

**UNIVERSITY OF TARTU
DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE**

**TEACHING SOME ASPECTS OF THE CULTURE OF ENGLISH-
SPEAKING COUNTRIES ON THE BASIS OF THE TOPIC OF
AUSTRALIA**

MA thesis

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ABSTRACT

In times of globalisation, intercultural communication is becoming more and more important. Foreign language learning involves the blending of the target language and culture into a single educative approach. The ultimate goal of language learning is to be able to communicate in another language. Culture shapes the way language is structured and the ways in which language is used. Students need to be helped in developing their cultural knowledge about the target language through explicit teaching. The present thesis provides a theoretical framework for teaching cultural elements in the foreign language classes as well as practical tasks for developing cultural competence.

The first chapter gives an overview of the issues related to defining and classifying culture as well as cultural dimensions. It also investigates the issues of the relationship between language and culture, cultural competence, and the ways of teaching culture. In addition, intercultural language teaching and learning has been explored.

The second chapter introduces the procedure and results of a small-scale study conducted in the scope of the present thesis. A questionnaire was chosen as a source for eliciting data. The general aim of the research was to investigate the current situation of teaching the culture of English-speaking countries in English classes at schools in Estonia, and – based on the survey responses – to design and compile materials to teach some aspects of Australian culture.

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INTRODUCTION

In times of globalisation, when people have a chance to travel across continents, many students take the opportunity to study abroad, and enterprises introduce their products in foreign markets. Therefore, the knowledge of at least one foreign language is definitely a crucial skill one should acquire. Moreover, one of the European Union's guiding principles is that "every European citizen should have meaningful communicative competence in at least two other languages in addition to his or her mother tongue" (Commission of the European Communities 2003: 4).

However, speaking a foreign language fluently does not automatically mean that one understands the context the language is used in. In other words, "competence in foreign languages requires knowledge of vocabulary and functional grammar and an awareness of the main types of verbal interaction and registers of language. Knowledge of societal conventions, and the cultural aspect and variability of languages is important" (European Parliament and Council 2006: 14). The competence also involves the mediation and intercultural understanding.

According to the National Curriculum for Basic Schools (Ministry of Education and Research 2011b: 1), foreign language competence for basic school graduates embraces "the ability to understand and interpret the content presented in a foreign language, both orally and in writing, by following relevant cultural practices; to understand and value different cultures and the similarities and differences between native and other cultures". For upper secondary school graduates (Ministry of Education and Research 2011d: 1), foreign language competence comprises purposeful communication "following relevant cultural practices" as well as understanding and interpreting "the content presented in foreign languages". They have also acquired "knowledge of different cultures, understand

the similarities and differences between cultures and value them” (Ministry of Education and Research 2011d: 1).

In fact, language is used both as a tool of communication and as a carrier of culture. Culture should be automatically taught when teaching a language, since language *per se*, (i.e. vocabulary and grammar) is not enough: language does not exist on its own. Crystal (1997:13) has stated that “language has no independent existence: it exists only in the brains and mouths and ears and hands and eyes of its user”. Indeed, language and culture are closely related. According to Mocan (2011), language reflects the world of its users because it comprises their historical and cultural backgrounds as well as their approach to life and their ways of living and thinking. In a word, culture and language are inseparable. Levine and Adelman (1982: ix) have pointed out an undeniable truth: “To know another’s language and not his culture is a very good way to make a fluent fool of one’s self”.

One of the goals of the National Curricula for Basic Schools and Upper Secondary Schools (Ministry of Education and Research 2011b; 2011d) is to develop pupils’ knowledge about social and cultural identity. Although all listed general competences in the National Curricula are crucial in the development of a person as a member of society, two of the competences are particularly of special importance in the view of language teaching. These competences are as follows (ibid):

- 1) Value competence, which is developed by introducing the cultures of the countries where a particular foreign language is spoken.

- 2) Social competence, which is important because “in order to cope in different every-day communication situations, it is essential to know and use appropriate linguistic forms; it is also vital to know the cultural background, rules of conduct and social practices of the countries where the foreign language, being studied, is spoken” (Ministry of Education and Research 2011b: 3; 2011d: 3).

As shown in Table 1, the development of students' cultural awareness begins in the first stage of study by recognising their own cultural identity. Then, more advanced learners are taught to understand and respect the cultures of other countries. In addition, their attention is drawn to communication similarities and differences between their native and a foreign language (Ministry of Education and Research 2011a; 2011c).

Table 1. Developing cultural awareness in basic schools and upper secondary schools (Ministry of Education and Research 2011a: 6 – 8; 2011c: 4)

Stage of study	Cultural awareness
1 (grades 1 – 3)	Awareness of one's ethnic identity; Respectful attitude to one's own nation.
2 (grades 4 – 6)	One values his or her ethnicity and culture among other ethnicities and cultures; espouses an attitude toward people that is free of prejudices; recognises the differences between people, views and situations, and understands the need for compromise.
3 (grades 7 – 9)	Conception and knowledge of different cultures of the world; Respect for people from other ethnicities.
4 (grades 10 – 12)	One understands values and honours the cultural traditions of one's own nation and of other nations.

Step by step students acquire cultural knowledge of the target language starting from simple facts in the first stage of study, and then continue with the deeper aspects of culture, such as the cultural traditions as well as customs and beliefs of different nations (see Table 2).

Table 2. Cultural learning outcomes and learning content of the foreign language in basic schools and upper secondary schools (Ministry of Education and Research 2011b: 8 – 12; 2011d: 12 – 14).

