Incorporating intercultural communicative competence in language teacher education

Additional materials provided by

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Section 1 – Testing intercultural communicative competence (ICC)

Introduction

1. Background

The tests in this chapter were devised as part of a project established within the framework of a workshop held in Graz between 2 and 7 April 2001. The workshop was entitled "Incorporating intercultural communicative competence in pre- and in-service language teacher training". The final day of the workshop was devoted to the creation of six networks for continued research into different aspects of intercultural communicative competence (ICC) in education, such as syllabus and course design, the creation of teaching materials, teachers' attitudes to ICC, coursebook evaluation with regard to ICC content and methods of assessing intercultural competence.

A team of three focused on the analysis and development of tests for assessing intercultural competence. The team members were: Raymond Facciol from the Department of Arts and Languages in Education at the University of Malta, who acted as spokesman for the team; Irina Iakovleva from Moscow State Linguistic University; and Rafn Kjartansson from the University of Akureyri in Iceland, who was the team's co-ordinator.

The team held its first meeting in Graz on 7 April 2001. Two subsequent meetings were arranged; in Budapest from 14 to 16 December 2001 for preparatory discussions and co-ordination, and in Graz from 30 May to 2 June 2002 for a preliminary presentation of draft materials and to decide on further steps to be taken towards the final production of printed and/or website materials. The materials were by and large ready for printing by the end of October 2002.

2. Objectives

The team's task was to consider methods of assessment in intercultural communication courses at academic institutions for teacher trainees in English as a second or foreign language. The end product of the team's effort was to be a collection of sample tests for the purpose of assessing intercultural competence among teachers and teacher trainees who have completed a course in intercultural communication.

With the aim of a broad-based evaluation of intercultural abilities firmly in mind, it was decided early on to create tests of diverse formats since varied types of assessment are likely to provide a more comprehensive picture of the respondent's skills and abilities. Thus, samples are included of highly objective, quantitative and numerically measurable tests of, for example, the multiple choice type. At the other end of the spectrum there are essay questions of a more qualitative nature, where there is a greater

need to be alert to the possibility of a subjective element influencing the process of assessment. These test types also vary considerably in their requirements as far as language skills are concerned, with open-ended essay type tasks being particularly suitable for linguistically advanced students.

It should be possible to assume, however, that students at university level who are preparing to become teachers of English possess language abilities of a sufficiently high level to be able to tackle tasks involving academic writing. This would not only apply to language production, but also to the receptive aspect. The multiple choice tests, for example, although not demanding as far as language production is concerned, are nevertheless based on academic texts which require vocabulary and reading skills at advanced level.

3. Assessment in teacher education

In the preparatory stage, an effort was made to gather materials relating to the testing of intercultural skills at academic level. It was soon discovered, however, that such materials are not easy to come by and the team found it rather difficult to unearth bibliographies relating to intercultural assessment, as, in fact, assessment in general. According to McMillan (2000), "There continues to be relatively little emphasis on assessment in the professional development of teachers and administrators."

There could be a simple psychological explanation for this state of affairs. In teacher education, assessment may be seen as a poor motivator with low powers of attraction. Teachers are motivated to organise courses and teaching materials, work out interesting ways of presenting knowledge, explain problems to their students and discuss possible solutions. All of the above share the common feature of being positive, supportive roles, the chief aim of which is to assist, encourage and motivate their students. Assessment, on the other hand, with its judgmental overtones, sows the seeds of tension and anxiety; feelings that are not generally regarded as conducive to learning.

Tanner (2001: 1) points out that "People are rarely attracted to the primary or secondary school classroom out of a desire to evaluate student performance. It is teaching or helping that they enjoy and that usually becomes their focus.

Often a minimum amount of time is spent on assessment or "grading", which is seen as a necessary evil. So, perhaps assessment is in a sense the orphan of the educational process.

This is indeed an unsatisfactory state of affairs, since assessment is an inevitable follow-up to training. Curriculum design and evaluation procedures are like two sides

of the same coin. It should also be kept in mind that when teachers are evaluating the performance of their students, they are also indirectly assessing their own performance as well as the quality of the course in question. Thus, there are strong arguments for devoting proper care and consideration to assessment when preparing any course of study.

In relation to teacher training, special emphasis should be placed on this aspect, since evaluation plays a vital role in the job of teaching. This does not only relate to grading student performance. The teacher also needs training in the objective assessment of his own performance and the quality of his teaching materials. This element of self-assessment is a strong feature in the concept of reflective teaching which has recently come to be seen as an important aspect of teacher training.

4. Criteria for evaluating tests

According to Alexander (1968: 44), "The results on which so much depends are often nothing more than a subjective assessment by some anonymous examiner. Examiners are only human. They get tired and hungry; they make mistakes. Yet they have to mark stacks of hastily scrawled scripts in a limited amount of time."

A frequent criticism of assessment methods relates to this lack of reliability. It is often maintained that examinations do not focus on the skills and abilities that are seen as a desirable outcome of a particular course. As briefly mentioned above, one way of trying to ensure reliability is to include as many tests of different types as possible; for example, by testing both on a qualitative and quantitative basis. Such collections of tests, given at intervals during the course, may be built up into a portfolio of the student's performance, rather than presenting them with one examination at the end of term, perhaps focusing on a limited range of skills.

The related concept of authenticity warrants similar considerations. Two definitions are possible here, however, since tests can be authentic in the sense of corresponding closely to the programme of instruction and emphasising areas of study that were given priority during the course. The other definition relates the concept of authenticity to realistic context, that is true-to-life situations. In vocational courses, this type of authenticity is of overriding importance and usually not too difficult to arrange (carpenter, motor mechanic). In an academic context, this can be a more complex matter. How authentic is the testing of intercultural competence on the basis of literary texts, for example? Presumably this depends to a great extent on the ability of the literary writer to create life-like situations, mirrors of reality, for the student to consider and analyse. Critical incidents or culture assimilators are based on authentic circumstances and tests like "Discovering facts" in this collection place the student

directly into a realistic situation and would, as a consequence, score high on authenticity.

A third concept of high importance in assessment is validity. To a certain extent, this may be an undue simplification of a complex issue, but a test or assessment technique that is both authentic and reliable is also very likely to fulfil the third criterion of validity. In other words, it should be reasonably safe to regard such forms of assessment as plausible predictors of student performance in real circumstances. As has already been emphasised, diverse testing methods are often seen as a way of approaching the three criteria outlined above.

According to Fantini and Smith (1997: 141) the majority of teachers of intercultural courses appear to make use of variety in assessment techniques. It is interesting to note their conclusion, however, that essays appear to be the most frequently used method of evaluation. The weakness of essay tasks has already been noted, namely risk of subjectivity and emphasis on language ability, the assessment of which may take precedence over the skills that the essay was actually intended to test. Using diverse methods of assessment should help to counteract this problem, especially when the tasks are spread over a period of time (formative evaluation), so that the students' long-term performance is being assessed, not merely how well they manage on one particular morning or afternoon. (summative evaluation). In this context, it is worth drawing attention to the fact that strictly objective, numerically oriented tasks, like multiple choice or short answer tests, are now easily processed by means of technology and feature prominently in teaching packages (for example, WebCT). One might, therefore, expect to see their use increase considerably in the near future.

In spite of the advantages of such tests, however, with respect to rapid processing and grading, their quality is a matter of increasing controversy. Important flaws have been pointed out, such as the risk of guesswork and the impossibility of testing open-ended issues. It would appear that perhaps the most serious weakness of numerically oriented tests is the difficulty of adapting them to the assessment of higher order thinking skills. Appelbaum (1988), cited by Palomba and Banta (1999), reports in relation to multiple choice testing that "This form of test item rarely, if ever, operates beyond the level of simple recall and recognition."

5. Using the tests

Methods of assessment have to be relevant to the training materials presented to the students and they have to reflect the skills that are seen as a desirable outcome of the training process. With this in mind, it is possible to regard the collection of tests in this chapter as capable of double function; that is suitable for use as training materials as

well as methods of testing the outcome of an intercultural course. To help ensure authenticity, the test package is of diverse character and groups of tests can easily be combined into portfolios, spreading the evaluation process over a period of time.

6. What is being tested

It is of prime importance, when composing tests, to establish very clearly which competences are being assessed. In the definition of intercultural competence, the team initially paid heed to a threefold division, namely intercultural knowledge, awareness and skills (Hofstede 1994). The first two stages are mainly theoretical. In a successful intercultural communication course, a third stage of a more practical character should ensue; that is translating knowledge and awareness into action whereby new skills and attitudes have developed that help to build up the ability to function successfully in different cultures and communities.

The test package contains several examples of knowledge-oriented tasks with reference to academic texts that would be likely to feature in intercultural courses. (Hall 1973; Hofstede 1994). As we are fully conscious of the fact that educators will never manage to impart all the knowledge necessary to cater for the future needs of their students, it becomes obvious that skills to respond to different situations are as important, if not more important, than the knowledge itself. Skills or methods of obtaining knowledge of an intercultural character can be tested by creating a scenario placing the student in an authentic situation where gathering of intercultural knowledge is required. Examples of such tests are the tasks entitled "Discovering facts" (for example, you are spending a six month period in country X. Present a comprehensive list of sources of information which should cater at least for your initial needs during these months.).

Awareness of cultural differences engenders new attitudes and attitudinal testing is a much more subtle issue than the direct and fairly straightforward testing of knowledge or the acquisition of skills. The assessor is certainly on slippery ground here, although there is an area which one can venture into, namely that of asking the student to describe and analyse other people's attitudes. In our collection, tests of this type may for example be found in relation to analysing aspects of literary works, as well as in the critical incident or culture assimilator, "The committee from Kuwait". Cushner and Brislin (1996) provide a rich source of such incidents, exemplifying how a misinterpretation of events can lead to clashes between members of different cultures.

Literature provides a rich source for attitudinal study and analysis as exemplified by tests relating to poems (*Mending Wall*, *If* and *i am a door*), short stories (*A Man Called Horse*) and novels (*The English Patient*, *To Kill a Mockingbird* and *Walkabout*). Of course, attitudinal assessment on the basis of literary works, automatically includes testing the students' factual knowledge of the work itself.

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Another aspect of attitudinal testing is asking the students to describe and analyse their own attitudes. This can be done by essays or extended answers, for example referring to topics like racism, ethnocentricity and xenophobia. The problem with such conscious expression of attitudes, however, relates to the fact that the persons being tested are aware of the implicit desirable attitudes that should be expressed in the test. Thus the tests may yield what the students think the examiner wants to see, instead of their genuine feelings and attitudes. In other words, we might well have a conflict between "the desired" (what people really want) and "the desirable" (what people think is right and proper to express)

A more reliable method of attitude testing may be posing a series of individual questions which in combination build up a picture of an attitude, although the person answering the questions may not realise that this is happening. Examples of this type of assessment may be work goals tests 1 and 2 from Hofstede's (1994: 51-52 and 81-82) analysis of cultural dimensions which can help identify a student's cultural orientation (for example, collectivist/individualist). Tests of this type would of course be used only to illustrate cultural differences, and not as a basis for grading, since cultural biases cannot be classified as right or wrong.

The above ideas on establishing categories of tests according to what is being tested only operate at a very basic level, however. For a more detailed framework of analysis the reader is advised to consult Byram (1997: 87-111), who provides a detailed framework for analysing tests according to the precise skills and abilities they are supposed to assess: for example, equality, culture shock, perception of time, ability to understand own culture, use sources to understand culture, etc.

7. Peer assessment

One of the methods of intercultural assessment listed by Fantini and Smith (1997: 141) is student presentations. We have not specifically included topics for presentations in our collection. It should be pointed out, however, that some of the essay tasks, for example, analysing intercultural aspects of literary works (*To Kill a Mockingbird* and *The English Patient*) would be equally well suited for oral presentation, giving instructors the option to select the method best suited to their class and course requirements.

The aim of a presentation is to inform or influence an audience. It is this very audience that must be the best judge of the presenter's performance. A student giving a presentation before his peers should be assessed by them. Authenticity, reflecting the real world, is a key concept in educational practice and assessment by audience is the most authentic evaluation of a presenter's performance.

