied in terms of national characteristics or through descriptions of the mundane events of their daily lives” (Byram 1994a: 1). According to Lewis “[s]uch generalizations carry with them the risk of stereotyping as one talks about the typical Italian, German, American, etc. [...] [h]owever, [...] the inhabitants of any country possess certain core beliefs and assumptions of reality which will manifest themselves in their behaviour” (Lewis 2006: xvii).

First of all, “a stereotype is a very limited view of the average behaviour in a certain environment [as] [i]t exaggerates and caricatures the culture observed, and unintentionally, the observer” (Trompenaars/Hampden-Turner 1997: 26). Here

Trompenaars et al. highlight a very important issue concerning stereotypes, because they look not only at the stereotype and what it says about another culture or person, but also at the speaker, who reveals to a certain extent also his or her personal beliefs and values when using a stereotype.

The second danger is that people very often “equate something different with something wrong[:] ‘Their way is clearly different from ours, so it cannot be right.’” (ibid.). This may also happen because of the fear that is sometimes present when talking about something foreign, something strange. As He explains “distinct cultural perceptions and symbol systems have always stood in the way of intercultural communications” (He 2012: 74).

Lastly “stereotyping ignores the fact that individuals in the same culture do not necessarily behave according to the cultural norm” (Trompenaars/Hampden-Turner 1997: 26) because as was said above, even within cultures many differences can be found, for example different opinions, personal values and beliefs. According to Lewis “[w]e also make assumptions on the basis of our subjective view and, even worse, assumptions about other people’s assumptions” (Lewis 2006: 22). Although sometimes there might be “a grain of truth in many of these judgements and assumptions of assumptions” (ibid.) it is still dangerous to make them as it does not take into account human diversity. Therefore “[i]ndividual personality mediates in each cultural system (Trompenaars/Hampden-Turner 1997: 26).

Stereotypes do not only occur in combination with foreigners. While on the subject, it must be stated that “[t]he same point can be made about other people’s stereotypes of the country and people to whom learners themselves belong [and therefore] [i]t is evident that the success of their relationship and communication with others will depend in part on those stereotypes” (Byram/Morgan 1994b: 41-42). Michael Byram and Carol Morgan emphasize that students “need to be aware of both negative and positive images on their reception when they meet people from other cultures” (Byram/Morgan 1994b: 42). Foreign language teachers should take special care to make students aware of their stereotypes, and work together on them. They should not forget, however, that “stereotypes are tenacious and do not disappear simply as a consequence of exposure to attractive images and the process of language learning” (Byram/Morgan 1994b: 41). It is clear that

[l]earners cannot simply shake off their own culture and step into another. It is not a question of putting down their 'cultural baggage', for their culture is a part of themselves, has formed them and created them as social beings. [Hence] [l]earners are 'committed' to their culture and to deny any part of it is to deny something within their own being. (Byram/Morgan 1994b: 43)

As a consequence students will try to "assimilate [...] within their existing categories" (ibid.). According to Lewis "[w]e can achieve a good understanding of our foreign counterparts only if we realize that our 'cultural spectacles' are coloring our view of them" (Lewis 2006: 21). It might be a good idea to introduce the students to this idea of Lewis: trying to see ourselves with 'cultural spectacle' on. Then there are ways of dealing with stereotypes in class. First of all, they have to know what their own culture, their L1 culture, is like: "[...] we need to examine the special features of our own culture" as this is the route for better understanding (Lewis 2006: 21). Once we have realized then "that we, too, are a trifle strange, [...] [we] understand the subjective nature of our ethnic or national values" (Lewis 2006: 22). The various possible activities and tasks to do as a foreign language teacher in the EFL classroom are going to be discussed in chapter 2.6.

To make students aware of their stereotypes and there perception of reality is important for the ability to "wear someone else's shoes for a moment – if we can see how he or she views some issue in a way very different from how we see it" (Lewis 2006: 22). "[W]e must use our inner, pre-existing cognition to make sense of the outer world, to detect and expand meaning [and] [t]hat inner text is formed through our multiple experiences with the world" (Tseng 2000: 13). Yueh-Hung Tseng acknowledges that stereotypes are formed through personal experiences and therefore many different stereotypes about the target culture in the EFL class might exist. However, not only the teacher but also the textbooks used in schools should include the awareness-raising of stereotypes. Byram and Morgan looked at some English, German and French textbooks for foreign language teaching and were especially interested in the handling of stereotypes but unfortunately they had to conclude their research with the realisation that "there is sufficient evidence that the lack of a theory-driven methodology, however incomplete, leads to inadequate teaching and poor textbooks" (Byram/Morgan 1994b: 42).

Still, it seems important to mention that stereotypes are not only bad. "Stereotyping is dangerous, but generalizing is a fair guide at the national level.

[...] Generalizing national traits breaks down with individuals but stands firm with large numbers” (Lewis 2006: 24). To have a general idea of a country, of its culture and of the people speaking the language is important because without it how could someone prepare himself for intercultural communication? Especially language learners need to have some guideline of what to do and what to avoid when communicating with an English person. For example, to know about the importance of politeness and ‘weather-talk’ is definitely a great help and prepares the students for future encounters. It should be remembered that sometimes also useful for getting an overall idea of a specific culture. According to Storti the teacher should “point out that you cannot talk about culture without generalizing, but that generalizations should be treated with the respect they deserve” (Storti: 1999:207). “That is, while they are true of some of the people some of the time – generalizations always have a kernel of truth – and are true of cultures rather more often than that, every individual is a personal and unique variation on a cultural theme” (ibid.).

Lothar Bredella, too, stresses that foreign language learners usually already have a picture or a concept of the foreign culture in mind. This can be also a problem as it often leads to prejudices. This ready-formed concept of the other culture is a stereotype that learners have to change and in order to do so, they have to change themselves (cf. Bredella 1997: 3). The question is: will they succeed and what can the teacher do to make them change the negative attitudes they might have towards the L2 language and its speakers.

The goal of the EFL teaching should not only be to teach the students a foreign language and to make them able to speak that language fluently. The duty of foreign language teaching is also to improve intercultural understanding. Here I want to quote Bredella and his definition of intercultural understanding which “means that we must become sensitive to the concepts we use in understanding others” (ibid.).

Researchers have become very aware of how difficult it can be to communicate with people who belong to another culture (cf. Furnham 1994a: 91). The importance of cultural knowledge alongside linguistic knowledge in ensuring successful communication is not to be doubted, because the better ones’ knowledge of the foreign culture, customs, rituals etc., the more the process of

exchanging information with a member of this foreign society is facilitated. Especially when different languages are spoken by the subjects, it is crucial to respect the “different moral, religious and social codes of behaviour” (Furnham 1994a: 92) so that distrust, animosity and perplexing or annoying situations can be avoided more easily. The important thing is again to know about these different cultural values and rituals, to actually be aware of them and this is a very vital part for language teaching and language learning.

In the context of EFL teaching in Austrian schools, it is utopian to argue language learners can learn everything about the foreign culture in a classroom; hence it should also be made clear by the language teacher how to deal with difficult situations or misunderstandings as they are very likely to happen in reality. It is in the interest of the students to learn phrases for apologizing and acting appropriately within the foreign culture. These are cultural contexts that can be discussed in class and may be of help to some students later on in difficult situations.

The important matter that must be remembered is that generalisation should be used as a starting point or an anchor. This means that also students have to be aware of the complexities within a culture, such “age, race, gender, social class, generation, family history, regional origin, nationality, education, life experiences, linguistic idiosyncrasies, conversational styles, human intentionalities” (Kramsch 1993: 1). Richard Lewis even considers the geographical surrounding to have a strong influence on culture: the different “climate; [...] religion, taboos, values, aspirations, disappointments and lifestyle” all have to be considered in a cross-cultural situation (Lewis 2006: 4). It might be useful to make the language learners aware of the complexity in their own culture first, but the various techniques of teaching culture shall be dealt with in the next chapter.

Looking at all the definitions of culture within the very first pages of my thesis there appear to be many overlaps, namely ‘culture’ – as I will use the term in this thesis – tries to describe a certain human civilisation in terms of its (social) behaviour. It is crucial that the different meanings and areas of culture, such as religion, history, music, social interaction, art or even the cultivation of plants among others, be taken into consideration, as they all tie in with the language aspect of culture to a certain extent.

John Lucy wrote in his article: “Only by acceptance of the conventions of a particular language can we speak at all and so gain the advantages of having language support for sophisticated cultural and psychological activities” (Lucy 2004: 19). Lucy hereby does not only demand consciousness by the speaker for successful communication in foreign languages but actually acceptance, which I think is an even greater step to take.

Foster warns us that “[...] the statements we make about any given culture are generalizations [and that t]here are certain situations, individuals, and conditions that would reveal contradictory behaviours, within the same culture” (Foster 2000: 3). Therefore, when a general statement about a foreign culture – for example the ‘British culture’ – is made in this thesis, it means that “the *primary* tendencies” (Foster 2000: 3) are taken into consideration and there is no intention of offending anyone. My object was rather to be able to make meaningful comparisons between the L1 culture and the target culture.

However, not only the stereotypes and prejudices in the learners’ mind influence their attitude towards the target culture. Their attitude can be influenced by several further factors and it is useful as a foreign language teacher to know about these. It is thereby worthwhile to turn in the next section to a closer focus on attitudes and how they are influenced.

2.3.3. Factors influencing the Learners’ Attitude towards the Foreign Language and Culture

Since there are various important factors which influence the attitude of language learners towards the foreign language and culture, it is helpful to provide a shortlist with those factors that will be discussed in this section:

- the credibility-factor
- the attractiveness of the teacher
- the atmosphere of security
- the importance of cross-curricular links
- the level of involvement of the participants and
- the presentation of the information

The very first and important factor in this case is the 'credibility' of the teacher, put in other words: how competent the teacher is and how the students perceive his knowledge. "The teacher as a source of knowledge has to be thoroughly prepared and credible in learner's eyes" (Byram/Morgan 1994b: 33). With reference to Byram and Morgan, a second very important factor is the attractiveness of the teacher and although this might seem superficial and clearly not as important as compared to the first factor 'credibility', "the visual impact of the teacher should not be underestimated" (ibid.). For it may be true that the 'visual appearance' and maybe 'beauty' has a certain influence on the language learners (at least at the beginning, this might be the case sometimes), it has to be said that, the word 'attractiveness' nevertheless has various aspects included. First of all, the definition of who is an attractive person and who is not is a very subjective one and hence a personal opinion which obviously does not have to be shared by everyone. In my view defining someone as attractive is in a broader sense also bound to thinking of someone as a nice and pleasant person. Being an attractive language teacher and thus helping students to get a better attitude towards the language seems a little farfetched. Taking the 'attractiveness'-factor less literal than Byram and Morgan use the term might be more useful in this case. The word could then be used implying how the teacher presents facts to the students and how he or she interacts with them. I think that politeness and respect towards the learners is more important and not so much the visual beauty of the teaching person.

As a third very important factor for influencing the attitude of language learners Byram and Morgan point out the "atmosphere of security" (Byram/Morgan 1994b: 34). As an example they state that "to announce and explain what is to be taught may help influence the attitudes of the pupils involved" (ibid.). Moreover this atmosphere of security can be established or supported by the teacher if students are allowed to state their opinion in class and if they get the feeling of being able to contribute their experiences or thoughts.

The importance of cross-curricular links for the teaching of culture can be seen as another possible factor influencing the attitude of students: "[These] opportunities for cross-curricular links when language teachers join forces, for example, with Home Economics teachers to give learners the chance to cook and eat food from

the country in question” (Byram/Morgan 1994b: 35). Thereby students can encounter the foreign culture through various experiences, like for example cooking a typical English delicacy. In this connection it would also be a perfect moment to point out the differences in weights and measurements and the foreign (in my case: the British) weighing system. “The value of language and culture teaching is that it can contribute to this educational purpose [to develop pupils’ understanding of themselves and their own culture], shared with other school subjects, by providing pupils with a perspective on themselves from beyond the normal limits of their experience and perceptions” (Byram/Morgan 1994b: 43).

In addition to the above mentioned ‘credibility’ of the teacher, his or her ‘attractiveness’ and the ‘atmosphere of security, also other important factors are stated by Byram and Morgan, when reinforcing student’s positive attitude or trying to change the negative attitude of students into a more positive one. They furthermore list ‘the level of involvement of the participants’ and ‘the presentation of the information’ about the foreign culture (i.e.: how is it done and in which form culture gets presented) to exert influence (cf. Byram/Morgan 1994b: 36).

While all these factors clearly have a great influence on the attitude of students, it is especially important to look at the existing cultural knowledge of the students and what they already know about the foreign culture. “In any kind of communicative process, whether it be in the classroom or in a more general context, one of the most important conditions for effectiveness is to achieve a common point of departure with an audience” (Byram/Morgan 1994b: 37). According to Karen Turner “[t]his knowledge differs for individuals [...] [and] what we ‘know’ is the result of who we are and the sorts of lives we lead” (Turner 1995: 6). Only when the teacher knows what the individual impressions in the classroom of the L2 country and its culture are, it is possible to establish a lesson plan in how to teach culture in this very class. Consequently this prior knowledge the learners already have, differs from class to class again. It shall not be forgotten, that not only the teacher and the classroom have an influence on the students, but according to Porto also “[s]ocial, economic, and historical events, among others, influence how students see themselves and others,[...]” (Porto 2010: 46).

2.3.4. Pre-existing Knowledge and Attitudes

Whilst students may still need to learn a lot about the L2 culture, they already have an existing knowledge of their L1 culture, although this might be subconscious: “Alongside this socio-cultural background knowledge, first language [speakers] also know an enormous amount about their own language” (Turner 1995: 6). This cultural knowledge about the L1 of a speaker may help some learners of a foreign language, but at the same time it can also mislead the learner and cause problems in communication when expecting or predicting a certain social behaviour and getting something completely different instead.

Most learners begin their study of a foreign language at age eleven when they already have considerable knowledge of the world. Some of this background knowledge about social contexts can be transferred to new situations to help make sense of what is heard [or read], but there will also be many missing cultural elements. Their absence will reduce the possibilities for prediction. (Turner 1995: 8)

Hence it is safe to say that the more knowledge students have of other cultures and consciously of their own, the better they are in intercultural communications.

Despite the fact that students already live within their culture and therefore know at least their own, most of this knowledge is unconscious and has to be made explicit and conscious. “In a first language, no-one explicitly teaches us the sounds and the rules of grammar; we acquire them subconsciously as we learn to use language for particular purposes [and t]his takes place gradually over a number of years” (Turner 1995: 8). The same rule applies to culture and its acquisition. Very often cultural behaviour is not taught explicitly but the first-language learner rather gains this knowledge of cultural behaviour and cultural values by watching other people. Still, there are of course situations where cultural behaviour is explicitly taught, such as when a parent teaches children to greet others properly by shaking a person’s right hand while saying a set phrase like ‘How are you’ or ‘Nice to meet you’.

It should not be forgotten that earlier experiences of the foreign language learner with the foreign language and culture are constantly at work in the students’ minds, which means that whenever he or she is confronted with the L2 language or culture, new impressions are ‘stored’ according to their experience with older

images and experiences. For example, if a student has already been to Great Britain, has enjoyed the time there and has met nice British people, there might be a very positive image of the country and its people and culture in the student's mind. Furthermore, he or she might not be disappointed if one day he gets to know a very unfriendly Briton as he has a greater positive image and memory of other Britons. It might only lead to the realisation that naturally there are also unfriendly British people as well as very many friendly ones. The reverse is also true, of course. Although this is a very important process and has a great influence on the attitude of the learner, most of the time it is also an subconscious cognitive process. Byram and Morgan call this the "operation of pre-existing attitudes in selecting material" and describe it as follows:

Any new information will be processed in the light of other related knowledge already assimilated. Any introduction of new material should be carefully organised in terms of the first item presented since this is likely to affect subsequent attitudes. However, no pupil is a *tabula rasa* and all are likely to have previous preconceptions. These will not only act as an internal processing filter but are also likely to influence the ability to accept incoming information. (Byram/Morgan 1994b: 38)

Consequently the pre-existing knowledge or experiences that have been made so far influence everything that a person hears or reads. Jürgen Straub, too, believes in the influence of already-acquired experiences: "[Des Schülers] bereits erworbenes Wissen und Können ist die Voraussetzung für die selektive Fokussierung und Bearbeitung des komplexen Lerngegenstandes" (Straub 2010: 36).

Should a student have a negative attitude towards the L2 culture, even though the foreign language teacher tries to work with him on this attitude it cannot be changed. Sometimes ethical problems may arise when teachers react in a way where persuasion, brainwashing or indoctrination may become the more appropriate terms:

Clearly, encouraging positive attitudes can be seen as desirable, but when this is interpreted as a kind of brainwashing or indoctrination by covert means, then this seems to be difficult to accept. [...] The emphasis on persuasion raises the underlying issue, usually left undebated among language teachers: the ethics of positing an educational purpose of encouraging attitudes. It is usually taken for granted that this is an

acceptable purpose, perhaps because 'positive attitudes' are so self-evidently good and because 'encourage' does not necessarily imply that attitudes should be changed. (Byram/Morgan 1994b: 35)

More information about a country and their speakers does not necessarily mean that the listener becomes more open-minded or even adopts a positive attitude towards the culture and people who speak the foreign language, but indeed it can happen that "preconceptions and stereotypes are not altered but reinforced, because only confirming information is selected" (Byram/Morgan 1994b: 39). Therefore it is wrong to believe that "increasing amount of information may lead to attitude change" (ibid.). Bearing this in mind, teachers who experience a very negative attitude of students towards the foreign language and culture should not come to the conclusion that overwhelming the students with loads of information might be the only answer to this problem.

One possible solution to this problem could be "[e]xperiments which enhance the presentation of the environment, in which communication takes place with, for example, the use of humour and even refreshment showed an increased likelihood of changing attitudes" (Byram/Morgan 1994b: 34). If students get to see why and how humour is used in some social situations, it gets their attention and they might even feel like 'insiders' in this foreign cultural community. This can be the reason for an enormous increase in their interest for the language and cultural knowledge.

2.4. The Language Teacher

The language teacher can play an important role "in young people's education in an international world" (Byram/Morgan 1994b: 39). It is an important task of the language teacher to "encourage [...] learners to deepen their understanding of their own culture" (Porto 2010: 48) and, of course, there are no easy instructions on how to teach culture correctly and with the most positive outcome. It is a challenge every time anew and by making an effort to lead the students "from egocentricity to reciprocity, teachers are stimulating their personal growth in an international world" (Byram/Morgan 1994b: 39).

According to Porto, globalisation is the framework for language learning and teaching and therefore “in the twenty-first century [foreign language teachers] need the awareness, knowledge, procedures, and strategies to focus on the complexity that the integration of language and culture involves in the practical reality of the classroom” (Porto 2010: 52). She also stresses the importance of teachers themselves having to “explore what culture means, how it permeates all their own and their learners’ lives, and why it is relevant to their profession” (Porto 2010: 48). This is a very important point, as only if teachers themselves know the value of cultural knowledge, and if they appreciate the personal development combined with the discovering of foreign cultures, only then can they be a good role-model for their students. According to Lili Dai, the purpose of language teachers is “to equip learners with as much knowledge as possible” (Dai 2011: 1031) and needless to say, this can only happen if the teacher has the will and motivation to engage with the other culture him- or herself. Dai then concludes that “[i]n EFL teaching, it is the most important task for teachers to have a through [sic] and profound grasp of language and culture in order to cultivate students’ communicative competence and to develop teaching techniques” (Dai 2011: 1031).

When Sowden describes the profile of a good language teacher, he says that intercultural communicative competence is the most important personal quality a teacher should have (cf. Sowden 2007: 306). He says that for him, Brumfit (2001: 115) gave the best definition, namely: “the ability to relate to learners, the role of enthusiasm for the subject and the interaction of these with a sense of purpose and organization were as relevant in 1500 as in 2000” (Sowden 2007: 306-307).

According to Porto, there are seven important objectives relating to foreign people and other cultures that foreign language teachers should take care to achieve in the EFL class:

- honouring linguistic, social, cultural, etc., diversity in the classroom;
- providing abundant cultural information about other cultures;
- presenting a positive image of other cultures;
- presenting a realistic image of other cultures; [...]
- locating ‘cultural informants’ who are familiar with the members of a certain culture and can explain their ways [...];

- identifying and using different manifestations of a culture in the classroom (food, artwork, dress, etc.), in particular in relation to the four Fs: Food, Fashion, Festivals, and Folklore. (Porto 2010: 49)

Whereas the first two and last three points mentioned above seem very reasonable and definitely useful in a class of foreign language learners, I do not agree with the third statement, namely 'presenting a positive image of other cultures'. It might not always be possible to present the foreign culture only in a positive light and furthermore, intercultural competence should encourage critical thinking, which means that the learner should be able to question the foreign culture and its customs. In addition, this statement also contradicts statement number four by Porto, i.e. 'presenting a realistic image of other cultures'. It is very important to represent a realistic image of the foreign culture, but it does not necessarily mean that this image is only positive.

In order to develop intercultural awareness with the students, it is necessary "to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience" (Byram/Gribkova/Starkey 2002: 10). While all the things mentioned by Byram et al. are also mentioned by other researchers, the most important aim is the very last one, namely to see intercultural interaction as an enriching experience. This positive notion of intercultural communication is very important when teaching language learners, because then there is no fear, which can be a great barrier to successful communication, involved.

Porto moreover lists some important points for the language teachers and their teaching practices:

- blurring cultural boundaries
- avoiding cultural complexity
- using experiential approaches to language-and-culture teaching [...]
- promoting cultural awareness only when minority community learners are in the classroom [...]
- helping students acquire intercultural skills and attitudes, beyond information and knowledge [...]

- building a culturally pluralistic classroom environment which promotes respect, care, mutual understanding, equality, acceptance of diversity, commitment to anti-racism, etc.
- seeing learners as ‘citizens of the world’ or ‘cosmopolitan citizens’ [...]
- seeing yourself (teacher, educator) as having an ‘ascribed identity as ambassador or representative of a culture’ [...]
- addressing issues of xenophobia, prejudice, and hostility to cultural difference
- promoting an understanding and awareness of the universal principles which underpin democratic societies (for example, diversity, unity, global interconnectedness, and human rights). (Porto 2010: 49)

As Porto admits, this list is not at all complete and many points can be added (cf. Porto 2010: 50). In fact, it might be useful for teachers of a foreign language to sit down and think about this list and add elements to it on the basis of their experience and priorities. It might be a good idea to see this list as a starting point. Furthermore, it could be discussed with the learners (especially at Upper Secondary level) to see if they would like to add something that is important for them.

It should not be forgotten that also teachers must develop, as this is part of being a professional. Reflecting on classroom situations helps them to make further decisions. “As far as development in the classroom is concerned, teachers need to enhance those reflective and critical skills which will allow them to assess and appropriately modify their performance in the light of experience and of the insights provided by research, both their own and that of experts in the field” (Sowden 2007: 308).

2.5. Approaches to the learning of Culture

Many different things have to be considered when teaching a foreign culture in the EFL classroom. “[W]ithin the classroom, teachers have to concern themselves with promoting experiential learning intended to challenge learners’ existing concepts and perceptions, their existing schemata” (Byram/Morgan 1994b: 20) but before that can happen, teachers must know about their learners’ pre-existing schemata and what the cultural topic to be worked on is.

It is definitely not easy to deal with cultures in the classroom and according to Teske “the cultural aspects themselves often remain isolated, as no progression in the teaching of cultural knowledge has been defined yet” (Teske 2006: 26-27). For Teske therefore “[n]ew strategies [...] need to be developed, by which pupils can connect the factual information with personal experience, and learn to apply and extend cultural knowledge, identify cultural difference, infer and foresee cultural problems, and finally cope with misunderstanding and communication breakdown” (Teske 2006: 27).

In a classroom situation, certain strategies which focus especially on awareness and flexibility are needed. Teske provides three important strategies which correspond to the needs of language learners:

- Self-reflection: [...] This strategy of ‘making strange’ (‘defamiliarization’), of being aware of difference and of one’s own preconception, needs to be emphasized before a true intercultural encounter can take place. Thus learning about the other changes into a learning-process about oneself and turns into an important personal experience (Teske 2006: 27)

This development of the individual has already been discussed in chapter 2.1. For Teske this ‘defamiliarisation’ of one’s own cultural customs and values is the first important step when getting into contact with other cultures.

The second very important strategy according to Teske is:

- Intercultural learning: The interaction with the other culture and codes of behaviour deviating from the known ones challenge the [...] FL learner to search for meaningful structures helping to explain certain behaviour and certain cultural objects. Thus, the strategy of shaping hypothesis and finding ways of testing them needs to be trained, as it upholds and increases the curiosity and openness for the other culture. (Teske 2006: 27)

Furthermore, for Teske it is important to make the foreign language learners aware of the fact that every interaction relies on the hypotheses mentioned above. The problem is that they work subconsciously in most situations, but still have a great influence on the successful outcome. According to Teske, they can cause misunderstandings and even a breakdown in communication and for him the solution is therefore to show “[e]mpathy with individual members of the other culture and [...] to accept] the other culture as different” (Teske 2006: 27). This should then lighten the difficult moments in communication and should make

productive learning easier (cf. Teske 2006: 27). The more a student knows about the values, beliefs and habits of the foreign culture, the easier it is for him to complete the task of intercultural communication.

Integrating intercultural learning is a very important aspect of the communicative language approach. Also according to Alptekin, foreign culture should be used to a great extent in foreign language learning as it is a process of 'enculturation' (see Alptekin 2002: 58). He describes the use of the communicative approach in the process of language learning thus:

The communicative approach considers target language-based communicative competence to be essential in order for foreign language learners to participate fully in the target language culture. As such, [...] [l]earners are not only expected to acquire accurate forms of the target language, but also to learn how to use these forms in given social situations in the target language setting to convey appropriate, coherent, and strategically-effective meanings for the native speaker. (Alptekin 2002: 58)

Alptekin describes the foreign language teachers as 'gatekeepers' who help their learners to get in touch with new cultural frameworks and acquire a new view of the world. In order to accomplish this challenge successfully, it is important that these 'gatekeepers' also provide their learners with the necessary equipment, namely the "four competences of communication with a view towards enabling them to gain access to educational or economic opportunities within the target language setting" (Alptekin 2002: 58). Seeing the teacher as a 'gatekeeper' is a wonderful description of the language teacher's function. He should help the students build a bridge from their L1 culture to the target culture.

Teske's third strategy highlights the difference between self and the other, which is an inevitable part of intercultural dialogue. Language teaching, therefore, should also include the aspect of getting to know oneself better in order to understand the other.

- Dialogue: In contrast to the focus on factual knowledge, [...] Intercultural Learning use[s] approaches in which the interaction between the self and the other is central [...]. (Teske 2006: 27)

'Self' and the 'other' are defined by social scientists as "*in-group* and *out-group* [with, i]n-group refers to what we intuitively feel to be 'we,' [sic] while out-group refers to 'they'" (Hofstede/Hofstede/Minkov 2010: 16). This classification system is

typically human, as Hofstede et al. confirm: “Humans really function in this simple way: we have a persistent need to classify others in either group [and t]he definition of in-group is quite variable in some societies, but it is always noticeable” (ibid.). An example would be to use it for family versus in-laws, for our city versus another city, our region or country versus another and so on. Thus, any distinction can be made among groups to separate the ‘us’ and ‘them’ members and basically any distinction can be made in drawing a boundary (cf. Hofstede/Hofstede/Minkov 2010: 16).