Stage of study	Cultural learning outcome	Learning content
1 (grades 1 – 3)	Primary knowledge of the country and culture of the foreign language; Positive attitude towards the language.	
2 (grades 4 – 6)	Awareness of the similarities and differences between the cultures of the foreign country and one's home country.	Symbols, holidays and customs, some well-known events, accomplishments and names of the persons related to them in history and culture; relevant social issues appropriate to students' age.
3 (grades 7 – 9)	Everyday communication with native speakers by following the cultural practices of the foreign country; Interestedness of the cultural life of the foreign country.	Countries belonging to the cultural space of the language learned and their short description, names, nations and languages of well-known countries.
4 (grades 10 – 12)	Consideration of the cultural norms of the foreign country; Interestedness of the cultural life of the foreign country.	Some of the cultural traditions, customs and beliefs of different nations.

The present thesis focuses on the teaching and learning of culture in the foreign language classroom. The main reason why the topic was chosen is that it is essential to raise student's intercultural awareness already at school. The necessity of teaching cultural differences is vividly illustrated by the fact that in March 2013 Estonians twice crossed the international news threshold with embarrassing incidents in Australia and Bali. The foreign language lesson is probably the most natural environment to incorporate a cultural component into a school subject because the topics are often related to different countries.

The purpose of the present thesis is to provide a theoretical framework for teaching cultural elements in the foreign language classes, and investigate the situation of teaching the culture of English-speaking countries in English lessons. In addition, based on the

survey responses, to design and compile resources for teaching some aspects of Australian culture.

Australia was chosen from among the other English-speaking countries for several reasons. Firstly, during their foreign language studies Estonian students get more information about the United Kingdom and the United States of America compared to the other English-speaking countries. Secondly, during the last decade Australia has become a popular destination for young Estonians who go there either to work, study, or just to travel. Thus, knowing some aspects of Australian culture could help them to avoid misunderstandings in communication. Thirdly, although today there are various teaching resources available (especially on the Internet), often teachers do not have enough time to search for appropriate additional materials. Therefore, a collection of different tasks for teaching some aspects of Australian culture could be of great help for teachers. And last but not least, Australia was chosen because the author of the thesis is personally fascinated by this country and its culture.

The thesis is organised into two chapters. The first chapter provides a theoretical overview of the issues related to teaching and learning cultural aspects. Firstly, the definition of culture, its classification and cultural dimensions are investigated. The following subchapters focus on the issues like the relationship between language and culture, cultural competence, the ways of teaching culture, and intercultural language teaching and learning.

The second chapter comprises a small-scale study conducted in the scope of the present thesis. The general aim of the research was to find out the situation of teaching the culture of English-speaking countries in English classes at schools in Estonia, and – based on the survey responses – to design and compile some teaching materials. Firstly, the aims of the survey and the method are introduced. The following subchapters present collected

data and their analysis. The second chapter concludes with some activities and recommendations for teaching Australian culture.

General findings and the most important ideas are summarised in the conclusion, which is followed by the sources of worksheets' materials, a list of references and 31 appendices. The thesis is based on 57 sources. This thesis is accompanied by a CD-ROM.

CHAPTER 1. DEFINING AND TEACHING CULTURE

Chapter 1 focuses on issues related to defining and teaching culture, which is a highly complex phenomenon. The chapter is divided into two subchapters. The subchapter 1.1 is further divided into three sections, which deal with defining and classifying the term ‘culture’ to clarify in which way the term is used throughout this paper. Also, the dimensions of culture have been investigated.

The subchapter 1.2 is further divided into four sections, which cover the issues of the relationship between language and culture, cultural competence, and the ways of teaching culture. In addition, intercultural language teaching and learning has been explored.

1.1. What is culture?

1.1.1. The definition of culture

“Culture is roughly anything we do and monkeys don't.” – Lord Raglan

The word ‘culture’ derives from the Latin verb *colere*, meaning ‘to cultivate’. Roman orator Cicero was the first one who used the word as a metaphor: *Cultura animi philosophia est*¹. In fact, by *cultura animi* was meant “formation of the mind, of the spirit, of the soul” (Dalfovo 2005: 103). According to the Online Etymology Dictionary, the figurative sense of ‘cultivation through education’ was first used about AD 1500. Thus, culture was applied to the development and personal improvement of the person through education or training (Dalfovo 2005).

Nowadays there is no universal definition of culture although scientists and researchers have tried to find one. Despite the fact that Kroeber and Kluckhohn (1952,

¹ *“Philosophy is the cultivation of the soul”* (in Latin)

cited in Wintergerst & McVeigh 2011) compiled a list of over two hundred different definitions of culture, they were not able to give a single concise definition. Yet, they highlighted three general characteristics of culture: its historical dimension, its interdependency of components, and its complex nature. Eli Hinkel (1999: 17) has argued that “it may not be an exaggeration to say that there are nearly as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behavior, and activities”.

Some definitions of culture focus on a geographical location or history. Others concentrate on behaviour patterns or on specific cultural aspects of society (e.g., fashion, art, or speech).

English anthropologist Sir Edward B. Tylor is considered one of the first who defined culture. Tylor (1871, cited in Peoples & Bailey 2011: 22) has stated that culture is “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”. DeCapua and Wintergerst (2004: 11) describe culture as “shared beliefs, norms, and attitudes that guide a group of people’s behaviour and help explain their world”. Furthermore, it has been claimed that culture is an

integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations. (Goode et al 2000)

In addition, it has been argued that culture represents “the values, norms, and traditions that affect how individuals of a particular group perceive, think, interact, behave, and make judgments about their world” (Chamberlain 2005: 197). Ned Seelye (1993, cited in Salem n.d.) has proposed that culture is “a broad concept that embraces all aspects of human life. It includes everything people learn to do. It is everything humans have learned. Culture shapes our thoughts and actions, and often does so with a heavy hand.”