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It would seem particularly appropriate to include this mode of assessment in a teacher training course, since evaluation is such an important aspect of a teacher's day-to-day work. The fact that assessment appears to be a neglected element in teacher training should lend particular weight to this argument.

8. Conclusion

It is our hope that the materials presented here will be of some help to educators in the field of intercultural studies, either for the purpose of training or testing, or, ideally, combining both of these uses. A final, and perhaps the most important, objective of this package is to suggest ways of compiling additional tests, using, for example, other academic texts and different literary works of an intercultural character. Of such works there will be no shortage in the treasure trove of international literature in English.

The culture dimension of power distance
Hofstede, *Culture and Organisations*, Chapter 2

Please note that for each question there is one correct answer.

1. Successful artists and scientists usually enjoy

– wealth ☐

– power ☐

– status ☐

2. In small PDI countries, the emotional distance between bosses and subordinates is relatively

– large ☐

– small ☐

– hostile ☐

3. In large power distance cultures, children are supposed to be

– gentle ☐

– hard working ☐

– obedient ☐

4. With a higher level of education, power distance tends to

– increase ☐

– remain unchanged ☐

– decrease ☐

5. In small power distance cultures, subordinates expect to be

– left alone ☐

– consulted ☐

– told what to do ☐

6. In large power distance cultures, the middle class is usually

– large ☐

– non-existent ☐

– small ☐

7. In small power distance cultures, the prevailing political ideologies stress

– hierarchy ☐

– equality ☐

– stratification ☐

8. In large power distance cultures, inequalities among people are

– expected ☐

– minimised ☐

– ignored ☐

9. In large power distance cultures, subordinates and superiors consider each other as relatively

– intimate ☐

– equal ☐

– distant ☐

10. In large power distance cultures, the educational process tends to be

– teacher-centred ☐

– homework-centred ☐

– student-centred ☐

The culture dimension of uncertainty avoidance
Hofstede, *Culture and Organisations*, Chapter 2

Please note that in each question all answers may be correct, incorrect or any combination of correct and incorrect.

1. Britain and Germany differ markedly in their tolerance of

– the unpredictable ☐

– the climate ☐

– queuing ☐

– imprecision ☐

– deviant ideas ☐

2. Extreme uncertainty creates intolerable

– optimism ☐

– anxiety ☐

– ambiguity ☐

– aggression ☐

– idealism ☐

3. In many societies, feelings of certainty are based on

– religion ☐

– television ☐

– neighbourly gossip ☐

– the law ☐

– the newspapers ☐

4. In low uncertainty avoidance cultures, people tend to favour

– grand theories ☐

– religious fundamentalism ☐

– conservatism ☐

– nationalism ☐

– strong belief in experts ☐

5. Feelings of uncertainty are
– inherited ☐
– universal ☐
– learned ☐
– non-rational ☐
– subject to fluctuation ☐

6. The uncertainty avoidance index (UAI) measures tolerance of
– deviant behaviour ☐
– ambiguity ☐
– confrontation ☐
– lateness for an appointment ☐
– open-ended learning situations ☐

7. The more expressive cultures tend to be
– indifferent to religious ideas ☐
– northern in geographical location ☐
– heterogeneous ☐
– easily influenced by outsiders ☐
– lenient in relation to upbringing ☐

8. In countries with a strong UAI, people may well appear to strangers as
– reserved ☐
– easygoing ☐
– aggressive ☐
– fidgety ☐
– relaxed ☐

9. Strong uncertainty avoidance cultures may show a tendency towards
– xenophobia ☐
– rule orientation ☐
– emotional repression ☐

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– quietness ☐

– low average alcohol consumption ☐

10. Members of a low uncertainty avoidance culture

– have an inner urge to work hard ☐

– tend to be comfortable when lazy ☐

– are clearly motivated by security ☐

– believe that time is money ☐

– frequently feel that what is different is curious ☐

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The culture dimension of collectivism versus individualism

Only one of the answers provided for each of the ten questions which follow is correct. Tick the answer which is appropriate.

1. To succeed in business negotiations in a collectivist culture it is most important
– to be able to present an impressive CV ☐
– to demonstrate speed and efficiency ☐
– to be accepted as a member of the in-group ☐

2. The most common type of family in individualistic cultures is
– the extended family ☐
– the nuclear family ☐
– the one-parent family ☐

3. One of the following is an important "work goal" in a collectivist culture
– personal time ☐
– challenge ☐
– physical conditions ☐

4. One of the following is an important "work goal" in an individualistic culture
– freedom ☐
– training ☐
– use of skills ☐

5. Individualistic cultures tend to be
– poor ☐
– prosperous ☐
– unconcerned with money ☐

6. On a worldwide basis, collectivism is
– the rule ☐

– the exception ☐
– obsolete ☐

7. … is a key virtue in a collectivist culture
– truthfulness ☐
– punctuality ☐
– harmony ☐

8. In individualistic cultures, people tend to be embarrassed by long
– speeches ☐
– periods of silence ☐
– dinner parties ☐

9. In a collectivist culture, a manager would tend to favour employees that are
– highly experienced ☐
– related to him ☐
– well educated ☐

10. In individualistic cultures, people show a strong preference for
– liberty ☐
– equality ☐
– nepotism ☐

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Proverbs with a cultural bias

Attempt to classify the following English proverbs on the basis of cultural emphasis with regard to Hofstede's culture dimensions:

– individualism
| A |

– collectivism
| B |

– masculinity
| C |

– femininity
| D |

– power distance
| E |

– uncertainty avoidance
| F |

1. Too many cooks spoil the broth.

2. The early bird gets the worm.

3. A bird in the hand is worth two in the bush.

4. All work and no play makes Jack a dull boy.

5. Birds of a feather flock together.

6. Actions speak louder than words.

7. God helps those who help themselves.

8. Nothing ventured, nothing gained.

9. There is many a slip between cup and lip.

10. Live and let live.

Poem: *i am a door*
Nagesh Rao

i am a door …
i am caught between two rooms
swinging from one to another.
grasping moments as the wind
sways me from the first to the next.
living, loving, caressing life in each
taking a little from one
and giving to the other, and back.

i hear the strains of my mother's voice
over the aroma of the eggplant curry
wafting over my father's intense study
of the *Indian Express* – his favorite newspaper.
the aunts and uncles came in droves
to my sister's wedding to eat
and gossip during the ceremony,
and through the night.
glimpses of life … very Indian.

in the other room, the surround sound
heard Simon and Garfunkel over troubled waters,
while Pink Floyd cried about the walls in our lives.
Simpsons and Butterfinger were definitely in
as Gore and Quayle babbled using innocuous verbiage.
the computer was never shut off
as reams of paper saw term papers
discuss new ways to communicate.
glimpses of life … very American.

between these two worlds
i am happy, confused, angry
And in pain – all at the same time.
for i am a door caught between two rooms.
i see and feel both of them
but i don't seem to belong to either.

1. Explain the "door" metaphor that is central to the poem.

   ....
   ....
   ....

2. Discuss the pain/pleasure paradox of the bicultural person as illustrated by the poem.

   ....
   ....
   ....

3. Focus on the "very Indian" and "very American" phenomena listed in the text. Explain which of these seem to you particularly indicative of Indian/American culture, giving reasons for your choices.

   ....
   ....
   ....

Poem: *If*
Rudyard Kipling

If you can keep your head when all about you
    Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
    But make allowance for their doubting too;
If you can wait and not be tired by waiting,
    Or being lied about, don't deal in lies,
Or being hated, don't give way to hating;
    And yet don't look too good, nor talk too wise;

If you can dream – and not make dreams your master,
    If you can think – and not make thoughts your aim,
If you can meet with Triumph and Disaster
    And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
    Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken
    And stoop and build'em up with worn-out tools;

If you can make one heap of all your winnings
    And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
    And never breath a word about your loss;
If you can force your heart and nerve and sinew
    To serve your turn long after they are gone,
And so hold on when there is nothing in you
    Except the Will which says to them: "Hold on!";

If you can talk with crowds and keep your virtue,
    Or walk with Kings – nor lose the common touch,
If neither foes nor loving friends can hurt you,
    If all men count with you, but none too much;
If you can fill the unforgiving minute
    With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
    And – which is more – you'll be a Man my son!

Essay topic:

Attempt to analyse (with reference to Hofstede's four dimensions of culture) the cultural orientation of Kipling's poem, *If*. Use quotations from the poem in support of your conclusions.

Poem: *Mending Wall*
Robert Frost

SOMETHING there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun,
And makes gaps even two can pass abreast.
The work of hunters is another thing:
I have come after them and made repair
Where they have left not one stone on stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps I mean,
No one has seen them made or heard them made,
But at spring mending-time we find them there.
I let my neighbor know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some so nearly balls
We have to use a spell to make them balance:
"Stay where you are until our backs are turned!"
We wear our fingers rough with handling them.
Oh, just another kind of outdoor game,
One on a side. It comes to little more:
He is all pine and I am apple-orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says. "Good fences make good neighbors."
Spring is the mischief in me, and I wonder
If I could put a notion in his head:
"*Why* do they make good neighbors? Isn't it
Where there are cows? But here there are no cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence.
Something there is that doesn't love a wall.

That wants it down!" I could say "Elves" to him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there,
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me,
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again. "Good fences make good neighbors."

1. **General comprehension of text:**
   In your own words, write a summary of approximately 200 words of the incident described in the poem.

2. **Poet's attitude to the task at hand:**
   "Something there is that doesn't love a wall." Show how the poet describes his own attitude to mending the wall, using quotations from the poem to illustrate your argument, with a special emphasis on the significance of imagery.

3. **Poet's attitude to his neighbour:**
   "Good fences make good neighbors." Illustrate how the poet describes his neighbour's attitude to the spring ritual of wall-mending, pointing out any significant imagery.

4. **Your own attitude:**
   Do you see a contradiction at the core of the poem? Assess the fairness and objectivity of the poet's point of view.

5. **Intercultural skills:**
   Discuss how this poem could be used, by means of its story line and imagery, to illustrate aspects of intercultural communication and how things may go wrong in the absence of such communication.

Novel: *To Kill a Mockingbird*
Harper Lee

Quotes for comment:

1. "But he's gone and drowned his dinner in syrup." (p. 25)

   Suggest three or four examples from the story of inappropriate behaviour in an unfamiliar situation and assess the reactions to such behaviour.

2. "You never really understand a person until you consider things from his point of view – until you climb into his skin and walk round in it." (p. 31)

   Demonstrate how this statement relates to events in the story and discuss its importance for the development of intercultural skills.

3. "Are you being impudent to me boy? (p. 198)

   Analyse the techniques Mr Gilmer employs to humiliate Tom Robinson during his cross-examination.

4. "I felt right sorry for her, she seemed to try more'n the rest of 'em." (p. 197)

   Focus on the impact of this remark at Tom Robinson's trial.

5. "Now what if I talked white-folks talk at church, and with my neighbours? They'd think I was putting on airs to beat Moses." (p. 126)

   Comment on the way Calpurnia manages to adapt to two very different cultures in Maycomb.

6. "Everybody in Maycomb, it seemed, had a Streak: a Drinking Streak, a Gambling Streak, a Mean Streak, a Funny Streak." (p. 129)

   Discuss the theme of stereotyping within the Maycomb community.

7. "In Maycomb, if one went for a walk with no definite purpose in mind, it was correct to believe one's mind incapable of definite purpose." (p. 149)

With reference to incidents in the novel, discuss the importance of conforming to established customs and avoiding what may be regarded as deviant behaviour.

8. "Atticus said it was the polite thing to talk to people about what they were interested in, not about what you were interested in." (p. 154)

Discuss the importance of this approach, preferably with examples, in relation to intercultural communication.

Novel: *Walkabout*
James Vance Marshall

1. At what point do you consider that the misunderstanding between the girl and the aboriginal boy started?

   Supply a quote to back your answer.

2. How and when does the white boy start to adapt to his changed situation?

3. Why did the aboriginal boy die?

   – Was it because he was biologically unprepared for the germs carried by the whites?
   – How do you personally react to the idea of "mental euthanasia", openly hinted at by the author?