“In we-versus-they experiments, physiological measurements can be used alongside questionnaires to measure fear” (ibid.) and these results have confirmed that from early on human beings seem to need this distinction between ‘us’ and ‘them’ When we are small children, we are still in the process of learning who belongs to the ‘us-group’ and in this very early stage the interesting thing is that we learn that any other person can belong to ‘our’ group, but after the first few months this recognition is determined or fixed as Hofstede et al. report (cf. Hofstede/Hofstede/Minkov 2010: 16). Lewis, too, shares this point of view as he states that already in the very first stages of our lives, namely infancy, people are conditioned by various surrounding influences, such as the “behaviour and guidance of our parents, teachers and society” (Lewis 2006: 8), for example. According to Lewis, this “dominating and pervasive conditioner”, by which he refers to our language, makes us reinforce the division into the in-group and the out-group in every way. This is the reason why it becomes more difficult to change our responses to racial characteristics when we are older as they are intuitively internalised and belong to the distinction of ‘us’ and ‘them’ (cf. Hofstede/Hofstede/Minkov 2010: 16). Certainly there is also the notion of fear of foreigners, the ‘others’, which sometimes plays an important role in the distinction between the ‘us’-group and the ‘them’-group and which can sometimes be seen when people talk about immigrants. Especially in the Austrian media there are some newspapers which deliberately exploit this fear of foreigners who appear differently.

Besides the distinction of ‘us’ and ‘them’, there is also the notion that goes hand in hand with it, namely the categorisation of us being ‘normal’ and the others being ‘abnormal’. “If people from each culture consider themselves normal, then the

corollary is that they consider everybody else abnormal” (Lewis 2006: 21). The different manners and mannerisms of others and their sometimes strange (at least for the others) behaviour amuse or alienate foreigners, who cannot understand rituals, values and beliefs without cultural background knowledge: “We smile at foreign eccentricity, congratulating ourselves on our normality [a]nd yet we are aware that these idiosyncrasies are largely superficial” (Lewis 2006: 3). Although it has to be doubted whether all people are really aware of this superficial grouping which mostly takes place subconsciously, it is in any case a useful discussion topic for the EFL classroom, i.e. to make the students aware of the in-group and the out-group and to discuss with them why this categorisation might occur. The learners can then reflect on these distinctions. Other examples of the many possible activities to do with foreign language students are presented in the following chapter.

2.6. Possible Activities in the EFL Classroom

Without a doubt, there are many useful activities that can be worked on with the students in the classroom. Before turning to these activities in detail, it is necessary to state that in the end nearly every activity can be turned into a cultural learning activity, as Dai also sees it:

[There are] some [...] types of activity that have been found useful [...]: games, role play, field trips, reading activities, listening activities, writing activities, discussion activities, singing and so on, but with a bit of thought, most standard EFL activities can be easily adapted for use in the culture classroom. The most important point is to ensure that the students are actively engaged in the target culture and language. (Dai 2011: 1033)

In this chapter, some of these, such as role plays, field trips, etc. will be discussed, but every language teacher should focus especially on Dai’s last point as above, namely making sure that students can actively engage with the foreign culture.

The very first challenge for the teacher and the language learners is to create an environment that supports learning. In order to make the integration of a foreign culture into the classroom work, it is mandatory that “classroom environments [...]

allow and encourage students to recognize their own culture, to transact with cultures [...] outside their unique, individual cultures [...], and to reflect on these transactions” (Tseng 2000: 15-16). The important thing is that in the first place the various exercises raise awareness. Language teachers have to know about the importance of culture and cultural differences themselves and only then can they work with them in class. “To be able to put these theoretical ideas into practice in the day-to-day reality of the classroom, educators need to recognize the centrality of culture in EFL education” (Porto 2010: 48).

- ‘Who are they?’

As has been already stated in this thesis, the most important method of teaching cultural knowledge in the foreign language classroom is definitely talking about the other culture and the own culture because through this interaction, reflection can occur and awareness be raised. As Dai puts it: “Second language learning is a complex phenomenon with different variables concerning the social-cultural elements of the contexts, an interactional approach can ensure that a social perspective of second language development and instruction contributes to having a positive effect on the nature and quality of language learning, which activates the autonomous learning motivation and create [sic] diversity in the learning atmosphere” (Dai 2011: 1033). According to Lenz, it is not possible to give language learners the *do*’s and *don*’ts in intercultural communication as if they were an instruction manual, as for him it can even be misleading to suppose that these *do*’s and *don*’ts can be taught to students in a direct way (cf. Lenz 2006: 212). This is definitely an interesting statement, as for foreign language teachers it is not only a delicate task and sometimes difficult to come up with ‘typical’ communication patterns in the foreign language, but is also never really complete and can never be accurate for every intercultural situation. Undoubtedly, intercultural communication can go wrong too, even if the language learners are very well prepared for intercultural encounters and anyone can experience miscommunication even in intra-cultural situations. Yet still it is important to give students a guideline, as it helps the learners to feel more secure when talking with members of foreign cultures and some situations might not be awkward if one knows about the cultural beliefs and background of the other person. Therefore it can be said that it is definitely useful to give the language learners some rules and

insights into the L2 culture in order to help them find their way and to give them a sort of guidance. “Classroom interaction can provide different selling points to create a positive cultural learning environment, such as: a wide diversity of opinions, references, values, many different experiences and cultural background” (Dai 2011: 1033).

It is definitely helpful if the language teacher investigates a little beforehand and looks at what the students already know or think they know about the foreign culture. This could be listed on the board, for example, and then later discussed in plenum. The teacher must be careful neither to judge nor disregard the answers of the students. His or her part is to rectify the answers if needed and make the students aware of overgeneralisations and prejudices. It might be an “eye-opener” for many learners of the language and for others it might have been clear and obvious from the start.

The following activities are recommended by researchers and experts in the field of teaching culture in the EFL classroom and they suggest various possibilities

- ‘Who I Am’

A very good introductory exercise is the activity called ‘Who I Am’ in which learners recognise and exchange information about their individual cultures (cf. Tseng 2000: 15-16). The task is for each student to select “pictures that represent significant aspects of their life, and [to] attach[...] them to a poster” (Tseng 2000: 16). In addition to the pictures on the poster, the learners can also bring important or favourite objects with them to the class and in the next English lesson they then have to present their poster and objects to the class, explain the pictures, and respond to their colleagues’ questions. The aim is for each student to be confronted with their personal culture and at the same time gain an insight into other cultures in the classroom: “Through these transactions with various cultural texts, new meanings are generated for students as they learn more deeply about their own culture, each other’s cultures, and the culture of the target language” (Tseng 2000: 16-17). A negative aspect of this might be that language learners might not be able to acquire new meanings and learn very much about other cultures just on the basis of pictures or objects. Still, it can be said that as the learners are confronted with different cultures, they are hopefully forced to reflect

on them and ask questions, discuss interesting or different customs and beliefs. Although on the surface many of the students might all belong to the same L1 culture, it is interesting for them to see the diversity within one culture and how they can learn from each other (for example some learners might not even have heard of the hobbies of others before).

Together with the teacher, discussions in the classroom can also concentrate on various rituals in their daily life (for example: how people greet each other and how this differs according to formality, age difference, level of familiarity, and so on) or they can look at other aspects of their cultural life, such as the constellation of the family (single-parent, many siblings, single-child, patchwork-families, etc.). Through all these discussions and presentations the foreign language learners experience how different their own lives actually are and especially how their cultural life might vary. It will soon become very clear that there are many different types of families to be found within a classroom. Also the numbers of siblings may differ from none to many. Some students may have young parents and others older ones. Perhaps also the educational background of the parents could be looked at. When the learners see how the word 'family' implies various concepts, it would seem strange to define 'the typical Austrian family', because what would that be? Furthermore, if a student were not part of the typical family, would this then mean he or she is not part of the Austrian culture?

Furthermore, it would also be possible for the teacher to confront the students with prejudices coming from foreign countries concerning their L1 cultures and let them react to it. The responses might vary from 'interesting' to 'unfair judgements'. From this angle, their point of view on the L2 culture might be approached too. All these methods can be seen as a wonderful start to intercultural learning and "[t]he fact that they [= the students] will find variations and tendencies among their peers is a useful reminder that generalisations have limitations and must be treated with care" (Byram/Morgan 1994b: 45).

- 'Topic according to student's interests' and 'Doing research based learning'

As the two methods 'Topic according to student's interests and 'Doing research based learning' are very similar, it is a good idea to discuss them together.

The first activity is recommended by Tseng, namely how to explore culture through aesthetics (cf. Tseng 2000: 20). For this, learners can group themselves according to their interests, rather than the whole class having to deal with the same cultural topic. The topics can be presented by the teacher or the students may come up with them on their own. Tseng gives the following examples: “art, dance, music, or drama of the target culture” (ibid.), but of course there can be many more. Then, for one month students work on their topics and at the end of that period they give an oral presentation in front of the class. A very positive aspect of this exercise is that students have to work on their own and have to find information and prepare it for use in class. “In this way, learners gain[...] new perspectives through their own inquiry, and through transactions with each other” (ibid.). Obviously the teacher is still there for the students and helps them if they do not know where to find sources or works with them on how to present their information, and this way of acquiring cultural knowledge helps them to appreciate the work of their peers (cf. Tseng 2000: 20). However, it should not be forgotten that it is not always possible to let the students choose a topic. Indeed, in some classes the students might not be ready and feel overwhelmed when confronted with a large variety of topics to choose from. Therefore – depending on the class – the teacher could start by giving the students two or three topics and having them group themselves according to their interests. Later, when the learners are already used to this activity, more topics can be introduced and students might want to make some contributions themselves. The free choice of activity and/or topic is a very important point for many researchers as it gives the teacher and the learners the opportunity to spend time and energy on a topic they are interested in.

This activity, where students have to work in groups and sometimes on their own, is closely linked to an activity suggested by Dai, namely doing research-based learning. Dai describes this as a “methodology that asks students to complete a task through research [...] [which can be for example] the study of an event, problem or phenomenon using systematic and objective methods, in order to make students understand something better and to develop interests and theories about it” (Dai 2011: 1033).

The topic can be chosen by the language teacher or the students themselves and again, “[t]he research program can big or small; it can be completed within a

month or a day according to the level of difficulty; it can be done either in groups or by one person” (Dai 2011: 1033). This is quite similar to the activity before. Dai also thinks that in the end students should be able to present their findings to the class with the aim being that the learner be able to “explain to the teacher [and the class] [...] what they have learned and answer any questions about it” (ibid.). Although it might not be possible that they have an answer to every question, they should still show adequate knowledge of their topic. Later, this activity can lead to the creation of posters or even longer projects and Dai hopes that “it can even lead to a long-term interest in the target-culture” (ibid.).

- ‘The iceberg-activity’

Porto likes to let participants in her courses reflect on the concept of ‘culture’ (cf. Porto 2010: 48). She gives them a statement that compares culture to an iceberg and lets them reflect on it. It shows that cultural behaviour is rooted deep within a person. Obviously, this would work best in more senior classes in upper secondary schools. The text Porto uses is the following:

Culture can be likened to an iceberg—only 10 percent of the whole is seen above the surface of the water. It is the 90 percent of the iceberg that is hidden beneath the surface of the water that most concerns the ship’s captain who must navigate the water. Like an iceberg, the most meaningful (and potentially dangerous) part of culture is the invisible or subjective part that is continually operating on the unconscious level to shape our perceptions and our responses to these perceptions. It is this aspect of culture that leads to the most intercultural misunderstandings. (Cushner/McClelland/Safford 1996: 50, cited in Porto 2010: 48)

This text could be the introduction to an activity like ‘Who I Am’, for example. An interesting idea would be to draw an iceberg on the board and let the students fill in what can be obvious for others and what normally remains subconscious, not only to themselves but especially to members of other cultures, which they would then have to draw under the water surface. As the subconscious terms might be hard for the students to find, as indeed the learners are not aware of them, the teacher could write words like ‘rituals’, ‘beliefs’, ‘philosophy’ and ‘assumptions’ on the wall and the learners then have to try to organise these into the model of the iceberg.

There are many examples of this iceberg-model and one of them is provided by Guy Rocher:

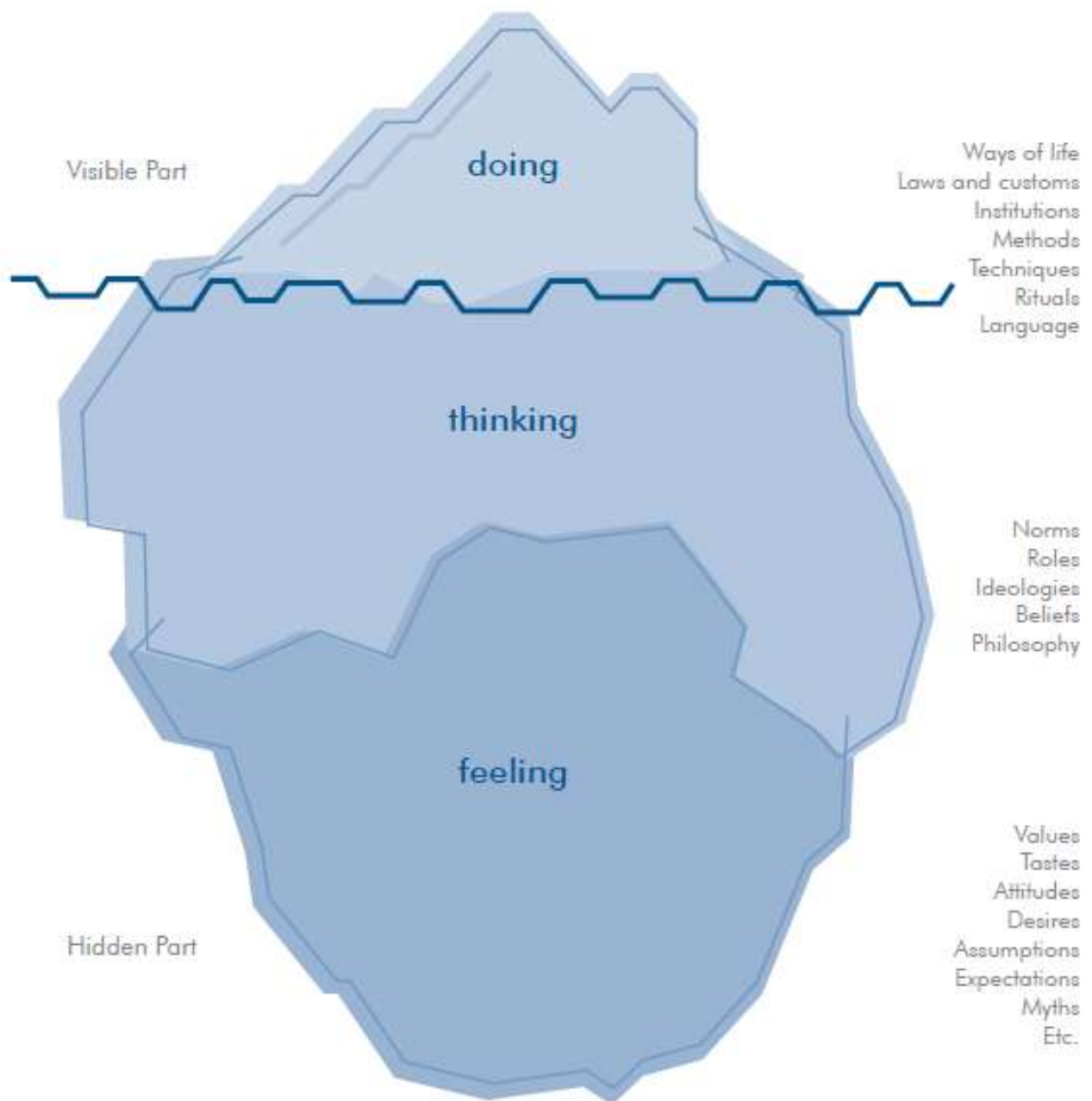


Figure 4: *The iceberg-model by Guy Rocher (Centre for Intercultural Learning 2005: 1).*

It should lead the students to the conclusion that “[o]thers are not aware of our values simply by looking at us” (Lewis 2006: 19). These personal values are to be found on the bottom of the iceberg, not to be seen above the surface. The others, who do not know us, “may draw certain conclusions from the manner in which we

dress, but [...] [i]t is only when we say or do something that they gain deeper insight into what makes us tick [and t]his utterance or action may be described as a *cultural display* or *event*, since, by its execution, we reveal our cultural attitudes” (Lewis 2006: 19).

- Employing prediction

As Dai points out “[p]rediction is a subskill in teaching, meaning that students use their knowledge about the language, what they are provided with (e.g. title, topic area), their world knowledge and experiences to foretell the listening or reading text’s content and then confirm or repair their predicted content so that a better and effective understanding can be achieved” (Dai 2011: 1033). Therefore, she thinks that an activity which uses the prediction of students is fairly useful in the teaching of culture. She defines predictions not as wild guessing, but rather “but a skill that needs sufficient foundations” (ibid.). The point of giving the learners activities where they have to predict what will come or happen next is because they need “[a]ppropriate background knowledge like customs, geography, history, politics and a sound awareness of cultural differences between languages [which] can contribute to reasonable predictions” (ibid.). As to a certain extent language is closely linked to the cultural and social setting of a culture, it is important to have knowledge of this setting in order to interpret the language in the best way possible (cf. Dai 2011: 1033). Students also need this ability to predict in their L1 language. If one cannot even try to predict what is going to happen, a feeling of insecurity occurs more easily. On the other hand, when making predictions one should always bear in mind that it does not have to happen and that a situation can also go wrong, even if the speakers’ prediction ability is very high.

Dai is positive that “[s]tudents should be encouraged to set up useful predictions and activated relevant concepts and experiences in their minds [because s]ome culture-specific features of the context or of the speaker’s assumptions could mean that a lack of cultural knowledge in the students would affect comprehension” (Dai 2011: 1033). In order to fulfil the task, students have to work with stereotypes regarding the other language and culture. Most of these stereotypes work subconsciously, but “if full background information concerning key contextual features is provided, students can build up their own set of “working stereotypes” (ibid.) in relation to the foreign culture, thus increasing the efficiency

of their predictive skills. In this case, stereotypes are not to be seen as something negative, as long as the students are made aware of the fact that they are indeed working with stereotypes.

Now what would a typical prediction activity look like? According to Dai “prediction can be a useful tool especially in quizzes, but it can be equally useful in using almost any materials [and like ‘noticing’], prediction can engage the students more actively” (ibid.). An example would be to watch a movie with the learners and to turn the sound off and let the students ‘predict’ what the persons in the film might say (cf. Dai 2011: 1033). Another possibility is to “stop the tape in the middle of an act and encourage the students to predict what happens next” (Dai 2011: 1033) and this could lead to a role-play which the students have to prepare in little groups. Then the teacher goes on with the film and the students can discuss whether their predictions were true or false later, and what this could mean for intercultural communication. Whether the learners’ predictions vary a lot from the actual scene shows how different the expectations that every person has of others or a specific communicative situation can be.

Another prediction activity is to give the students only the title of a text and they then have to predict “what they will learn [and read in this text], [moreover] they will be forced to review their existing knowledge of the topic and raise their curiosity about whether their prediction is correct or not” (ibid.).

- Language Study Travel

In Austrian schools an organised visit to foreign countries, the so-called ‘Sprachreise’, is very common and is also “increasingly part of the school curriculum for foreign language teaching [...]” (Byram/Morgan 1994b: 42). For language learners, this is an opportunity to come into direct contact with the foreign language and culture and get a chance to meet and communicate with foreigners directly. He claims that a visit to the country is also a good possibility for the students to practice the things they have learned in the classroom (cf. He 2012: 82). Although direct contact with the L2 culture can be a challenging task for both the students and the teacher (as the teacher has to prepare the students properly and help them reflect on the situations that occur during and after the visit), it can be very exciting and also very good for the learners’ motivation. Byram

and Morgan state that “[...] travel and confrontation with different perspectives are considered potentially useful” (Byram/Morgan 1994b: 20) and Sowden says that “to develop familiarity with another culture, to improve one’s real inter-cultural skills, it is necessary to live within that culture for a good period of time [...]” (Sowden 2007: 307). The students can hereby experience the culture directly and like insiders they participate actively in this foreign community (cf. Sowden 2007: 307). Through this process, it is possible for the students to change “aspects of [their] self-identity to accommodate new information within an unfamiliar cultural context [which] is one aspect of acculturation, and can sometimes involve alteration in the individual’s sense of self” (Hoersting/Jenkins 2011: 18).

Of course, there is an infinite number of possible activities for working on culture with the class, and also Karen Turner provides a list. Although her focus is on listening activities, it can easily be applied to activities where the teacher works with the learners on culture in the EFL classroom. Different arrangements allow the teacher to do several things:

- to group learners in ability groups, giving them all the same or different texts and tasks;
- to group learners in mixed ability groups, making sure each member of a group can contribute in some way;
- to offer some choice of activity – some prefer to listen, some prefer to write;
- to free ourselves to work with small groups on specific aspects of language learning – intensive oral work, revision of grammar point, an extension activity, preparation for writing;
- to have all groups working at the same activity at their own pace;
- to give individual groups responsibility for collecting information which will be fed back to the whole class (sometimes called ‘jigsaw’ activities). (Turner 1995: 35).

As mentioned above, all these exercises have a common goal, namely to make language learners understand that culture is a very complex phenomenon. Furthermore, it lets them understand that the learners themselves actively create culture every day through interactions with others that focus on significance-making (cf. Tseng 2000: 20). Tseng states that the exercises should create a

source of productive tension for the learners in order to encourage the learning process: “The target culture [...] can then be understood in terms of those expanded perspectives, an understanding which a plain definition of culture as content does not allow [and f]acilitating a learning environment that supports tension is the only way for teachers to ensure that culture can be learned as a process rather than as a collection of facts” (ibid.).

2.6.1. Group Discussions and Role Plays

As one of the language teacher’s most important tasks is to stimulate the students’ cognitive and moral development, “[t]his can be done through methods which involve active learning – for example through role-play and simulation – and above all confrontation with the values and meanings present in the viewpoint of a foreign interlocutor” (Byram/Morgan 1994b: 22). Tricia Hedge clarifies that “[t]eachers use the term ‘role-play’ to refer to a number of different activities, ranging from simple dialogues prompted by specific information on role cards to more complex simulations which pass through a number of stages [...]” (Hedge 2000: 278). Hedge also says that students are mostly allowed to decide the language they use: “What they all have in common is that the setting, the situation, and the roles are constrained by the teacher or materials but, within these, students choose the language they use. [and t]hey may also, to a greater or lesser extent, develop the personalities and the situation as they wish” (Hedge 2000: 279). This point of view might not be agreed on by all foreign language teachers, as especially in the Upper Secondary the target language should be used in the classroom more than any other language. Within a language-learning context, it might be preferable to let the students use the target language only when doing role-plays in the classroom, as in this way they learn new words and phrases in the foreign language. Doing role-plays in the students’ mother-tongue but with the cultural setting of the L2 language seems unnecessary, unrealistic and ridiculous. Byram and Morgan point out that only when the learners “recognise that the foreign language embodies a different set of beliefs, values and shared meanings, [...] they begin the shift of perspective which leads to reciprocity and reflection on both others and self” (Byram/Morgan 1994b: 23).

According to Hedge it is very important that role-plays fulfil a clear goal in order to give “a purpose and a direction to the discussion” (Hedge 2000: 280). It should be clear that, especially if the students know what they are doing this role-play for and what they can learn from it, they might not only be better motivated but may probably take more from it than the language teacher intended them to.

Also Hou and Lu appreciate the role-play as a very successful way of dealing with culture in the classroom (cf. 2011: 282). Mitchell Hammer defines role-plays as important cultural training, their goal being to overcome the cultural differences which can arise “between people [...] because [of] differences in what we do (actions), what we produce (artefacts), and what we mean by what we do and produce (interpretations)” (Hammer 1999: 8). Therefore, cross-cultural training – and role-plays belong to this category – helps us to overcome the difficulties in intercultural communication and has a positive influence not only on our communication skills but also on our acceptance of others.

In addition to that, there is another form, similar to role-plays, but acted out by only two (or in some cases three) students called ‘cross-cultural dialogue’ (cf. Storti: 1999:203). Dialogues and Role-plays are very similar, as they both aim to let students take on different roles during a programme and thereby the learners “will practice language which varies according to the setting, the formality of the situation, the degree of politeness or emotion required, and the function required for the particular role, for example to persuade, disagree, complain, invite, and so on” (Hedge 2000: 280). According to Hammer four very important personal attributes are posited through role-plays, namely “self-concept, open-mindedness, non-judgemental attitudes, and social relaxation” (Hammer 1999: 11). Obviously all these skills and attributes sound ideal and perfect and there is no doubt that especially at the beginning of role-plays or so-called cross-cultural dialogues, students will have minor or major difficulties when dealing with other customs and beliefs.

Storti sees the importance of training through cross-cultural dialogues, which

is a brief conversation between two people from different cultures, during the course of which the speakers make statements which reveal or betray very different values, attitudes or views of the world – in short, cultural differences. More specifically what happens is that one of the speakers

projects a value or an assumption about the other person's culture, that is not accurate, and, as a result, the communication between these two people either breaks down altogether or is extremely confusing or frustrating. (Storti 1999: 203)

As faulty communication can quite easily be caused by wrong assumptions about the other person, role-plays can help to a certain extent because students can 'put themselves in the other's shoes' for a little while and acquire a new perspective on certain topics. A further advantage is that a role-play "encourages participation from a large number of students [and i]f it is based on real-life situations, both transactional and interpersonal, it is useful rehearsal for these" (Hedge 2000: 280). Moreover Hedge claims that "students find role-play easier than free discussion because they do not have to face the cognitive challenge of finding original and intelligent things to contribute [and s]ome students enjoy the opportunity to act and assume other personae" (ibid.).

Another very good and often-suggested way of dealing with cultural topics in class is to include them in pair-work activities or group-discussions. Hou and Lu state that for them the "[t]wo main in-class activities are pair-work dialogues and group discussions" and while pair-work dialogues can take about five minutes and can be carried out with the desk mate, group discussions lasts usually about six minutes and can include three or four persons (Hou/Lu 2011: 282).

Craig Storti recommends that foreign language teachers of a specific culture should "use a selection of dialogues which features only that country [...], which would then permit you to make some telling points about the target culture as well [as the L1 culture]" (Storti 1999: 207). It is necessary that when students discuss something in groups or in plenum, the language teacher focus less on the accuracy of the target language than on the speakers' fluency, as "the main purpose is to enhance students' communicative ability" (Hou/Lu 2011: 282). Also Hedge thinks that role-plays can be seen as an activity for training in fluency, as "it is performed in pairs or groups rather than one group acting in front of the class" (Hedge 2000: 279-280).

To support the learner's fluency, it is important to provide the learners with useful words and phrases for the discussion and helpful "communicative strategies to enhance the interaction" (Hou/Lu 2011: 282). Even controversial issues can be

discussed by the students because “[t]his is an effective means for training students’ logical ability as well as the ability to see things from two angles” (ibid.). However, when discussions happen, a very important rule should be acknowledged, given by Byram et al.:

An intercultural dimension involves learners in sharing their knowledge with each other and discussing their opinions. There need to be agreed rules for such discussions based on an understanding of human rights and respect for others. Learners thus learn as much from each other as from the teacher, comparing their own cultural context with the unfamiliar contexts to which language learning introduces them. (Byram/Gribkova/Starkey 2002: 10)

The rules should be established together and the teacher should give the language learners the possibility of including personal concerns and their own ideas in order to create an atmosphere of respect and trust. It might also be a good idea to make the students write a list of the rules and hang it up in the classroom for everyone to see.

Examples for these agreed rules in a classroom could be:

- Do not offend or humiliate another person.
- Let your colleagues finish speaking and do not interrupt them.
- If you want to say something, please raise your hand.
- Try to formulate your attribution to the discussion in a friendly, polite and (if appropriate) objective way and if your point of view differs from that of someone else, be aware to not criticize the person, but only the idea.
- Try to give everyone approximately the same amount of speaking time.
- It is not a bad thing if at the end of a discussion no decision is made. The goal of a discussion is not that everyone agrees and it is ok if opinions differ as long as you have good reasons for them.

During a discussion, it could be helpful to write the topics that are brought up by the students on the board, because in this way repetitions can be avoided. It also gives a good overview of what has been said so far. This can be done by the teacher or even a student, who could take over the role of the leader in the discussion if he or she volunteers for it. What should happen in the case of violations of the rules should also be discussed with the class.

Clearly, these rules themselves are 'culture' and also portray to a certain extent the idea of how to debate and how to be polite within a specific community. It might therefore be a chance for beginning to look at how other cultures discuss issues and what ideas of politeness exist in other cultures. For this purpose, even very differing examples can be brought into discussion, such as the way things are discussed in China compared to America, for example.