Douglas-Brown (1994, cited in Salem n.d.) suggests that “culture is the ‘glue’ that binds a group of people together”. Hofstede (n.d.) is convinced that culture is like mental software; therefore, it could be defined as “the collective programming of the mind that distinguishes one group or category of people from another”. This definition highlights two important points about culture:

- 1) Culture is collective, rather than being a characteristic of any one individual.
- 2) It is not directly observable, but it can be inferred from people’s behaviour.

The ethnographer James Spradley (n.d., cited in Clandfield 2008) maintains that culture is a representation of the three main aspects of human experience. These are cultural artefacts (what people make and use), cultural knowledge (what people know), and cultural behaviour (what people do).

Culture is not genetically passed from one generation to the next; it cannot exist in isolation; it is something that the members of a society share (Hall 1976, Hofstede n.d.). Apedaile and Schill (2008: 46) suggest that culture is “a learned system of meanings that fosters a particular sense of shared identity and community among its group members. Members of a culture learn the meanings of right and wrong that produce particular consequences in a community.” In every society or human group there are unwritten rules which differ from one society or group to another. Hofstede (n.d.) argues that “culture is how we call these unwritten rules about how to be a good member of the group. Culture provides moral standards about how to be an upstanding group member.” To put it more simply, culture is a set of basic ideas, practices, and experiences that a group of people share. It has an impact on everything people do in their society because of their ideas, values, attitudes, and normative or expected patterns of behaviour.

Yet, culture is not something unchangeable as it develops with society. Harklau (1999, cited in Salem n.d.) has stated that “culture is an elusive construct that shifts constantly over time and according to who is perceiving and interpreting it”.

To conclude, culture is a complex concept; therefore, no single definition of it has achieved consensus in the literature. Out of the many possible definitions examined, the following definition, which clarifies the way the term is used throughout this paper, seems to be the most comprehensive one: “Culture is a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals, and lifestyle of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create” (Liddicoat et al 2003: 45).

1.1.2. Classifying culture

Culture is complex and, hence, there are various metaphors used to describe it. To begin with, several authors (Apedaile & Schill 2008, Hofstede et al 2010) compare culture to an onion because of its many layers (see Figure 1). It means that when one layer is peeled, another one lies beneath, waiting to be discovered. The skins of an onion indicate that when encountering a new culture the first things people see are symbols, which are followed by heroes and rituals.

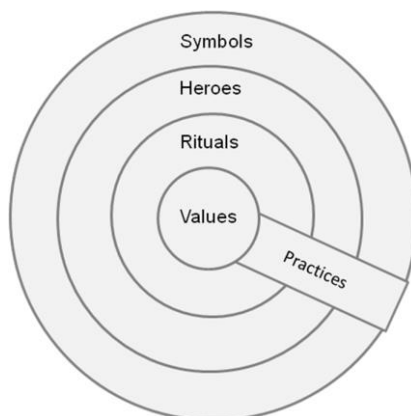


Figure 1. The ‘Onion’: Manifestations of Culture at Different Levels of Depth (Hofstede et al 2010: 8)

According to Roberts et al (2008), *symbols* comprise words, gestures, pictures or objects that have particular meanings for a cultural group; *heroes* are individuals who embody those characteristics that are particularly prized by a society; and *rituals* are activities which have an essential social or intrinsic value. These three upper layers are subsumed under the term ‘cultural practices’, which commonly refer to the traditional practices developed within a culture, especially those aspects of culture that have been practiced since ancient times. They represent the visible part of culture. In contrast, values – the core of culture – represent the invisible part of culture. Values “may be thought of as preferences for particular states of being” (Roberts et al 2008: 232). In short, to understand the content of culture it is necessary to study it step by step, from outer layers to the core of culture.

Peterson (2004) describes culture as a tree, because it has the parts which one can see immediately (e.g., branches and leaves on a tree; language, music and architecture in a culture), and other parts which cannot be seen at first sight (e.g., termites and rings inside the wood, roots of a tree; beliefs, rules and communication styles in a culture).

And last but not least, probably the most famous metaphor compares culture to an iceberg (Apedaile & Schill 2008, Peterson 2004, Samovar et al 2009, Ting-Toomey 1999). One can easily see, hear, and touch the visible part (e.g., food, clothes, celebrations, greetings) – the tip of the iceberg. However, the larger part of the iceberg is beneath the surface and remains invisible. To put it more simply, culture has also some aspects that are observable and others which are not (see Figure 2).

The hidden part of culture could be also called ‘thinking’ and ‘feeling’ part of culture because it is usually out of our own and others’ awareness. That is, “if one asks people why they act as they do, they may say they just ‘know’ or ‘feel’ how to do the right thing. Their heart or their conscience tells them” (Hofstede et al 2010: 11). The invisible

part of culture includes attitudes and core values: communication styles, verbal and non-verbal language symbols, cultural norms (what is proper and improper in social interactions), how to behave, myths, and legends, etc. “Values are broad tendencies to prefer certain states of affairs over others” (Hofstede et al 2010: 9). It means that values are important and lasting beliefs shared by a group of people about what is good or bad, and forbidden or permitted, and decent or indecent, etc. The core values of a culture do not change quickly or easily. As people acquire values early in their lives, many of them remain unconscious of those who hold them. “Therefore, they cannot be discussed, nor can they be directly observed by outsiders. They can only be inferred from the way people act under various circumstances” (Hofstede et al 2010: 11).