4. What elements of (a) social structure and (b) socialisation within aboriginal culture can you identify in this novel?

5. What attitudes to nakedness can you perceive in this novel?

   Comment on the significance of dress to the two cultures involved. Support your answer with relevant quotes.

Short story: *A Man Called Horse*
Dorothy M. Johnson

1. Apart from the chopping off of finger joints, what rituals manifested that a Crow was in mourning? You must mention at least three actions.

2. Can you equate any of the rituals you have just identified in Question 1 with rituals in your own culture?

3. From what you can see of Crow culture in this story, can you try to prioritise these values, from highest to lowest? (Insert the numbers 1-8 in the boxes below the value.)

Life	Material possession	Being hard working	Respect for the elderly	Sex	Honour	Physical comfort	Respect for tradition

Do you have any comments regarding the answer you have just given?

4. How would you set the same priorities with reference to your own culture?

Life	Material possession	Being hard working	Respect for the elderly	Sex	Honour	Physical comfort	Respect for tradition

Do you have any comments regarding the answer you have just given?

5. Can you notice any linguistic signs of the white man's assimilation of Indian culture?

Formulating hypotheses: culture assimilator
The committee from Kuwait

Analyse the following example of a cultural clash by evaluating the suggested explanations for the problem and choosing the one that best seems to fit the situation. <u>State the reasons for your choices.</u>

Thanks to modern technology, not least the invention of the aeroplane, Iceland has in the past few decades managed to end its geographical isolation out in the mid-Atlantic. The influence of globalisation is making itself felt to an ever-increasing degree and now it is possible to count on being able to buy fresh fruit form southern climates in Icelandic food stores every day of the year.

This integration with the outside world has taken place both at the commercial and political level with official visits by foreign dignitaries becoming usual and expected events within the system of administration.

One such event occurred recently, when a group of parliamentarians from Kuwait paid an official courtesy visit to the Icelandic National Assembly. They were met at Parliament House in Reykjavik by members of the Foreign Relations Committee of the Icelandic Parliament. The committee consisted of several members of parliament, some of whom happened to be of the female sex, the influence of women having increased significantly in recent years in Iceland as in other western countries.

In Iceland, shaking hands when greeting people is an old country custom and even in our hurried times when greetings have tended to become more cursory in character, Icelanders still prefer a handshake when being introduced to strangers, especially on formal occasions.

The Kuwaiti committee duly arrived at Parliament House and were cordially welcomed by their Icelandic counterparts with firm handshakes in true Icelandic fashion. There was a snag, however. The members of the all-male Kuwait group happily shook hands with the male members of the Icelandic Foreign Relations Committee but ignored the proffered hands of the ladies. This gave rise to consternation among the Icelanders and somewhat spoilt the atmosphere of an otherwise friendly and fruitful cross-cultural encounter.

Why do you think the Kuwaitis shirked away from shaking hands with the ladies?

1. The Kuwaitis did not realise the ladies were actually members of the Foreign Relations Committee and mistook them for serving maids.

2. The Kuwaitis mistook the ladies' proffered hands for sexual advances and backed away in embarrassment.

3. Shaking hands is not a usual way of greeting in Kuwait, so the Kuwaitis were a little confused and by mistake did not shake hands with some of the Icelanders.

4. In Kuwait, men and women tend not be socially segregated and it is considered immoral to touch "another man's woman".

(Taken from Cushner and Brislin 1996)

Advertisement analysis 1
Emirates airline

Analyse the following advertisement, with reference to culture of origin, target culture and cultural orientation. Focus especially on the apparent clash between target culture and culture of origin.

ALISARA SIRICHOOMSANG **CHIEF EXECUTIVE** BANGKOK

"Thanks, Emirates, for the great working lunch"

Emirates is another world, far from the stress and strain of corporate deadlines.
A world where your time is your own. Be good to yourself. Fly Emirates.

Emirates

AIRLINE OF THE YEAR 1999

OVER 150 INTERNATIONAL AWARDS, 45 INTERNATIONAL DESTINATIONS. FOR MORE DETAILS CALL YOUR LOCAL TRAVEL AGENT OR EMIRATES. www.ekgroup.com

Sample answers from University of Akureyri examination papers, April 2002:

Business woman, feminine (woman's role not narrowly defined), individualist appeal (your time is your own, the person is named). Status (chief executive). Focus on time (monochronic), saving time. Simultaneously, the advertisement appeals to the desire for relaxation, getting away from the strain. NB The advertisement appeals to both the desirable (the cultural value of wanting to succeed as an individual), and the desired (the private need to escape, relax, get away from it all.)

Paradox: culture of origin versus target culture.

The advertisement is created by an Eastern collectivist country for Western individualist countries.

Keywords: status, achievement, individualism, comfort, relaxation, the desired versus the desirable.

Advertisement analysis 2
France Telecom

"Harmony should always be maintained" (Hofstede 1994: 67).

With reference to Hofstede's dimensions of culture, identify the cultural orientation suggested in the advertisement below. Comment on its fit with the culture of origin and potential target audience.

Advertisement analysis 3
HSBC: Rude versus relaxed

Attempt to explain why the gesture illustrated in this advertisement is seen as relaxed in the UK and rude in Thailand. Give three examples of behaviour or gestures that are normal in one culture and offensive in another.

Advertisement analysis 4
HSBC: Use of language

It was Oscar Wilde who said, "We have everything in common with America, except language." What does the picture suggest about the relationship between language and culture?

Advertisement analysis 5
Patek Philippe

Describe the cultural values and customer appeal suggested by the following advertisement.

Sample answers from University of Akureyri examination papers, April 2002:

Security, long-term orientation, focusing on the future (the son is in focus, the father's image slightly blurred), family values.

Collectivist culture; you are born into a group and maintain its lifestyle and values. "Look after it for the next generation." Also, taking care of your child for a longer period of time. But some suggested also an individualistic appeal (for example, begin your own tradition). It is the nuclear family including family values, caring (individualist, feminine). Could work both in individualistic and collectivist cultures. Group/tradition – collectivist; your own/focus on individual/nuclear family.

Leaning towards monochronic time: in M-time societies, punctuality is important and time is a valuable commodity that can be, for example, saved or lost.

Strong uncertainty avoidance – appeal to security.

Keywords: status, family values, long-term orientation, security (individualism versus collectivism).

Portfolio tasks

Discovering facts

A1 You have just been employed with a company which organises international conferences. You are asked to organise a week-long stay for a mixed delegation of pediatricians from Indonesia. What do you think you should foresee?

A2 You are going to spend a six-month study period in ….* Present a comprehensive list of sources of information which should cater at least for your initial needs during these months.

A3 You are working in the human resources division of a manufacturing company which has just acquired a long-term contract from an import agency abroad. The contract stipulates a permanent representation, for quality control purposes, from the co-signatories in your own country. You have just received the nomination of their quality control representative, who informs you that he will be moving to your country for two years … bringing his family, his wife, a qualified doctor, and two children aged 3 and 12 respectively, with him. What do you think this person will need to know?

Identify and prioritise the most important issues you would expect to have to address.

Researching socio-economic conditions

B1 *To Kill a Mockingbird* – Harper Lee

Research and describe the social and economic situation of Afro-Americans in the United States in the 1930s. How far do your findings support the conditions described in the novel?

B2 *To Kill a Mockingbird* – Harper Lee

Briefly analyse the impact of the Great Depression (on what?) and demonstrate how this makes itself felt in the novel.

B3 *The Free Radio* – Salman Rushdie

Comment on the socio-political situation which you can perceive in this novel.

How far can you corroborate this with facts of your own finding?

Biographical exploration – Multicultural man

Exploring themes central to Ondaatje's novel, *The English Patient*

C1 Michael Ondaatje

A man of two cultures (India/Canada): compose a biographical summary.

C2 Laslo Almasy – fact and fiction

The real English patient. Search for biographical information on Laslo Almasy and draw out aspects of his life and character used by Ondaatje.

How far can you identify the real Almasy with the fictional character?

Write a brief essay on this.

C3 Herodotus of Halikarnassos

Write a short piece on his life, explorations and writings.

Portfolio tasks
The English Patient

1. Nations and nationality

    "I came to hate nations. We are deformed by nation-states. Madox died because of nations." (p. 177)

    Essay:

    Discuss the way nationality is portrayed in the novel.

2. Racial attitudes and their impact on the novel

    "There are those destroyed by unfairness and those who are not." (p. 272)

    Essay:

    (a) With close reference to the text of the novel, making use of quotations where appropriate, trace the changes in Kip's attitude to England, and Western civilisation, as we progress through the novel.

    (b) To what extent does the novel prepare the reader for Kip's apparently sudden switch of attitude towards the end?

    (c) How far can it be argued that the end of the novel presents the defeat of multiculturalism?

3. The desert … multiple associations

    "Everything that happened to me that was important happened in the desert." (p. 177)

    Essay:

    The desert, borderless, changing winds, "millions of tons of dust in the air" (p. 17). Perhaps symbolising freedom, uninhibited wandering without the constraints of nations and borders.

The broad expanse of the desert contrasts with the narrowness of nationality.

Try to find passages that symbolise the above associations as well as how the desert illustrates important themes in the novel in other ways.

Open arms
Robert Olen Butler, *A Good Scent from a Strange Mountain*

The questions in Exercise A are designed to test your knowledge of the story. Only one of the proposed options is correct in each case.

A. In your opinion, are these statements true or false?   **T F**

1. The narrator feels hatred for his lost wife.
2. According to the narrator, desire brings pain.
3. The narrator feels that speaking English is an asset.
4. The narrator has very fixed ideas about the correctness of his own beliefs.
5. The narrator frequently compares Thap's presence to that of a ghost.
6. The death of Thap's family undermines his basic belief in communism.
7. Dang Van Thap commits suicide because he misses his family.
8. Although not a communist himself, the narrator admires Dang Van Thap.
9. Thap's presence makes the narrator feel awkward.
10. The narrator says that the Vietnamese in New Orleans are a very compact group.

(1 x 10 marks)

Write your answers to these questions on a separate sheet.

B. Can you trace two influences of the narrator's Buddhist upbringing in this story?

(2 x 5 marks)

C. Quote two sentences from the story which indicate that the narrator feels integrated into his new community.

(2 x 5 marks)

D. Identify two separate cases of conflict of values in this story and comment briefly.

(2 x 10 marks)

The voices of time
Edward T. Hall, *The Silent Language*, Chapter 1

A. Indicate whether, according to Edward Hall, the following statements are true (T) or false (F).

Hall analyses Anglo-Americans' conception of time, and says that: **T F**

1. They think of time in linear fashion.
2. Their sense of time is "clock-bound".
3. They segment and schedule time very loosely.
4. They almost feel guilty if they are doing two things simultaneously.
5. Their notion of "future" can stretch indefinitely ahead in time.

B. "In regard to being late there are 'mumble something' periods, slight apology periods, mildly insulting periods requiring full apology, rude periods, and downright insulting periods."

What would a person aware of intercultural differences understand by this statement? Illustrate with examples.

C. "Different parts of the day […] are highly significant in certain contexts. Time may indicate the importance of the occasion as well as on what level an interaction between persons is to take place."

What does the author mean by this statement? How do you feel it applies to your own culture (considering for example the use of the telephone; accepted visiting times, etc.)? Can you enhance its meaning by applying it to two different cultures?

Intercultural interactions
Cushner and Brislin 1996

A.   Mark each of the following statements as true (T) or false (F).

T F

1. Familiar behaviours that mark well-adjusted persons in their own culture may ☐☐
be seen as indicative of ill-mannered persons in new surroundings.

2. Most people who have had cross-cultural experiences look back on them as a ☐☐
disappointing, depressing part of their lives.

3. There is little individual difference as to how quickly people begin to overcome ☐☐
the inherent difficulties of intercultural interaction.

4. Culture usually refers to something that is made by human beings rather than ☐☐
something that occurs in nature.

5. In many ways culture is a secret. ☐☐

6. Cultural values are fluid and easily changed. ☐☐

7. People of goodwill who live in other cultures are not in danger of behaving in ☐☐
discriminatory or judgmental ways.

B.   List four factors which have been seen as the key criteria of a successful
intercultural adjustment.

C.   Define the following concepts: ethnocentrism, objective culture, subjective culture,
misattribution.

D.   Briefly describe the concept of culture assimilators and explain why they are
useful in intercultural training.

Work Goals Test 2: masculinity/femininity
(Hofstede 1994: 81-82)

Rate each of the eight work-related situations on a scale of 0-10.
Least important 0 – most important 10.
Do not use the same grade twice.