Furthermore, an effective intercultural communicator does not only pay attention to these rules, but also brings with him "adaption skills: positive attitude, flexibility, stress tolerance, patience, [...] emotional maturity, and inner security" (Hammer 1999: 11). He should also bring with him or her cross-cultural skills like "realism (that is, realistic expectations), tolerance, involvement in culture, political astuteness, and cultural sensitivity" and thirdly "openness to others, professional commitment, perseverance, initiative, relationship building, self-confidence, and problem-solving", which can be summarised as 'partnerships skills' (ibid.). Again this idea of the intercultural communicator might differ from culture to culture, and obviously even from person to person, but the main goal should be to create a friendly and open atmosphere in the classroom where students feel secure.

Now I want to go back to role-plays and dialogues and the downsides to them. As not every student likes role-plays, in some classes the teacher could easily be confronted with aversion on the part of poorly-motivated students. It falls to the teacher to judge whether role-plays can work in a specific class and group of students. However, Storti claims that "[d]ialogues are appropriate for almost any kind and length of training program [...] [or class situation]" (Storti 1999: 206) and explains that this technique teaches the participants that everyone is a cultural being and therefore two things can be expected when intercultural communication occurs. First of all, we can expect the culture of a person to come up and second we must assume that ideas and beliefs from our own culture may not be expected by the other person and in addition to that neither understood nor appreciated (cf. Storti 1999: 206). He goes even a step further and says that especially when learners do not want to see any differences to themselves and consider all people basically the same, they should be confronted with "dialogues – asked, that is, to decode a few of these conversations [...]" (ibid.). Hence, when a foreign language

teacher has to cope with a student who is not interested in cultural differences because he cannot see the point in intercultural communication, it might be a good idea to give him a dialogue that represents a communication taken from a different cultural situation. In the best case, the learner might get interested in the differences and might find out more about the other culture, but at least he or she would become aware of the diversity that exists. According to Storti “[d]ialogues leave people who do not believe in culture with no place to hide” (ibid.). However, role-plays are a good way of introducing cultural differences not only to ‘non-believers’. Normally students enjoy the opportunity of acting them out and also learners who have already had some intercultural experiences find them interesting: “In some cases these people see scenes from their life recaptured in the dialogue; in others they find the explanation for something that happened once and was never understood; and in others they learn something they did not know about themselves, or about another culture” (Storti 1999: 206-7).

For a successful dialogue four ingredients are necessary:

- The conversation must sound natural;
- The [cultural] difference or mistake must not be obvious;
- The mistake must not be a result of some esoteric knowledge [about culture-specific knowledge] the average [student] would never heard of;
- The conversation should contain clues to the difference (which one sees when they are pointed out). (Storti 1999: 208)

First of all, it is important that the student who agrees to take part in a dialogue or role-play has to “identify immediately with the conversation; that is, he or she must instinctively feel that this is an entirely believable situation and an entirely likely verbal exchange” (Storti 1999: 208). Hence the words and phrases used must be authentic, i.e. how people really talk, but also the situation should be comprehensible for the learners.

The next point is that the students should get the feeling that there is nothing extraordinary or nothing ‘wrong’. Storti points out that “[i]f the ‘mistakes’ or cultural differences were obvious, people would not be having conversations like these” (1999: 208). If a student is not immediately conscious of the mistake or cultural difference, this shows him or her that he could have said something like this and could have made the same mistake – and this is where the teacher wants his learners to be, as these exercises make them aware of important cultural

differences. “Whether or not it encourages interaction skills will depend on the details [and it] will depend on how the interaction is structured by the group or by the teacher” (Hedge 2000: 280).

In addition, Storti argues that “the dialogue must not turn on some culture-specific information the normal reader would never have heard of, something to the effect that white is the color of mourning in India or you never wrap wedding presents in red in Paraguay” (Storti 1999: 208). Yet it might be argued that exactly this very culture-specific information is interesting for the learners. With regard to the dialogue-technique described by Storti, it may be confusing for the students and probably they cannot come up with a proper interpretation of the cultural differences without a knowledge of these particular situations. However, this knowledge is very important too, and should be dealt with in class. As far as dialogues in class are concerned they are mostly provided by a course book the teacher uses in class. Extra information should be added if a specific situation requires it. However, this will be explored in chapter 4, where two textbooks, and how much cultural knowledge of the students’ target language they provide, are discussed.

The last point concerns the “key to the dialogue[, which] should be somewhere within it” (Storti 1999: 209). Usually there has to be “some hint or clue which, if the reader could only see it, would tip him or her off to an impending (or unfolding) misunderstanding or faux pas” (Storti 1999: 209). Basically, the L2 learners should get the hopeful feeling that with this newly-gained knowledge and the training in class, it will become easier to avoid such mistakes and that it is not so difficult to overcome cultural differences.

It is important for Hedge to develop “clear classroom procedures” (Hedge 2000: 293) and these for pairwork might involve:

- giving a careful explanation of what is needed, with a teacher demonstration if appropriate.
- the teacher asking the class to recap, or getting two students to try the activity out as an example.
- monitoring as soon as the pairwork starts in order to check that each pair is ‘on task’ and understands what to do. (Hedge 2000: 293)

This last point that Hedge lists is also for Dai a very crucial task for the teacher: “Participants also usually know what they are talking about” and teachers therefore have to make sure that the students are “on topic” or “to the point” (Dai 2011: 1032).

It becomes clear that the “[e]ven so called ‘simple pairwork needs consideration, as they [sic] are many factors at work beneath the surface of the class which will affect its success, [...]” (Hedge 2000: 293). For Hedge, these factors are the age of the language learner, the gender, and also the personality, which “can all play a part in making pairwork a difficult experience and add to the natural tension of trying to make oneself understood” (ibid.). According to Hedge, a solution to that would be to move the pairs around and let the partners mix and match (cf. Hedge 2000: 293-294).

Group work is a slightly different matter, but similar issues have to be considered, especially when students do not work together cooperatively (cf. Hedge 2000: 294). “The implications, as with pairwork, are for the gradual and patient training and for careful decision-making on the practical details” (Hedge 2000: 294) and these would include the following four points:

- The ideal size of a group for a particular activity, and whether there is value, in some information-gap or other problem-solving task, in using initial pairwork followed by two pairs interacting in a group of four. (Hedge 2000: 294)

The solutions or presentations of a pairwork or groupwork activity should be discussed in plenum at the end of the task or a role-play should also be acted out in front of the whole class by some groups at least.

- The best way of selecting group members, and whether the teacher should be the one to do this in order to achieve a constructive mix. This may certainly be the best initial procedure until students begin to feel comfortable with groupwork and are better able to see the value of achieving a mix through self-selection. Alternatively, there may be occasions when a more random selection is needed and the teacher can use various devices for grouping students.
- The length of time that students should keep the same composition. There are arguments for keeping a group together for a period of time in order for the members to achieve cohesiveness which will facilitate their interaction. However, this does not preclude occasional one-off changes in group composition for some activities.

- How to cope when groups finish an activity at different times. This may involve getting the groups that finish early to rehearse reporting to each other, or having extra activities ready which relate to the topic. The situation is often helped by setting a time limit in the first place. (Hedge 2000: 294)

For all the positive aspects of dialogues and role-plays, there is also a downside to them. Clearly, while working with other cultures characterisation occurs – as was already stated in chapter 2.3.2. – and it is of course possible that some students might object to the characterisation as it cannot be said that ‘all’ British people would interact in a dialogue like the one provided. The language teacher should stress here that not every person in the L2 culture might behave like in the dialogue “but there is nevertheless this streak in our [or their] culture” (Storti 1999: 207).

According to Storti, “the most common pitfall [when working in class with dialogues taken from the foreign country] is that people do not see the point [the teacher was] looking for and explain the dialogue in some other way” (Storti 1999: 208). This can be very interesting for the other students and the language teacher as it might point out something that no one has thought of before. These suggestions and interpretations, if they are not offensive or racist, should be accepted by the teacher, “but [one] should make sure the point [one] wanted to make with the dialogue gets made” (Storti 1999: 208).

Another important point that Hedge mentions is that “the success of role-play depends on overcoming some of its limitations” and for her the “[p]erhaps [...] main limitation is to do with asking students to take on roles, and whether or not they are able to empathize with the role they choose or are given” (Hedge 2000: 280). This is actually an important point, because not every language learner likes to do role-plays or appreciates acting them out in front of the class and the teacher. The reason for that could also be the student cannot connect with the role. Hedge describes this as follows:

And this may well depend on the degree of distance between the reality of the student’s own roles in life and the ‘fantasy’ of the role imposed. Functional roles to not present a great problem as all speakers need to apologize or offer help, for example, and social roles such as ‘guest’ or ‘purchaser’ are also universal. However, professional roles may begin to present difficulty as many role-plays involving transactional language assign one student of a pair a role such as ‘doctor’ or ‘travel agent’ and students

can find this alien and not very useful. The problem is exacerbated when roles require students to change their status, personality or even gender. Ultimately it will depend on the willingness and motivation of students to change persona, and this is an individual matter. (Hedge 2000: 280)

A further important aspect is that the learners should get roles as 'equal' as possible, which means that not one student alone should get the speaking part with the most lines. This is also mentioned by Hedge, who says that "there will only be equality of opportunity for practice where roles have equal significance and 'key roles' do not hold the floor to an excessive degree" (Hedge 2000: 280).

To sum up, it can be said that role-plays and dialogues "do exactly what they were designed to do: teach people some deeper truths about their own culture – and a truth or two about selected other cultures in the bargain" (Storti 1999: 207). This is what students should take with them from the role-play activities. In short: "[...] it is not possible to discuss a dialogue without learning something about the culture of the other person in the conversation, if only that his or her culture is not like your own" (Storti 1999: 207).

2.6.2. The Use of Different Media and Television

Making the students aware of other cultures and also letting them discuss them is an essential point in teaching culture. "They discuss certain cultural topics or social phenomena" and they should get "encouraged to bring up any topic that they are interested in" (Hou/Lu 2011: 282). However, not only should students be encouraged to come up with interesting topics by their language teacher, but also to find information themselves and this is an essential part of autonomous learning. Sometimes it is useful to tell the learners what cultural topic they are going to discuss in the next English lesson. Letting them prepare themselves on their own for the topic or giving them some information beforehand might be a good way to help them in the following discussions: "Even if students know little about the given topic originally, various resources are available to help the [and t]his procedure, which is regarded as a means of autonomous learning, makes it

possible for further effective development of working in pairs and group discussion” (Hou/Lu 2011: 282).

Of course, it is very important to guide the students, to show them which materials can help and may be used when looking for information and how to use them (for example how to use a dictionary) and this can be seen as a very important duty for teachers in general. This is also mentioned in the CEFR as the language teacher should provide the students with important “[s]kills and know-how: e.g. facility in using a dictionary or being able to find one’s way easily around a documentation centre; knowing how to manipulate audiovisual or computer media (e.g. the Internet) as learning resources” (CEFR 2001:12) Moreover teachers should encourage their students to collect information on their own and thereby the learners should be able to use different sources, such as “encyclopedias, multimedia software and the internet for the required material” (Dai 2011: 1031). This is also an important point for Montse Corrius and Dídac Pujol as they write that “ELT dictionaries (monolingual, bilingual, and bilingualized) may be said to be cultural artefacts that act as linguistic and cultural mediators in so far as they establish bridges between different linguistic and cultural realities” (Corrius/Pujol 2010: 141). Whatever information source might be chosen by the learner, it is particularly important to avoid underestimating the learners’ interest and curiosity. “Students will try every means possible to get the knowledge themselves instead of waiting for it” (Dai 2011: 1032). With the help of the teacher, the collecting of information will hopefully make it easier for them. Yet it is not enough just to tell them how to find sources, but is also necessary to show them how to work with them later on. According to Dai, students should be able to “analyze the information and select what material best fits their cultural topics” (ibid.).

As Dai claims “[i]n order to get a comprehensive picture of the target culture from many angles, teachers need to present their students with different kinds of information by accumulating a great deal of courseware” (Dai 2011: 1032). Still, this has another positive side effect because “[b]y using a combination of visual, audio and tactile materials, teachers are also likely to succeed in addressing the different learning styles of their students” (ibid.). But of course, it is also important that the language teachers keep their materials up-to-date as Dai points out: “The teachers have to learn to adapt themselves to this new revolution in media

technologies with reference to the designing and teaching of cultural studies course” (ibid.). This is in accordance with the Austrian curriculum (AHS), where the handling of new technologies and media is part of language teaching and one of its general goals, namely “eine zielorientierte, d.h. auf den Fremdsprachenunterricht abgestimmte, Einbeziehung der neuen Informationstechnologien (zB Textverarbeitung, Internet, E-Mail)” (BMUKK 2004:1). Also according to He, this is a very good way to get in contact with the other language and culture: “The best way may be via intercultural activities, which refer to the activities of such kind as seeing foreign films, watching TV, intercultural communication, [...], etc., in which students can have the opportunities for direct contact with the host culture” (He 2012: 82).

2.6.3. The Use of Texts

Students need to know *how* to go about it and how to work with a certain written text on the foreign culture in the foreign language. The responsibility rests with the teacher to prepare the students properly and give them the material and ‘tools’, as Teske (2006: 28) calls them, to use. It cannot be assumed that the learners already know how to approach a text, for example. Although it may have already been discussed in other school subjects, it is always important to at least briefly repeat the most important steps and the various focuses of an analysis, as it may also differ from subject to subject. Even the format must be discussed first. In order to ‘read’ these most diverse signs or texts with regard to the background of their own culture, firstly pupils need to be offered tools for analysis. Some of them can be adopted from other fields of teaching, e.g. the tools for text analysis, but they have to be redefined in order to answer the needs of the different context (cf. Teske 2006: 28). It has to be considered that when dealing with texts written in a language other than the students’ L1, they do not have “the knowledge of the contextual conditions” which would enable them to authenticate English in native-speaker terms (Widdowson 1996: 68). This means that their perception of reality is different as it is related to their L1 community served by a language that is usually not English, but in an EFL classroom in Austria, is German. Therefore Henry G. Widdowson concludes that “contexts which will be meaningful for them have

somehow to be constructed in the classroom out of this primary experience of first language and culture” (ibid.) and he sees an advantage for foreign language teachers who share the same L1 and the same community as their learners, because they share this experience. They are, according to Widdowson, “naturally in a better position to construct the relevant classroom contexts and make the learning process real than are teachers coming from a different linguistic and cultural background - for example those from an English-speaking community” (ibid.).

An example of a Text Analysis should definitely be done together with the students the first time. Of course, it is easier for the students to work with formats “that will be known to pupils from the context of text work in their mother tongue” (Teske 2006: 28).

There are many important points to consider when analysing a text written in a foreign language with the class:

- genre (fictional text, pragmatic text or another form of media representation)
- cultural and intertextual references
- certain discourse community in which the text is positioned
- certain forms, phrases and symbols used
- intended reader, context and function, and the way in which the author presents her/himself in connection with the text define how the community values writing and specific forms of texts or media. (Teske 2006: 28, bullet points added)

This formal analysis of a text, which means that the features and the structure of the text are discussed, “ can lead to basic insights on central concepts of a culture, in spite of texts presenting a personal, sometimes idiosyncratic view of this culture” (Teske 2006: 28). All these points can be first discussed by the students in groups of two and later in larger groups of four and then finally in plenum, i.e. the whole class including the teacher.

Though Teske already provides many different aspects of a text analysis, there are still some crucial points missing, such as:

- Who is the author of the text and what is the purpose of him or her writing this text?
- What writing style does the author use (formal, informal)?
- Which topics are dealt with and what are the main themes of the text?

- The focus on Culture: What do we learn about the culture through this text? (Like for example: How does a British newspaper article look like? Is there a difference to Austrian newspapers? Are there similarities? What could be the reason for such a formal/informal writing style?)

Such guidelines for analysis help the student to adopt a professional distance from the text. If this kind of analysis is practiced in class, it will help the students to automatize their way of looking at a text, also in their mother tongue. Nevertheless, especially at the beginning of such text analyses, the help and guidance of the teacher is crucial. Gradually, however, the teacher should step back and let the students lead discussions about texts.

Besides text analysis, there are also many other cultural topics which can be taken into consideration. One other interesting possibility within the cultural context is to carry out a so-called semiotic analysis, which “focuses on various kinds of signs and sign systems” (Teske 2006: 28) with the students. The typical “objects of analysis are often non-verbal, e.g. dress code, conspicuous use of objects, ritual and conventionalised use of material objects, ritual/habitual movements, body language or gestures” (Teske 2006: 29).

Also newspapers written in the foreign language are interesting to read from a cultural point of view. As Harald Olk puts it: “Authentic materials such as L2 newspaper or magazine articles, which are frequently used with advanced learners, often carry culture-specific meaning, and thus cannot be adequately processed without a considerable level of cultural knowledge” (Olk 2003: 167). For Olk, the teacher as an information source is of enormous importance and he says that to let students deal with texts from the L2 language on their own at home is problematic and especially at the beginning of the learning of culture this should be avoided: “This appears potentially problematic in the case of activities learners have to deal with at home, where no facilitating involvement of the teacher is available”.

2.6.4. Which Topics shall be dealt with?

In this part of my thesis I want to focus on possible topics that can and should be dealt with when dealing with the foreign culture in the EFL class. For Turner the

point is in “being more adventurous” (Turner 1995: 35) and trying out various cultural topics in class. A very important statement is made by Dai, who says that not only the ‘nice’ and ‘pleasant’ topics shall be dealt with: “In order to create cultural texture, teachers must be careful not to portray the culture as monolithic, nor to only teach the pleasant aspects” (Dai 2011: 1034). She continues that “[a]ctivities and materials should portray different aspects of the culture [and i]n other words, teachers need to ‘sell’ different views of the culture to their students” (ibid.).

Byram and Morgan suggest a ‘minimum content’ and provided 9 areas of study for foreign language teachers:

- *social identity and social groups*: groups within the nation-state which are the basis for other than national identity, including social class, regional identity, ethnic minority, professional identity, and which illustrate the complexity of individuals’ social identities and of a national society (NB the issue of national identity is dealt with under ‘stereotypes’);
- *social interaction*: conventions of verbal and non-verbal behaviour in social interaction at differing levels of familiarity, as outsider and insider within social groups;
- *belief and behaviour*: routine and taken-for-granted actions within a social group – national or sub-national – and the moral and religious beliefs which are embodied within them; secondly, routines of behaviour taken from daily life which are not seen as significant markers of the identity of the group;
- *socio-political institutions*: institutions of the state – and the values and meanings they embody – which characterise the state and its citizens and which constitute a framework for ordinary, routine life within the national and sub-national groups; provision for health-care, for law and order, for social security, for local government, etc.;
- *socialisation and the life-circle*: institutions of socialisation – families, schools, employment, religion, military service – and the ceremonies which mark passage through stages of social life; representation of divergent practices in different social groups as well as national auto-stereotypes of expectations and shared interpretations;
- *national history*: periods and events, historical and contemporary, which are significant in the constitution of the nation and its identity – both actually significant and, not necessarily identical, perceived as such by its members;
- *national geography*: geographical factors within the national boundaries which are significant in members’ perceptions of their country; other factors which are information (known but not significant to members) essential to outsiders in intercultural communication [...];

- *national cultural heritage*: cultural artefacts perceived to be emblems and embodiments of national culture from past and present; in particular those which are 'known' to members of the nation – e.g. Shakespeare in Britain [...] – through their inclusion in curricula of formal education; and also contemporary classics, not all of which have reached the school curriculum and some of which may be transient but significant, created by television and other media – e.g. [...] Agatha Christie in Britain [...];
- *stereotypes and national identity*: for example, German and English notions of what is 'typically' German and English national identity; the origins of these notions – historical and contemporary – and comparisons among them; symbols of national identities and stereotypes and their meanings, e.g. famous monuments and people. (Byram/Morgan 1994b: 51-52)

Teske, too, provides some of the research objects that can be analysed with students in the classroom, which overlap sometimes with the ones provided by Byram and Morgan:

- manners of speech
- a text or a group of texts or different media formats, e.g. feature films, documentaries, soap operas, cartoons or posters, photographs [it is also interesting to look at the pictures of the textbook and discuss who is depicted and how], paintings or caricatures
- fashion
- design
- architecture
- food, sports, music can be analysed when researching certain social groups, national identity or how individuals express identity.
- identity and difference are expressed in verbal and non-verbal interaction, in codes and norms of behaviour, and
- habits shared by groups, which again need specific forms of analysis. (Teske 2006: 28, bullet points added)

Teske sees the “common objective [...] among others, to define and analyse the rules of human social formations, the value and behaviour systems supporting them, and the individual's role in specific groups” (Teske 2006: 29). This can be seen as the basis of what should be discussed in the EFL classroom and the more specific topics, such as politeness in Britain or the use of humour, will vary according to teacher and classroom. The complexity of the cultural rituals and their “deep structure of meaning” (ibid.) might sometimes be difficult to explain to learners, so it is useful to look at the history of the country or other important factors which had a great influence on the specific cultural topic, to make it more comprehensible for the students and to create a wider context for them.

Now, where do these two provided lists of cultural study areas overlap? I think there is a category to be found in both of these lists, namely: socialisation. In this category, 'the life-circle', 'national history and geography', 'cultural heritage', 'socio-political constructions', but also 'text and media formats', 'fashion', 'design', 'architecture', 'food', sports, 'music' and even 'manners of speech' can be found. Every one of these sub-categories defines a part of one's culture, whether it be national or personal culture, and although everyone might have personal preferences, cultural tendencies can be individuated. Examples could be: 'British humour', 'Italian design', and many more. In my opinion, therefore, a connection between these research objects exists.

The second category belongs to the more 'inner' and not readily visible part of 'culture': identity. For me, this category is made up of research topics called 'social identity and groups', and, of course, 'social interaction', 'beliefs and behaviour', 'stereotypes and national identity'. Furthermore, 'identity and difference' and 'habits shared by a group' belong to this category, too. All these can be said to be very private, and people might not even be aware of them.

In the EFL classroom, both categories mentioned above, 'socialisation' and 'identity' as I have called them, have to be discussed, taught and in the case of 'manners of speech' even practiced as one cannot really exist without the other.

Another important area for cultural teaching to analyse is social sciences which "focus on the interaction amongst individual and groups" (Teske 2006: 29). Whereas also text analysis and semiotic analysis can help language learners to get a look at the other culture and its ways of writing and living or dressing, here the main focal point is to look at "habits of communication, e.g. interruptions and repetitions in conversations, and rituals of greeting or of ritual insult" (ibid.). Other interesting topics in this area of cultural analysis are the "physical closeness or distance kept by individuals or members of a group" (ibid.). Including the rules of politeness and the use of humour, especially when looking at the British culture, seems to be inevitable.

It can be easily seen why an analysis of the social behaviour above might be of great importance to language learners. Greeting phrases and taboo-topics are of great importance for the learners and should be dealt with from early on in the EFL

classroom. Especially when students take part in a role-play and have to impersonate a specific character, this knowledge is of great use to them and only then does role-play make sense in the first place. If students are just playing a role within their own cultural context and only translating their text into the other language, there seems to be no learning taking place in the cultural sense.

It is necessary to provide the students with a number of tools, such as a list of guiding questions for a text or specific phrases used in the target culture, as a preparation for the intercultural encounter. These tools “are supposed to structure the analysis and to support the interpretation and evaluation of cultural phenomena” (Teske 2006: 28). The tools differ, of course, as the analysis of a L2 text needs considerations other than merely the preparation for a role-play. “For the right choice of tools of analysis, it is necessary to ask which kind of object will be researched and why this is done” (ibid.).

2.7. Grading and Assessing

How can a foreign language teacher grade cultural development? As it is, the cultural development and awareness of each student is a very personal and unconscious work process. Therefore, the grading presents a difficult task for the language teacher.

Lewis says that “we can adopt [different cultural] manners without prejudice to our own core beliefs [because] [a]ctions are not difficult to emulate, and even different varieties of speech can be imitated to some extent” (Lewis 2006: 4). Still this does not make a person a good intercultural communicator. “Thought is a different matter [, because] [w]e cannot see it; we cannot hear it; it may be revealed to us with reluctance, simulation or cunning” (Lewis 2006: 4).

As for the evaluation of cultural knowledge, Hou and Lu suggest three ways of going about it. To begin with, a personal statement on a given topic (not longer than one or two minutes) might be a good way of testing the “students’ logical ability and organizational competence to express his/her opinion or attitude towards a given topic, and to use two or three reasons to support it” (Hou/Lu 2011: 282). Moreover the teacher should also take into account the behaviour of the

student in the class (cf. Hou/Lu 2011:282) which can be understood as how he interacts with others while discussing something, for example. Here it is probably important for the learners to treat the cultural topics and upcoming differences in a respectful way. Finally it is suggested that also the “effort in cultural acquisition” (ibid.) should be evaluated. Hou and Lu (2011: 282) suggest that a possible task for this purpose could be to ask students to work on a task either alone or with partners, allowing them to choose a cultural aspect which is of interest to them. At a certain point, each student gives a short presentation on this very aspect to the whole class (cf. Hou/Lu 2011: 282-283). It would be nice if similarities or differences compared to the learner’s L1 culture could be highlighted and it might be important to include a discussion in the lesson plan, giving the class the chance to add personal experiences on the topic. As Lewis puts it, “[t]he wildly differing notions of time, space, life after death, nature and reality held by isolated societies [...] may contribute usefully to our morals or philosophy” (Lewis 2006: 4). He argues that although language students learn about other cultures and their world view, they still draw a line between the two cultures and divide them and the others into different worlds: “We can observe, learn about and sometimes understand some of these groups’ worldviews, but deceived we are not [because we] know, more or less, where we stand with these people” and he concludes this with the statement that “[t]hey live in their worlds and we live in ours” (Lewis 2006: 4).

A language teacher has to bear in mind that these “[o]ther cultures are strange, ambiguous, even shocking to [the students]” (Trompenaars/Hampden-Turner 1997: 194 and according to Trompenaars and Hampden-Turner it is therefore unavoidable to make mistakes when dealing with new cultures and sometimes even to “feel muddled and confused” (ibid.). In order to evaluate the cultural progress of students, the authors suggest that it is of crucial importance to look at “how quickly we are prepared to learn from mistakes and how bravely we struggle to understand a game in which ‘perfect scores’ are an illusion, and where reconciliation only comes after a difficult passage through alien territory” (ibid.). Therefore the EFL classroom should provide the learners with knowledge about a certain set of rules, values and adequate behaviour in the foreign culture to make intercultural learning happen. In fact, it is an illusion to think that an EFL teacher can prepare his or her students perfectly for encounters with the English culture,

but still there are many important cultural specialties that learners of English need to know about. It has to be stated, though, that it is very difficult to observe the personal intercultural development of every student in the average classroom situation, due to time pressure and the number of students in class. It simply might not be possible for the teacher to evaluate every student in an adequate way, and therefore the previous suggestion by Hou and Lu seems the more appropriate one, at least in Austrian EFL classroom situations.

Furthermore, Trompenaars and Hampden-Turner state that everyone who discovers foreign cultures, needs “a certain amount of humility and a sense of humour” and also “a readiness to enter a room in the dark and stumble over unfamiliar furniture until the pain in our shins reminds us where things are” (ibid.). The problem is that not all language learners bring these characteristics with them or sometimes need more time to appreciate the diversity of cultures and to accept other ways of thinking and living. This is clearly a very unique and personal process.

Byram and his colleagues point out that “[t]here are many kinds of assessment of which testing is just one” (Byram/Gribkova/Starkey 2002: 29) and this is a very important point to bear in mind when trying to assess intercultural competence, namely that there can be different forms and ways of ‘testing’. Byram, Gribkova and Starkey also caution language teachers about this complex and definitely not easy task of testing cultural knowledge because “[e]xaminations and certification are highly sensitive issues to which politicians, parents and learners pay much attention” (ibid.). The difficulty for teachers is not only in evaluating the students’ intercultural knowledge, which is an interior process and cannot really be judged by another person, but also the fact that the evaluation itself has to be as objective as possible and teachers have to do this in a sensible way: “As a consequence, the examination of learners’ competence has to be very careful and as ‘objective’ - meaning valid and reliable - as possible” (ibid.).