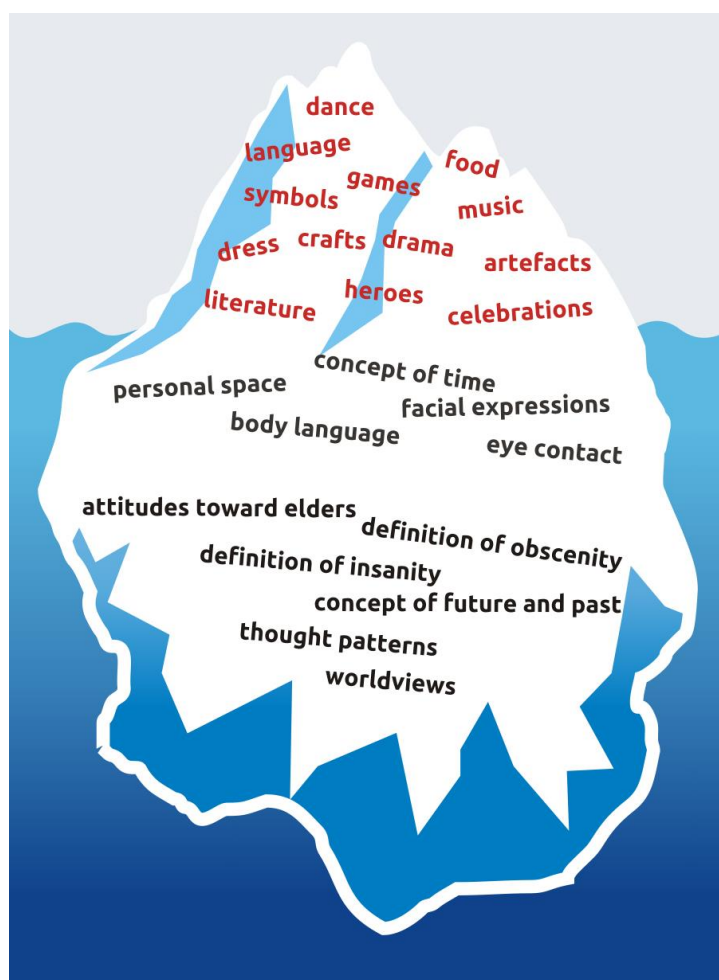


Figure 2. The iceberg model of culture

The iceberg demonstrates figuratively what can happen to the one who believes only in the visible and ignores or underestimates the invisible part. In other words, just as the captain of a ship has to be aware of the underwater part of the iceberg to avoid disaster, one has to be aware of the hidden part of culture to minimise frustrations and misunderstandings that can waste time and damage relationships.

In addition, a distinction can be made between *big C* culture or high culture and *small c* culture or low culture. According to Wintergerst and McVeigh (2011: 229), *big C* culture is “objective culture or something that is accepted by the larger group such as music, literature, architecture, painting, philosophy, etc.”. Garza (n.d.) is convinced that *big C* culture is all these things “that will never go away from one’s culture”.

In contrast, *small c* culture is “subjective culture, or people’s everyday thinking and behaviour, such as core values, attitudes, and beliefs or common traditions, practices, and customs” (Wintergerst & McVeigh 2011: 231). Garza (n.d.) adds that *small c* culture is “ephemera, the stuff that may be here just for today and then go away”. For instance, *small c* culture is represented by food and drink, dress, technical devices; also by daily actions and the way people think and feel. People cannot live nor communicate without *small c* culture. However, when learning about a new culture, the *big C* cultural elements would be discovered first as they are the most overt forms of culture. Peterson (2004) is convinced that both *big C* culture and *small c* culture have visible and invisible parts (see Table 3).

Table 3. The intersection between *big C* and *small c* culture / visible and invisible culture (Peterson 2004: 12)

	<i>Big C</i> culture Classic or grand themes	<i>Small c</i> culture Minor or common themes
Invisible culture “Bottom of the iceberg”	Examples: Core values, attitudes or beliefs, society’s norms, legal foundations, assumptions, history, cognitive processes	Examples: Popular issues, opinions, viewpoints, preferences or tastes, certain knowledge (trivia, facts)
Visible culture “Tip of the iceberg”	Examples: Architecture, geography, classic literature, presidents or political figures, classical music	Examples: Gestures, body posture, use of space, clothing style, food, hobbies, music, artwork

To sum it up, many aspects of culture are hidden below the surface and hence are not visible. However, for successful interaction it is essential to explore both – visible and invisible – aspects of culture.

1.1.3. Dimensions of culture

Geert Hofstede has developed a model ‘Dimensions of culture’ to measure differences between cultures. According to The Hofstede Centre (n.d.), the values that distinguish countries from each other are grouped into five primary dimensions:

1) Power distance (PDI) – This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people when they occur. In brief, it is “a measure of the distribution of power and control between the more and less powerful members of a culture” (Wintergerst & McVeigh 2011: 232).

2) Individualism versus collectivism (IDV) – This dimension refers to the strength of the ties people have to others within the community. It identifies people’s self-image: whether it is defined in terms of “I” or “we”.

3) Masculinity versus femininity (MAS) – The fundamental issue of this dimension is whether one's behaviours are perceived as masculine or feminine. The masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material reward for success. Society at large is more competitive. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus-oriented.

4) Uncertainty avoidance (UAI) – This dimension reflects the extent to which the members of a culture feel threatened by ambiguous or unknown situations, and have created beliefs and institutions that try to avoid them. The fundamental issue here is how a society deals with the fact that the future can never be known.

5) Long-term orientation (LTO) – The dimension is closely related to the teachings of Confucius and can be interpreted as dealing with society's search for virtue, the extent to which a society shows a pragmatic future-oriented perspective rather than a conventional historical short-term point of view. In brief, it is “the cultural perspective on time held by a society as it relates to long-term outcomes” (Wintergerst & McVeigh 2011: 231).