1. Earnings: Have an opportunity for high earnings.

                                                      Grade ☐

2. Employment   Have security that you will be able to work for your
    security: company as long as you want to.

                                                      Grade ☐

3. Manager: Have a good working relationship with your direct
                           superior.

                                                      Grade ☐

4. Recognition: Get the recognition you deserve when you do a good job.

                                                      Grade ☐

5. Challenge: Have challenging work to do – work from which you can
                           achieve a sense of personal accomplishment.

                                                      Grade ☐

6. Co-operation: Work with people who co-operate well with one another.

                                                      Grade ☐

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7. **Advancement:** Have an opportunity for advancement to higher level jobs.

Grade ☐

8. **Living area:** Live in an area desirable to you and your family.

Grade ☐

Work Goals Test 1: individualism/collectivism
(Hofstede 1994: 51)

Rate each of the six work-related situations on a scale of 0-10.
Least important 0 – most important 10.
Do not use the same grade twice

1. **Personal time:**   Have a job which leaves you sufficient time for your personal or family life.

    Grade [　　]

2. **Use of skills:**   Fully use your skills and abilities on the job.

    Grade [　　]

3. **Freedom:**   Have considerable freedom to adopt your own approach to the job.

    Grade [　　]

4. **Physical conditions:**   Have good physical working conditions (ventilation, lighting, adequate work, space, etc.)

    Grade [　　]

5. **Challenge:**   Have challenging work to do – work from which you can achieve a sense of personal accomplishment.

    Grade [　　]

6. **Training:**   Have training opportunities (to improve your skills or learn new skills).

    Grade [　　]

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Section 2 – Additional materials

The role of culture in foreign language teaching materials: an evaluation from an intercultural perspective

Liljana Skopinskaja

Introduction

Textbooks used in foreign language (FL) instruction are primarily designed to facilitate language learning, but they cannot simply do that since language learning is inseparable from its cultural context. As Cunningsworth states, "A study of language solely as an abstract system would not equip learners to use it in the real world" (Cunningsworth 1995: 86). For that reason, it is usually expected that FL teaching materials (TM) should include elements of the target language culture. Moreover, many documents analysed by Byram (1993, quoted in Cortazzi and Jin 1999: 197) highlight three general goals of FL instruction:

- the development of communicative competence for use in situations the learners might expect to encounter;
- the development of an awareness of the target language;
- the development of insight into the foreign culture and positive attitudes toward foreign people.

But as Byram stresses, these three aims should be integrated. The extent and ways of incorporating cultural aspects in FL instruction vary in different TM, and therefore it is important for the FL teacher to know what to look for in a particular language textbook in order to decide if it is suitable for attaining the aforementioned goals.

The current article treats the role of culture in FL instruction in terms of the cultural content of the TM used in secondary education. The study presented in this article originated after the workshop on incorporating intercultural communicative competence in pre- and in-service language teacher training, held at the European Centre for Modern Languages in Graz from 2 to 7 April 2001. As a follow-up to this workshop a network group "Materials Evaluators" was set up and a team of researchers (Liljana Skopinskaja (Estonia) – co-ordinator, Lina Guobiene (Lithuania) – spokesperson, Hilde Beate Lia (Norway) – member, Karl Bauerfeind (Germany) – member in the initial stages) decided to explore the issue of intercultural awareness as reflected in contemporary FL instruction.

Our network group agreed to concentrate on the TM, that is coursebooks, workbooks, activity books, cassettes, videotapes, CDs, teacher manuals, which are currently

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employed at the intermediate level of secondary education (13-16 age-group). Thus, the problem to be studied consists in, first of all, establishing a suitable evaluation checklist of FL TM from an intercultural perspective and, secondly, analysing a variety of English and French language TM on the basis of the established criteria. Next, we examine advantages and disadvantages arising from the differences in the representation of culture in English versus French TM, and local versus international TM. Finally, guidelines for FL teachers are provided in order to incorporate intercultural issues in their lesson design through adaptation and supplementation of the existing instructional materials.

Defining the cultural content for FL classes

One of the most difficult problems confronting FL teachers is the choice of adequate instructional materials. What should students learn about a foreign culture to be able to function in that culture? Different academics offer various suggestions concerning the cultural content of FL TM. In order to answer the abovementioned question, it is essential to examine some ways in which culture is reflected in FL textbooks.

Patrick Moran (2001: 15-18) offers four categories where culture is identified as:

- knowing about, relating to cultural information – facts about products, practices and perspectives of the target culture as well as students' own;
- knowing how, referring to cultural practices in the everyday life of the people of the target culture;
- knowing why, constituting an understanding of fundamental cultural perspectives – beliefs, values and attitudes;
- knowing oneself, concerning the individual learners' self-awareness. In other words, students need to understand themselves and their own culture as a means to comprehending the target language culture.

Whereas the categorisation of culture concentrates mainly on description, the treatment of the cultural content in FL materials should also include analysis, comparison and contrast, which is more in keeping with the comparative method suggested by many scholars (Pulverness 1995).

One of the aims of the FL classroom is the development of the learners' awareness of intercultural issues and their ability to communicate effectively and appropriately in a variety of situations and contexts, given the increasingly international nature of contemporary life. In order for this to happen, learners need first to acquire knowledge about the target language community and then they need to reflect on their own culture in relation to other cultures (McKay 2002: 83). That is, in acquiring knowledge about

and reflecting on the target language culture, students need to be encouraged not simply to observe similarities and differences between the two cultures, but they should also analyse them from the viewpoint of the others and try to establish a relationship between their own and other systems (Byram 1997: 14 and 34; McKay 2002: 83). This "perspective consciousness" (Strasheim 1981 quoted in Tseng 2002: 12), or the ability to "decentre" (Kohlberg 1983 quoted in Byram 1997: 34), or establishing "a sphere of interculturality" (Kramsch 1993: 205-206), is the precondition for successful intercultural communication as well as understanding other cultures. Or, as Woodward maintains, "Working with the mirror principle means there is always a recognition of difference but it is mutual difference" (Woodward 2001: 105).

To sum up, the present research project views culture in terms of intercultural communication, that is as "the ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of these cultures" (Moran 2001: 5). Concepts like "intercultural awareness" and "intercultural communicative competence" are especially important in the present study.

Intercultural awareness, described as "sensitivity to the impact of culturally induced behaviour on language use and communication" (Stempleski and Tomalin 1993: 5), comprises awareness of students' own culturally induced behaviour, awareness of the culturally induced behaviour of the target language community, and ability to explain their own cultural standpoint.

ICC, according to Byram (1997), requires certain attitudes, knowledge, and skills to be promoted, in addition to linguistic, sociolinguistic and discourse competence. The attitudes refer to curiosity and openness as well as "readiness to suspend disbelief about other cultures and belief about one's own (Byram 1997: 34 and 57). The acquired knowledge is of two kinds: on the one hand, knowledge of social groups and their products and practices in one's own and in the foreign country, and, on the other hand, knowledge of the general processes of individual and societal interaction (Byram 1997: 35 and 58). Finally, the skills comprise those of interpreting and relating, discovery and interaction as well as critical awareness/political education (Byram 1997: 34 and 61-63). Byram also maintains that the FL classroom provides ample opportunities for the acquisition of the abovementioned skills, knowledge and attitudes, provided it proceeds under the guidance of a teacher.

With these points in mind, we intend to examine various attempts to develop ICC in FL instructional materials and activities.

The cultural nature of contemporary FL textbooks

In terms of the cultural nature of FL textbooks there exist several classifications of TM. So Dunnet, Dubin, and Lezberg (1986) differentiate between the two types of textbooks: one-dimensional and two-dimensional ones. To the first group belong the materials that focus on the target language culture and leave few possibilities for comparison, "unless the teacher injects a question, such as, 'This is what Americans do. What do you do?' or 'This is the American view. What is your view?'" (Dunnet, Dubin and Lezberg 1986: 153). Two-dimensional textbooks encourage intercultural understanding. They treat culture-related themes from two different perspectives, thus simulating both comparison and contrast between the target and the source culture.

Cortazzi and Jin distinguish further between the three types of cultural information to be presented in FL TM:

- source culture materials that draw on the learners' own culture;
- target culture materials that refer to the culture of the country where a foreign language is used as a first language;
- international target culture materials that employ a variety of cultures where the target language is used as an international language, namely lingua franca (Cortazzi and Jin 1999: 204).

The present research paper reveals a minor tendency in European FL TM to mirror a single culture only. The exclusive focus on either the source culture or the target culture may nevertheless be found at primary school level. In the majority of cases, FL textbooks tend to exemplify the usage of the target language in international encounters.

Most FL materials that are currently being employed in secondary education in various European countries fall into two broad categories: international/global textbooks and local/locally produced textbooks (Newby 1997: 7; Freebairn 2000: 5).

The first type of textbook – international or global textbooks – involves instructional materials that are produced for an international market and are therefore appealing to world marketing considerations. Globally designed materials may emphasise either culture-specific or culture-general orientation. Local textbooks, by contrast, are usually produced either by or together with non-native speaking authors. As a rule, these materials conform closely with the requirements of the national curriculum and have an official approval from the Ministry of Education of a particular country. Being firmly located within the educational context of that country, they tend to introduce the local perspective into FL instruction and exhibit features associated with that culture. By

incorporating into their structure the contexts and topics with which FL learners are familiar, local textbooks encourage the development of learner awareness of their own cultural identity. Yet, unlike the source culture materials, they include texts and activities which promote students' awareness of the target language culture as well.

There is a marked difference in the exploitation of FL materials throughout Europe. In some countries, international textbooks totally dominate the educational infrastructure (for example, Poland). In others, international and local textbooks exist side by side (for example, Estonia, Lithuania and the Russian Federation). Elsewhere, in view of strict prescriptive curriculum requirements for each school, only local textbooks may be employed (for example, Norway, Romania and Austria).

Evaluating FL TM from an intercultural perspective

With such a wide range of possible commercial textbooks, FL teachers need to be able to make informed judgments about TM.

Evaluation of FL TM may proceed in two directions. There may be a predictive evaluation (Ellis 1997: 36), namely evaluation-for-selection (Byrd 2001: 415), designed to make a decision regarding what materials to select, and a retrospective evaluation (Ellis 1997: 36), designed to examine materials that have actually been used in the classroom.

As Sheldon (1988: 245) observes, "It is clear that coursebook assessment is fundamentally a subjective, rule-of-thumb activity, and that no neat formula, grid or system will ever provide a definite yardstick." This being so, the present research project resorts to the means of a retrospective evaluation as such evaluation provides teachers with information necessary for modifying (that is, supplementing or adapting) the existing materials to make them culturally more acceptable. Moreover, a retrospective evaluation also serves as "a means of testing the validity of a predictive evaluation, and may point to ways in which the predictive instruments can be improved" (Ellis 1997: 37).

Breen (1989 quoted in Rea-Dickens and Germaine 1992: 30-32) identifies three phases in the evaluation of classroom materials: materials-as-workplan, materials-in-process, and outcomes from materials. The first type refers to the theoretical value, namely construct validity of materials which provides information about the materials as they stand, that is without any reference to their actual utilisation in the classroom. The second (namely, materials-in-process) generates information about how these TM actually work with a class. The "outcomes from materials" phase represents the relative achievement of learners.

This tripartite division of materials evaluation brings forth the importance of the evaluation of materials-in-process. It is this type of evaluation that is resorted to in the current research project as it can offer certain indicators as to whether particular FL TM are interculturally appropriate or not.

Evaluating FL materials is always a complex process. First, it demands the assessment of the content of a coursebook in relation to its professed aims and objectives. In other words, we should consider to what extent the goal of the cultural instruction is stated in the teacher's book/students' book , that is whether it is primary, or subordinate to other goals. Similarly, the extent of the integration of the cultural content in the course has to be analysed, namely whether the cultural content is presented in context (for example, through texts, dialogues, exercises, etc.), or as isolated facts. Second, FL materials have to be evaluated against the needs and interests of the learners.