It might be a good idea to not ‘judge’ cultural development at all, but rather cultural knowledge such as greetings phrases and rules of politeness. These can be learned and taught and do not necessarily bring with them an understanding of the other culture. Still, it is the start of accepting different ways of greeting, for example, and therefore might be useful. This could be ‘tested’ in the context of two

students playing out a short dialogue and using new phrases. However, Byram et al. criticise this way of testing as thereby cultural competence is not really examined and they say that it is not easy to decide which facts are important and should therefore be tested, as this depends on whose social etiquette and which historical facts are considered by the language teacher (cf. Byram/Gribkova/Starkey 2002: 29).

The problem lies however in the fact that knowledge and understanding are only part of intercultural competence [...]. Assessing knowledge is thus only a small part of what is involved. What we need is to assess ability to make the strange familiar and the familiar strange [...], to step outside their taken for granted perspectives, and to act on a the [sic] basis of new perspectives [...]. (Byram/Gribkova/Starkey 2002: 29)

It is definitely not 'wrong' to check on the students' factual knowledge, too. A solution would be to assess historical understanding and sensitivity of students by letting them write essays and discuss events, rather than simply testing "the recall of historical 'facts'" (ibid.) or letting the learners reflect critically on a L2 text they have read. Nevertheless, this still cannot be considered as assessing the cultural development of the learner. It is just a minor part of it.

Really knowing whether the L2 learners have changed their attitudes and have become "more tolerant of difference and the unfamiliar" (ibid.) is difficult for the teacher. Therefore Byram et al. suggest that even if we could test this "affective and moral development[, ...] it can be argued that [...] we should not be trying to quantify tolerance [b]ut [...] if however, assessment is not in terms of tests and traditional examinations, but rather in terms of producing a record of learners' competences, then a portfolio approach is possible and in fact desirable" (ibid.) An example of this Language Portfolio could be the 'European Language Portfolio' by the Council of Europe, where "the notion of self-assessment which is considered significant both as a means of recording what has been experienced and learnt, and as a means of making learners become more conscious of their learning and of the abilities they already have" (Byram/Gribkova/Starkey 2002: 31). With these Language Portfolios, learners are able to assess their cultural knowledge by themselves, and this might also be a better and more precise way of doing so rather than having the L2 teacher grading the students.

It is evident that the problem of grading the cultural development of students and their knowledge of the other culture cannot be solved easily, and as Trompenaars and Hampden-Turner state: "There are no universal answers but there are universal questions or dilemmas, and that is where we all need to start" (Trompenaars/Hampden-Turner 1997: 194). The solution for Byram and his colleagues is that "[t]he role of assessment is [...] to encourage learners' awareness of their own abilities in intercultural competence, and to help them realize that these abilities are acquired in many different circumstances inside and outside the classroom" (Byram/Gribkova/Starkey 2002: 32).

Chapter III: Information for the Analysis and Evaluation

In this third and last part of my thesis, which consists of chapters 3 and 4, I want to look at two English course books used in Austrian schools and thereby pay attention to the cultural awareness these books might raise in the language learner. How do these books deal with the target culture but also with the L1 culture of their students? How is the target culture portrayed and what possibilities are there for the students to explore the culture (i.e. websites or video clips, pictures, dialogues, and so on). How explicitly do the course books make the students aware of the foreign culture and how do they depict it?

Before actually comparing two Austrian course books, it is necessary to discuss what course books are and how they can be used.

3.1. The role of Course books in language learning

In Austrian classrooms, EFL course books usually play a very important part in the planning of a lesson, as they not only present the teacher with possible guidelines, but are also crucial for the learners' linguistic development. They also have an impact on the students' understanding of the foreign culture. Various authors agree on the importance of the textbook as the "main teaching-learning aid" (McGrath 2002: 12) for teachers and therefore consider it necessary for teachers to "adopt a critical stance in relation to the material they are expected to use" (ibid.). In fact, according to Byrd "[f]ew teachers enter class without a textbook [...] that provides content and teaching/learning activities that shape much of what happens in that classroom" (Byrd 2001: 415) and Turkan and Çelik confirm this, too: "It is widely acknowledged that textbooks are the main materials used in language classes" (Turkan/Çelik 2007: 20). They also state that the market for English as a Foreign Language (EFL) and English as a Second Language (ESL) textbooks is a flourishing one worldwide (cf. Turkan/Çelik 2007: 20). The wide use of textbooks in the classroom implies that either teachers no longer have the time and willingness to prepare their own teaching materials and/or that they place great trust in course books, which consequently represents a great responsibility

for their publishers and authors. Unfortunately, in some classes the language teachers rely on them exclusively, even though the selection of the book may have been made by others, such as the Ministry of Education, the Head of Department or other English teachers at the school. It might therefore be the case that sometimes the language teacher cannot use the course book he or she would have liked in class, but rather has to use one that was chosen by other teachers. Most of the time, it is not possible for a foreign language teacher in an Austrian school to choose a specific course book for one class and a completely different one for another class at the same level. The problem lies in the school system: a decision is made regarding which books are to be purchased for all the classes in a given school year, and all teachers have to teach using these books. Byrd, too, describes this problem: “While having rational and effective selection procedures is surely important for educational systems, programs, schools, teachers, and students, the selection process is one that is not open to many ESL/EFL teachers working in settings where textbooks have been selected through an administrative process [...]” (Byrd 2001: 415). However, every teacher does have the possibility of elaborating lesson plans personally, and in fact one does not have to, nor indeed should, limit him- or herself to the course book for this. A lot of different materials can and should be used in class – not only the course book.

“Yet even where teachers have no direct control over textbook selection, it is important that they are able to adopt a critical stance in relation to the material they are expected to use” (McGrath 2002: 12). Moreover, Cunningsworth reminds us that no course book that “will be totally suited to a particular teaching situation” (Cunningsworth 1986: 8) exists, and therefore every language teacher has to adapt the material provided by the course book according to the needs of the class.

According to McGrath, this implies:

- An awareness of learner needs
- Contextual constraints
- The willingness and capacity in the light of this awareness to make decisions concerning the selection from the textbook of what is appropriate,
- The extension/exploitation, adaption and supplementation of this as necessary. (McGrath 2002: 12, bullet points added)

Of course, the best and most secure way for teachers to decide which course book they should choose for their class is to try out the materials with the language learners for whom they are intended (cf. McGrath 2002: 13).

Now, what is a good textbook and what is a bad one? Is this course book better than that? Questions like this are legitimate and even necessary, but can only be answered by another question, namely: “Good for what and bad for whom?” (Cunningsworth 1986: 2). This is indeed the important point to consider when deciding which textbook to choose. As Byrd puts it, the textbooks are first and foremost for the learners (cf. Byrd 2001: 417). This might sound banal and obvious, but it is indeed a very important point when a teacher has to choose an adequate course book for his learners. Byrd adds that “[t]o meet their [= students’] needs, the textbook must have not just the English language or communication skill content demanded by the curriculum, but it must also fit the needs of students as learners of English” (Byrd 2001: 417). Turkan and Çelik define the aim of textbooks in EFL classrooms as follows:

Such textbooks are produced massively for purposes all over the world, and aim to meet the needs of language learners, so that they can function linguistically and culturally well in English communicative acts. Thus, it is extremely important that these textbooks include the vital components to teach the language, its culture, and are appropriate for learners’ needs, cultural background, and level. (Turkan/Çelik 2007: 20)

Many factors, such as “age, nationality, native language, the interests and objectives of the possible users” (Cunningsworth 1986: 2), as well as external factors - “size of class, availability of equipment and the amount of money available to spend on books” (ibid.) need to be pondered when choosing a textbook for one’s class. Furthermore, it is necessary to mention that “English is taught in an enormously wide variety of situations throughout the world [...]” and therefore “[s]ome courses are quite specific about the kind of learner they cater for and many coursebooks are written for learners of a particular age and native language who live in a specific cultural context” (ibid.). This means that some course books are very specifically written for only one particular scholastic group and level, and the language teacher has to know about the focus of the course book he uses – if there is one – and has to work with it appropriately in class.

As can be seen, there are many factors that influence the choice of a course book for the EFL class. Still, another important fact remains to be said about the use of a textbook by the language teacher. It might seem obvious, but for some teachers it is not so clear and straightforward: namely, “[p]rior to implementing a textbook, a teacher needs to read the whole book – from start to finish, including any appendices” (Byrd 2001: 418). Then, and only then, can he or she decide if the book is useful and appropriate for his or her class and as a second step the lesson planning can begin. Only when a teacher knows about all the advantages and disadvantages of a book can he or she work with the book and compensate for its deficiencies. One of the basic mistakes made especially by inexperienced and new teachers is that they do not see the book as a whole and they do not find out about the details, appendices and features of the book before the first day of class (cf. Byrd 2001: 418). Byrd therefore concludes “[a] basic rule of textbook implementation: You can only implement materials if you know they are there” (Byrd 2001: 418).

Finally, some points in favour of the course book for teachers can be stated: first of all “[i]t provides a structure for teaching” (McGrath 2002: 10-11) and for learning and moreover it helps the language teachers to save time, as the material in the book has already been prepared (cf. McGrath 2002: 10-11). Furthermore a good course book it offers “linguistic, cultural and methodological support” (McGrath 2002: 11). Another very positive aspect of course books is that teacher and learner can keep track more easily of what has already been done and what is still to be expected (cf. McGrath 2002: 11). A further helpful aspect, especially for language learners, is very closely linked to this topic: namely, the book does not only define for the learners “what is to be learned and what will be tested” but it also gives them the possibility to revise what the teacher has done in class and by this “offers support for learning outside class” (McGrath 2002: 10).

Taking all the above criteria into consideration, we can see how difficult it is to choose one textbook rather than another, and this decision is not one to be underestimated: “Since the textbook tends to be the main teaching learning aid, in school systems at least, it influences what teachers teach and what and to some extent how learners learn” (McGrath 2002: 12).

3.2. 'Culture' in Course books

In most of the current EFL textbooks, the comparison of cultures is lacking according to Byram and Morgan (cf. 1994b: 42) and “[m]uch comparison is [...] now incidental and implicit but teachers know that learners do compare and contrast as part of their general strategies of accommodation and assimilation” (Byram/Morgan 1994b: 42). The research of Byram and Morgan has verified that the language teachers use comparison between the L1 culture and the target culture frequently (cf. Byram/Morgan 1994b: 42). This is not a bad way of teaching culture according to Byram and Morgan, because they think that “[c]omparison, and especially contrast, is a means of helping learners to realise that this process will not do justice to the reality lived by other people, to their culture and cultural values and meanings” (Byram/Morgan 1994b: 43). But why is there a need to compare cultures at all? Would it not be much better if the students could encounter the other culture without consciously knowing much about their own? “[T]he psychological theory points quite clearly to the need for a comparative method: learners need to become aware of their own cultural schemata – and of the affective, attitudinal dimension of those schemata – in order to effect an acknowledgement of those of a different culture” (Byram/Morgan 1994b: 44).

What materials do teachers need to promote the intercultural dimension? According to Byram and his colleagues “[t]extbooks can be written in an intercultural and critical perspective or in a way that suggests that the materials are authoritative” (Byram/Gribkova/Starkey 2002: 23). They suggest that the textbook that provides this “critical perspective is preferable” (ibid.). Also Turkan and Çelik write about the cultural content in the textbooks used in EFL classrooms and that it is not easy to decide on which content to teach: “Controversies exist around what kinds of content should be incorporated into a foreign or second language curriculum” (Turkan/Çelik 2007: 19). They suggest that especially social rules should be incorporated in the course books and in the learning of foreign languages, as these are the rules learners depend on when they go to the foreign country or meet a member of the foreign culture: “The social rules of language use require an understanding of the social context in which the language is used, and

hence, the language learner ends up with the inevitable culture-specific context of the foreign or second language class” (Turkan/Çelik 2007: 19-20). They further explain that

[s]ince the early 1970s, momentous changes have occurred in the field of foreign language teaching. [...] After all the transitions from one approach to another, the widely-held belief was that it was essential to teach the target language through meaningful and culture-based content. In order to be successful in real life situations, this, in turn, would help the learners to employ the social rules of that target culture in learning its language. (Turkan/Çelik 2007: 19).

Other researchers, too, believe that ‘meaningful and culture-based content’ is of great importance. Byram and his colleagues highlight the use of authentic texts, which include “audio recordings and a variety of written documents and visuals such as maps, photographs, diagrams and cartoons” (Byram/Gribkova/Starkey 2002: 24). Furthermore, they stress the importance of cultural context, which has to be made clear to the students by giving them details such as when the text was produced (cf. Byram/Gribkova/Starkey 2002: 23). McConachy, too, stresses the importance of context in intercultural communication and language teaching and states that “no linguistic utterance can be definitively understood without referring to the social and communicative context in which it was uttered” (McConachy 2009: 116). This also refers to the learning of vocabulary, for example, as nowadays vocabulary lists do not present just individual words, but rather word chunks and phrases in which the new vocabulary is integrated.

In addition, McConaghy adds that the teaching of contextual cultural aspects might cause difficulties for some foreign language teachers, “particularly those without a heightened awareness of the communicative parameters of the target language [...] [because] aside from the typical aspects of language such as grammar and lexis, it is not clear what should be taught [...]” (McConachy 2009: 119). Although I can see the point McConachy makes, I think that the biggest problem for foreign language teachers might not be the issue of ‘what’ to teach, but rather ‘how’ to go about it and in how great depth. I suggest that to a great extent this depends on the interests of the class. He continues his observations by stating that foreign language teachers have the obligation of increasing their own awareness of cultural context and how it affects the language forms that are then chosen by

speakers (cf. McConachy 2009: 119). For him, this awareness is of extreme importance as thereby “teachers will be in a better position to design comprehension questions that focus not only on the skill of locating information but also on the skill of analysing language use in reflection of sociocultural context” (McConachy 2009: 119). McConachy thinks that dialogues are a very good way to practice this cultural awareness (cf. McConachy 2009: 119). In order to gain critical cultural knowledge, “materials from different origins with different perspectives should be used together” (Byram/Gribkova/Starkey 2002: 24). This also means that students should be confronted with various sources of culture (maybe even on the same topic) in order to get a more complete and adequate understanding of the foreign culture. Good examples for this are newspaper articles from different papers of the L2 culture, which may differ very much according to their ideology and intended readers. The activities that the language learners then have to do with these texts are based on three fundamental steps, namely understanding, discussing and writing – but the approach must always be a critical one. (cf. Byram/Gribkova/Starkey 2002: 24).

In the next three sections, I discuss three possible options for how course books might deal with the target culture. The first could be that culture is not dealt with in the book at all, or only marginally so, and the teacher has to prepare all the material concerning intercultural learning personally. Another possibility is that certain taboo-themes be left out and not dealt with in the book. Thirdly, the course book might adopt very strong stereotypes and prejudices, and therefore be totally inadequate in preparing language learners for intercultural encounters. Of course, there might also be other options for course books to use culture, such as the ‘perfect course book’, which deals with culture in an adequate and elaborate way, but as the first three options mentioned are very common, it is useful to discuss them in a little more detail.

3.2.1. Restricted information about Culture in the Course book

What happens when textbooks do not include information about the target culture at all and just try to focus on grammar explanations and the foreign vocabulary?

[R]egrettably certain aspects of the target culture, such as oral and written history, literature, music, drama, dance, visual arts, celebrations, and the lifestyle of native speakers are not always represented in these resources, nor are the intercultural phenomena. To illustrate, textbooks produced at a national level for particular countries mirror the students' local cultures, rather than the English-speaking cultures. (Turkan/Çelik 2007: 20)

This means that students would only learn about Christmas in England, for example, if there is a similar holiday in their L1 culture. Due to this restriction, a problem arises for the students: not only do they think of the L2 culture as very similar and close to their L1 culture, and are therefore unprepared for the differences in intercultural communication, but the learners are not confronted with new, foreign and maybe (for them) incomprehensible celebrations in the foreign culture. This means that they miss an important part of the L2 culture. Basing the learning of foreign culture very much on the L1 culture of the students makes the learner's intercultural knowledge develop very slowly, and as has been said in chapter 1, only through the differences in cultures, can culture learning really happen. Therefore, if in some course books "[...] priority is given to the source culture" (Turkan/Çelik 2007: 20), the foreign language teacher has to prepare extra material for the learners. It becomes the responsibility of the teacher to find a solution to this problem and integrate the target culture appropriately and not only depending solely on the L1 culture in classroom activities (cf. Turkan/Çelik 2007: 22). It is wrong to assume that at a later point in time, when the learners have direct contact with the L2 culture they will be able to deal with intercultural differences more easily, merely because they might have a better knowledge of the linguistic features of the target language (ibid.). Culture learning has to be integrated into the classroom from the beginning and should also be reflected in the textbook: "[...] socio-culturally informative themes selected from English speaking cultures should be integrated into the teaching of English, both in terms of classroom practices and textbook selection" (Turkan/Çelik 2007: 19).

3.2.2. Cultural Taboos in the Course book

A further possibility that can arise when working with textbooks in class is that sometimes a course book might leave out cultural information on a specific topic, because it belongs to a theme considered to be taboo. Gray states that he can understand that “certain topics *will* be taboo in some educational contexts, and remain inappropriate for discussion in the language classroom” (Gray 2000: 280). However, he adds that he rather suggests the language teachers do deal with these problematic topics in class and thereby teach the learners “critical engagement with the coursebook as a cultural artefact and bearer of messages” (ibid.). Also in my opinion it is better to tell the students that a certain topic is omitted from the book, because it is considered inappropriate for the classroom or irrelevant and inadequate for the learners. This is all part of the critical engagement of the book with the foreign culture, and students should be given the chance to “challenge the information they receive from the perspective of their own culture” (Gray 2000: 280).

Typically, publishers of course books that are produced at national or even international level and belong to the mainstream market, avoid some ‘provocative’ topics and these are summarised as ‘PARSNIP’, an “acronym that stands for the avoidance of topics related to politics, alcohol, religion, sex, narcotics, isms, such as communism, capitalism, feminism among others, and pornography” (Banegas 2011: 80). To think that politics belongs among the taboo-topics is not only sad but also a great disadvantage for students. Although they might not always be easy to learn, political topics are often discussed in the media, for example, and should definitely be talked about in class.

Usually there is little controversial material to be found in course books and quite the contrary is the case: “we find such themes as the family, sport, hobbies, travel, pop culture, festivals from remote countries, which bear no impact on students’ lives, fashion, and food, among others” (Banegas 2011: 80). For Yuen course books which represent culture by focusing on elements such as ‘Food’ and ‘Transport’, are written for the ‘tourist’s perspective’ of the learner (cf. Yuen 2011: 459) and try to prepare him or her for a nice short trip to the country and make the

learner able to order his meal correctly. Especially textbooks produced with international learners of the language in mind, i.e. to be used in different countries, show this 'lack of realness' (Banegas 2011: 80) and are therefore often considered boring by both teachers and learners. In some cases the textbook does not only avoid critical topics, but also presents a "romantic view of countries such as Britain or the USA" (ibid.), which means that the writers of the course books select only those themes which are seen as 'typically' British or American and they not only support stereotypes in this way, but the portrait of the target culture is thus far from being correct and 'innocent' (cf. Banegas 2011: 80). The writers, therefore, sometimes introduce the L2 culture to the language learners as one that "uphold values and living standards [...] are better than those of the student's culture, leading to the perception that the target culture is superior to the student's" (Banegas 2011: 81).

The best solution would be to use the material in the course book in any case, and if the topics are badly prepared or important themes, such as politics, are omitted, then the teacher provides further material. This is also suggested by Banegas:

[...] even if coursebooks come packed with their own agenda, teachers need to be aware of the fact that they have the power to create their own agenda, in fact, their own syllabus around topics of interest in their teaching-learning environment. What is more, teachers could use the ready-made contents suggested by the coursebook they have adopted to challenge sociocultural assumptions as well as representations from both the target culture and their own. (Banegas 2011: 81)

Moreover, Banegas highlights the fact that teachers should have the power to "reject, criticize, and adapt the material they use in order to help their students develop their critical thinking skills" (ibid.) as this is one of the ultimate goals of language teaching. The teachers can use the materials they have adapted or created by themselves and add them to their teaching practices (cf Banegas 2011: 81). Through this elaborated use of textbooks or other EFL language materials, hopefully the learners become more critical and more aware of cultural differences.

3.2.3. Stereotypes of the Target Culture in the Course book

The third possibility that can occur is that the book might support stereotypes of cultural representations and prejudices against the target culture. In a study by Gray on a certain EFL course book for beginners

[a]ll teachers agreed that coursebooks contain cultural information, and that they had sometimes felt uncomfortable with the reading exercises. The general areas of concern which emerged were stereotypical representations, mainly of Britain, followed by irrelevant, outdated, and sexist content. (Gray 2000: 276)

Vodopija-Krstanovic supports these findings and states that she has frequently come across school materials that abound in stereotypes and unfortunately also fixed images of the culture, portraying it as friendly, happy or lazy (cf. Vodopija-Krstanovic 2008: 194). Whenever a language teacher encounters in the book such stereotypes concerning the target culture and also the L1 culture of the students, these can be used for discussion in class and it should never be left unmentioned. The teacher should at least mention that this is a stereotypical representation and that such representations shall not be considered as a true and rightful image of the culture. Still, it is also important to explain why this is done in the books. Teske suggests that course books try to simplify complex situations and therefore minimize facts about the target culture or present images that are idealised, such as a happy family consisting of father, mother and two children or a tension-free neighbourhood consisting of different cultures and ethnicities (cf. Teske 2006: 23).

But when does a course book explicitly refer to the L2 culture and when can a text or picture in a textbook be considered as a reference to the target culture? Yuen has defined this as follows: "Textbook materials are defined as referring to foreign cultures when there is a mention or depiction of products, practices, perspectives, or persons of a place that is foreign and its connection with the origin is obvious" (Yuen 2011: 461). In addition to this logical conclusion, Yuen adds that just to mention the word 'computer', for example, is not considered referring to the target culture, but rather to the product itself as "the connection to the possible foreign origin is not clear enough" (Yuen 2011: 461-462). Should the textbook refer to the target culture, it does have to be explicitly stated that as a picture says more than

a thousand words even without a written reference underneath it, language learners associate the images in the course books with the L2 culture, often unknowingly. Hence the course book and its representation of the target culture must be closely examined by foreign language teachers before deciding to work with them in the classroom.

In the next chapter I wish to explain how course book analysis and evaluation can be approached.

3.3. Evaluation and Analysis of Course books

Every year, a lot of teaching materials for language teachers are published and therefore one has to be able to decide which can be used in one's classroom and which should not. Before one actually starts to analyse and evaluate a course book, some important steps, such as defining what evaluation and analysis really are, should be taken as they are not the same and according to many researchers there is an important distinction to be made between them (cf. McGrath 2002: 22). Although the two processes are very closely related, they are not the same.

First of all, evaluation means making a judgement, and textbook analysis then tries to provide a description, which can include "different levels of sophistication (McGrath 2002: 22). Therefore it can be stated that "[i]n its simplest form, analysis seeks to discover what is there [...], whereas evaluation is more concerned [with discovering whether] what one is looking for is there – and, if it is, [putting] a value on it" (ibid.). "Generally, the first area included in textbook analysis is the fit between the materials and the curriculum" (Byrd 2001: 416). However, this is not the aim of my thesis, because here the focus lies with the aspects of teaching culture through schoolbooks and therefore this textbook analysis will deal only with the cultural elements.

Clearly, there are many ways of evaluating a textbook, as this is a complex process (cf. Byrd 2011: 415). However, the aim of evaluating is to examine the

material selectively, although it must be mentioned that in doing so, the unusual or innovative features of a book might be missed (cf. McGrath 2002: 22).

As Byrd states, “[s]ystems for evaluation of textbooks (and other instructional materials) generally provide checklists built around numerous aspects of teaching and student-teacher interactions [...]” (Byrd 2001: 416). Many researchers, such as Alan Cunningsworth who presents an elaborated list in his book (1986: 75-79), come up with their personal checklists. At the beginning of this list, he focuses especially on ‘language content’, the ‘selection and grading of language items’ and the ‘presentation and practice of new language items’ as well as ‘developing language skills and communicative abilities’ and finally ‘supporting materials’, the ‘motivation of the learner’ and a ‘conclusion and overall evaluation’. Cunningsworth presents a variety of questions which concentrate on the cultural information given by a course book. I want to quote the following eight as some of them were also important for my textbook analysis:

7.2 Is the subject matter of reading texts, listening passages, etc. likely to be of genuine interest to the learners, taking into account their age, social background and cultural background, their learning objectives and the composition of the class?

7.3 Are the learning activities in the course material likely to appeal to the learners (taking into account the variables mentioned in 7.2 above)?

7.7 Is there a competitive or problem-solving element in the learning activities?

7.8 Does the material have a specific cultural setting (e.g. young, trendy, middle-class London) or is it non culture-specific?

7.9 If material is culture-specific, will this be acceptable to the learners?

7.10 Does the material include aspects of British and/or American culture so that language learning is seen as a vehicle for cultural understanding?

7.11 Is the cultural context included only to provide a setting for the content of the material (i.e. is cultural context subordinated to language learning)?

7.12 Does the cultural context of the material guide the learners in perceiving and categorising the social situation they may find themselves in, with a view to helping them to match their language to the situation (i.e. to use English appropriately)? (Cunningsworth 1986: 79).

Questions like these are helpful when approaching a course book for evaluation and analysis. My aim in the following analysis will be to investigate how the target culture is reflected in these textbooks and to what extent. Furthermore, I want to see whether exercises such as role-plays and group discussions are included in the book, as these are very often used for intercultural learning in the classroom.

The analysis that I am going to carry out can best be described as a 'content analysis' (Yuen 2011: 460) of two Upper Secondary Books used in the Austrian EFL classroom. I will discuss the following research questions, which are influenced by the ideas of Vodopija-Krstanovic, Byrd and also Cunningsworth:

- What do the course books say about the learning goal and to the teaching of culture?
- Which cultural topics are dealt with and how?
- Are famous people and sights mentioned?
- Do the books work with historical or geographical data?
- How do the books portray diversity within a culture, such as ethnic groups and minorities? (based on Vodopija-Krstanovic 2008: 194-195, bullet points added)
- I will furthermore look if stereotypes are used in the books and if yes, which one.

On the basis of Cunningsworth's questions, as quoted before, I also want to ask:

- Is the subject matter [...] likely to be of genuine interest to the learners, taking into account their age [...]?
- Is the cultural context included only to provide a setting for the content of the material (i.e. is cultural context subordinated to language learning)? (based on Cunningsworth 1986: 79, bullet points added).

- The final point I want to analyse is if there are role-plays or group discussions prepared by the book. And furthermore it is interesting for me, if these learning activities are “likely to appeal to the learners” (Cunningsworth 1986: 79). It is also of importance to observe if “the exercises or tasks provide enough variety to meet the needs of different kinds of learners in the class(es)?” (Byrd 2001: 417)

I consider the exercises for cultural learning to be interesting, and have looked at various ways in which this can be done in chapter 2. I think that the exercises and discussion topics provided by the textbooks can also have an influence on the learners, as they might form an opinion as to whether or not the book presents appealing topics. Another interesting possibility is, of course, that it may not offer cultural topics for discussion.

In the following chapter, I will provide information about the two textbooks and then analyse these according to my questions as presented above.

Chapter IV: Textbookanalysis

4.1. The Textbooks

The choice of the two EFL course books was obviously not made randomly but rather based on several requirements, which will be clarified below.

I chose to look at two books used in the Upper Secondary, because I thought that at this level 'culture' can be dealt with at quite an elaborate level, and there is a opportunity of dealing with cultural topics extensively and appropriately, whereas in the Lower Secondary the cultural topics are usually touched on superficially, and are used to make children aware, but no more than that.

First of all, for this textbook analysis it is important to focus on materials that are up-to-date, and this means that the schoolbooks have to be currently in use in Austrian schools, which automatically implies that they are approved by the Federal Ministry. Secondly, the two books have to be designed for the same school level, in order to be able to compare them successfully.