The above-mentioned dimensions are used as a guide in understanding the differences in culture between countries because “culture only exists by comparison” (The Hofstede Centre n.d.). For instance, the comparison of Estonian and Australian cultures yields the following results (see Figure 3):

1) Both countries are small power distance cultures, or, in other words, egalitarian, which means that in these societies the power is shared and well dispersed; people view themselves as equals.

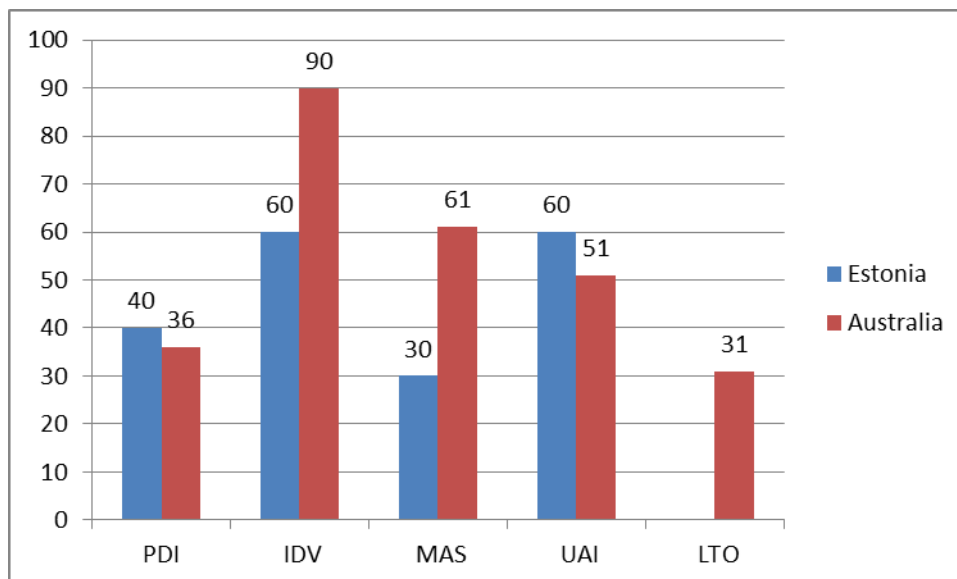


Figure 3. Comparison of Estonian and Australian cultural dimensions (The Hofstede Centre n.d.)

2) Estonia and Australia can be described as individualistic countries (i.e. loose connection with people and little sharing of responsibility). However, Australian society is much more individualistic than Estonian.

3) Australia is considered a ‘masculine’ society. Put another way, behaviour in school, work, and play are based on the shared values that people should ‘strive to be the best they can be’ and that ‘the winner takes all’. There is also a high level of male dominance and less gender equality. In contrast, Estonia is a ‘feminine’ country – its society is driven by a certain amount of modesty and fairness. There is greater equality between men and women, and an appreciation of feminine values such as compromise, etc. Passive silence and listening are also a significant part of the communication style.

4) In terms of uncertainty avoidance Australia is a fairly pragmatic culture with focus on planning. Moreover, people’s plans can be altered at short notice and improvisations made. Emotions are not shown much in Australia; people are fairly relaxed and not resist taking risks. Consequently, new ideas and innovative products are accepted to a larger degree, and there is a willingness to try something new or different. On the

contrary, in Estonia there is higher preference for avoiding uncertainty. It means that Estonians are careful about taking risks and prefer to reflect over a problem for an extended amount of time. Therefore, Estonians do not like to be rushed into making decisions. They also work well within a structured environment, under strict laws, rules and guidelines.

5) Australia is a low-term orientation culture, i.e. a society change can occur faster because long term traditions do not impede them. Unfortunately this dimension cannot be compared to the Estonian one, as there is no score available for Estonia yet.

In brief, it could be claimed that Estonian and Australian cultures are more alike than different: both countries are egalitarian, individualistic and rather pragmatic. Consequently, Estonians and Australians value a lot of the same things and likely can understand each other without major difficulties. However, there is one significant difference between the societies: Estonia is a feminine country whereas Australia is a masculine country. Therefore, this dimension should certainly be taken into account for successful interaction.

To summarise, knowing cultural dimensions contributes to understanding the differences between cultures and this, in turn, helps people to communicate more effectively and prevent misunderstandings.

1.2. Teaching culture

1.2.1. Culture and language

“A different language is a different vision of life.” – Federico Fellini

Edward Sapir and Benjamin Whorf were the first to propose that language reflects culture and influences people’s thinking. The Sapir–Whorf hypothesis is the idea that the way people think and view the world is determined by their language (Otto 2006). It means that language reflects the world of its users because it comprises their historical and

cultural backgrounds as well as their approach to life and their ways of living and thinking (Mocan 2011).

Different terms are used to show the close relationship between language and culture such as *linguaculture* (Friedrich 1989), *languaculture* (Risager 2005), *language-and-culture* (Liddicoat et al. 2003) or *culturelanguage* (Papademetre & Scarino 2006, cited in Moloney 2007).

According to Friedrich (1989: 306), language and culture “are bound at least as much to each other as to anything else outside that universe. It is one universe not only in terms of analysis but also in terms of the point of view that is implied by the discourse and actions of the participants.” His idea is supported by Mitchell and Myles (2004: 235), who suggest that language and culture are “acquired together, with each providing support for the development of the other”. Douglas-Brown (1994, cited in Salem n.d.) agrees that language and culture “are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”.