The examination of the rationale behind the materials evaluation is logically prior to the drawing up of a list of specific evaluation criteria.

The existing literature in textbook evaluation suggests several (often lengthy) checklists of evaluation criteria. Some checklists do not mention culture (Tucker 1978: 219-237; Wallace 1998), or only imply it in questions like, "In what ways do the materials involve your learners' values, attitudes and feelings?" (Breen and Candlin 1987: 20). Others alert teachers to the following cultural issues: educational/social acceptability of textbook approach to the target community (Ur 1996: 186); possible stereotypes of races and cultures (Harmer 1991: 283); cultural acceptability of the thematic content for its intended audience (Byrd 2001: 417) in terms of students' age, sex and environment (Daoud and Celce-Murcia quoted in Byrd 2001: 425; Davies and Pearse 2000: 150); and awareness of cultural norms (Richards 1998: 138).

Slightly more elaborate are Cunningsworth's (1984), Sheldon's (1988) and Skierso's (1991) evaluation checklists. Thus, Cunningsworth draws attention to the cultural skills as well as cultural knowledge by asking whether the content is culture specific or non-culture specific; whether it is subordinate to language learning or not; and whether the cultural contexts help learners in perceiving and categorising social situations they may find themselves in (Cunningsworth 1984: 75 and 79).

Sheldon's list (1988: 244) highlights the materials' appropriateness, authenticity and cultural bias. He further encourages teachers to ask whether the coursebook presents any stereotyped images of gender, race, social class or nationality; and whether different uncomfortable social realities of the United States or Britain – such as unemployment, poverty, family breakdowns or racism – are omitted from textbooks.

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The recognition of culture as a component of FL teaching is reflected in some updated versions of textbook evaluation checklists (Skierso 1991; Cunningsworth 1995) as well as surveys conducted by Gray (2000) and Garant (1997).

In the updated version, Skierso emphasises the existence of different aims of cultural acquisition – cross-cultural/global awareness or acculturation. Her checklist includes points, such as the cultural sensitivity and integration of the subject matter; cultural explanations of differences between British and American vocabulary, pronunciation and grammatical structures; and stereotype-free content of exercises and activities as well as of the artwork (Skierso 1991: 444-452).

Cunningsworth queries whether the social and cultural contexts are, in fact, comprehensible to the learners (Cunningsworth 1995: 92). He further argues that since FL textbooks express some social and cultural values, it is necessary to identify whether there are any gender differences in the coursebook character portrayal. Gray's (2000) questionnaire study of EFL teachers' attitudes to the cultural content of reading materials identifies a number of areas where cultural content is adapted (or even censored) by teachers, and advocates the need to recognise the ELT coursebook's status as a cultural artefact. Garant (1997) in his PhD dissertation uses Sheldon's evaluation checklist in combination with Hofstede's "4-D model of cultural difference" in order to analyse EFL textbooks currently used in Finnish and Japanese comprehensive school courses.

Although the abovementioned checklists reflect the recent interest in culture, these checklists do not focus on the intercultural dimension. Among the more thorough lists of textbook evaluation criteria from the intercultural perspective are Damen's (1987), Byram's (1991; 1994), and Risager's (1991) lists. In terms of evaluating the cultural content in textbooks Damen emphasises the incorporation of a historical dimension; the presence of evaluative comment, either direct or implied, underlying the cultural content as well as the development of intercultural communicative skills (Damen 1987: 272-276).

Byram (1994: 51-52) in his proposed checklist examines the extent and manner in which textbooks include a focus on each of the following areas:

- social identity and social groups: social class, regional identity, etc;
- social interaction at differing levels of formality;
- belief and behaviour: daily routines and moral, religious beliefs;
- socio-political institutions: state institutions, health care, law and order, etc;
- socialisation and the life cycle: families, schools, employment, religion, etc;
- national history: historical and contemporary events seen as markers of national identity;

- national geography: geographical factors seen as being significant by members of the target language community;
- national cultural heritage: cultural artefacts perceived as emblems of the national culture;
- stereotypes and national identity: symbols of national stereotypes.

Another Byram's (1991: 173-184) textbook assessment model comprises four dimensions of analysis:

- analysis at the micro-social level of the social identity of textbook characters;
- analysis at the macro-social level of socio-economic, geographic and historical representations;
- analysis of the viewpoint taken by the author;
- analysis at the intercultural level of mutual representations of foreign and native cultures.

Risager (1991) has used similar criteria to examine elementary EFL textbooks employed in Scandinavian schools.

The present overview of various textbook evaluation checklists provides us with a sound basis for establishing our own evaluation checklist of FL TM from an intercultural perspective, which was one of our objectives.

A pilot study: quantitative and qualitative analysis

In the course of the current pilot study, a list of the following evaluation criteria was developed from research into systematic materials evaluation procedures. Our intention was to examine the extent to which TM include a focus on each of the following areas:

- rationale behind FL teaching materials' design, namely correspondence between the aims and goals of the TM and the students' conceptual framework; correspondence between the aims of the TM and the students' needs and goals; topics suitability as determined by students' age, gender, environment and social setting; and explicit/implicit statement of the goal of cultural instruction;
- cultural content of the TM, that is culturally sensitive versus tourism-oriented portrayal of the cultural character of the foreign society; integration of the cultural content into the FL course; and the nature of the TM character representation with regard to its age, social class, interests, mentality and family situation;

- presentation of content through cultural knowledge, that is inclusion of the historical, geographical, political, ideological, religious and creative arts perspectives to explain the national identity of the target language community; portrayal of different ethnic origins and sub-cultural groups; presentation of socio-political problems, socially acceptable or taboo topics as well as cultural/racial/gender stereotypes; and reference to the learners' own culture.
- presentation of content through attitudinal perspective, that is development of tolerance and empathy towards otherness as well as a feeling of the national identity; challenging the learners' existing stereotypes; arousing curiosity about otherness; and preparing students for an adequate behaviour in the target language;
- presentation of content through intercultural perspective, that is encouraging learners to compare the foreign culture with their own; and offering mutual representations, images and stereotypes of the students' own and the foreign culture;
- presentation of content through culture-and-language perspective, that is development of students' linguistic as well as paralinguistic awareness; teaching appropriate register; and authenticity of the material used in the texts, exercises, tapes, etc.

Method

After agreeing on our evaluation criteria, the questionnaires, both English and French versions, were issued to sixty-six teachers of English from five countries (Estonia, Lithuania, Norway, Poland and the Russian Federation) and forty teachers of French from five countries (Estonia, Lithuania, Norway, Malta and Romania).

The thirty-six-item questionnaire, which was distributed in the early spring of 2002, asked the participants to rate the questions on a five-point scale, where "0" corresponds to "not at all", "1" to "not really", "2" to "to some extent", "3" to "to a large extent", and "4" to "completely".

Finally, we collated and then averaged the scores for each criterion for English and French TM as well as for international English and local English TM.

Since any evaluation tends to be subjective in terms of rater consistency and content/construct validity, we tried to compensate for this by involving only experienced teachers (each having between 5 and 25 years' experience). The questionnaire study was supported by eighteen interviews with teachers of English (conducted by the network group members) and eighteen interviews with teachers of French (carried out by two Maltese M.A. students, Prascovia Axiaq and Christine

Pace). In this way, the results of the study were subjected to a new research paradigm which includes both quantitative and qualitative data collection and analysis techniques (Brown and Rodgers 2002: 249).

Statistical analysis

As mentioned earlier, Section A of the questionnaire – the rationale – meant to find out, first, the correspondence of the aims, goals and topics variety of the utilised teaching TM to the conceptual framework as well as the needs and interests of the students; and second, the extent to which the goals of the cultural instruction are stated in the TM design. (See questionnaire in Appendix I and statistical tables.)

The figures in the statistical tables (Appendices II-V) show that a majority of teachers rate their manuals' rationale as corresponding to their learners' conceptual framework, scoring 50% (English TM/international English TM/local English TM) and 57% (French TM) on question A1. Likewise, the responses to question A2 reveal considerable correspondence of the goals of the TM to the learners' needs. As many as 63.2% of the respondents claimed that internationally produced TM correspond to a large extent to the needs and interests of their students. By contrast, only 21.4% of the teachers maintained the same about locally produced coursebooks. This means that local TM give less encouragement to adapt the material to the needs and goals of the students.

As to the topics suitability for the interests of the students, as determined by their age, gender, environment and social setting, the figures show that TM are similar in this respect, most of them scoring "3" (to a large extent), with the exception of English textbooks and locally produced English TM. Only 37.9% of the respondents considered the reflection of gender difference in English TM as suitable to a large extent, as compared to 52.5% of the French manual users. Similarly, 21.4% of the teachers were content with the gender difference representation in locally produced coursebooks, whereas as many as 50% claimed the same about international TM.

While it appears that both English and French TM display considerable statement (rates 2, 3, 4) of their explicit cultural goals, the low figures of local English TM suggest the reverse. Thus 21.4% of the respondents stated that the goal of cultural instruction is not stated at all in locally produced materials, but only 2.6% said this about international English textbooks.

Section B of the questionnaire is concerned with the cultural content. Although materials are often seen as an important means of FLL, this is not their primary function, since language is used in real-life situations for real purposes. TM can hardly

contribute to this process by including only tourism-oriented situations or isolated facts of the cultural content. The amount of such material seems to be still considerable among locally produced TM. Some 17.9% of the teachers referred to total neglect of the cultural character representation of the foreign society in locally produced coursebooks, whereas as few as 2.6% claimed this about international coursebooks. The same concerns the extent to which the cultural content is integrated into the FL course. Some 14.3% of the respondents stated that it is not integrated at all in local coursebooks, yet the subject matter of international English and French TM invites students to discuss problematic, even negative aspects of the target language community, thus contributing to the formation of the students' own views and opinions.

Section C was designed to find out how well TM cross the so-called subject boundaries by including knowledge, namely material on the historical, geographical, political, ideological, etc., perspectives in order to convey the national identity of the target language community. Our study reveals the French and local English materials' weakness in offering useful insight into the political perspectives of the target language culture. 30% and 25% of the respondents claimed that French and local English TM respectively lack the political dimension at all, as compared to 19.7% and 15.8% of the English and international material users respectively. The emphasis of most English TM on communicative skills training results in students' lack of information about socially acceptable as opposed to taboo topics as well as cultural/racial/gender stereotypes. Some 27.3% of the teachers mentioned that English TM totally lack information concerning the taboo topics of the target language culture as compared to only 5% of the respondents using French coursebooks. Similar scores were found in the coursebook reflection of different stereotypes: English TM scoring 15% (rate "0"– not at all) against 5% of French TM. Yet such neglect of social acceptability issues on the part of coursebook authors may lead to social misdemeanours of students in real-life situations and, even worse, to stereotyping and prejudice.

Although international target language materials are generally believed, in contrast to locally produced ones, to overlook the dimension of students' own culture, this is not always the case, since 50% of the respondents mentioned inadequate reflection of their students' own culture in locally produced coursebooks. However, the low score of international TM on the same question (with 21% of the teachers claiming that students' own culture is not represented at all) proves that international TM do not always succeed in making their texts and tasks locally appropriate.

Understanding a foreign culture always entails a change of some of one's attitudes. Therefore, the focus of Section D – attitudes – aimed to explore the role of TM in developing a better understanding and tolerance of others. Often called "the hidden

curriculum" (Cunningsworth 1995: 90), this dimension has an important impact on the formation of the students' value system. What transpires from the statistical tables is that international English and French TM scored well on questions D4, D5, and D6 which indicates the development of a national identity, preparation for adequate behaviour when in contact with members of other cultures as well as curiosity awakening about otherness. By contrast, the low scores of local English TM on all questions suggest their relative inadequacy to develop the students' tolerance/empathy towards otherness as well as to challenge their stereotyped views. 21.4% and 25% of the respondents maintained their materials' total failure to develop tolerance and empathy towards otherness, respectively, as compared to only 5.2% and 5.3% of international coursebook users. Some 53.6% of the respondents claimed that their TM do not really challenge the students' existing stereotypes, whereas only 21.1% maintained the same about international TM. It can be concluded that local TM tend to incorporate tourism-oriented situations and lack problematic, or even negative social and cultural, aspects of the foreign society.