Of course, I am aware that many different Austrian schoolbooks can be chosen from. The list of schoolbooks that is provided every year by the Federal Ministry of Education in Austria, where for each subject course books are recommended (for the currently suggested English course books in the Upper Secondary, see BMUKK 2010: 153-154), had a strong impact on my choice..

Finally, having considered all the requirements and aspects mentioned above, the books 'Make Your Way Ahead 5' and 'Meanings in Use 1' were chosen for analysis in this thesis.

The next step is to give the factual details and a short presentation of the two chosen course books on the basis of a list provided by Sheldon (1988: 242).

Book 1:

- **Title:** Make Your Way Ahead 5
- **Authors:** Robin **Davis**, Günther Gerngroß, Christian Holzmann, Peter Lewis-Jones and Herbert Puchta.
- **Publisher:** öbv & hpt
- **Physical size:** Quart Format
- **Components:** CD can be ordered and purchased in a bookshop, but is not directly included in the book.
- **Level:** First form of Upper Secondary in Austria.
- **Pages:**192
- **Units:** 14 units, divided into 6 'extensive units', followed by 7 'compact units' and 1 extra unit concerning the 'stories and poems'.
- **Topics according to the book cover:** Pop music, Schools, Unsolved mysteries, India, Getting about, Poetry alive, What a laugh, Soap operas, It's a weird wired world, Where we live, Shopping, Food, Now and Then.
- **Target Learners:** Usually the students are between 14 and 16 years old.

Book 2:

- **Title:** Meanings in use 1 - Coursebook
- **Authors:** Adrian Doff, Christopher Jones, Keith Mitchell; adapted by: Juanita Kaiser, Andrew Skinner and Brigitte Weinhofer.
- **Publisher:** öbv & hpt
- **Physical size:** A4
- **Components:** Project resource book which can be used but is not obligatory; 2 CDs which the students order and purchase in a bookshop, but are not directly included in the book for the students.
- **Level:** First form of Upper Secondary in Austria.
- **Pages:** 128
- **Units:** 12, including the first unit called 'Zero Unit' and the last Unit called 'New Horizons' which can be found at the end of the book and provides extra reading.

- **Topics:** Daily Routine, Past Events, Decisions and Intentions, Advice, Obligation and Permission & Requests and Offers, Talking about Now, The Past into the Present, Events and Circumstances, Comparing and Evaluating, Likes and Dislikes.
- **Target Learners:** Usually the students are between 14 and 16 years old.

4.2. Content Analysis

In this chapter, I want to answer the research questions presented in chapter 3.3 and in order to answer the first one, namely “what do the authors say about the aim of the textbook and the teaching of culture?” the ‘Make Your Way Ahead 5’ teacher’s handbook offers the following response:

Die thematische Orientierung erfolgt in Anlehnung an die im Lehrplan geforderten Schwerpunkte aus den Alltagsinteressen und den Erfordernissen einer altersgemäßen Beschäftigung mit englischer Landes- und Kulturkunde (inkl. Literatur), die aber nicht im Sinne einer bloßen Vermittlung landeskundlichen Wissens, sondern im Sinn von *cultural studies* interpretiert wurde. Grundgedanke war stets, neues Material mit möglichen Vorerfahrungen der Schüler/-innen zu verankern, um prozessorientiert dauerhaftes Wissen zu festigen. Ziel des Werkes ist, ein ausgewogenes Verhältnis von sicherem Sprachhandeln und kultureller Kompetenz herzustellen. (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2005: 4)

With the acceptance and acknowledgement of the students’ prior knowledge and the attempt to build on this knowledge, a very important point is made. Furthermore, it seems very modern and sophisticated to highlight the cultural competence of the language learners, and especially that this knowledge is of great importance to the authors of the book, as they explicitly mention this in the introduction to the teacher’s handbook. However, this could be just idle talk and the authors might just be pretending to emphasize the importance of cultural knowledge instead of really providing material for the learners. I will therefore analyse the cultural material in chapters 4.3 and 4.4, where I present the results of my analysis.

According to the self-description in the ‘Meanings in Use 1’ teacher’s book, this schoolbook is “designed to meet the needs of students who have completed junior secondary school” and it “is a one-year course from pre-intermediate towards intermediate level” (Doff/Jones/Mitchell 1999a: 3). It tries to cover all four skills “both individually and in combination with each other” (Doff/Jones/Mitchell 1999a: 4). Furthermore, the “learners are encouraged to work with and recycle new language they’ve met while also gradually acquiring new language” (Doff/Jones/Mitchell 1999a: 5).

Interestingly enough, in the introduction to the teacher’s book there is no explicit reference to the teaching of culture. In fact, when one looks at the section ‘What the Course teaches’, it is stated that Grammar, Functions and Vocabulary are the main aims for the communicative use of the English language in this course book (cf. Doff/Jones/Mitchell 1999: 5). Therefore, it will be especially interesting to look at the cultural topics and themes discussed in the course books and their representation of the target culture.

4.2. Checklist

In this chapter I present my checklist for the content analysis of the two course books. This checklist provides all the cultural topics that appear in the textbooks and are chosen because of the clear reference that is made to a foreign culture. That may include a foreign country (such as ‘India’ or ‘The United States’) but also themes like ‘Music’, ‘Food’ or ‘Shopping in Brighton’. The topics are listed on the left, and the page numbers are given under the name of the book.

	Make Your Way Ahead 5 (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2007).	Meanings in Use 1 (Doff/Jones/Mitchell 2002)
Music: pop music,	8, 9, 13, 14, 15, 16, 22, 24	

British top 40, songs		
British schools / American schools	30, 34, 35, 36, 37, 45	
Unsolved Mysteries (like UFOs, Aliens, AIDS, etc.)	48, 49, 50, 51, 54, 55, 60, 62, 63	
India	64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 82, 83, 84, 85	
Environment	94, 97, 98,	
Soap Operas	132, 134, 137	
Living in Britain	150, 151	
Shopping in Brighton	157, 158	
Food – The British Breakfast	165, 166, 167, 168,	
Facts – National Statistics (USA)		11,
Persons from the English culture or Famous People	9, 10, 14, 15, 16, 28, 52, 151, 163, 168,	14, 17, 20, 21, 22, 24, 73, 74, 75
History		25
Racism		56

Jokes	124, 126, 127	26
Living with a British Host Family – House Rules		43
Planning a Journey/Travelling/Foreign cities	86, 90, 92, 93,	27, 29, 30, 31, 39, 57, 61
Literature	32, 33, 107	30, 34
Intercultural Communication		40
Genres of English		64, 65
National Differences		82, 83, 84, 85, 86, 87
India – map	67	
Great Britain - map	88	86
Translation: “How would you put it in your mother tongue?”		34, 58, 69, 79
EXERCISES:		
Role-play	16, 17, 30, 95, 96	28, 30, 36, 39, 45
Interview or discussion with the partner / Pair	44, 53, 55, 67, 102, 103, 113, 115, 129, 130, 133, 135, 144, 149, 151, 153, 157, 160, 161,	9, 10, 12, 17, 31, 37, 38, 43, 44, 45, 49, 51, 52, 53, 61,

work	173,	63, 72, 91, 92, 93, 96.
Group work	12, 25, 31, 104, 111, 112, 134	18, 21, 22, 28, 36, 60, 71, 95
Discussion (in class)	16, 48, 73, 95, 138,	74, 94

A more detailed analysis of my results can be found in the following two chapters, 4.3 and 4.4.

4.3. Results: Make Your Way Ahead 5

In this section, I want to write about my results and I shall start with the course book 'Make Your Way Ahead 5', which showed an especially high focus on Great Britain, and also America and India.

- Which cultural topics are dealt with and how?

Cultural content could be found in topics concerning Pop Music (whole Unit 1), Music and Songs, British schools and American schools and their system, unsolved mysteries (such as UFOs, Aliens, AIDS, etc.), the country India and its culture (such as the Bollywood film industry), environment, soap operas, the British way of life (typical British houses), shopping in Brighton, a typical British breakfast, famous people and many English people talking about their lives, jokes and humour, travelling, literature and poems and also two maps, one of Great Britain including Ireland (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2007: 88) and the other of India (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2007: 67).

Regarding the focus on British culture and native speakers of the target language, it can be stated that this course book presents different speakers, describing them in a rather detailed way, such as "a 15-year-old English boy" (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2007: 10) or a "15-year-old

English girl” (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2007: 28). The descriptions are very detailed not only with regard to age, but are also as far as nationality is concerned. Although there is usually no explicit description of where the speakers come from, they all speak British English and the whole book is written in British English too.

Unit 2 deals with the school system in Britain and also compares the British and American systems (pages 34 and 35 (ibid.)). This is done in a way that might appeal to learners at this age, as it is presented like a webpage full of information about British education. Furthermore, there are pictures showing British students in uniforms and a British school building.

- Are famous people and sights mentioned?

Many famous singers like Madonna and Shakira are mentioned in Unit 1, which focuses on pop music. There are pictures of the stars and short descriptions of their success in the music business. The stars mentioned in this unit are all from America or Great Britain, although page 14 (ibid.) is titled “Girls on Top”, and could also include Australian stars, such as Kylie Minogue.

As far as famous sights are concerned, on pages 32 and 33 (ibid.) there is an extract from a text by Adrian Mole, which mentions the British Museum and Trafalgar Square. However, no further information is given about these places and therefore I do not consider them to represent cultural knowledge about famous sights in England.

- Does the book work with historical or geographical data?

Although this textbook does not deal with historical data on English culture in great depth, some geographical aspects can be found (see Checklist: Map of India and Great Britain).

- How does the book portray diversity within a culture, such as ethnic groups and minorities?

Unit 4 is all about India and minorities living there, like ‘Asians in Britain’ (page 82 (ibid.)) and ‘How ethnic minorities came to live in Britain’ on page 84 (ibid.). This unit gives a very good introduction to India and also provides the learners with a

lot of cultural knowledge. Taking into account different aspects of Indian culture, such as child workers in India, Mother Theresa and Bollywood films, the textbook succeeds in bringing together various aspects of this culture, both positive and negative.

Page 85 (ibid.) features an Indian dish called 'Dhall Curry' and includes the recipe, so that students can cook a different cultural meal. This might add to their interest in this culture, as is also suggested by Byram and Morgan (1994b: 35).

- Is the cultural context included only to provide a setting for the content of the material (i.e. is cultural context subordinated to language learning)?

It is necessary to mention that the book uses the cultural content presented in Unit 4, for example, also for the grammar exercises attached to this unit (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2007: 82 and 83). It can therefore be said that the cultural information in this course book is not only intended for use in discussion and role-plays, but also for revising grammar rules.

- Are stereotypes used in the book?

Throughout the textbook, no obvious stereotypes or prejudices could be found, except in the unit concerning itself with jokes, but as jokes build on these stereotypes and it is a special genre, I will not consider these as stereotypes supported by the book. Instead, it could be seen as another good starting point for discussions on stereotypes in class.

The Compact unit 6, which is called 'Food', actually deals with 'The British Breakfast' (page 165 – 168 (ibid.)), and the dangers of using stereotypes are definitely present here. . However, the authors work with objective newspaper articles about the British breakfast and give statistics (such as: "In practice, nine million Britons breakfast on nothing but a hot or cold drink" or "Only one person in ten has bacon and eggs for breakfast" (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2007: 166)). I think this is a very good way of showing intra-cultural differences and making students aware that just because a person is British, he or she does not have to eat bacon and eggs for breakfast. On page 167, different types of breakfast are defined and the students can discuss which group type they would belong to. As this is a good example of how to work in a class with 'The

British Breakfast', it can therefore be assumed that the learners will like this unit and learn about British eating habits without the use of strong stereotypes and generalisations.

- Is the subject matter likely to be of genuine interest to the learners, taking into account their age?

Generally, I would say that the cultural information in topics such as 'stars', 'pop music', 'shopping', 'food' and 'school' are topics of overall interest to students. The units concerning 'India', 'Poetry alive' and 'Now and then' have a greater chance of not appealing to every student. Topics like 'jokes' (in the Unit 'What a Laugh' starting on page 124 (ibid.)), 'differences between the ways of life in Austria and in Britain' (on page 151 (ibid.)) or 'differences in the school systems in Britain and the USA' (page 45 (ibid.)) deal with the lifestyle of the target culture and are appropriate for the age of the learners. However, I think it is positive that the authors of the textbook have the courage to deal with topics that might not be of great interest to the learners' age-groups at first, but with the help of the book, the wealth of cultural material provided and interesting exercises, the ideas of some reluctant students could change

- Finally there is also the question if there are role-plays or group discussions prepared by the book and if yes, are they going to appeal to the learners? And furthermore is the exercises or tasks provide enough variety to meet the needs of different kinds of learners in the class(es)?

As far as role-plays, group work and discussions in class are concerned, it has to be said that this book offers a lot of different activities. There are many opportunities for discussion in class, role plays include role-cards (such as those on pages 16 and 17, for example (Davis/Gerngroß/Holzmann/Lewis-Jones/Puchta 2007) – this activity is called a 'simulation' – and another example can be found on pages 95 and 96 (ibid.)). There are also games, which are prepared in an appealing way for students aged 14 to 16 (the intended age-group of the language learners for these two course books) and the only thing the learners

need to play the game is a dice (page 104 (ibid.)). Another point that might appeal to the students is that various methods and topics are provided for discussion with the class or with partners. As different opportunities for discussion are presented throughout the book, it stays interesting. Especially for young learners, textbooks need to be varied as they can get bored if certain exercises keep being repeated. One discussion method called 'silent dialogue' (page 130), for example, is different from the previous ones that students were given. The students have to work in pairs and discuss issues by writing on a piece of paper. Partner A starts with a question, partner B writes an answer, and so on. These different ways of exchanging information and ideas are not only appealing for the learners but also make the tasks always dynamic and interesting. Moreover, there is a strong focus on literature, especially poetry, in this course book and accordingly there are many ideas for discussions about these texts, too.

In summary, this course book provided really interesting, varied data and cultural topics concerning the target culture, and constantly invited the learners to look at their own country by comparison (page 45, number 8 for example, where the students are invited to find the 'figures regarding education in Austria from the internet'). As the authors of the book have already claimed at the beginning of the teacher's handbook, this course book really offers students cultural knowledge by integrating their prior knowledge and trying to make them good intercultural communicators.

4.4. Results: Meanings In Use 1

First of all, it has to be said that the course book 'Meanings in Use 1' offers the learners little cultural information about the foreign culture, which was rather disappointing but only to be expected, as the importance of culture was not even mentioned in the teacher's book. Although the column in chapter 4.2 shows that a lot of topics come up in the book, the authors deal with these only very superficially.

- Which cultural topics are dealt with and how?

The cultural topics that are dealt with in this textbook are 'Facts about National Statistics in the USA', Reports and Articles about English people or famous people (such as Abraham Lincoln, Lady Diana, Madonna, Steven Spielberg, Mother Theresa, Neil Armstrong etc.), a short history of Cranmore Castle, a story about a girl's suffering caused by racism (which is a cultural topic as it deals with Indians in America), life with a British Host Family and possible house rules there, literature (King Lear by William Shakespeare and 'Ebenezer's New Year Resolution'), genres of English (such as a newspaper article, a personal letter, part of a novel, a job application letter, a note etc.), national differences (concerning the whole world) and a map of Great Britain.

One topic that is highlighted and receives a lot more attention than others is 'travelling' and 'going abroad', where on page 40 (Doff/Jones/Mitchell 2002) there is an interesting task: "Write a leaflet, 100-150 words long, giving advice to students wanting to come to Austria". This is not only a realistic task, as the language learner might very probably find himself in a similar situation, where he or she has to describe Austria and talk about this country in English. Furthermore, the language teacher could use this exercise to discuss how Austria is seen by other cultures and members of other countries. Many interesting discussion topics can lead from this, such as 'What is important to us?' or 'How do we present ourselves and our country?' or even 'Are stereotypes used when describing Austria/England/etc.'

It has to be said that as far as foreign culture is concerned, the focus is on Great Britain and the USA (such as on page 11 (ibid.)), as can be seen from the cities mentioned in the book and the map on page 86 (ibid.) showing 'outstanding features of the country. Although this is not exploited very much, on one occasion the students are invited to "think about similar facts about their country" (Doff/Jones/Mitchell 2002: 86), which again could lead to an interesting intercultural discussion.

Although there is a page about 'Jokes' (Doff/Jones/Mitchell 2002: 26), there is no clear reference to the British or any other culture. This cannot therefore be seen as cultural information, as Yuen (2011: 461) states that only when the author of a

textbook explicitly refers to the foreign culture can we consider that a cultural reference or cultural knowledge is being conveyed.

- Are famous people and sights mentioned?

Famous people from America and Great Britain are mentioned in Unit 2 on pages 20 and 21 (Doff/Jones/Mitchell 2002). While page 20 uses the information about 'Bonnie and Clyde' and 'Abraham Lincoln' for grammar exercises, page 21 offers an discussion exercise about the famous people in six photos (number 1) and this is followed by a group task where the learners have to remember as much as possible about one of the people. This is not a cultural learning activity, in my opinion, as it merely requests the student to remember a short text and tell his group about it. I think it would be better to let students prepare a short presentation of their own about a famous person they know.

- Does the book work with historical or geographical data?

The history of a foreign country is not mentioned, apart from the unit in which famous people are depicted alongside the main events in their lives. Apart from the map of Great Britain, there is not much geographical data to be found. Neither is there any mention of important cities, towns, religions, events, lifestyles or icons which deal with the target culture.

- How does the book portray diversity within a culture, such as ethnic groups and minorities?

Ethnic groups and minorities are not dealt with, except on page 56 (ibid.) where a short text about a girl is presented. The girl writes about the issue of racism and how she has to cope with the stares and insults of her classmates, because she is an Indian girl visiting a Middle School in Wisconsin. Although the learner is requested to think about the issues raised, no further information about the situation of Indians or black people in America is given in the book.

- Are stereotypes used in the book?

On page 84 (ibid.), the book deals with National Differences and there the students have to fill out boxes in order to practice the superlative and comparative structures. However, no attempt is made to comment on or clarify the fact that

sentences such as “The British don’t spend as much time over their meals as the ...” (ibid,) are actually stereotypes and should be discussed in class.

At the end of this exercise, the learners have to write a short text describing the differences between their own country and another country, which might result in students enforcing stereotypes. Not even the teacher’s book expects the language teacher to discuss national differences or stereotypes via this exercise with the class (cf. Doff/Jones/Mitchell 1999a: 31).

- Is the subject matter likely to be of genuine interest to the learners, taking into account their age?

In general the topics in this course book are superficial and concern themselves with the target language and not the foreign culture. Normally, cultural information is used in this book only to make talking about grammar and lexical phrases more interesting and to build exercises on this information. Therefore, I cannot really judge whether the topics are appropriate and interesting for the target language learner.

- Are role-plays or group discussions prepared by the book, and if so, are they going to appeal to the learners? And furthermore, do the exercises or tasks provide enough variety to meet the needs of different kinds of learners in the class(es)? And in addition: is the cultural context included only to provide a setting for the content of the material (i.e. is cultural context subordinated to language learning)?

The last research question concerns role-plays and, in fact, some ideas for role-plays are to be found in the course book, but the majority of these opportunities does not concern the discussion of cultural issues or intercultural communication, but rather phrases that are presented in the book and have to be repeated to each other by the students (such as those on page 78 (Doff/Jones/Mitchell 2002), exercise A ‘Asking questions’). This means that these are mainly used to practice and memorise specific phrases, such as phrases concerning ‘Changing your mind’ (Doff/Jones/Mitchell 2002: 28). Hence, it can be said that cultural context in this book is definitely subordinated to language learning.

4.4. Comparison of the Results

Turning now to a comparison of the two books, it can be said that with regard to the teaching of intercultural knowledge there is a huge difference. While the first book, 'Make Your Way Ahead 5', presents a lot of different cultural topics and tries to make the learners aware of different life-styles and habits, the second book, 'Meanings in Use 1', is rather superficial and does not encourage discussions about cultural topics in the EFL classroom. The teacher has to prepare the material for cultural learning on his or her own. Considering the results of my analysis, it is clear that although the Austrian curriculum, the Common European Framework of Reference and many experts stress the importance of cultural learning, it still has not found its way into some textbooks. As both books are currently being used in the classroom, the teachers using 'Meanings in Use 1' should be aware of the lack of cultural information in this book.

The results of my textbook analysis of 'Meanings in Use 1' show that to a great extent cultural knowledge is used for grammatical exercises and to present new phrases. Examples of this usage are page 55, number 11 (Doff/Jones/Mitchell 2002), where the Present Continuous tense is practiced with text passages describing London, or page 85, number 7 (ibid.), where the Superlative is practiced in sentences such as "British cooking is the best in the world" and the students have to agree or disagree and rephrase the sentences. It seems that most of the time when cultural content is included in this course book, it is 'misused' for grammatical exercises. I choose the term 'misused' as in my opinion, cultural information should not be used for making grammar exercises more interesting, but rather it should be dealt with explicitly in class. Furthermore, although 'Making Your Way Ahead 5' uses cultural information for grammar exercises (as on pages 22 and 24, for example), too, the point is that the authors of this book do not use the foreign culture exclusively for that purpose. This is in evident contrast with the other textbook, where culture is only there to make grammar exercises more interesting.

By comparing the two results, it can be seen that the topics concerning culture are sometimes very similar or even the same (such as 'famous people', 'jokes', 'travelling' and 'literature'). It is interesting to observe that both books portray the

pop-star Madonna in their units. However, the course book 'Make Your Way Ahead 5' provides not only much more cultural information (see the unit about 'India', for example), but also offers the students many opportunities to actually discuss and talk about cultural issues.

Moreover, both textbooks offer the language learners a reading chapter at the end of the book, where texts, poems and short stories are presented. Surprisingly, 'Meanings in use 1' even offers issues, such as 'What does Christmas mean to you?' to discuss or think about on page 107 (ibid.).

Contrary to expectations, this analysis did not find any obvious stereotypes in 'Make Your Way Ahead 5'. However, in the other book, 'Meanings in Use 1', there was a page dealing with stereotypes, i.e. page 84 (ibid.), but without making them explicit or defining them as such. I expected to find stereotypes regarding the target culture in both the course books, but this was not the case in 'Make Your Way Ahead 5'. A comparison of the two textbooks reveals that 'Make Your Way Ahead 5' deals with the foreign culture appropriately, in an well-thought-out and interesting way, but 'Meanings in Use 1' does not, and therefore it can be concluded that in order to teach the language learners about the target culture, 'Make Your Way Ahead 5' is the better choice of the two.

Conclusion

This thesis has given an account of the reasons for teaching culture in foreign language teaching. As argued by many researchers, culture is an essential part of language and therefore foreign language education has to ensure that students learn about cultural similarities and differences and especially how to cope with the latter.

Returning now to the questions posed at the beginning of this thesis, it is possible to state that culture is definitely important in the field of foreign language teaching, as culture is part of every language. The important thing is to raise the learners' awareness, namely, make them aware of other ideas and ways of thinking, and thereby also of their own ideas and beliefs. Moreover, the ultimate goal is definitely not to prepare students to become perfect users of the L2 language, but rather to show them that difference is not something to be afraid of and instead something that enriches our lives, and that foreign languages and cultures are not automatically strange. Therefore, it is indeed worth thinking about the cultural education of students and how a teacher can bring his or her students to discuss cultural values and beliefs.

As could be seen in the first part of the thesis, culture is not something that can be easily defined, and there are many different opinions on the topic. However, it can be stated that the end goal is not to come up with a perfect definition for the classroom, but rather to teach language students how to cope with both their own and foreign cultures.

In the second part, I focused on the Austrian curriculum and the CEFR amongst others, and drew the following conclusions: although the necessity of teaching culture in the foreign language classroom is acknowledged, it is formulated in a very superficial and sketchy way. Still, it should be noted that intercultural knowledge is part of the curriculum, which shows that it is also deemed important by the Federal Ministry of Education in Austria, and especially the CEFR. The notion that cultural learning should definitely be dealt with in language education is also shared by many researchers in this field, first and foremost Michael Byram, who has written a lot of books and carried out many textbook analyses on this

topic, thus giving language teachers many useful ideas on how to bring cultural information into the classroom and helping to prepare them for intercultural communication.

In the last part of my thesis, in chapters three and four, I focused on the cultural content of the two books 'Meanings in Use 1' and 'Make Your Way Ahead 5'. My aim was to look at the intercultural competence that students can acquire from them. Of course, a lot of further research might still be done on this topic, such as investigating other textbooks and looking at how they deal with culture, as well as which topics are discussed and to what extent.

What are the possible implications for EFL teaching today, and how can they be transferred to the EFL classroom? As can be seen from the findings on the textbook analysis, on the one hand some modern course books still need to incorporate cultural information about the target language, but on the other hand there are also very good course books which deal with the target culture successfully and invite the students to discuss it. It has been demonstrated that there are many different possibilities for introducing foreign language learners to a new culture. It is a good idea to vary the teaching methods in order to keep the learners interested, especially when they are younger. Language teachers should be aware of the fact that culture is a very important part of language learning, and therefore has to be dealt with in the classroom in an appropriate way. A textbook can supply a good basis, but in the end it always depends on the teacher. It is certainly not possible for a textbook to provide cultural knowledge and information about foreign cultures in an ideal way, as a teacher will always have to adapt the book to the class (according to the age of the students, their interests, etc.). However, it is of great help if the book offers a good starting point for the learners and provides them not only with cultural topics but also ways of dealing with cultural differences and how to discuss them.

In conclusion, the question which gives the title to my thesis can now be answered. "Can culture be taught in the Austrian EFL Classroom?" The results of this thesis suggest that culture can and should be taught in every language learning setting, but focusing on the Austrian EFL classroom, we can answer: Definitely, yes.

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Appendix I (Scans of 'Make Your Way Ahead 5')




Unit 01 Pop music

3 Find words or expressions in the interview that mean the same as the following:

- 1 article giving an opinion about a song or book
- 2 words of a song
- 3 talking often about someone or something
- 4 separated, got divorced
- 5 not wanting to talk about your achievements
- 6 considers the most important point
- 7 house owned by the local council
- 8 well looked-after piece of land covered in grass
- 9 calm, relaxed
- 10 hit (by a car)

4 Now look at *Focus on grammar* on page 19 and do the *Language booster* on page 20.

SECTION 3


 **1** You are going to hear Colin, a 15-year-old English boy, making a presentation to his class about "Music and words".

One of the 3 statements best describes his talk.
Before you listen, tick (✓) the one you most agree with.

- 1 The words of a pop song are more important than the music.
- 2 In pop music the words don't really matter. The sound and the rhythm are important.
- 3 Pop songs without good lyrics are not very satisfying.

Now listen to the presentation.

Which statement best describes his ideas?
Do you agree with him? Why? / Why not?
Discuss in small groups. Take notes and then report to the class.



2 Listen to Colin's presentation again. Mark the following sentences true or false.

	True	False
1 Colin thinks the words of a song are more important than the music.	<input type="checkbox"/>	<input type="checkbox"/>
2 He thought the lyrics in the Oasis song he played were pretty.	<input type="checkbox"/>	<input type="checkbox"/>
3 In the Oasis song there is something wrong with the girl's hand.	<input type="checkbox"/>	<input type="checkbox"/>
4 The girl in Sting's song isn't always very friendly.	<input type="checkbox"/>	<input type="checkbox"/>
5 Colin used to like the Oasis song.	<input type="checkbox"/>	<input type="checkbox"/>
6 Colin has changed his ideas about music recently.	<input type="checkbox"/>	<input type="checkbox"/>
7 He says pop music today is better than the Beatles' music.	<input type="checkbox"/>	<input type="checkbox"/>
8 Music is processed on the same side of the brain as pictures.	<input type="checkbox"/>	<input type="checkbox"/>
9 The brain processes numbers and words on both sides.	<input type="checkbox"/>	<input type="checkbox"/>
10 He says pop music is very important.	<input type="checkbox"/>	<input type="checkbox"/>

10 | Make Your Way Ahead

Unit 01 Pop music

4 Girls on top

In 2003, rock magazine Q published an article "The 50 Most Powerful People in Music" and introduced us to the people who have the real power in the music industry. In a world which is traditionally dominated by men Q discovered, "sisters are starting to do it for themselves." Welcome to seven women who are making their mark:

- Who do you think the real power is in the music industry?
- Tell your partner what you know about the women in the texts. Are they still *powerful*?
- Who would you include in this list for the present day?