Buttjes (1990: 55) highlights some ways in which language and culture are inseparably related:

- Language acquisition does not follow a universal sequence, but differs across cultures.
- The process of becoming a competent member of society is realised through exchanges of language in particular social situations.
- Every society orchestrates the ways in which children participate in particular situations, and this, in turn, affects the form, the function and the content of children’s utterances.
- Caregivers’ primary concern is not with grammatical input, but with the transmission of sociocultural knowledge.

- The native learner, in addition to language, acquires also the paralinguistic patterns and the kinesics of his or her culture.

Liddicoat et al (2003) argue that language and culture interact at many levels.

Furthermore, language is not independent of culture at any level (see Figure 4).

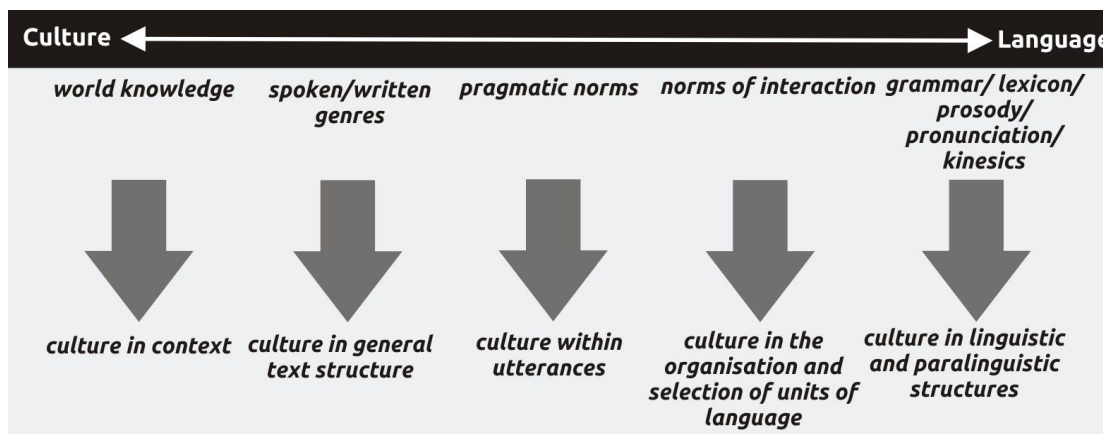


Figure 4. Points of articulation between culture and language (Liddicoat et al 2003: 9)

World knowledge refers to one's cultural knowledge about how the world works, which enables to see culture in context. Spoken and written genres in language are related to culture in general: "What is considered good, elegant, or logical in one language/cultural context may not be thought of in the same way in another language/cultural context" (Liddicoat et al 2003: 9). Pragmatic norms in language are closely related to culture within utterances: the ways how language is used (especially in polite utterances). By norms of interaction is meant that it is essential to know what is appropriate/inappropriate to say during conversation with someone whose cultural background is different. Furthermore, turn-taking communication is also greatly influenced by culture. The last level concerns "the ways in which we encode ideas, concepts, and relationships in language, including things like appropriate registers (e.g., formal, informal), appropriate amounts of physical contact, appropriate personal space, etc." (ibid).

To conclude, language and culture are intimately related and have an interdependent relationship. Crystal (1997:13) has aptly summarised the close relationship between language and culture: “Language has no independent existence: it exists only in the brains and mouths and ears and hands and eyes of its user”.

1.2.2. Cultural competence

“Human beings draw close to one another, by their common nature, but habits and customs keep them apart.” – Confucius

When people interact with a new culture, they typically only scratch the surface of that culture. They commonly assume that only the values of their own culture are good, right, fair, and just. Moreover, it is often considered that the other ways of doing things are strange. Douglas-Brown (1994, cited in Salem n.d.) has stated: “There is... a tendency for us to believe that our own reality is the ‘correct’ perception...”

Since human beings often fear and dislike the unknown, they usually judge a new culture from their viewpoint and wish things were different. Chamberlain (2005: 197) has argued that “what we learn through our culture becomes our reality, and to see beyond that is often difficult”. Indeed, our cultural background influences our expectations at an unconscious level; therefore, our judgments are often made from the point of view of our own culture. “We often presume that the needs, desires, and assumptions of others are the same as ours when in reality they are not” (Wintergerst & McVeigh 2011: 20). Whereas, figuratively speaking, it is impossible for someone to find their way in a new city using a map of their hometown, this is exactly what happens with those people who do not consider the enormous invisible part of the new culture they encounter.

Hall (1959: 218) has emphasised that “culture is communication and communication is culture”. Peterson (2004: 55) is convinced that “even if everyone at the table speaks English, cultural differences can create powerful barriers to understanding”.

To put it more simply, for successful communication one needs to develop his/her cultural competence, which includes knowing what to say, how to say, when and where to say it, and why it is said.

Kramersch (2004: 1) is convinced that “culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, /.../.” Ned Seelye (1976, cited in Garza n.d.) has emphasised that “learning a language in isolation of its cultural roots prevents one from becoming socialized into its contextual use. Knowledge of linguistic structure alone does not carry with it any special insight into the political, social, religious, or economic system.” According to the National Curricula for Basic Schools and Upper Secondary Schools (Ministry of Education and Research 2011b: 7; 2011d: 7), “knowledge of the language is not an aim in its own right, but a means for achieving better command of the language”.

Levine and Adelman (1982: ix) have pointed out an undeniable truth: “To know another’s language and not his culture is a very good way to make a fluent fool of one’s self”. In other words, it is not enough if one speaks a foreign language fluently but does not understand the culture that has shaped and informed it. A learner may have good knowledge of grammar and the lexicon, but without knowing the aspects of the other culture he/she probably misunderstands the message or interacts improperly (see Figure 5). Words can have deep meaning, and finding the right word for the right context can be an interesting challenge. Therefore, culture is the key skill to get one from linguistic competence in a language to really being proficient in a language.