Section E tackled the presence of intercultural awareness in the TM structure. The FLL process invariably involves learners in comparison, since whenever we encounter a foreign culture, we attempt to understand it in terms of our own cultural background. Rather than focusing students' attention on a foreign culture only, the learners should also be encouraged to consider mutual representations of their own and the foreign culture. In other words, TM should offer students some opportunities to reflect on their own culture as seen from the outside. As to comparison of the two cultures, all TM tend to reflect it to a large extent: 37.9% of English TM, 52.5% of French TM, 36.9% of international English TM and 39.3% of locally produced TM users claim this. By contrast, mutual representations of the students' own and foreign culture are either inadequately reflected (30.3% of English TM, 25% of French TM and 28.9% of international TM) or totally neglected (28.6% of local TM).

Section F, while analysing the culture-and-language dimension, as reflected in the materials' structure, shows local English materials' total failure to develop students' awareness of paralinguistic means (35.7%) and relative inadequacy to teach students appropriate register (39.3%), as well as to achieve authenticity of the texts or tapes (53.6%).

Interviews

In order to investigate the abovementioned issues further, thirty-six teachers of English and French were selected for semi-structured interviews in Estonia, Lithuania, Norway and Malta.

All teachers agreed that most of the TM evaluated at intermediate level of secondary education in the respective countries include intercultural activities, but the extent of this incorporation varies greatly from coursebook to coursebook. On the positive side, it was admitted that many TM comprise sections entitled "Culture matters" (*Cambridge English for School*), or "Culture corner", and even "Comparing cultures" (*Opportunities*), the aim of which is to provide cultural input about the English-speaking countries, but with an intercultural element, encouraging thus students' reflection on the differences between the target cultures and their own. Moreover, *Opportunities* – a specially designed secondary school coursebook for central and eastern Europe – presents culture as the third strand of its overall thematic input. However, in most cases, with the exception of locally produced TM in Norway, the goal of the cultural instruction was not explicitly stated. Thus, 56% of the teachers of French in Malta claimed the subordinate nature of the cultural instruction provided by *Fréquence Jeune I* and *II*.

As to the topic content, teachers mentioned that these were usually appealing to teenagers, ranging from real-life situations (for example, home, family life, parties, sports, travelling, holidays, fashion, etc.) to adventure (for example, virtual tourism and extreme sports) and humour (a variety of cartoon characters). In addition, many TM such as *Snapshot*, *Opportunities*, etc., include serious social issues like disability and racism, homelessness, emigration and immigration, stimulating students to reflect, and providing opportunities for exchanges of ideas. By contrast, some TM use such potentially engaging topics mainly as examples of language study. For instance, the locally produced coursebook *All the World's a Stage* (Estonia) instructs students to listen to a text about the crucial problems of the world and write down the problems.

Another area of concern among teachers which emerged during the interviews was stereotypical representation of other cultures. Thus *All the World's a Stage* presents Britain as a leisure society. *Blueprint One*, in an attempt to teach the comparative degrees of adjectives goes to extremes. By listing all the reasons for going abroad – the weather is better, the food is better … than in Britain – it succeeds in producing an anti-advertisement for that country.

As to character portrayal, coursebooks tend to introduce groups of teenage characters for learners to identify with. Teachers who used *Snapshot Pre-Intermediate* and *Intermediate* were surprised to find a scarce representation of the multicultural nature of the target cultures. So six out of seven characters in *Snapshot Intermediate* were white. Even a young boy, Jake, who came from Cape Town with a South African surfing team was blue eyed and fair haired. Was it because of his hobby – surfing – which is also stereotypically the domain of white boys?

As far as the coursebook representation of social values is concerned, the value system of the target culture was sometimes found to be at variance with students' own cultural values. So one Lithuanian teacher mentioned that the text "Climbing is our life" (*Snapshot Pre-Intermediate*) describes two English schoolgirls planning to make mountain climbing their hobby. The question raised was how many schoolchildren, especially in eastern Europe, could afford to go training and climbing in the Swiss Alps as those girls did. In the same vein, *Blueprint One*, *Two* and *Intermediate* include many references to drinking, smoking, eating in restaurants and taking a taxi in London. Therefore, there is danger that coursebook contexts could be viewed quite differently across various countries.

In terms of intercultural activities teachers were pleased to notice that many TM get students to relate topics and texts to their own lives, views and feelings, and compare their own culture with that of other cultures, succeeding thus in personalising the learning process and making the tasks culturally more appropriate. For example, in *New Blueprint Intermediate* students were required to present mutual representations of their own stereotypes and those of other nationalities.

Summary of results

To sum it up, the following strengths and weaknesses in FL coursebook exploitation were detected in the course of our interviews:

Positive trends:

- an increase in attempts to include intercultural activities;
- an attempt to create reality in coursebook texts by including serious social issues;
- an attempt to personalise the FLL process by providing opportunities for exchanges of views;
- a large range of accents and voices which provides good listening practice;
- a variety of genres and text types.

Negative trends:

- subordination of the goal of culture teaching to other goals;
- the absence of controversial social issues in texts and activities;
- tourism-oriented representation of the cultural character of the foreign society;
- stereotypical representation of target cultures as well as students' own;
- the excessive focus on language form, and the neglect of intercultural communication;

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- the obvious scripting of listening texts;
- the Anglo-centric focus of coursebooks.

What transpired from our interviews was that the existence of cultural input in the TM does not automatically entail its exploitation. As one interviewee admitted it is the teacher who decides how to use a particular coursebook. What is important to note in this respect is that a coursebook should become a tool in the hands of a teacher who must know not only how to use it, but also how useful interculturally it can be. By having a clear idea of cultural goals of FL instruction as well as bearing in mind the students' interests and needs, the teachers should try to use their TM critically as well as creatively.

Guidelines for FLT materials supplementation and adaptation from an intercultural perspective

Critical engagement with the coursebook as "a cultural artefact" (Gray 2000) would entail a number of options:

- omit and replace material if the cultural content is inappropriate;
- adapt topics and activities to suit the cultural goals of a lesson;
- add material, either in the form of texts or exercises, if there is inadequate or insufficient coverage of the topic;
- modify material to make it culturally more appropriate.

Thus one option would be to omit a culturally inappropriate text or activity. However, Hyde (1994 quoted in Gray 2000: 278) argues strongly against the idea of censorship. He maintains that, however well intentioned, it robs students of the ability to defend themselves against culturally unacceptable concepts or statements. Hyde (1994 quoted in McKay 2002: 94) suggests a reflective approach instead in which students' attention would be drawn "to their own history and culture, as well as to those of the target culture, in order to explain and contrast the difference". This involves devising tasks which would equip students with an awareness of difference as well as with strategies for coping with such difference (Hyde 1998 quoted in Alptekin 2002: 63).

Wallace (1992 quoted in Gray 2000: 280-281), for example, proposes the strategy of "finding the right answer" which would encourage students to interrogate texts (as well as cultures which produce these texts) in the following way:

- Why is the topic being written about?
- How is the topic being written about?
- What other ways of writing about the topic are there?

Virtually all topics carry cultural messages, and teachers should not ignore them. Comparison of different cultures could be done via topics that students are familiar with, such as food, sport, clothing, body language, superstitions, etc. (for ideas see Gill and Čanková 2002).

Students may make a list of all the groups they belong to – family, club, sport, etc. – and discuss what makes each group different from the others in terms of clothing, rules, place, activities, etc. (Woodward 2001: 103).

Students could discuss proverbs, sayings and idiomatic expressions and explore the parallels in different languages. In addition, to make students aware of different levels of politeness, the teacher can present them contrasting expressions (for example, "Get that reader for me" versus "Do you think you could get that reader for me?") and have the students discuss the differences between the utterances, the situations in which they might be used, and who the speaker and hearer are likely to be.

Good cultural insights can also be found in newspaper headlines, advertisements, editorials, and comics pages.

On a more sophisticated note, teachers could use Hofstede's and Trompenaars' frameworks to set students thinking where the different cultures, including their own, stand on variables such as individualism versus collectivism/power distance/uncertainty avoidance/masculinity versus femininity (Hofstede 1991); or universalism versus particularism/collectivism versus individualism (Trompenaars 1994).

Conclusion

The abovementioned does not pretend to be a thorough analysis of the present status of culture teaching as reflected in FL instructional materials. Our aim in this article is not to generalise from the results of such a comparatively small-scale questionnaire study and interviews – rather, to suggest that this is a field which deserves further research. Our study attempted to provide teachers with a tool for evaluating FL coursebooks and view teachers' attitudes concerning culture teaching with various FL TM. Although the material presented in most TM serves the purpose of making students conscious of certain aspects of culture, either target culture or their own; the second – comparative stage – should be highlighted. Students should be aware that different cultures provide different cultural frameworks. Through the process of comparison and contrast learners will gain access to more diverse ways of seeing the world, as well as to better understanding of their own culture. They will become culture learners, less

ethnocentric, and more culturally relativist. Clearly, FL teachers will find it worth considering intercultural practices in their educational context.

Acknowledgements

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Appendix I – Teaching Materials Evaluation Guide (coursebooks, workbooks/activity books, cassettes, CDs, videotapes, teacher manuals)

General descriptive information

Name of the teaching material (TM): _____
Author: _____
Date/place of publication: _____

Rating scale:

- 4 Completely
- 3 To a large extent
- 2 To some extent
- 1 Not really
- 0 Not at all

please tick

A. Rationale: aims, goals and interests of the teaching materials		
1. To what extent are the aims and goals of the TM (teaching		
materials) geared to the conceptual framework of the students		
(as determined by their age, social class, cultural background)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
2. To what extent do the aims and goals of the TM correspond		
to the needs and goals of the students?	4	☐
	3	☐

		2	☐
		1	☐
		0	☐
3. To what extent do the TM cover a variety of topics suitable			
to the interests of the students, as determined			
	a) by their age	4	☐
		3	☐
		2	☐
		1	☐
		0	☐
	b) sex (female/male)	4	☐
		3	☐
		2	☐
		1	☐
		0	☐
	c) environment		
	(rural/urban)	4	☐
		3	☐
		2	☐
		1	☐
		0	☐
	d) social setting		
	(middle class/working		
	class/farmers)?	4	☐

		3	☐
		2	☐
		1	☐
		0	☐
4. To what extent is the goal of the cultural instruction stated			
(for example, if it is primary to other goals, give a 3 or 4, if			
secondary, give a 1 or 0)?		4	☐
		3	☐
		2	☐
		1	☐
		0	☐
B. Cultural content			
1. To what extent do the TM reflect the cultural character of			
the foreign society (for example, if they also include negative or			
problematic social or cultural aspects, give a 3 or 4, but if they			
only incorporate tourism-oriented situations, give a 1 or 0			
depending on the amount and type of information)?		4	☐
		3	☐
		2	☐
		1	☐
		0	☐
2. To what extent is the cultural content integrated in the			
course (for example, if it is presented in context, give a 3 or 4,			
if only as isolated facts, give a 1 or 0)?		4	☐

		3	☐
		2	☐
		1	☐
		0	☐
3. To what extent are the characters in the TM representative			
of the foreign society with regard to,			
	a) their age	4	☐
		3	☐
		2	☐
		1	☐
		0	☐
	b) their social class	4	☐
		3	☐
		2	☐
		1	☐
		0	☐
	c) their interests	4	☐
		3	☐
		2	☐
		1	☐
		0	☐
	d) their mentality	4	☐
		3	☐
		2	☐

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		1	☐
		0	☐
	e) their family situation	4	☐
		3	☐
		2	☐
		1	☐
		0	☐

C. Presentation of content: knowledge

1. To what extent is the historical perspective present to		
explain the national identity of the target language culture(s)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
2. To what extent is the geographical perspective present to		
explain certain features of the national character of the target		
language culture(s)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
3. To what extent are the political (also ideological, and		
religious) perspectives of the target language culture(s) taken		

into consideration?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
4. To what extent do the TM offer insight into the creative arts		
of the target language culture(s)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
5. To what extent do the TM offer insight into a variety of		
cultures (for example, British, American, Indian, African,		
etc.)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
6. To what extent do the TM offer insight into a variety of sub-		
cultural groups (namely, professions)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐

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7. To what extent do the TM offer insight into the socially acceptable or taboo topics of the target language culture(s)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
8. To what extent do the TM offer insight into the cultural/racial/gender stereotypes?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
9. To what extent do the TM offer insight into the students' own culture?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
10. To what extent do the TM offer insight into socio-political problems of the target language culture(s) (unemployment, pollution, etc.)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐

D. Presentation of content: attitudes		
1. To what extent do the TM develop tolerance towards		
otherness?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
2. To what extent do the TM develop empathy towards		
otherness?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
3. To what extent do the TM challenge the students' existing		
stereotypes?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
4. To what extent do the TM develop a feeling of the national		
identity (and an awareness of being a member of an		
international community as well)?	4	☐
	3	☐
	2	☐

	1	☐
	0	☐
5. To what extent do the TM encourage curiosity about the		
other culture(s)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
6. To what extent do the TM prepare students to behave		
adequately when in contact with the members of other		
culture(s)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
E. Presentation of content: intercultural awareness		
1. To what extent do the TM encourage students to compare		
the foreign culture with their own (namely, to observe and		
analyse similarities and differences between their own and the		
foreign culture)?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐

2. To what extent do the TM offer mutual representations, images and stereotypes of the students' own and the foreign culture?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐

F. Presentation of content: culture and language

1. To what extent does the cultural context of the TM develop students' awareness of different linguistic means to express their attitudes?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
2. To what extent do the TM develop students' awareness of the paralinguistic means to express their attitudes?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐
3. To what extent do the TM teach the register appropriate to the students' needs (formal-informal, slang, regional idioms, etc.)?	4	☐

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	3	☐
	2	☐
	1	☐
	0	☐
4. To what extent is the material used in the texts, exercises,		
tapes, etc., authentic?	4	☐
	3	☐
	2	☐
	1	☐
	0	☐

Appendix II – Questionnaire results of English teaching materials

A. Rationale of the teaching materials

	0	1	2	3	4	Sum total
Correspondence between the aims of the TM and students' conceptual framework	4	5	11	33	13	66
%	6%	7.6%	16.7%	50%	19.7%	100%
Correspondence between the aims of the TM and students' needs	3	8	17	30	8	66
%	4.5%	12.1%	25.8%	45.5%	12.1	100%
Topics suitability as determined by students' age	0	9	17	25	15	66
%	0%	13.6%	25.8%	37.9%	22.7%	100%
Topics suitability as determined by students' sex	1	17	15	25	8	66
%	1.5%	25.8%	22.7%	37.9%	12.1%	100%
Topics suitability as determined by environment	3	13	23	18	9	66
%	4.6%	19.7%	34.8%	27.3%	13.6%	100%
Topics suitability as determined by social setting	5	14	25	17	5	66
%	7.6%	21.2%	37.9%	25.7%	7.6%	100%
The goal of cultural instruction being stated in the TM	7	19	11	19	10	66
%	10.6%	28.8%	16.7%	28.8%	15.1%	100%

B. Cultural content

	0	1	2	3	4	Sum total
Reflection of the cultural character of the foreign society	6	14	17	20	9	66
%	9.1%	21.2%	25.8%	30.3%	13.6%	100%
Integration of the cultural content into the course	4	14	15	21	12	66

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	0	1	2	3	4	Sum total
%	6.1%	21.2%	22.7%	31.8%	18.2%	100%
Character representation (age)	1	9	27	22	7	66
%	1.5%	13.6%	40.9%	33.4%	10.6%	100%
Character representation (social class)	4	14	32	13	3	66
%	6.1%	21.2%	48.5%	19.7%	4.5%	100%
Character representation (interests)	0	15	21	25	5	66
%	0%	22.7%	31.8%	37.9%	7.6%	100%
Character representation (mentality)	3	12	27	19	5	66
%	4.5%	18.2%	40.9%	28.8%	7.6%	100%
Character representation (family situation)	5	11	31	16	3	66
%	7.6%	16.7%	46.9%	24.3%	4.5%	100%

C. Presentation of content: knowledge

	0	1	2	3	4	Sum total
Historical perspective	6	15	17	24	4	66
%	9.1%	22.7%	25.8%	36.3%	6.1%	100%
Geographical perspective	6	19	21	16	4	66
%	9%	28.8%	31.8%	24.3%	6.1%	100%
Political, etc., perspectives	13	21	22	5	5	66
%	19.7%	31.8%	33.3%	7.6%	7.6%	100%
Creative arts perspective	11	16	26	9	4	66
%	16.7%	24.3%	39.3%	13.6%	6.1%	100%
Representation of a variety of cultures	6	15	23	15	7	66
%	9.1%	22.7%	34.9%	22.7%	10.6%	100%
Representation of a variety of sub-cultural groups	4	26	19	16	1	66
%	6.1%	39.3%	28.8%	24.3%	1.5%	100%
Socially acceptable and taboo topics	18	28	10	8	2	66
%	27.3%	42.4%	15.2%	12.1%	3%	100%
Cultural/racial/gender	10	21	24	7	4	66

	0	1	2	3	4	Sum total
stereotypes						
%	15.1%	31.8%	36.4%	10.6%	6.1%	100%
Students' own culture	9	26	19	7	5	66
%	13.6%	39.4%	28.8%	10.6%	7.6%	100%
Representation of socio-political problems	10	14	23	15	4	66
%	15.1%	21.2%	34.9%	22.7%	6.1%	100%

D. Presentation of content: attitudes

	0	1	2	3	4	Sum total
Tolerance towards otherness	8	15	18	18	7	66
%	12.1%	22.7%	27.3%	27.3%	10.6%	100%
Empathy towards otherness	9	14	22	15	6	66
%	13.6%	21.2%	33.4%	22.7%	9.1%	100%
Challenge to the students' existing stereotypes	9	23	17	14	3	66
%	13.6%	34.9%	25.8%	21.2%	4.5%	100%
Students' national identity	5	21	29	8	3	66
%	7.6%	31.9%	43.9%	12.1%	4.5%	100%
Arousing curiosity about otherness	1	12	21	25	7	66
%	1.5%	18.2%	31.8%	37.9%	10.6%	100%
Preparation for adequate behaviour	4	18	18	22	4	66
%	6%	27.3%	27.3%	33.4%	6%	100%

E. Presentation of content: intercultural awareness

	0	1	2	3	4	Sum total
Comparison of the two cultures	0	17	19	25	5	66
%	0%	25.8%	28.8%	37.9%	7.5%	100%
Mutual representations of the two cultures	16	20	16	13	1	66
%	24.3%	30.3%	24.3%	19.6%	1.5%	100%

F. Presentation of content: culture and language

	0	1	2	3	4	Sum total
The development of students' linguistic awareness	0	12	24	17	13	66
%	0%	18.2%	36.3%	25.8%	19.7%	100%
The development of students' paralinguistic awareness	19	17	16	12	2	66
%	28.8%	25.8%	24.2%	18.2%	3%	100%
Teaching appropriate register	5	22	22	11	6	66
%	7.6%	33.3%	33.3%	16.7%	9.1%	100%
Authenticity of the TM	0	16	14	18	18	66
%	0%	24.2%	21.2%	27.3%	27.3%	100%

Appendix III – Questionnaire results of French teaching materials

A. Rationale of the teaching materials

	0	1	2	3	4	Sum total
Correspondence between the aims of the TM and students' conceptual framework	0	2	3	23	12	40
%	0%	5%	7.5%	57.5%	3%	100%
Correspondence between the aims of the TM and students' needs	0	3	5	20	12	40
%	0%	7.5%	12.5%	50%	30%	100%
Topics suitability as determined by students' age	1	2	5	17	15	40
%	2.5%	5%	12.5%	42.5%	37.5%	100%
Topics suitability as determined by students' sex	0	3	4	21	12	40
%	0%	7.5%	10%	52.5%	30%	100%
Topics suitability as determined by environment	0	2	13	20	5	40
%	0%	5%	32.5%	50%	12.5%	100%
Topics suitability as determined by social setting	0	2	8	18	12	40
%	0%	5%	20%	45%	30%	100%
The goal of cultural instruction being stated in the TM	5	7	8	15	5	40
%	12.5%	17.5%	20%	37.5%	12.5%	100%

B. Cultural content

	0	1	2	3	4	Sum total
Reflection of the cultural character of the foreign society	1	4	15	15	5	40
%	2.5%	10%	37.5%	37.5%	12.5%	100%
Integration of the cultural content into the course	0	0	6	22	12	40

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	0	1	2	3	4	Sum total
%	0%	0%	15%	55%	30%	100%
Character representation (age)	2	0	2	26	10	40
%	5%	0%	5%	65%	25%	100%
Character representation (social class)	2	0	6	24	8	40
%	5%	0%	15%	60%	20%	100%
Character representation (interests)	0	2	10	22	6	40
%	0%	5%	25%	55%	15%	100%
Character representation (mentality)	2	0	10	20	8	40
%	5%	0%	10%	50%	20%	100%
Character representation (family situation)	2	5	9	19	5	40
%	5%	12.5%	22.5%	47.5%	12.5%	100%

C. Presentation of content: knowledge

	0	1	2	3	4	Sum total
Historical perspective	8	10	11	9	2	40
%	20%	25%	27.5%	22.5%	5%	100%
Geographical perspective	1	5	13	18	3	40
%	2.5%	12.5%	32.5%	45%	7.5%	100%
Political, etc., perspectives	12	13	3	9	3	40
%	30%	32.5%	7.5%	22.5%	7.5%	100%
Creative arts perspective	0	14	6	16	4	40
%	0%	35%	15%	40%	10%	100%
Representation of a variety of cultures	9	12	13	5	1	40
%	22.5%	30%	32.5%	12.5%	2.5%	100%
Representation of a variety of sub-cultural groups	5	15	10	9	1	40
%	12.5%	37.5%	25%	22.5%	2.5%	100%
Socially acceptable and taboo topics	2	19	9	9	1	40
%	5%	47.5%	22.5%	22.5%	2.5%	100%
Cultural/racial/gender	2	18	3	11	6	40

	0	1	2	3	4	Sum total
stereotypes						
%	5%	45%	7.5%	27.5%	15%	100%
Representation of the students' own culture	4	9	16	9	2	40
%	10%	22.5%	40%	22.5%	5%	100%
Representation of socio-political problems	5	4	17	13	1	40
%	12.5%	10%	42.5%	32.5%	2.5%	100%

D. Presentation of content: attitudes

	0	1	2	3	4	Sum total
Tolerance towards otherness	2	7	12	16	3	40
%	5%	17.5%	30%	40%	7.5%	100%
Empathy towards otherness	5	4	16	15	0	40
%	12.5%	10%	40%	37.5%	0%	100%
Challenge to the students' existing stereotypes	0	14	5	16	5	40
%	0%	35%	12.5%	40%	12.5%	100%
Students' national identity	0	4	17	16	3	40
%	0%	10%	42.5%	40%	7.5%	100%
Arousing curiosity about otherness	7	8	7	13	5	40
%	17.5%	20%	17.5%	32.5%	12.5%	100%
Preparation for adequate behaviour	0	6	19	14	1	40
%	0%	15%	47.5%	35%	2.5%	100%

E. Presentation of content: intercultural awareness

	0	1	2	3	4	Sum total
Comparison of the two cultures	7	6	5	21	1	40
%	17.5%	15%	12.5%	52.5%	2.5%	100%
Mutual representations of the two cultures	4	10	17	6	3	40
%	10%	25%	42.5%	15%	7.5%	100%

F. Presentation of content: culture and language

	0	1	2	3	4	Sum total
The development of students' linguistic awareness	2	0	11	23	4	40
%	5%	0%	27.5%	57.5%	10%	100%
The development of students' paralinguistic awareness	8	9	9	14	0	40
%	20%	22.5%	22.5%	35%	0%	100%
Teaching appropriate register	6	8	11	12	3	40
%	15%	20%	27.5%	30%	7.5%	100%
Authenticity of the TM	0	7	10	13	10	40
%	0%	17.5%	25%	32.5%	25%	100%