Britney Spears



Madonna



Beyoncé Knowles

Read the texts and match the descriptions with the women.

- 1 The new Madonna?
- 2 Who needs the other two?
- 3 South American domination
- 4 The girl from down under
- 5 The power behind the scenes
- 6 The heiress
- 7 Still going strong

The numbers in brackets refer to positions in Q's "The 50 Most Powerful People in Music" list.

- ☐ (48) **Sharon Osbourne** – The matriarch of rock's most famous family. Her husband Ozzy may be the rock star but it is Sharon who has negotiated his most successful deals including the hit TV series "The Osbournes", which has earned the family more than £20 million.
- ☐ (37) **Britney Spears** – The former child presenter of The Mickey Mouse Club is now officially America's new princess of pop. And with earnings in 2002 of \$39 million plus merchandising deals with companies like Pepsi, it's a position Britney seems likely to keep for quite a while.

- ☐ (32) **Madonna** – If Britney's the new princess then Madonna is still the queen. Her career, which has already lasted more than 18 years, shows no signs of fading. Her 2000 album "Music" was one of her most successful and the accompanying "Drowned World" tour in 2001 earned \$72 million.
- ☐ (29) **Kylie Minogue** – 15 years ago Kylie was an actress who was starring in the Australian soap opera "Neighbours". Now she's a multi-million selling international pop star with the whole world singing her tune. Watch out for her own range of sexy lingerie coming soon.
- ☐ (21) **Shakira** – Colombian-born Shakira has already sold more than eight million CDs and won two Latin Grammy Awards. Already a mega-superstar throughout the Spanish speaking world, Shakira is poised to capture the rest of the world with her English language debut, "Laundry Service".
- ☐ (19) **Beyoncé Knowles** – When the highly successful all-girl trio Destiny's Child split up, singer Beyoncé Knowles knew exactly what she was going to do – make it as a solo artist. The 9 million selling single "Survivor" proved she was serious. And Knowles, who is one of the US biggest selling artists, has already made her Hollywood debut.
- ☐ (9) **Yoko Ono** – Although the Beatles split up more than 30 years ago, they're still one of the best selling bands in the world. Their last CD "1", which sold 12 million copies in just three weeks, earned Yoko around £32 million. Her personal fortune is estimated to be about £700 million.

Grammar note | Relative clauses

It is Sharon who has negotiated his most successful deals.

Her career, which has already lasted more than 18 years, shows no signs of fading.

We can use **who** to refer back to people, and **which** to refer back to things in all relative clauses.

We can also use **that** instead of **who** or **which** in certain relative clauses.

1 Defining relative clauses

They introduced us to the people who / that have the real power in the music industry.

In a world which / that is traditionally dominated by men Q discovered, "Sisters are starting to do it for themselves."

Defining relative clauses contain necessary information and cannot be left out.

There are NO commas. **That** can be used instead of **who** and **which**.

2 Non-defining relative clauses

And Knowles, who is one of the US biggest selling artists, has already made her Hollywood debut.

Their last CD "1", which sold 12 million copies in just three weeks, earned Yoko around £32 million.

Non-defining relative clauses give additional information which could be left out.

That's why commas are used. **That** cannot be used instead of **who** and **which**.

SECTION 5

1 What do you know about these bands? Read the stories and find out why they are notorious.

In 1985, **Ozzy Osbourne** was taken to court by angry parents who claimed their sons committed suicide after listening to Osbourne's anti-alcohol song "Suicide Solution".

In 1995, 15-year-old Elyse Pahler was murdered by three teenagers who were inspired by the heavy metal band **Slayer**. They believed they needed to commit a "sacrifice to the Devil" to give their garage band, Hatred, the "craziness" to "go professional".

After the Columbine High School shootings in Colorado, where two teenagers killed 13 people and then themselves, it was found that the two boys were big fans of "shock rocker" **Marilyn Manson**. Teenage murderers Kip Kinkel, Andrew Wurst, and Luke Woodham were Manson fans as well.

Tupac Shakur, a "gangsta" rap artist, made the headlines when 19-year-old Ronald Ray Howard, who had shot Texas state trooper Bill Davidson in April 1992, claimed that a Tupac song that he was listening to in his vehicle inspired him to shoot the policeman. Tupac himself was shot in 1996.



Marilyn Manson

Discuss these questions:

- Do you think the artists mentioned in the text should go / have gone to prison?
- Do you think that music can influence teenagers to commit acts of violence?
- What other factors can you think of that might influence them?
- Do you believe that rock lyrics should be censored?

2 The notorious death metal band **Overkill** are coming to play in your town.

The band are known for their particularly violent lyrics and gruesome stage performance which includes spraying fake blood over the audience. Local businessmen are actively encouraging the show and say it will bring money to the community. They have promised to donate some of the ticket sales to help local teenagers with drug problems. However, many local parents are concerned about the influence the band might have on their children and possible violence at the show itself. A meeting has been arranged to discuss the matter.

Simulation

- Now simulate the discussion which takes place.
- First divide up into six groups. Each group works with one of the role cards on the next page and prepares arguments for this person.
- Next, choose someone from your group to play the part of the person on the role card.
- Your teacher will play the part of the town's mayor or mayoress, who will chair the discussion.

Language for discussion Agreeing and disagreeing

Agreeing

I couldn't agree more.
I agree entirely.
You're right.
You've got a good point there ...
Exactly!

Disagreeing

I take your point but ...
(I'm afraid) I have to disagree.
OK, but you're forgetting ...
You couldn't be more wrong/mistaken.
That's absolute rubbish.

ROLE CARDS

Mr CLARKE (a psychologist)

You can understand both sides. You sympathise with the teenagers – you don't believe in the "evil" influence of music. But you also understand the parents' concern and the problem of violence.

CAROLE HOWARD

You are a teenager and you think that this is the best thing that has ever happened in the town. You are looking forward to going to the show. You think there are not enough things for teenagers to do in your town.

Ms HILL

You are one of the show's organisers and you will earn a lot of money. You have offered money to help local teenagers and think the arguments against the show are stupid. You want to convince everyone that the show is a good idea.

RICHARD LARKINSON

You are a teenager. You like classical music and hate the idea of such a rock show. You would like the local community to spend more time promoting culture in the town.

Mr BRADFORD

As the parent of three teenagers you definitely want the show banned. You believe it will cause violence in the community and have a negative effect on the local teenagers.

Mr BAILEY

You are a local social worker who works with drug addicts. You are afraid that the show could have a negative effect on some members of the society but you would certainly welcome the money the organisers have promised your charity.

3 The writing box

You are a local resident with strong feelings about the show.
Write a letter to your mayor/mayorress explaining your position.

- Remember this is a formal letter. Make sure you address it properly.
- Explain who you are and why you are writing.
- What is your position? Do you want
 - a the show to go on?
 - b the show to be banned?
- Explain your reasons (a new paragraph for each one).
- Finish your letter by telling the mayor/mayorress what you expect him/her to do.

Useful phrases:

I have been a member of this community for ...
I really feel I have to ...
I'm sorry, but this is unacceptable.

I hope you will use your position as mayor/
mayorress to ...

SECTION 2

1 Working with words | School discipline

Complete the table with the words in the box.

playground	being cheeky	headmaster	get suspended	messing about
get detention	playing truant	write lines	swearing	chucked out of
"Crime"			"Punishment"	
_____ /using bad language			get sent home / _____	
answering the teacher back / _____			get _____ school /get expelled	
not paying attention / _____			get sent to the _____	
fighting in the _____			have to _____	
_____ /skipping lessons			have to stay behind after school / _____	

NB: Corporal punishment (the cane) was banned in British schools in March 1998.

Work in groups and decide which "crime" deserves which "punishment".

Example: *If a student swears in the classroom, they should get sent to the headmaster.*

What punishments do you get in your school and what sort of things do you get them for?



2 You are going to hear Anna, a 15-year-old English girl, talking about her ideal school. Listen and take notes:

- What Anna doesn't like about her school
- Anna's ideal school

Listen again and answer these questions.

- 1 What's Anna's school uniform like?
- 2 What would her ideal uniform be like?
- 3 What's her school's policy on make-up?
- 4 What's the punishment for not doing Miss Chappell's homework?
- 5 What's the punishment for not doing Mr Thomas' homework?
- 6 What's Anna's opinion on corporal punishment?
- 7 Why wouldn't there be any bad teachers in Anna's ideal school?
- 8 What subjects are popular with the boys at her school?
- 9 What subjects are more for the girls at her school?
- 10 What subject would Anna introduce and why?



EXERCISES

Schools Unit 02

8 Find out the figures for Austria from the Internet.



9 Write the name of the lesson under the pictures.



Chemistry



Art &



Classes



Sports



999



History



Music



Art

2 Internet project

Search the Internet to find the information to complete the fact file.

India today

The geography

- Area: _____
- Neighbouring countries: Pakistan, Nepal, Bhutan, Sri Lanka
- Agricultural products: cherry, chick, rice, mango, wheat

Politics

- Prime Minister: Manmohan Singh
- Currency: RUPEE
- Capital: NEW DELHI
- Largest cities: Mumbai, Delhi, Calcutta

The people

- Population: 1027015247
- Population growth rate: 1.548%
- Life expectancy: 60-61 years
- Religions: Hinduism 80.5%, Islam 13.4%, Christianity 2.3%, Sikhism 1.9%, Jain 0.4%, Buddhism 0.05%, Other 1.5%
- Languages: 15 main languages including Indo-European 1-Indo-Aryan 70%, Dravidian 22%, Austro-Asiatic 6.5%
- Percentage who can read or write: 65.8%
- Workers in agriculture: 45.5%
- Population below poverty line: 25%
- Unemployment: 7%



3 Because of its historical associations with the UK many Indian words are now very much part of the English language.

Look through this list of words. Which 3 words are not of Indian origin. Take a guess at what language they come from.

bungalow	candy	<u>ital.</u> volcano	cash	jungle
mango	shampoo	verandah	guru	karate
panther	mosquito	sugar	pyjamas	rice

Work with a partner. Take turns to describe one of the words.
Example: It's a type of big cat. – Panther

SECTION 5

1 Facts about Asians in Britain

Thousands of immigrants from countries which used to be British colonies started coming into Britain in the 1950s. Most came from the West Indies, India, Pakistan and Bangladesh and wanted to find work, which was hard to find in their own countries. They were allowed in because they were needed to do work that Britons no longer wanted to do. By 2002 ethnic minorities accounted for 5.6% of the UK's population. There were 840,000 people of Indian origin, 475 thousand people of Pakistani origin and 162,000 people of Bangladeshi origin living in Britain. Almost half of these were actually born in the UK. Immigrants, and even Asians born in Britain, face many problems.

2 "People talking" is a popular series on Radio 4. The following extract takes a look at the situation of Asians living in Britain.

Listen to the interviews with Hakika Singh and Dharamjit Mamdani in "People talking" and fill in the correct information.



	Hakika Singh	Dharamjit Mamdani
Nationality		
Home country		
Work		
Fears		
Reasons for living in Great Britain		
White people's reactions		

Compare your notes with your partner's.

- What do Mr Singh and Mr Mamdani have in common?
- What differences do you notice?

3 "Bend it Like Beckham" was the surprise independent film hit of 2002 in the UK.

Directed by British Asian film maker, Gurinder Chadha, it tells the story of Jesminder Bhamra (Jess), an Indian girl (and a Sikh by religion) living in England. She desperately wants to play football and she is good at it, but her parents, in particular her mother, are strictly against it. In the following scene, the coach of the football team, Joe, visits the Bhamras to see if he can convince them to let Jess play.

Review

Make Your Way Ahead 5 | 75



4 Choose the correct option to complete the sentences.

- 1 The special effects / subtitles in that film were amazing. I felt like I was inside that spaceship.
- 2 The whole film was shot / screened in the Arctic.
- 3 Why does Bruce Willis always play the heroine / hero?
- 4 Who starred / directed in that film?
- 5 I don't like dubbed / subtitled films. I hate reading when I'm trying to watch a film.
- 6 That's the old cinema – they used to make / show some great films there.

5 Use the correct verb forms in the passive, and write the correct sentences down.

- 1 When the interviewers met Baby Kaur, she was trying hard to repair some of the damage that (cause) by the previous night's storm.
- 2 Baby Kaur's father and brother (kill) in the riots.
- 3 Charan Singh went to school for only a little while before he (send) to work by his parents.
- 4 Raju and Allo, the whistlemakers, (pay) 8 and 5 rupees for each day's work.
- 5 The work in the factory (divide up) among five workers, who include the owner's wife and 18-year-old daughter.
- 6 Whatever children in India do, they (underpay) and usually (overwork).
- 7 Without education they (trap), with no way out.

6 Use the words in the boxes to complete this text.
Remember to use the correct forms of the verbs.

Adjectives: afraid angry disappointed
 frightened unfriendly

Verbs: blame complain want hate
 say protect

Asians in Britain

Indian families were often _____ when they arrived in Britain because people were very _____. The women were especially _____ when people stared at them in the street. Things changed later, but nowadays they feel that many whites _____ them and _____ them for things like unemployment, bad housing, etc.

Those born in Britain are often very _____ indeed. They feel they have a right to be here and _____ about the way they are treated. They are _____ of the violence of groups like the National Front and want the government to _____ them. "After all," _____ one young Asian, "it was the British government that _____ Indians and Pakistanis to come here."

EXERCISES

India **Unit 04**



7 Fill in the correct forms of the verbs in the box.

Saint of the streets

Mother Teresa grew up in Skopje, Macedonia. Her parents were shopkeepers and she read a comfortable life. However, she often read books with stories about missionaries in India, which she found very interesting. She wanted to be a missionary herself, so, when she was still a teenager, she became a nun and she went to Calcutta. There she brought small girls from rich families in a convent school. Although she never saw them, Mother Teresa knew that the school was very near some of the city's worst slums. One night she heard an "inner" voice which told her to stop her work as a teacher and help the poor instead. So she left the convent school and began to live among the poor people in the slums. She walked barefoot and wore a white sari, just as they did. She asked for help and she was not disappointed. Many people sent money and other presents. The city let her have an old house, and she began her work there with twelve other nuns. The people who came to her

hear	become	send	read
leave	wear	come	lead
grow up	teach	begin	find



were usually very ill, or even dying, but she also looked after countless babies who had been left in the streets. In 1979, Mother Teresa was awarded the Nobel Prize for her work. She died in 1997 and was beatified in 2003.

nun:	Nonne
missionary:	a Christian who has been sent to a foreign country to teach people about Christianity
convent:	(Nonnen-)Kloster
slum:	area of a city where living conditions are very bad
sari:	piece of clothing that is worn especially by Indian women
beatified:	selig gesprochen

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- 8** How ethnic minorities came to live in Britain.
Read the following text, and then try to write a new text using the following words in this order to connect the sentences.

who which since which which so which

Thousands of immigrants came to Britain in the 1950s. Most of them were from Commonwealth countries (former British colonies – the West Indies, the Indian subcontinent). They came mainly to look for work. Work was hard to find in their own countries. They had British passports or were Commonwealth citizens. They were allowed to come to Britain. They were needed for work.

British workers did not want to do it. During the 1960s and the 1970s the British government wanted to reduce the number of immigrants. They made it harder for Commonwealth citizens without British parents or grandparents to enter the country. Today there are more than 3 million non-whites living in Britain. It is 5.6 % of the total population.

ethnic minority: Minderheit, die einer einheitlichen Volksgruppe angehört

Example: Most of the thousands of immigrants **who** came to Britain in the 1950s were from Commonwealth countries.

- 9** Write a text about each of these two Indian children.



Sujatha M. Navayani

11 years old – breakfast: 8-9 o'clock – morning: school bus – famous school – clothes: long skirt and blouse – house: Bangalore – family: 7 (brother: 10, sister: 4, parents, grand-parents) – father: technical assistant (Indian Telephone Company) – mother: housewife

Rajio Mohammad

10 years old – work: cleaning shoes (street) – 12 hours a day (8 am – 8 pm) – wage: 100 rupees per month – money: home to family (farmers) – parents: cannot read or write – visits parents twice a year – travel: bus – day off: Tuesday – game of cricket – film: once in six months



- 10** Do A or B.

A Finish the following story.

Samshaad was 14, a poor bidi-roller who didn't like his job, but he had to work so that his family could live. One evening, he had to take the bidis he had rolled during the day to a merchant who lived far up the hill. He was nearly there when he was suddenly stopped by an old man ...

B Make up a story for the following ending.

"... I promise," Raju answered, and the woman smiled at him and said, "I believe you." Raju smiled back, sighed heavily and dashed off as quickly as he could.

merchant: person who buys or sells goods in large quantities (especially for import and export)

EXERCISES

India Unit 04



11 Dhall Curry – a dish from India ("Dhall" is an Indian word for lentils)

Ingredients
250 g lentils 2 green peppers
pepper 1 teaspoon curry powder
salt 1 tablespoon butter
3 onions a little chicken stock
2 cloves garlic
1/4 teaspoon cayenne pepper or 2-3 red chillies

- ① Put lentils in water and leave overnight. Drain lentils and boil for one hour in fresh water with pepper and salt.
- ② Drain lentils and pass them through a sieve.
- ③ Chop onions, garlic and green peppers



and fry with cayenne pepper/chillies and curry powder in butter.

- ④ Add lentils and a little stock. Stir while heating. Serve while hot.

Did you know?

CURRY is a highly seasoned powder or paste containing turmeric, cayenne pepper, black pepper, ginger, coriander, and other spices. It has been used for many centuries to season meat and rice dishes in India and Sri Lanka and other countries in the East. Its characteristic yellow colour comes from the turmeric. In modern times, the use of curry has spread to western countries.

The American People's Encyclopedia

lentils: Linsen
clove (garlic): Zehe
chicken stock: Hühnerbrühe
to drain: hier: Wasser abseihen
sieve: Sieb

to season: würzen
turmeric: Gelbwurz
ginger: Ingwer
coriander: Koriander

12 Put the words in the correct order to make expressions with "say".

- 1 said not that's exactly I what
- 2 say I'd
- 3 say I couldn't
- 4 wouldn't I no say
- 5 again you say can that
- 6 say more no
- 7 say let's
- 8 what not that's you before said

Use four of these expressions to write mini-dialogues.

13 Read the following questions and then write the story behind them.

- a Why did Raghu and his sister Mira live alone in the hut near the lake?
- b What did they eat most of the time?
- c What did the fish he caught look like?
- d Why didn't Mira tell her brother about the ring she found in the stomach of the fish?
- e Where did she hide the ring?
- f What happened when she put the ring on her finger?
- g Why did Raghu find the tracks of a tiger when he got home?
- h Who spoke to him when he was hunting in the jungle the following day?



Unit 05 Getting about

4 Work with a partner.



Student A works with this map of Britain.
Student B works with the Intercity service map on page 86.

Student A:

Choose a place on this map and ask the questions from **3**.

Take notes.

Student B:

Answer student A's questions (you will have to make up some of the information).

Now change roles.

5 Internet project

Interrail started as a way of offering young people a cheap way of exploring the Continent by train. Depending on which ticket you buy you have unlimited travel throughout Europe for up to a month. Now Interrail is open to older people. Of course, they have to pay more!

Do some research on the Internet and find out how much these people will have to pay for their tickets.

- 1 Dave is 24. He has three weeks' holiday and wants to visit friends in Zurich and Copenhagen.

- 2 Sally is 19. She lives in Dublin and has a month before she starts university. She wants to get down to North Africa.
- 3 Bob is 27. He's studying Art at university and wants to visit the Louvre, the Uffizi and the Prado.
- 4 Sharon is 30 and wants to do a grand tour of Europe.

Design your own Interrail trip. Decide how long you're going to be away, where you're going and some of the things you're going to do. Also work out a budget (how much money you're going to spend) for the trip.



- 6 Read the poem on the next page and fill in the words from the box.
Then listen and check to see if you were right.

arms continue driver grinning love passengers secret tongues universe

2 Look at the pictures and discuss the questions below for both pictures.



- Would you like to spend a holiday here? Why/Why not?
- How would you spend your time if you came here?
- What effect do/could human beings have on this beach?

3 Debate

There is going to be an open discussion about a big new project to build a holiday village for tourists on the southern coast of Turkey. For the developers, Kemer is perfect: wonderful sandy beaches, a good road and airport not too far away. Some of the local people are hoping to get work in the new hotels and restaurants, but

some of them are worried it will change their way of life forever. The conservationists are very unhappy about the project, because the area is home to a lot of wildlife, in particular some rare birds and sea turtles nest on the beach next to the proposed site. So a meeting has been arranged to discuss the project.

Now simulate the debate that takes place. First form 4 groups.

Each group will study one of the role cards and prepare arguments for the group. Choose one person from the group to be spokesperson. She/He will have three minutes to present your point of view. Your teacher will be the chairperson, the Governor of the region. After each person has made their opening statement, they

will be allowed another two minutes to make a second statement to respond to arguments made by the other people. All members of the group can take part in the discussion that follows. Finally, a vote will be taken to see whether or not the project will go ahead.



Unit 05 Getting about

Learning strategies | Taking part in a debate

- Thank the chairman for giving you time to speak.
- When you make your opening statement, stick to your case. Do not try and argue against the points made by others. You will have time to do this later.
- Although you might feel quite emotional about your case, try not to let this show too much. Keep calm and let your words make the impact.
- Remember, your objective is to convince people to vote for your case. Make your language as persuasive as possible.
- Your body language will be important. Act as naturally as possible. Do not stand completely still, but do not dance about the classroom either.
- Although it is a good idea to have your arguments written down, don't keep your eyes fixed on the piece of paper you are reading from. Make sure you look up often and directly at your audience.
- In your second statement you may respond to the arguments of the other people. Do this respectfully.

Useful expressions

Thank you (Mr/madam) chairman/chairwoman for giving me this opportunity to ...
If I could just take a few minutes of your time I would like to explain why I feel ...
While I take XX's point, I'm afraid I cannot fully agree.
With all due respect, I think XX is missing the most important issue.
To sum up, I hope I have made it clear why I believe that ...
Thank you for your time and attention.

ROLE CARDS

Group A

Environmentalists from WWF ■ You and your friends have been trying to get special protection for this area because many wildlife species live on the beach, and in the nearby river. The new hotel would be on this beach. You are afraid this hotel complex will destroy the wildlife forever. There is a law forbidding building in the area next to the site, but the site for the new hotel is not protected.

Group C

Tourists ■ This is a wonderful place for a holiday. The sea is warm and clean and very good for water sports. When the hotel is open there will be many facilities such as bars, discos, tennis courts, etc. You would also like to visit the nature reserves and watch the birds and turtles. You think that tourists will bring a lot of money to the area and the local people can then have an easier life.

Group B

Local inhabitants, farmers and fishermen ■ This new hotel will bring many changes. More work for you and your families, and more money. But you have always had enough to eat from your small farms and from fishing. You are afraid the tourists will change your children's ideas and culture. They will not want to live the traditional life of your people and they will not respect your customs and maybe even your religion.

Group D

Hotel developers ■ The place is perfect for the hotel. The beach is unspoilt, the new road from the airport is almost finished, and there are even some historical remains nearby. You have got permission from the Ministry to build a hotel complex for 450 beds, with swimming pool, restaurants and a bar. Local workers are used to low pay and you feel sure the hotel will soon make a big profit.

- 4 Now turn to pages 100–101 and do *Focus on grammar* and the *Language booster*.



Unit 05 Getting about

EXERCISES

5 Predict the future – play this game in groups of 4.

You will need a dice and 4 counters for each group. To start, throw the dice. The one who throws the highest number starts. Take turns to throw the dice. Move your counter and read out the question. Give your prediction. The first person to reach HOME is the winner.

Examples: *I think Alex will be the richest person in 10 years' time.*
I'm going to get up at 11 o'clock next Sunday.

START ➡	Who will be the richest person in the class in 10 years' time? ➡	How many people in this class will go to university? ➡	Who will speak English best in 5 years' time? ⬇
Which country will win the next football World Cup? ➡	What time will you get up next Sunday? ➡	Where will our teacher go for his/her next holiday? ⬇	Who will be the first person in the class to get married? ⬇
How many passengers will the biggest plane carry in 10 years' time? ⬆	HOME	Who will win this game? ⬇	Who will get their driving licence first? ⬇
How will you celebrate your next birthday? ⬆	Who will get a 1 in the next English test? ⬆	When will more women go to work than stay at home? ⬇	Where will the next Olympic Games be held? ⬇
Will you be able to ski this weekend? ⬆	When will it rain next? ⬆	What will you do when you leave school? ⬅	How soon will there be a woman President in the U.S.? ⬇
How many books will you read next year? ⬆	Will you ever live in another country? ⬅	When will you be able to vote? ⬅	Who will miss the next English lesson? ⬅



SECTION 1

- Look at the cartoon on the right.
Somebody who does not know the story of Hansel and Gretel might not be able to understand the cartoon at all.
Very often, to understand jokes or cartoons you have to know what they refer to – especially with cartoons by Gary Larson.



Later, Edna was forced to sell her brussels sprout house.

Here are two more cartoons by Gary Larson.
Can you explain the background? Why are they supposed to be funny?



The portrait of Dorian Cow



The man sniggers, and says, "Sure." "You're from Austria," says the farmer. Now the man's really shocked, "How did you do that?" he says. The farmer says, "I'd rather not say. Can I have my dog back?"

There's this Austrian and he's trying to sell his old car. But he has a big problem because the

car's got 900,000 km on it. So one day he tells an Italian who is working in the same factory about his problem. The Italian tells him "There is a possibility to make the car saleable. But it is not legal." "That doesn't matter," replies the Austrian, "as long as I can sell the car." "OK," says the Italian. "Here is the address of a friend of mine in Milan. He owns a car repair shop. If you give him my regards, he will turn the clock in your car back to 50,000 km. Then it shouldn't be a problem to sell your car anymore." So the following weekend the Austrian makes a trip to Milan. Anyway, about a month later the Italian asks the Austrian "Have you sold your car?" "No," replies the Austrian, "why should I? It's only got 50,000 km on the clock."

An Austrian walks up to a Coke machine and puts in a coin. A Coke pops out. The Austrian looks amazed and runs away to get some more coins. He returns and starts feeding the machine madly and of course the drinks keep popping out. A Swiss walks up behind the Austrian and watches him for a few minutes before stopping him and asking if someone else can have a go. The Austrian spins around and shouts "Can't you see that I'm winning?"

4 The writing box

You can find lots and lots of jokes on the Internet. There are even sites with jokes about Austrians.

Imagine you want to set up a website with jokes. Get together in groups and write down some of the jokes you would put on it.

- Jokes are normally meant to be told, so when you write one down you should try and keep to an informal style.
- There are two usual ways of starting a joke:
"There's this manicrocodile/Austrian and he's looking for ..."
"A manicrocodile/Austrian is looking for ..."
- Tell the story using present tenses.
- Punctuate the narrative with "so" and "anyway".
- Use phrasal verbs when possible.
- Always use contracted forms.



she stormed up to her room. Actually, I was quite happy about that – at least she was out of the way. John loves it when we're angry with Jenny. It gives him the chance to play the little angel-boy. He offers to make a milk shake or fetch the newspaper. He is such a little poser. Still, we quite enjoy it after a fight with Madam. So we lay back and let him wait on us a bit. Peace at last.

26th November

Preparations for Christmas are almost complete. I've just a few more presents to buy, and I promised to make the Christmas cake this year. We have arranged to go to my parents as usual – Devon is just the place to be for a really old fashioned country Christmas. It will be lovely to wander around the beach with the kids, and play games instead of watching television all day.

27th November

The end of term seems like it's never going to come. Today Miss Bates gave me a long lecture about pulling myself together and taking my work more seriously, yawn, yawn. I can't wait for Christmas, even if we do have to spend it buried in Devon with Grandma and Grandpa. I love them dearly and it's good to see them, but they live so quietly it's hard to keep awake! They even think telly is a bit wicked, and we're only allowed to watch it in small portions. Spending time with them makes you begin to see how Mum turned out the way she did.