Figure 5. Starting a conversation (From *Different Pond, Different Fish*)

According to Tomalin (2008), the teaching of culture in the foreign language classroom should include the following aspects:

- Cultural knowledge (i.e. the knowledge of the culture's institutions or the *big C* culture).
- Cultural values (i.e. the 'psyche' of the country, what people think is important, it includes things like family, hospitality, patriotism, fairness, etc.).
- Cultural behaviour (i.e. the knowledge of daily routines and behaviour or the *small c* culture).
- Cultural skills (i.e. the development of intercultural sensitivity and awareness, using the English language as the medium of interaction).

To sum it up, as language and culture are closely related, the teaching and learning of language and culture must go hand in hand. Culture is the fifth language skill which helps students to understand and appreciate the values, ways of doing things and unique qualities of other cultures. Students cannot become proficient in the language without mastering the cultural contexts in which the language occurs. To put it more simply, the

teacher does not only have the responsibility to acquaint learners with the new language but also with the new culture.

1.2.3. Ways of teaching culture

For many years teaching culture in the foreign language classroom involved only the famous pieces of fine arts and folklore of the target language, i.e. the grand themes of *big C* culture. Traditionally students gained some knowledge of culture through the study of literary texts. In fact, up to the 1980s many “foreign language courses had the primary goal of helping students become sufficiently fluent to read literature in the target language” (Wintergerst & McVeigh 2011: 121). However, the situation has changed over the last three decades, and nowadays various ways are used to teach culture: films, creative and performing arts, television, comics, popular fiction, architecture, the anthropology of everyday life (festivals, food, fashion, etc.) and websites (Kelly 2005). Furthermore, using different teaching techniques is crucial because students may have different learning styles. Most people tend to use one of their senses more than the others because they have different strengths and intelligences (Gardner 2011). Therefore, it is necessary to incorporate various learning styles – verbal, visual, auditory, tactile, and kinaesthetic – into the teaching process.

Below some resources as well as topics, tools and activities for teaching culture will be discussed. In each case, it will also be explained which aspect of cultural competence suggested by Tomalin (2008) – cultural knowledge, values, behaviour or skills – this particular resource, topic, tool or activity could help develop.

Literature

Literature – nursery and action rhymes, poetry, plays, short stories, and novels – is an excellent way to teach culture at all levels, as it offers authentic language and provides

valuable cultural insights. Literature can be an important tool for helping students increase their cultural knowledge, learn about cultural values, and develop their cultural behaviour and skills.

According to Clandfield (n.d.), there are many reasons for using literature in the classroom:

- Literature is authentic material.
- Literature encourages interaction. Literary texts are often rich in multiple layers of meaning, and can be effectively mined for discussions and sharing feelings or opinions.
- Literature expands language awareness. Asking learners to examine sophisticated or non-standard examples of language (which can occur in literary texts) makes them more aware of the norms of language use.
- Literature educates the whole person.
- Literature is motivating. It is often more interesting than the texts found in course books.

Literature-based drama activities are valuable tools in language learning, as they provide an excellent platform for exploring theoretical as well as practical aspects of the English language. Dramatisation enables students to use the language in intriguing and useful ways; using drama helps to facilitate and advance the development of oral skills because drama is more dynamic than simple text. Moreover, it motivates students to delve into a work's plot and characters more deeply. Furthermore, as the language is used in context, it also helps the visual as well as kinaesthetic learners to enhance vocabulary and acquire language structures (Boudreault 2010).

Films

Films can be treated as a text and used for language and culture studies simultaneously, as they provide the learner with a valuable source of cultural information such as gestures, music, spoken and body language, etc. (Peterson & Coltrane 2003, Wintergerst & McVeigh 2011). At least one study has shown that students' cultural awareness rises after watching videos from the target culture (Herron et al 1999, cited in Peterson & Coltrane 2003). In fact, watching films is a notable means of helping students increase their cultural knowledge, learn about cultural values, and develop cultural behaviour and skills.

Even beginner learners could watch and listen to video clips and focus on such simple cultural conventions as greetings. More advanced students could be engaged in discussions on the cultural norms represented in the videos/films and the values of the culture these norms might convey. Discussion topics might include nonverbal behaviours, such as the physical distance between speakers, gestures, eye contact, societal roles, and how people in different social roles relate to each other (Peterson & Coltrane 2003).

Music and songs

“Music is the universal language of mankind” is a well-known quote by Henry Wadsworth Longfellow. It is a part of the language and life from before birth onwards. Almost everybody loves music; hence it could be a great motivator for students to learn the language. Music reflects the intonation of language, rhythms of speech, and different aspects of life. Therefore, music can also be a significant tool in helping students increase their cultural knowledge, learn about cultural values, and develop their cultural behaviour and skills.

Larry Lynch (n.d.) gives several reasons why songs should be integrated into the foreign language classroom: songs are easily obtainable; they contain authentic language,

provide vocabulary, grammar and cultural aspects, and are fun for the students. Moreover, they can provide valuable speaking, listening and language practice in and out of the classroom.

Holidays and festivals

Speaking about holidays is an excellent way to incorporate culture into the foreign language classroom. The reason for a holiday and the ways it is celebrated help to understand what a nation thinks about itself. Wintergerst and McVeigh (2011: 139) point out that “knowing about holidays can also provide important schema or background information for future occasions and interactions”. Through discussing holidays and festivals students can acquire cultural knowledge and learn about cultural values.