Appendix IV – Questionnaire results of international English teaching materials

A. Rationale of the teaching materials

	0	1	2	3	4	Sum total
Correspondence between the aims of the TM and students' conceptual framework	1	5	7	19	6	38
%	2.6%	13.2%	18.4%	50%	15.8%	100%
Correspondence between the aims of the TM and students' needs	0	4	6	24	4	38
%	0%	10.5%	15.8%	63.2%	10.5%	100%
Topics suitability as determined by students' age	0	5	5	19	9	38
%	0%	13.2%	13.2%	50%	23.6%	100%
Topics suitability as determined by students' sex	1	5	10	16	6	38
%	2.6%	13.2%	26.3%	42.1%	15.8%	100%
Topics suitability as determined by environment	2	6	15	8	7	38
%	5.2%	15.8%	39.5%	21.1%	18.4%	100%
Topics suitability as determined by social setting	1	8	14	11	4	38
%	2.6%	21.1%	36.8%	28.9%	10.6%	100%
The goal of cultural instruction being stated in the TM	1	10	6	14	7	38
%	2.6%	26.3%	15.8%	36.8%	18.5%	100%

B. Cultural content

	0	1	2	3	4	Sum total
Reflection of the cultural character of the foreign society	1	6	10	14	7	38
%	2.6%	15.9%	26.3%	36.8%	18.4%	100%
Integration of the cultural content into the course	0	10	8	11	9	38

	0	1	2	3	4	Sum total
%	0%	26.4%	21.1%	28.9%	23.6%	100%
Character representation (age)	0	6	12	15	5	38
%	0%	15.8%	31.6%	39.4%	13.2%	100%
Character representation (social setting)	1	7	16	11	3	38
%	2.6%	18.5%	42.1%	28.9%	7.9%	100%
Character representation (interests)	0	8	8	18	4	38
%	0%	21.1%	21.1%	47.3%	10.5%	100%
Character representation (mentality)	0	9	10	15	4	38
%	0%	23.7%	26.3%	39.5%	10.5%	100%
Character representation (family situation)	0	5	18	12	3	38
%	0%	13.2%	47.3%	31.6%	7.9%	100%

C. Presentation of content: knowledge

	0	1	2	3	4	Sum total
Historical perspective	2	14	10	11	1	38
%	5.3%	36.9%	26.3%	28.9%	2.6%	100%
Geographical perspective	2	13	13	9	1	38
%	5.3%	34.2%	34.2%	23.7%	2.6%	100%
Political, etc., perspectives	6	15	13	1	3	38
%	15.8%	39.5%	34.2%	2.6%	7.9%	100%
Creative arts perspective	5	8	15	9	1	38
%	13.2%	21.1%	39.5%	23.6%	2.6%	100%
Representation of a variety of cultures	1	10	17	6	4	38
%	2.6%	26.4%	44.7%	15.8	10.5%	100%
Representation of a variety of sub-cultural groups	1	11	16	9	1	38
%	2.6%	28.9%	42.2%	23.7%	2.6%	100%
Socially acceptable and taboo topics	6	18	9	3	2	38
%	15.8%	47.3%	23.7%	7.9%	5.3%	100%
Cultural/racial/gender	3	16	11	4	4	38

	0	1	2	3	4	Sum total
stereotypes						
%	7.9%	42.2%	28.9%	10.5%	10.5%	100%
Students' own culture	8	12	12	4	2	38
%	21.1%	31.6%	31.6%	10.5%	5.2%	100%
Representation of socio-political problems	3	9	10	12	4	38
%	7.9%	23.7%	26.3%	31.6%	10.5%	100%

D. Presentation of content: attitudes

	0	1	2	3	4	Sum total
Tolerance towards otherness	2	10	13	10	3	38
%	5.2%	26.3%	34.3%	26.3%	7.9%	100%
Empathy towards otherness	2	9	13	12	2	38
%	5.3%	23.6%	34.2%	31.6%	5.3%	100%
Challenge to the students' existing stereotypes	3	8	13	11	3	38
%	7.9%	21.1%	34.2%	28.9%	7.9%	100%
Students' national identity	0	12	20	5	1	38
%	0%	31.6%	52.6%	13.2%	2.6%	100%
Arousing curiosity about otherness	1	4	11	18	4	38
%	2.6%	10.6%	28.9%	47.4%	10.5%	100%
Preparation for adequate behaviour	0	6	13	15	4	38
%	0%	15.8%	34.2%	39.5%	10.5%	100%

E. Presentation of content: intercultural awareness

	0	1	2	3	4	Sum total
Comparison of the two cultures	0	10	11	14	3	38
%	0%	26.3%	28.9%	36.9%	7.9%	100%
Mutual representation of the two cultures	8	11	9	9	1	38
%	21.1%	28.9%	23.7%	23.7%	2.6%	100%

F. Presentation of content: culture and language

	0	1	2	3	4	Sum total
The development of students' linguistic awareness	0	7	7	14	10	38
%	0%	18.4%	18.4%	36.9%	26.3%	100%
The development of students' paralinguistic awareness	9	9	7	11	2	38
%	23.7%	23.7%	18.4%	28.9%	5.3%	100%
Teaching appropriate register	1	11	10	10	6	38
%	2.7%	28.9%	26.3%	26.3%	15.8%	100%
Authenticity of the TM	0	1	10	11	16	38
%	0%	2.6%	26.3%	28.9%	42.2%	100%

Appendix V – Questionnaire results of local English teaching materials

A. Rationale of the teaching materials

	0	1	2	3	4	Sum total
Correspondence between the aims of the TM and students' conceptual framework	3	0	4	14	7	28
%	10.7%	0%	14.3%	50%	25%	100%
Correspondence between the aims of the TM and students' needs	3	4	11	6	4	28
%	10.7%	14.3%	39.3%	21.4%	14.3%	100%
Topics suitability as determined by students' age	0	4	12	6	6	28
%	0%	14.3%	42.9%	21.4%	21.4%	100%
Topics suitability as determined by students' sex	0	12	5	9	2	28
%	0%	42.9%	17.9%	32.1%	7.1%	100%
Topics suitability as determined by environment	1	7	8	10	2	28
%	3.6%	25%	28.6%	35.7%	7.1%	100%
Topics suitability as determined by social setting	4	6	11	6	1	28
%	14.3%	21.4%	39.3%	21.4%	3.6%	100%
The goal of cultural instruction being stated in the TM	6	9	5	5	3	28
%	21.4%	32.1%	17.9%	17.9%	10.7%	100%

B. Cultural content

	0	1	2	3	4	Sum total
Reflection of the cultural character of the foreign society	5	8	7	6	2	28
%	17.9%	28.6%	25%	21.4%	7.1%	100%
Integration of the cultural content into the course	4	4	7	10	3	28

	0	1	2	3	4	Sum total
%	14.3%	14.3%	25%	35.7%	10.7%	100%
Character representation (age)	1	3	15	7	2	28
%	3.6%	10.7%	53.6%	25%	7.1%	100%
Character representation (social class)	3	7	16	2	0	28
%	10.7%	25%	57.2%	7.1%	0%	100%
Character representation (interests)	0	7	13	7	1	28
%	0%	25%	46.4%	25%	3.6%	100%
Character representation (mentality)	3	3	17	4	1	28
%	10.7%	10.7%	60.7%	14.3%	3.6%	100%
Character representation (family situation)	5	6	13	4	0	28
%	17.9%	21.4%	46.4%	14.3%	0%	100%

C. Presentation of content: knowledge

	0	1	2	3	4	Sum total
Historical perspective	4	1	7	13	3	28
%	14.3%	3.6%	25%	46.4%	10.7%	100%
Geographical perspective	4	6	8	7	3	28
%	14.3%	21.4%	28.6%	25%	10.7%	100%
Political, etc., perspectives	7	6	9	4	2	28
%	25%	21.4%	32.2%	14.3%	7.1%	100%
Creative arts perspective	6	8	11	0	3	28
%	21.4%	28.6%	39.3%	0%	10.7%	100%
Representation of a variety of cultures	5	5	6	9	3	28
%	17.9%	17.9%	21.4%	32.1%	10.7%	100%
Representation of a variety of sub-cultural groups	3	15	3	7	0	28
%	10.7%	53.6%	10.7%	25%	0%	100%
Socially acceptable and taboo topics	12	10	1	5	0	28
%	42.8%	35.7%	3.6%	17.9%	0%	100%
Cultural/racial/gender	7	5	13	3	0	28

	0	1	2	3	4	Sum total
stereotypes						
%	25%	17.9%	46.4%	10.7%	0%	100%
Students' own culture	1	14	7	3	3	28
%	3.6%	50%	25%	10.7%	10.7%	100%
Representation of socio-political problems	7	5	13	3	0	28
%	25%	17.9%	46.4%	10.7%	0%	100%

D. Presentation of content: attitudes

	0	1	2	3	4	Sum total
Tolerance towards otherness	6	5	5	8	4	28
%	21.4%	17.9%	17.9%	28.5%	14.3%	100%
Empathy towards otherness	7	5	9	3	4	28
%	25%	17.9%	32.1%	10.7%	14.3%	100%
Challenge to the students' existing stereotypes	6	15	4	3	0	28
%	21.4%	53.6%	14.3%	10.7%	0%	100%
Students' national identity	5	9	9	3	2	28
%	17.9%	32.1%	32.1%	10.7%	7.2%	100%
Arousing curiosity about otherness	0	8	10	7	3	28
%	0%	28.6%	35.7%	25%	10.7%	100%
Preparation for adequate behaviour	4	12	5	7	0	28
%	14.3%	42.8%	17.9%	25%	0%	100%

E. Presentation of content: intercultural awareness

	0	1	2	3	4	Sum total
Comparison of the two cultures	0	7	8	11	2	28
%	0%	25%	28.6%	39.3%	7.1%	100%
Mutual representations of the two cultures	8	9	7	4	0	28
%	28.6%	32.1%	25%	14.3%	0%	100%

F. Presentation of content: culture and language

	0	1	2	3	4	Sum total
The development of students' linguistic awareness	0	5	17	3	3	28
%	0%	17.9%	60.7%	10.7%	10.7%	100%
The development of students' paralinguistic awareness	10	8	9	1	0	28
%	35.7%	28.6%	32.1%	3.6%	0%	100%
Teaching appropriate register	4	11	12	1	0	28
%	14.2%	39.3%	42.9%	3.6%	0%	100%
Authenticity of the TM	0	15	4	7	2	28
%	0%	53.6%	14.3%	25%	7.1%	100%

Appendix VI – Bar charts illustrating the intercultural awareness aspect of the questionnaire study

Questionnaire results of English teaching materials

Comparison of the two cultures

	Not at all	Not really	To some extent	To a large extent	Completely
%	0	25,8	28,8	37,9	7,5

Mutual representations of the two cultures

	Not at all	Not really	To some extent	To a large extent	Completely
%	24,3	30,3	24,3	19,6	1,5

Questionnaire results of French teaching materials

Comparison of the two cultures

% 60

52,5	

17,5   15   12,5   52,5   2,5

Not at all   Not really   To some extent   To a large extent   Completely

Mutual representations of the two cultures

% 45

42,5

10   25   42,5   15   7,5

Not at all   Not really   To some extent   To a large extent   Completely

Questionnaire results of international English teaching materials

Comparison of the two cultures

Category	%
Not at all	0
Not really	26,3
To some extent	28,9
To a large extent	36,9
Completely	7,9

Mutual representations of the two cultures

Category	%
Not at all	21,1
Not really	28,9
To some extent	23,7
To a large extent	23,7
Completely	2,6

Questionnaire results of local English teaching materials

Comparison of the two cultures

% 45
| | | | | 39,3 | |
40
35
| | | | 28,6 | | |
30
25 | | 25 | | | | |
20
15
10 | | | | | | 7,1 |
5 | 0 | | | | | |
0

Not at all | Not really | To some extent | To a large extent | Completely

Mutual representations of the two cultures

% 35
| | | 32,1 | | | |
30 | 28,6 | | | | | |
25 | | | | 25 | | |
20
15 | | | | | 14,3 | |
10
5
0 | | | | | | 0

Not at all | Not really | To some extent | To a large extent | Completely