I just interrupted this bit of writing to go to the bathroom and check on my spots. There are three: one really big one and two about to show up any

minute, all round my nose. I know I should be grateful I'm not covered in acne (Hazel Beckett would never even be able to count her spots) but I'm desperate for a way to get rid of them. How can David Slater possibly like me, looking like this? (He, of course, has almost no spots at all.)

28th November

We had a bit of a shock today – a letter from Jenny's class teacher saying that Jenny is not trying hard enough with her coursework. Her school report is not good – the teachers all say the same thing, which is that she doesn't seem to be taking things very seriously. Mike and I are very worried – we don't want her to ruin her chances of good results next year. But she's been so much happier lately, and easier to get along with, that we don't much fancy having another argument with her. She's really getting into sailing; it's so good to see her developing an interest.

Jenny's read the report, so she knows it's pretty bad, but she doesn't seem very worried. She doesn't know about the letter. We're going to have to crack down on her – but after Christmas. We'll have a good long talk, and a few New Year's resolutions.

John has finished his letter to Santa. It took a long time because it was a very long list. Most of the items are things I've never heard of. They must be space creatures of some sort. I have pointed out that Santa is not made of money, and other children will want things too, and he was very sweet about it. Santa can get as many things as he can afford, and that will be all right.

(adapted from Yvonne Coppard, *"Not dressed like that you don't"* Penguin 1993)

nappies: Windeln
suck up to: „einschleimen“
poser: somebody who does things to be noticed or admired

improve: make better
fell for the bait: schluckte den Köder
spots: Pickel
crack down: be a lot stricter

2 The diaries in 1 show the same events from two different perspectives.

Get together in pairs or groups. Think of a situation that can be seen from two different points of view, e.g. mother/daughter, teacher/student, and write two diary entries for the situation, one for each person.

3 Silent dialogue

Work in pairs. Partner A writes the following sentence on a piece of paper:

"Everybody else does – so why can't I?"

Then he/she passes it on to partner B. B writes an answer and passes it back to A, who writes an answer in return and so on. Then read out your dialogue in class.



2 Now discuss with your partner.

- In what ways do these houses seem to be different from houses in Austria? Can you think of any reasons why houses should be built differently in the two countries?
- Which house do you think would be the most expensive to buy? And which the cheapest?
- Supposing you were going to live in an English town for a while, which of these houses would you choose to live in? Why?
- Which of these houses would you least like to live in? Why?



3 Listen to an Englishwoman talking about the differences in housing between England and Austria.



Decide whether the following statements are true or false and tick (✓) the appropriate box.

- | | True | False |
|---|--------------------------|--------------------------|
| 1 English people like to stay in one house for years and years. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 English people prefer houses to flats. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 The speaker thinks that Austrian houses are much better built. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 It's easy to tell when a house is for sale in England, because there is usually an estate agent's board outside. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 It costs about the same to buy a house in England as in Austria. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 The speaker thinks that centrally heated houses in Austria are much warmer than those heated by "Kachelofen". | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 The speaker thinks that it is much easier for working-class people to buy a house in Austria than it is in England. | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 The speaker thinks that Austrian schools are overheated. | <input type="checkbox"/> | <input type="checkbox"/> |

Listen again and then discuss the following points:

- What do you think about the speaker's picture of the way people live in Austria?
- If a foreigner asked you about how people live in Austria, what would you tell him/her?

**SECTION 1**

- 1** Look at the list of breakfast food.
Write C next to the countable nouns and U next to the uncountable nouns.

toast	baked beans	honey	Golden Syrup	croissants
fried eggs	orange juice	jam	grilled tomatoes	cornflakes
pancakes	doughnuts	marmalade	pineapple chunks	fresh coffee
cereals	instant coffee	tea	bacon and eggs	sausages

Which of these items can you refer to using:

- a a piece of b a bowl of c a glass of d a mug of e a spoonful of f a plate of



You are going to hear five people talking about what they have for breakfast.
Listen and fill in what each person has.

	Name	What?
1	Sarah	
2	Dave	
3	Julia	
4	Andrew	
5	Cathy	



- 2 Read the following extract from a newspaper. The opening of the article is missing.
Study the three possible openings next to the article and decide which one is the most appropriate.

Unscrambling the British Breakfast

In practice, nine million Britons breakfast on nothing but a hot or cold drink.

Recent studies show that the belief that breakfast is necessary is just – a belief.

Children have been tested using short-term memory tests – and hungry children have performed just as well as full ones.

What matters is whether you feel the need for breakfast or not.

"If you don't feel like it," says Professor Bender, a nutritionist, "don't bother eating it."

There are, however, some more facts you should consider. Breakfast certainly is a ritual that can get you started for the day. So why not enjoy it?

Furthermore, it can help you to keep the right diet. If you have cereals for breakfast, your intake of fat during the rest of the day will be much lower.

By the way, cereals are becoming more and more popular these days. So are fruit juice, fresh and dried fruit and yoghurts.

Only one person in ten has bacon and eggs for breakfast.

(Adapted from The Observer)

Possible openings for the newspaper article:

Over 50 % of English people these days still eat the world-famous English breakfast: bacon and eggs, and possibly also sausages and tomatoes. Now that most families have microwave ovens, cooked breakfasts are becoming more and more popular.

Fewer and fewer Englishmen and – above all – Englishwomen have the time to prepare the traditional British breakfast, of which the writer Somerset Maugham once said that it was so good that it should be eaten four times a day.

Scientists who have been studying eating habits in Britain have found out that the best way to start the day is with a classical English breakfast. They have warned parents against sending their children to school on an empty stomach.



3 In the same article the author identifies five breakfast types. Read the information and match the types with the pictures. If you were a guest in Britain, which type would you be?

- A Corny: cornflakes, sugar, milk, cup of white coffee
(Comment: *poor nutritional value*)
- B Nutty: unsweetened juice, muesli with skimmed milk, wholemeal toast, black coffee
(Comment: *good nutritional value*)
- C Fruity: 1 apple, 1 orange, 1 pear
(Comment: *very good for fibre*)
- D Minimalist: cup of black or white coffee
(Comment: *gives nothing but a kick*)
- E Maximalist: porridge, 2 slices of fried bacon, fried egg, tomato, two sausages, fried bread, two slices of toast with butter and marmalade, white tea
(Comment: *very high on calories, nearly 100% of daily fat limit; too much salt; too little fibre*)



nutritional value: Nährwert

wholemeal: Vollkorn

fibre: Ballaststoffe

4 Talk about the topic Eating habits

Read through the comments and change the words in *italics* to make them true for you.

- 1 I usually have a *snack mid-morning*.
- 2 I have to have *at least one bar of chocolate* every day.
- 3 I don't like to eat too much *last thing in the evening*.
- 4 I always have a big meal *in the evening*.
- 5 There's nothing better than a *mug of coffee* to start the day with.
- 6 I feel terrible if I go to bed on an empty stomach.
- 7 I'm not all that keen on *fruit*.
- 8 I can't stand *vegetables*.

Talk about your daily eating habits in groups. Use the sentences above to help you.



5 Internet project

Although the British aren't particularly famous for their cuisine, they do have a few specialities.

Research these dishes. Write down the ingredients and any interesting information you can find out about them.

Which would you like to try?

1 bubble & squeak

2 haggis

3 scones

4 shepherd's pie

5 apple crumble

6 Yorkshire pudding

7 Welsh rarebit

8 syllabuh



haggis



SECTION 2

1 Working with words

Complete the table with the words in the box.

ingredients	shelf	processed
additives	label	tooth
sell-by	canned	flavourings
		numbers

All _____ foods from _____ vegetables to frozen pizzas have to carry a _____ so customers know exactly what they are buying. As well as the natural _____, this label must list all the food _____, E- _____, artificial _____ and colourings etc. contained in the product.

The product must also show its _____ date so that customers can check whether or not it has passed its _____-life.

There are some people who would like to see the label contain warnings (a bit like cigarette packets). Imagine buying your can of coke with "Warning - can cause _____ decay" or your Mars bar with "Could make you fat" written across it in big letters.

INSTANT LOW CALORIE HOT CHOCOLATE DRINK
INGREDIENTS: Fat-reduced Cocoa, Dried Whey, Dried Skimmed Milk, Dried Glucose Syrup, Hydrogenated Vegetable Oil, Maltodextrin, Salt, Milk Chocolate (2.5% Sugar), Dried Whole Milk, Cocoa Butter, Cocoa Mass, Emulsifier, Soya Lactin, Flavourings, Thickener (E407), Milk Proteins, Sweeteners (Aspartame, Acesulfame K), Emulsifier (E471)

LEMON & CORIANDER SAUCE
NUTRITION INFORMATION
 per 100 g
 Energy: 100 kJ
 Protein: 1.0 g
 Carbohydrate: 4.2 g
 of which Sugar: 3.1 g
 Fat: 0.4 g
 of which Saturates: 0.3 g
 Fibre: 0.0 g
 Sodium: 0.0 g

per 100 g
 Energy: 100 kJ
 Protein: 1.0 g
 Carbohydrate: 4.2 g
 of which Sugar: 3.1 g
 Fat: 0.4 g
 of which Saturates: 0.3 g
 Fibre: 0.0 g
 Sodium: 0.0 g

INGREDIENTS:
 Lemon Juice (5%), Coriander, Concentrated Tomato Paste, Sugar, Vegetable Oil, Salt, Dried Whole Milk, Dried Glucose Syrup, Emulsifier, Soya Lactin, Flavourings, Thickener (E407), Milk Proteins, Sweeteners (Aspartame, Acesulfame K), Emulsifier (E471)

SAFFRON RICE
INGREDIENTS
 LONG-GRAIN RICE (54%), SALT, YEAST EXTRACT, LACTOSE, SUGAR, ONION POWDER, TURMERIC, MALTODEXTRIN, VEGETABLE OIL, ANTI-CRUMB AGENT, SODIUM DIOXIDE, SAFFRON, FLAVOURINGS.
 * CONTAINS MILK
 Gluten Free

NUTRITION INFORMATION
 TYPICAL VALUES
 (cooked as per instructions)
 per 100 g
 Energy: 100 kJ
 Protein: 1.0 g
 Carbohydrate: 4.2 g
 of which Sugar: 3.1 g
 Fat: 0.4 g
 of which Saturates: 0.3 g
 Fibre: 0.0 g
 Sodium: 0.0 g

Appendix II (Scans of 'Meanings in Use 1')

6 National statistics Present simple passive

★ In the USA...

25,000 new cars are produced every day.
Someone is murdered every 25 minutes.
Every second, one foreign visitor arrives in the USA.
500 babies are born every hour.
Every hour, about 100 people die from heart attacks.
Four million chickens by Americans every day.
4,000 cars every day.
10,000 tons of rubbish every hour.
1,000 novels every month.
Someone in a road accident every five minutes.
Every day, 30 million newspapers in the USA.
Every year, 3,000 million tons of wheat .
Every day, the average American family 600 litres of water.
Every day, the US Post Office 300 million letters.



Unit 1 ■ 11

Doff/Jones/Mitchell 2002: 11

7 Bonnie and Clyde

Fill the gaps with the correct past forms of verbs in the box.
Choose between active and passive.

hit	steal	release	meet
offer	rob	catch	arrest
escape	chase	begin	kill

Clyde Barrow's life of crime began in December 1926, when he stole some Christmas turkeys from a farm. He was arrested by the police, but he was released soon afterwards, because he was only 16 years old.

He met Bonnie Parker in 1930. Together they robbed a large number of shops and banks. Innocent people (often) were killed in these robberies. Large rewards were offered for their capture, and they were chased from State to State by hundreds of police, but they (always) escaped.

Eventually, in 1934, Bonnie and Clyde were caught in a police ambush. Their car was hit by a hail of bullets, and they escaped.



Bonnie and Clyde

8 Abraham Lincoln

'Sequence' expressions

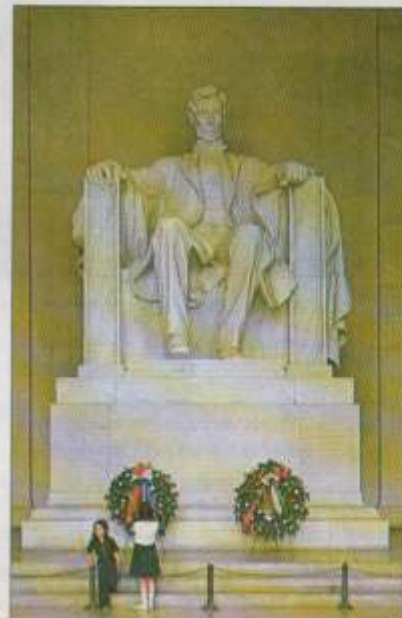
Below are some of the main events in the life of Abraham Lincoln.
Use the following structures to write his biography.

Exercise E

Four years	later	he entered ...
	after that	
(Two years) after	entering	local politics, he passed
...	he entered	his law examination.

Lincoln moved to Illinois in 1830.
Four years later In 1834 he entered local politics.
Two years after He passed his law examination in 1836.
Six years later In 1842 he married Mary Todd.
Two years after In 1847 he was elected to Congress.
10 years later In 1863 he abolished slavery.
2 years after In 1865 he heard that the Civil War was over.
 A few days later he was assassinated.

Abraham Lincoln



9 More famous people

- 1 What do you know about these people?
Where/When were they born? Are they still alive?
What did they do to become famous?



Neil Armstrong,
Lady Diana,
Madonna,
Steven Spielberg,
J. F. Kennedy,
Mother Theresa.



- 2 In groups of four, choose one of the people in the photos.
Find the corresponding text and read it carefully.
Then tell the others what you remember about the person.

Born in 1958 in Michigan, USA, she started acting and dancing when she was a child. Two years after she won a dance scholarship to the University of Michigan, she went to New York, formed a band and began to write songs. Her first successful single reached the top of the pop music charts in 1984. Since then she has had tremendous success in the pop music scene. Among her best-known recordings and concert tours are *Like a Virgin* (1984), *Like a Prayer* (1989) and *Bedtime Stories* (1994). She is also famous for her films, e.g. *Desperately Seeking Susan* (1985), *Who's that Girl* (1987) and *Evita* (1995).

He was born in 1930. He began his career as a pilot. From 1950 to 1953 he took part in the Korean War. Later he joined NASA (National Aeronautics and Space Administration), the organisation which controls America's space programme, and became an astronaut in the early sixties. In the next few years he travelled into space several times. Then he was chosen to take part in the 1969 Apollo 11 mission, together with Edwin Aldrin and Michael Collins.

On 20 July 1969 he became the first human being to walk on the moon. As he jumped onto the lunar surface, he said, 'That's one small step for a man, one giant leap for mankind.'

In 1928, when she was 18, she entered the Order of the Sisters of Our Lady and in 1937 she took her religious vows. While she was principal of a high school in Calcutta, she was moved by the sick and dying on the city's streets. In 1950 she founded the Missionaries of Charity, an order of Roman Catholic nuns, to help those who are starving and sick. The organisation, which is centred in Calcutta, also helps poor children. In the following years she extended her work worldwide and in 1979 she won the Nobel Peace Prize. She died in 1997.

From 1979 until 1981 she worked as a kindergarten teacher in London. She was married to Prince Charles in St. Paul's Cathedral in July 1981. The couple had two sons: William and Harry. By the late 1980s the world knew about the problems in their marriage and in 1992 they separated. In the

Exercises

F Reading: Jokes

Can you finish these jokes?

Choose the best five lines from the box.

- 1 A man was walking in a park when he saw a young girl playing with a large dog. He went up to them and asked the girl 'Does your dog bite?'



'Of course not,' said the girl. The man smiled at the dog and held out his hand, and immediately the dog bit him.

'Ow!' he shouted. 'I thought you said your dog didn't bite!'

'It doesn't,' the girl replied. '_____ f _____'

- 2 A woman went to have her eyes tested. The optician told her to sit down and look at a board which had some letters written on it.



'Now' said the optician, 'can you read the top letter?'

'No,' replied the woman.

The optician held it closer. 'Can you read it now?' he asked.

'No.'

He held it closer still. 'Can you read it now?'

'No,' replied the woman.

'Oh dear,' said the optician. 'This is serious.'

'I know,' said the woman. '_____ e _____'

- 3 A man went to a restaurant and ordered lunch. When the food came, it was terrible, and the man couldn't eat it. He called the waiter and



said 'Waiter, this food's terrible! I want to see the manager!'

'Sorry,' the waiter replied. '_____ h _____'

- a My eyes are terrible.
- b It's getting late.
- c Shall I call an ambulance?
- d No, yes, no, yes, no, yes, no.
- e I can't read.
- f That isn't my dog.
- g I can't hear you very well.
- h He's just gone out to lunch.
- i No, it isn't.
- j Now we're going to the cinema.

- 4 One morning a man found a penguin outside his front door. He took the penguin to the police station, and the policeman told him to take it to



the zoo. That evening, the policeman came out of the police station and saw the man and the penguin waiting at the bus stop.

'Hey,' he said. 'I thought I told you to take that penguin to the zoo.'

'I did,' the man replied. '_____ j _____'

- 5 A man was driving his son to school. He turned left, and the driver behind him hooted at them.



Then they turned right, and another driver shouted at them.

'I wonder if my indicators are working,' said the man, and he stopped the car and asked his son to get out. Then he turned on his left indicator and called 'Well? Is it working?' and the son called back. '_____ i _____'

3 Language awareness

Why do the pupils use I'll at the beginning (in 1), and I'm going to/I'm gonna in the interview (in 2)?

4 Over to you

- You have just won such a competition. Decide on the spot what you think you'll do.
- Make some notes about your actual plans and tell others in the class what you're going to do.

Exercise B

3 Making decisions

I think/Perhaps/Maybe I'll

1 Decide on the spot to do/not to do these things, and add a reason.

I think I'll Perhaps I'll Maybe I'll	go for a walk. The weather's lovely.	I don't think I'll Perhaps I won't Maybe I won't	have any breakfast. I'm not very hungry.
--	--------------------------------------	--	--

- Decide:
- to go to John's party
 - not to go to John's party
 - to write to your uncle
 - not to go out tonight
 - to learn to drive
 - not to have any more to eat
 - to give up smoking
 - to go swimming
 - to have a party
 - not to invite Jane to your party

2 Now add a decision to these remarks:

- I'm getting rather lazy again.
- I'm fed up with school.
- She seems very friendly.
- I'm a bit tired this evening.
- I really must try and get rid of this cough.
- I hope they're not worried about me.
- I've had enough of all these things lying about on the floor.

4 Changing your mind

I'll/will

A: I think I'll get a bus to London.
B: Don't do that. It takes much too long.
A: Does it? Well, in that case I'll go by train instead.
C: Train? Don't be silly – it's terribly expensive.
A: Is it? Oh, well in that case perhaps I'll try and hitch-hike.
D: Hitch-hike? Is that really wise?

Exercise C

Work in groups of four.

Have similar conversations, and continue as long as you can. Take it in turns to be A.

- A decides to ask Maria (or Mario) out.
- A decides to give George a CD for his birthday.
- A decides to go on holiday to London.
- A decides to buy a mountain bike.
- A decides to spend the evening in Anabelle's Club.

5 Intentions and plans

going to intending to
planning to thinking of ...ing

You will hear two students talking about what they are going to do when they leave college. Listen and answer the questions.

- What plans has each student got for the immediate future?
- What exactly does the first student say about:
 - a holiday?
 - a job?
 - advertising?
- What exactly does the second student say about:
 - a restaurant?
 - a temporary job?
 - work and money?
 - a waiter?
- What isn't (a) the first student (b) the second student completely sure about?

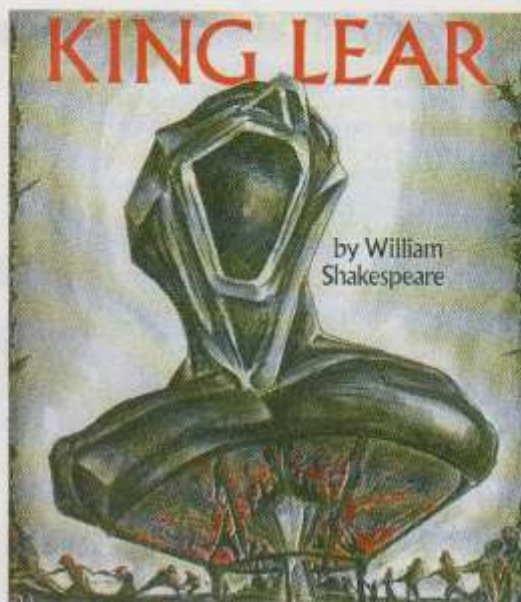
2 Now, it's Saturday morning

The students are waiting for the coach. Samira has lost her programme, and asks Ludwig some questions about the day's arrangements. In pairs, act out their conversation.

These are Samira's questions:

- a time / leave?
- b stop / see Coventry Cathedral on the way?
- c stop anywhere on the way?
- d when / arrive / Stratford?
- e lunch?
- f visit Shakespeare's birthplace?
- g afternoon?
- h dinner together?
- i which play?
- j start back straight after the performance?
- k stop on the way back?

Example: *At what time are we leaving?*



8 A further trip to Stratford

1 Listen to a teacher giving instructions about the trip to Stratford.

Fill in the times of the stages in the trip.

Then do the three multiple-choice exercises.

<i>Stratford Trip</i>	<i>Time</i>
1. coach arrives	9.00
2. journey begins	
3. arrive in Stratford	
4. dinner is served	
5. play begins	
6. leave Stratford	
7. get back at	

a Why shouldn't they be hungry on the way?

- ☐ Lunch has been booked in Stratford.
- ☐ Dinner has been booked in Stratford.
- ☐ They can eat on the bus.
- ☐ They can ask the bus to stop.

b What might they have to pay for?

- ☐ Dinner at the Bell Hotel.
- ☐ Transport to the theatre.
- ☐ Seats at the theatre.
- ☐ Visit to Shakespeare's birthplace.

c Why doesn't it matter if they don't understand everything in the play?

- ☐ They will discuss it on their way back.
- ☐ They will be able to enjoy half of it.
- ☐ Many English people find Shakespeare difficult.
- ☐ Many English people don't enjoy Shakespeare.

2 Creative writing

Imagine that you were on the Stratford trip. Next morning you write a postcard or a letter to your English penfriend about the trip. Write the postcard or the letter.

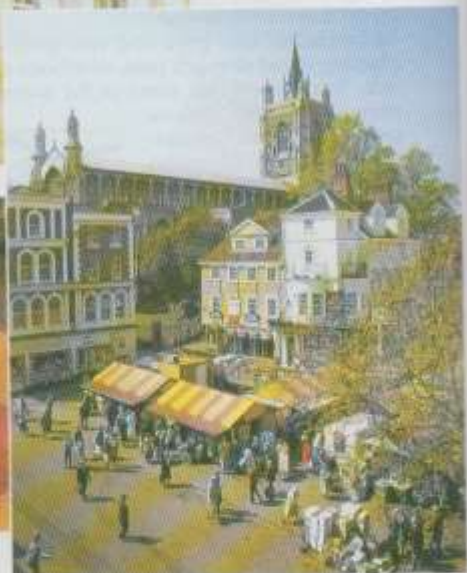
8 Studying abroad

1 You will hear an interview in which someone gives advice to foreign students who want to come to study in Britain. Listen to the interview and answer the questions.

- If you go to a British Council office abroad and ask them about courses in Britain, which of the following can you expect them to do?
 - give you a list of courses and some general advice
 - give you detailed advice on which course to choose
 - register you for the course you choose
- The speaker mentions two things students can do themselves to make sure they go on a course that suits them. What are they?
- The speaker mentions three kinds of places that offer courses for foreign students. What are they?
- Why is it a good idea to stay with an English family? Why should you choose your family carefully?
- Why is it a good idea to bring:
 - a raincoat?
 - one or two pullovers?



Norwich / GB



2 Write a leaflet, 100-150 words long, giving advice to students wanting to come to Austria.

Write about: accommodation, clothes, money, free-time activities, weather, travelling about and whatever else you think is suitable.

11 Language awareness

1 Read these three passages, each of which uses the present continuous.

A ... And now the Royal Coach is turning into Parliament Square. There are thousands of people waiting in the Square, and everyone is standing on tiptoe, trying to catch a glimpse of the Royal Family. The children are all waving their Union Jacks ... Now the coach is stopping and the Queen is getting out. She's wearing ...

B ... There are two continuing reasons for the danger of flooding. These are that London is slowly sinking and that the tides in general are rising. Not only is central London sinking on its bed of clay, but over the centuries Britain itself is tilting. Scotland and the north-west are rising, and south-eastern England is gradually dipping at a rate of one foot every hundred years ...

C Having a lovely time in London. We're eating in some very expensive restaurants, and meeting lots of interesting people. I'm spending most of my time walking around central London and visiting museums. The Cup Final's tomorrow, so everyone is talking about football ...

All the passages are talking about 'now'. In what ways are they different?

2 Go back through the unit and find the exercise numbers that correspond to each of these uses.

12 Tom's Diner

I am sitting
In the morning
At the diner
On the corner

I am waiting
At the counter
For the man
To pour the coffee

And he fills it
Only halfway
And before
I even argue

He is looking
Out the window
At somebody
Coming in

'It is always
Nice to see you'
Says the man
Behind the counter

To the woman
Who has come in
She is shaking
Her umbrella

And I look
The other way
As they are kissing
Their hellos

I'm pretending
Not to see them
And instead
I pour the milk

I open
Up the paper
There's a story
Of an actor

Who had died
While he was drinking
It was no one
I had heard of

And I'm turning
To the horoscope
And looking
For the funnies

When I'm feeling
Someone watching me
And so
I raise my head

There's a woman
On the outside
Looking inside
Does she see me?

No she does not
Really see me
'Cause she sees
Her own reflection

And I'm trying
Not to notice
That she's hitching
Up her skirt

And while she's
Straightening her stockings
Her hair
Has gotten wet

Oh, this rain
It will continue
Through the morning
As I'm listening

To the bells
Of the cathedral
I am thinking
Of your voice ...

And of the midnight picnic
Once upon a time
Before the rain began ...

I finish up my coffee
It's time to catch the train

Suzanne Vega

Creative writing

Using *Tom's Diner* as a model, write a text about yourself, e.g. *I'm sitting in the classroom ...*

13 Reading

Finding the courage to stand against racism ...

Cherokee

They're looking at me again. They always look at me. Then they giggle and turn away. I wish they wouldn't do that. I wish I hadn't moved. No one teased me where we used to live. We were all alike.

Now I'm different. Different from anyone else. My mother says I should be proud, but it's hard being proud when nineteen pairs of eyes are staring at you.

Once, a few even came over to my seat and called me a nigger. I have nothing against black people, but I am not one. I have dark skin and my hair is jet black, but I'm not black. I'm Indian. A pure Cherokee Indian and sometimes I wish I weren't. While my hair is black, theirs is brown and sometimes yellow. My skin is the color of light toast; theirs is like milk or cream.

I do not know why all the popular girls have yellow hair and milk-white complexions and pretty, full lips. They giggle a lot and beat their eyelashes at the boys. If only the boys knew what was under the smiles and giggles of some of those eyelash-batters.

All the girls wear those plastic bracelets that click when they walk, but I wear the beaded bracelet I made myself. It took me hours, for I dropped a great many beads and had to hunt for them in the cracked linoleum of our kitchen floor.

After school I walk home and sit in my kitchen with a little brother or two in my lap. I talk to my mother while she makes our supper. Later my father comes

home and sweeps all of my little brothers into his great arms at once. They squirm and laugh. Then he leans over and kisses my cheek. He puts my brothers down and gives my mother a hug, and her black eyes dance like two mischievous shiny buttons. Then we all sit down to supper, and Haim, my littlest brother, puts margarine on his nose.

The next day, in school, the teacher says that she has a surprise for us. Some kids groan and make catcalls, and others giggle. After they have quieted down, the teacher ushers in an Indian girl. She is silent and serious, but her eyes dart about the room. The teacher says that her name is Carlota. Her hair is jet black, not unlike mine, and hangs straight down her back to her waist. She wears a regular looking blouse and a green skirt. Her eyes are as shiny as my mother's, and they scan the room, resting on everyone for a moment.

I guess the thing I notice and respect most about her is that she does not stoop under the weight of their stares; she stands tall and proud. When they stare, she stares right back.

A whisper of 'nigger' goes around the room, not loud enough for the teacher to hear, but there all the same. I say nothing, although tears are burning behind my eyes and I seethe with unseen anger. They are not even giving her a chance!

Then I smile, the least bit. Now there is someone else like me. Maybe together we can stand them.

Karen Zieminski

Horace Mann Middle School, West Allis, Wisconsin

Read for interest.

Which issues are raised? Which of them would you like to discuss?

Summary of language

- In this unit we have learnt how to:
- describe what is happening in pictures
 - talk about what is happening at the moment
 - talk about current activities
 - talk about long-term changes in progress and current trends

Key points

I've got it

I've got it

1 Present continuous (form)

I'm **having** a bath at the moment.
The sun is gradually **cooling** down.
A lot of people **are wearing** white jeans this year.

2 We use the present continuous to talk about:

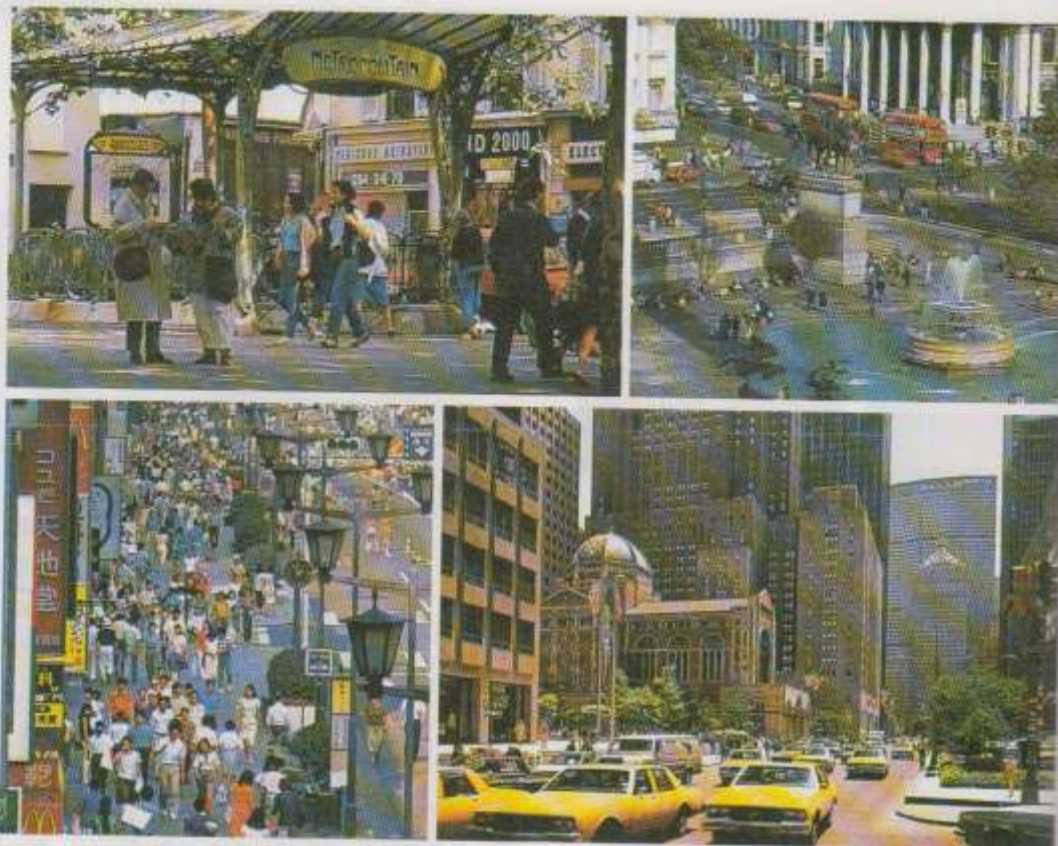
- a things happening 'now', at the moment of speaking: They're **watching** the news.

- b current activities, things happening 'around now': I'm **going** out a lot at the moment.
Everybody **is wearing** hats this year.
- c long-term changes/trends:
The population of the world **is increasing**.

5 National differences



Comparison structures



- 1 You will hear people from France, Japan and the USA talking about differences between Britain and their own country. What do you think their opinions will be? Complete the sentences.

..... is much more crowded than Britain.

Britain's a safer place to live than

In Britain, people have much more respect for the law than in

In, people are much more interested in each other than they are in Britain.

The British don't spend as much time over their meals as the

People aren't as honest in Britain as they are in

- 2 Now listen to the recording and see if you were right. Do they mention any other differences?

- 3 Write a paragraph describing the differences between your own country and another country.

6 Big and small differences

slightly	Adj. + -er	
a bit		than ...
much	more + Adj.	
far		

Work in pairs.

Student A:

Can you guess the answers to the questions below?
Do you think there's a big difference or a small one?
Use the structures in the table.

Student B:

Look at the facts on page 87.

Tell A if she/he is right or wrong.

Examples:

Which is bigger, the Atlantic or the Pacific?

The Pacific is much bigger than the Atlantic.

a Which country uses more nuclear power, France or Spain?

b Who lived longer, Elvis Presley or Mozart?

c Which is more fattening, flour or sugar?

d Which is bigger, Los Angeles or San Francisco?

e Who drink more alcohol, the British or the French?

f Which is higher, Mount Fuji or Mount Kilimanjaro?

7 Superlatives

Superlative forms

Do you agree with these opinions?

If not, change them so that they are true for you.

The weather forecast is
the most interesting
programme on TV.

Farmers are the most
important members
of society.

The safest way to travel
is by bus.

Chess is the most
exciting game in the
world.

British cooking is
the best in the world.

The aeroplane is
the greatest invention
of all time.

FACTS
for Exercise 2.2

General knowledge: Student A

Ask Which ...? questions based on these facts:

1 The temperature in Rio de Janeiro in summer
is about 29°C; in winter it's about 17°C.
The temperature in Hong Kong in summer is
about 28°C; in winter it's about 15°C.

2 A human being has 32 teeth.
A crocodile has 64 teeth.

3 Mont Blanc is 4807 metres high.
Mount Kilimanjaro is 5894 metres high.

4 The Kremlin was built in 1156.
Buckingham Palace was built in 1705.

Unit 9 ■ 85

8 Outstanding features

The mountain in Britain is Ben Nevis (1343 m).

The red deer is the wild animal in Britain. It lives mainly in the Highlands of Scotland.

Britain's football stadium is in Glasgow. It is called Hampden Park, and can hold 64,110.

Scotland's poet was Robert Burns (1759-96). He wrote many poems in Scots dialect.

The place in Britain is the Lake District. It has about 440 cm of rain a year.

The English writer, William Shakespeare, was born in Stratford-on-Avon in 1564. His play is probably *Hamlet*.

Britain's place name is Llanfairpwllgwyngyllgogerychwym-drobwlantysiliogogoch. It's a small village in Wales.

The university in Britain is Oxford. It was founded in 1167.

The River Severn is the river in Britain (354 km).

Penzance, in Cornwall, is the place in Britain. The average temperature is 11.5°C.

London is the city in Britain. Its buildings are Buckingham Palace and the Houses of Parliament.

1 Fill the gaps with superlative forms.
Use words from the box.

2 Think of similar facts about your own country.
Draw a map and label it.

large	wet	great
high	warm	famous
long	old	important

Exercise 8

E Reading*

Italy, we told ourselves, would cure our daughter of her passion for Stevie Shaw. What we forgot was that there are boys in Italy, too ...

If only we could lock up Linda

Our daughter's name is Linda. She is sixteen years old, and when she told us that she had decided she would go away with us to Italy, we were more than pleased; we were delighted. Even though her attitude was one of doing us a big favour, we were both touched and overjoyed. I'm quite sure there wouldn't have been any problem in leaving her at home,' my wife said, 'but you do hear of such peculiar things happening when parents go away.'

'I know,' I said, thinking of drug parties in general and Stevie Shaw in particular.

Stevie Shaw was Linda's boyfriend. He had shoulder-length hair, a droopy moustache and a beard, but we had told ourselves that appearance mattered not a single jot.

My wife told me that what bit she could see of his face was quite nice but, all the same, most nights we lay uneasy in our beds waiting for the sound of his souped-up car turning into the gravel drive.

He drove it as if he were on the last lap of the Monte Carlo Rally and there was never any sleep for us until we heard Linda's footsteps on the stairs. We used to wait up for her but, when we grew thin and pale from lack of sleep, we told our daughter that we trusted her, after all.

She was the only girl in Middlesex who had to be in by midnight, she told us sorrowfully and, when I reminded her it was eleven o'clock on weekdays, she raised her blue eyes ceilingwards, as if to pray for patience to tide her over to my next remark. So life went on and Stevie Shaw seemed to have moved in with us.

My wife and I started casting hopeful glances at the boy across the street who belonged to the Young Conservatives, and sometimes wore a very smart suit.

We told ourselves Stevie Shaw was just a 'phase', and looked ahead to the two weeks in Italy; and prayed that, in our daughter's case, absence from the loved one would not make her heart grow fonder.

And so the holiday came round, and at the airport, Stevie Shaw said a fond farewell to our Linda, folding her to his droopy moustache. It was raining, and he was wearing a tartan blanket as an overcoat and we pretended not to know either of them.

It was still raining when we arrived at our hotel in Italy, but we were perfectly happy, because Linda talked to us as if we might possibly be human, and we went to bed early, promising ourselves, my wife and I, that we would forget the existence of Stevie Shaw for the next fourteen days and concentrate on our holiday.

The next day the sun shone and on the beach Linda looked young and touchingly innocent in her scarlet swimsuit and we watched with pride as she coated every inch of her slim body with sun-tan oil.

The Italian boy in charge of our little slice of beach was tall, with hair that brushed his shoulders, a droopy moustache, and a gold band encircling his left ankle. A peace I had not known for a long time enveloped my whole being, and I could not believe my ears when, over our spaghetti at lunch, Linda told us that she was going out with the beach boy that evening.

'But you don't know him!' I said, and she sighed at me.

Apparently some of my views were absolutely pathetic. And old-fashioned. As well as naive. My wife stopped twirling her spaghetti round her fork in gay holiday style, her appetite quite gone.

'But does he speak English?'

Linda shook her head.

'And you can't speak a word of Italian. How will you even communicate with each other, dear?'

'We'll manage,' our daughter reassured us, and her meaning seemed to be charged with undertones.

My wife told me that what bit she had seen of his face seemed to be quite nice, and I told her that our Linda had her head screwed on all right, and that she knew we trusted her, after all.

The trouble was, did the Italian beach boy know that we trusted him?

And so there we were, my wife and I, night after night, lying uneasy in our beds, listening for the sound of Linda's returning footsteps in the corridor outside, knowing that we would never sleep until we knew she was safe and sound, asleep in her own little room.

The beach boy had an old souped-up car which he drove as if it were on the last lap of the Monte Carlo Rally and, when he wasn't busy sweeping the beach, they were completely inseparable.

Stevie Shaw was waiting for us at the airport on our return home, but Linda could hardly be bothered to exchange a word with him. Her heart, it was obvious, she had left behind under an Italian sky.

Somehow Stevie Shaw didn't look quite so hairy, quite so unkempt, and when the moustache drooped disconsolately at our daughter's treatment of him, I even found it in my heart to feel sorry for him.

So did my wife.

'You know, I always said that he had a nice face,' she said ...

Michael Hampton

* See page 101 for useful reading strategies.

Christmas in Australia

What does Christmas mean to you? Roast turkey and Christmas pudding? Frosty the snowman? Father Christmas on his sleigh pulled by reindeer? How about heading for the beach on Christmas day? Nycole Prowse reports on what Christmas means 'down under'.

Most Australians have been dreaming of a white Christmas for centuries. But the traditional European Christmas is just a myth for Australians. Santas wearing thick woollen clothes and hot roast meals don't fit with Australia's thirty-degree heat. Thankfully things are changing fast. Now we have our own Christmas, Australian style. Australia is a country which is largely made up of desert and sandy beaches. For the first settlers, two hundred years ago, a plate of corned meat and a mug of billy tea^{*} might have been the best Christmas dinner available. As the new nation developed and grew richer, people tried to recreate the kind of Christmas that they used to have in Europe. So Christmas in Australia had a very European flavour. As a child, Christmas in Australia seemed to me to be miles away from all those frosty American movies portraying white Christmases. Christmas in Australia happens in the summer. However, we tried our best to deny

the reality of a summer Christmas with cans of spray-on snow and plastic pine trees. In the classroom, children learned songs like *Frosty the Snowman* and *Jingle Bells*. Up until recently, the only Christmas cards published portrayed white winter Christmases. All this was a bit ridiculous in a country where 80 percent of the land has never witnessed a snowflake, even in the winter. However, the last ten years have witnessed some big changes in the Australian lifestyle. Many Australians now believe that the country should break its connections with Britain and the British queen. Along with the increased popularity of becoming a republic, the country has reorganised its business and trade connections. Now Australians see themselves as inhabitants of the Asia Pacific region. Australia is changing its identity. So now Christmas has got an Australian identity. It's rare to find a flake of snow on Christmas cards these days. Now the

publishers print Christmas cards with native Australian animals and landscape scenes of the Australian bush. Over the years, a wealth of Australian-based Christmas stories and carols have surfaced. On Christmas day you'll find a large percentage of kids on the beach playing with their new surfboards, building sandcastles rather than snowmen. Indeed one of the most typical Australian Christmas presents that I think nearly every Australian has received once in their life is a beach towel. It's not only with food and gifts that Australian Christmases differ from European ones. Because of the weather, the atmosphere of Christmas is different. Instead of being a serious time where most families are indoors, Australians are venturing outdoors in shorts and T-shirts, taking a cold six-pack of beer to a friend's barbecue. There are loads of summer festivals with people celebrating Christmas in carnival style. Christmas and the summer season are the reasons for a double celebration. Christmas in Australia, however, hasn't escaped the commercial aspect. Like most other countries, the religious meaning of Christmas is lost amongst the frenzy of gift-giving, Christmas sales and special offers. What is unique, though, is something that most Australians are starting to cherish. That is a Christmas of sunshine, surf and sand. Although to many Europeans this may seem strange, to many Australians it's now the only Christmas worth dreaming of.

Beach Christmas, Australian style



publishers print Christmas cards with native Australian animals and landscape scenes of the Australian bush. Over the years, a wealth of Australian-based Christmas stories and carols have surfaced. On Christmas day you'll find a large percentage of kids on the beach play-

^{*} traditional rough tea

Appendix III (Scans of 'Meanings in Use 1 – Teacher's Book')

3 Which is longer, the Suez Canal or the Panama Canal?

4 Which is deeper, the Atlantic Ocean or the Pacific Ocean?

- As a **round-up**, ask students for some of the questions and answers.

Alternative

Instead of doing the activity in pairs, divide the whole class into two teams.

Homework option

Students write some questions of their own, doing any necessary research. Questions can be international (*Which is bigger, Mexico City or Tokyo?*) or local (*Which is taller, the Town Hall or the Cathedral?*), and can form the basis for a class quiz in a later lesson.

3 Which is better?

This exercise introduces comparative adjective forms and provides a natural context for the use of comparative structures: **stating preferences** and **giving reasons** for them. It also introduces a range of 'quality' adjectives. The listening at the end gives students the opportunity to hear native speakers doing the same task.

1 Presentation

- To introduce the idea of comparative adjectives, give one or two examples of your own, using *cleaner* and *more helpful* (e.g. talk about two towns – one is *dirty* and the other is *cleaner*; or compare two shops you go to – in one, the assistants are *more helpful* than in the other).

- Present the **two comparative forms** on the board:

A is

quieter
more helpful

 than B.

- Elicit the comparative forms of the adjectives in the box.

<i>cheaper</i>	<i>quieter</i>	<i>more interesting</i>
<i>cleaner</i>	<i>livelier</i>	<i>more comfortable</i>
<i>bigger</i>	<i>friendlier</i>	<i>more attractive</i>
<i>better</i>	<i>more polite</i>	<i>more efficient</i>
<i>more</i>	<i>more helpful</i>	<i>more convenient</i>

2 Speaking activity

- Look at each picture in turn, and elicit what the speaker might say. **Some possible answers:**

The Metropole Hotel:

It's cleaner, quieter; the rooms are bigger; the service is better; the staff are friendlier, more helpful, more efficient, more polite; the beds are more comfortable.

The new job:

Her office is bigger, cleaner, more comfortable, more convenient; her colleagues are friendlier; the job's more interesting; the pay's better; she has more free time.

The Star disco:

It's livelier; the music's louder; the seats are more comfortable; the people who go there are more interesting, more attractive, friendlier.

3 Listening

Play the CD. Students listen and compare the speakers' remarks with their own ideas.

- 4 Students work in **pairs** and tell each other what they would rather do and why.

4 Significant differences

Look at the examples with the class, and ask which country is being described in each sentence. **Key:**

- a Saudi Arabia
- b India
- c Saudi Arabia

5 National differences

In this activity, students hear people making comparisons between Britain and their own country. This is used to focus on key comparison structures, and then acts as a model for them to make similar comparisons.

1 Presentation

Look at the opinions, and ask students to decide which person is most likely to express each one. Students fill each gap with one of the three choices, e.g. *Japan is much more crowded than Britain.*

2 Listening

Play the recording, and check the answers:

The Frenchman: *The British don't spend as much time over their meals; they have more respect for the law.*

The American: *American people are more interested in each other; Britain's safer.*

The Japanese woman: *Japan is more crowded; the British aren't as honest.*

- Point out that all the examples use comparative structures. Use these as a basis for building up two tables on the board:

X is	(much)	more dangerous safer	than Y.
	(far)		
	(a bit)		
	(slightly)		
Y isn't	(nearly)	as dangerous	as Y.
	(quite)	safe	

3 Writing

- To show how the activity works, choose a country yourself and write a few sentences on the board comparing it with your own country (but without naming the country you've chosen). See if the class can guess the country.

- In pairs or groups, students choose a country and write sentences. Alternatively, this can be set as homework.

- Students read out their sentences and the rest of the class try to guess the country.

6 Big and small differences

Comparative adjective structures using **slightly/a bit** and **much/far**.

- Look at the example. Then divide the students into **pairs** for the activity.
- Go through the answers together.

Suggested answers:

- a France uses much more nuclear power than Spain.
- b Elvis Presley lived slightly longer than Mozart.
- c Sugar is a bit more fattening than flour.
- d Los Angeles is much bigger than San Francisco.
- e The French drink far more alcohol than the British.
- f Mount Kilimanjaro is much higher than Mount Fuji.

7 Superlatives

- Students could work on the sentences in **pairs** or **groups**, and make a note of their answers. They can change the adjectives (*The weather forecast is the most boring programme on TV.*) or other parts of the sentence (*The news is the most interesting programme on TV.*).
- As a **round-up**, ask a few students what opinions they gave for each item.

8 Outstanding features

This exercise gives facts about Britain and provides a natural context for the use of **superlative structures**. The sentences serve as a model for students to talk and write about their own country.

1 Presentation

- Write the gapped sentence about London on the board, and use this to present superlatives with *-est* and *most*:

London is the

largest
most important

 city in Britain.

Language notes

We say *the largest city in Britain* not *the largest city of Britain*.

Llanfair ... goch is Welsh. It means: St Mary's Church in the hollow of the white hazel tree near the rapid whirlpool of St Tysilio's Church by the red cave.

Show how superlatives follow the same pattern as comparatives:

large – larger – largest

important – more important – most important

- Ask students to give the superlative forms of the words in the box.
- Students complete the texts. **Key:**

The highest mountain; Scotland's greatest/most famous poet; The wettest place ... is the Lake District; Britain's longest place name; the longest river; Penzance ... is the warmest place; the largest wild animal; Britain's largest football stadium; The greatest/most famous English writer; His greatest/most famous play; The oldest university.

2 Speaking and writing activity

- Students think of similar facts about their own country, and write them down/draw a map and label it. Can be done in pair work or in groups or as homework.

9 Who does it best?

This exercise takes the form of a logic puzzle. It contrasts adjectives and adverbs, and introduces comparative structures using adverbs.

1 Reading & presentation

- Working alone or in pairs, students work out who is the best at each activity, and complete the table with numbers 1, 2 or 3. Then go through the answers together, completing a table on the board:

	swim	sing	English	write
Amanda	1	2	2	2
Brian	2	1	3	3
Claire	3	3	1	1

- Ask students to identify adjectives and adverbs from the texts:

Adjectives: (a) *better* (swimmer), (he's) *better*, *fluent*, *bad*.

Adverbs: *neatly*, *well*, *fast*, *fluently*, *beautifully*, (speaks English) *better*.

- Show how we form comparative structures with adverbs:

He writes

faster
more neatly

 than I do.

Point out that

- adverbs that add *-ly* form the comparative with *more* (e.g. *more quickly*).
- adverbs that are the same as adjectives add *-er* (e.g. *faster*, *earlier*).
- well* → *better* is irregular.

Presentation option

Establish that

- adjectives are used with nouns or after the verb 'to be' (She's a *good* swimmer, She's *good* at swimming).
- adverbs are used with verbs (She swims *well*).
- better* is the comparative of both *good* and *well* (She's a *better* swimmer; she swims *better*).

Optional lead-in

Point out that we can talk about skills in three ways:

- I'm (not) a *good* swimmer.
- I'm (not) *good at* swimming.
- I (don't) swim *well*.

- Practise these forms by asking students to make sentences from the table, e.g. *Amanda swims faster than Claire. Claire writes more neatly than Brian.*

2 Speaking activity

- Divide students into **groups of three**. They discuss the activities and find out who does each one best.
- As a **round-up**, ask each group what they found out.

10 Two advertisements

1 Reading

Key:

- If he doesn't protect his skin, he burns. If he uses a protective oil, he tans much more slowly.
- It protects your skin and lets you tan fast.
It protects your skin from the ageing effect of the sun.
- You tan more slowly.
You tan faster.

2 Creative writing

- As a **preparation for the group work**, briefly discuss with the class what the products are and what might be 'special' about them: i.e. aimed at particular target group/advantages e.g. *Sea-fresh Deodorant - probably a deodorant spray, may have a new 'formula', new perfume, special long-lasting effect, etc.*
- Divide the class into groups, and either assign one product to each group, or let them choose their own. They should discuss particular 'selling points' of their products.

Abstract (English)

The present paper concerns itself with a study of how foreign culture can be taught in English as a foreign language (EFL) classrooms successfully. There are presented various techniques and ideas of how this can be accomplished and the thesis furthermore makes many references to what foreign language teachers have to be aware of and pay attention to, when working with culture in class.

In the theoretical part, the thesis discusses the concept of the word 'culture' and which definition suits the situation of teaching and learning about foreign language and culture in schools best. In the first part there are presented various definitions and models of different cultural concepts and in the second part the focus is laid on possible ways and topics concerning the actual teaching of culture in the EFL classroom, such as how to deal with stereotypes and prejudices in class, which cultural topics can be used in an EFL class and how texts can be used in the context of cultural knowledge. Also the use of role-plays and group discussions is discussed in this chapter and how to use different media and television, but also written texts in the context of the foreign culture.

The practical part of this thesis consists of a qualitative research methodology, namely a content analysis of two currently used Austrian EFL course books, 'Make Your Way Ahead 5' and 'Meanings in Use 1', which are analysed according to their cultural topics used, if stereotypes are used, how the books deal with cultural differences and exercises supporting cultural learning and what the course books themselves state about the teaching and learning of foreign cultures.

The results of the study are that while the course book 'Meanings in Use 1' not only uses stereotypes without making the learners aware of these by not discussing them, it also shows a lack of teaching culture in general. However, the course book 'Make Your Way Ahead 5' presents different English speaking cultures to a great extent and tries to invite the students many times to discuss about cultural topics presented throughout the book.

The purpose of this paper is to show that the teaching of culture – foreign and primary (L1) culture alike – is an important part of language learning. Another aim is to find out different ways of how to teach a foreign culture in an Austrian EFL

classroom. It is recommended that foreign language teachers should analyse the course books they use in schools with a great focus on the cultural content in the book, as some books do not provide appropriate materials for the students in this matter.

Abstract (German)

Die vorliegende Diplomarbeit befasst sich mit dem Lehren und Lernen von Interkulturalität, i.e. dem kulturellen Wissen und Kontext einer Sprache. Die Frage, die diese Arbeit zu beantworten versucht, lautet, ob man Kultur überhaupt in Klassen, wo Englisch als Zweitsprache gelehrt wird, unterrichten kann.

Im Theorieteil der Arbeit erfolgt zunächst eine Vorstellung verschiedener Modelle und Definitionen des unterschiedlich interpretierten Konzepts „Kultur“, wobei darauf geachtet wird, eine Definition zu finden, die für den Schulkontext verwendet werden kann und eine zufriedenstellende Basis für die Arbeit der weiterführenden Kapitel darstellt.

Im Anschluss daran folgt eine Auflistung und Darstellung unterschiedlicher Faktoren, die das Unterrichten von Kultur ausmachen und beeinflussen. Dabei wird vor allem auf Einflussfaktoren auf die Lernenden geachtet, und weiters werden verschiedene Ansätze zum Lehren und Lernen von Interkulturalität dargelegt, so wie auch mögliche Aktivitäten im Klassenraum und Ideen zu interaktiven Übungen, die das kulturelle Lernen der Schüler unterstützen. Zusätzlich wird auch das Problem der Feststellung und Beurteilung von interkulturellem Wissen diskutiert.

Der zweite Teil der Arbeit gibt Informationen über Inhaltsanalysen von Schulbüchern und diskutiert die Rolle, die Kultur in einem Schulbuch einnehmen kann. Direkt darauf folgend der empirische Teil der Arbeit, in welchem kulturelle Aspekte zweier Schulbücher untersucht werden und der Fokus wird dabei besonders auf die kulturellen Themen des Buches, die Verwendung von Stereotypen, die gesetzten Schwerpunkte und unterstützende Übungen zum interkulturellen Lernen der Schüler gelegt. Folgende approbierten und sich derzeit

im Schulgebrauch befindenden Schulbücher werden anhand der Inhaltsanalyse systematisch untersucht: „Make Your Way Ahead 5“ und „Meanings in Use 1“.

Als Conclusio der Arbeit wird festgestellt, dass in den untersuchten Unterrichtsmaterialien auf verschiedene Art und Weise mit Kultur umgegangen wird und sich dennoch einige Themengebiete überschneiden. Während „Meanings in Use 1“ Kultur nur oberflächlich diskutiert, Stereotype verwendet, ohne diese zur Diskussion zu stellen und Kultur generell nur als Basis für Grammatik- und Sprachübungen verwendet, werden bei „Make Your Way Ahead 5“ verschiedene englischsprachige Kulturen sehr vielseitig vorgestellt und zusätzlich werden viele Übungen für interkulturelles Lernen, wie zum Beispiel Rollenspiele, für die Schüler angeboten.

Curriculum Vitae

Persönliche Daten:

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Ausbildung:

1995 - 1999	Volksschule Hafnerplatz Krems
1999 - 2003	Unterstufe BG/BRG Piaristengasse Krems
2003 - 2007	Privates ORG Englische Fräulein Krems Musischer Zweig (jetzt: Mary Ward Privat-ORG Krems) Abschluss: Matura (mit Auszeichnung)
2007 - 2012	Studium an der Universität Wien: Lehramtsstudium: Englisch und Italienisch

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April 2006	Sprachreise: Dublin (Irland)
Juli und August 2008	Sprachaufenthalt: Bologna (Italien)
Juli und August 2010	Aupairaufenthalt: Montebelluna (Italien)
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Persönliche Fähigkeiten und Kompetenzen:

seit 1996	Geigenunterricht an der Musikschule Krems
2003 – 2009	Klavierunterricht an der Musikschule Krems
2006 – 2009, seit Feb. 2012	Mitglied im Musikschulorchester der Musikschule Krems
2011 – 2012	Einige Kurse an der Translationsuni Wien abgeschlossen
Sonstige Kompetenzen	Erste Hilfe Erste Hilfe bei Kindernotfällen Lernbetreuung in: Englisch, Italienisch, Latein, Deutsch Kinderbetreuung Sehr gute MS Office Kenntnisse Führerschein B