Cultural islands

To arouse learners’ interest, motivation and curiosity for culture is to surround them with stimuli from the target language. The classroom could be turned into so-called cultural islands by decorating it with relevant posters, paintings, photographs, maps, signs, or some objects. Such an inspiring learning environment helps students develop their mental image about the new culture (Wintergerst & McVeigh 2011). It is an affective learning strategy, which can help students acquire cultural knowledge as well.

Culture capsules

The concept of culture capsules was developed by Taylor and Sorensen (1961). Culture capsule is a short description of some aspect of the target language culture. The student compares it to the same aspect from his/her native language culture and prepares a brief two- to four-paragraph report. For example,

students can be presented with objects (e.g., figurines, tools, jewellery, art) or images that originate from the target culture. The students are then responsible for finding information about the item in question, either by conducting research or by being given clues to investigate. They can either write a brief summary or make an oral presentation to the class about the cultural relevance of the item. (Peterson & Coltrane 2003: 2)

Culture capsules are usually done orally; the teacher leads the discussion. It is an excellent method for gaining cultural knowledge and learning about cultural values.

Culture assimilators

Nothing is as intriguing as an unsolved mystery. By taking advantage of students' natural curiosity and desire to solve problems, teachers can motivate them to discover more about culture.

Culture assimilators are culture training programs that were developed by a team of researchers from the psychology department of the University of Illinois in the 1960s. At that time there was a problem with American sailors who often did not behave properly from the viewpoint of the host countries. Therefore, the scientists were asked by the Office of Naval Research to develop a training method that would "make every sailor an ambassador" (Triandis 2003: 12). Thus, the team developed methods for the study of culture and social behaviour.

In brief, culture assimilators are training materials that consist of short (usually written) descriptions of an incident or situation where interaction takes place between at least one person from the target culture and person(s) from other culture. Critical incidents are widely used in education to encourage reflection and develop strategies for effective communication. They are examples of miscommunication or misunderstanding, usually caused by different cultural expectations held by the participants in the interaction. Each critical incident is followed by four possible explanations about why the behaviour described in the episode is 'correct' or 'incorrect' from the point of view of the host culture. After students have made their choices, there is a teacher-led discussion about the options and each explanation is provided with feedback (Triandis 2003). This teaching

technique helps to raise students' cultural awareness as well as develop their cultural behaviour and skills.

Role plays

Using role plays in the language classroom is a beneficial resource for culture teaching as they contribute to the development of cultural behaviour and skills. Moreover, role plays can help students to understand a miscommunication that is based on cultural differences. For instance,

after learning about ways of addressing different groups of people in the target culture, such as people of the same age and older people, students could role play a situation in which an inappropriate greeting is used. Other students observe the role play and try to identify the reason for the miscommunication. They then role play the same situation using a culturally appropriate form of address. (Peterson & Coltrane 2003: 2)

Research

Learning is an active, not a passive process; thus, students must be actively engaged in it. Moreover, learners need to use the language for real life purposes; they need to work with language. Therefore, teachers have to explore ways and means of enabling learners 'engage' with the language in and out of the classroom. There are several cultural topics that students can find out about culture on their own, in pairs, or in groups; e.g., a country's history, government, geography, festivals, or famous people. Research results could be presented to the peers or other groups either orally by using visual aids (e.g., PowerPoint presentations), or in written form (e.g., reports, posters, class newspapers, brochures, etc.). Conducting their own research ensures that learners get deeper knowledge of various topics than they would acquire if the information were passed on to them by a teacher. Furthermore, students are usually more interested in the topic that they can study themselves (Meganathan 2011, Wintergerst & McVeigh 2011). When analysing students' research, it is essential to draw their attention to the similarities and differences between

their own and the target culture. Through research students can raise their cultural awareness and learn about cultural values.

Project work

In addition to textbook and workbook activities, project work could also be used as one of the ways of cultural learning. In other words, students work together in groups for a period of time to complete a task: they gather information and ideas about certain topics, observe language being used, exchange ideas, and have discussions.

A version of project work that has gained considerable popularity in recent years is WebQuest. WebQuests are Internet-based projects, which help students to get involved in real-life learning and raise their cultural awareness. According to one of its authors, Professor Dodge (1995), “A WebQuest is an inquiry-oriented activity in which some or all of the information that learners interact with comes from resources on the internet /.../”.

Tom March, the co-author of the activity, has revised the definition as follows:

A WebQuest is a scaffolded learning structure that uses links to essential resources on the World Wide Web and an authentic task to motivate students’ investigation of a central, open-ended question, development of individual expertise and participation in a final group process that attempts to transform newly acquired information into a more sophisticated understanding. The best WebQuests do this in a way that inspires students to see richer thematic relationships, facilitate a contribution to the real world of learning and reflect on their own metacognitive processes. (March 2003)

WebQuests provide students with the opportunity to work independently or be involved in small group activities that incorporate research, problem solving, and application of basic skills. Moreover, as WebQuest tasks are authentic and include open-ended questions, they motivate students to learn (March 2003). WebQuests also provide support for all levels of learners. Students are challenged to explore the Web in the search for information on a particular topic. For instance, the teacher might prepare a classroom activity in which students plan a holiday to the target country. Learners need to surf the

Internet to decide on the itinerary, find out about costs, and travel documentation. In addition, they have to think about things to take and things to buy.

WebQuests can be designed to be completed in one to three class periods (Short Term WebQuests), or as long as a week to a month to complete (Long Term WebQuests).

A WebQuest has six essential parts (Educational Broadcasting Corporation 2004):

- 1) Introduction. The purpose of this section is to prepare and interest the reader.
- 2) Task. Its purpose is to focus learners on what they are going to do – specifically, the culminating performance or product that drives all of the learning activities.
- 3) Process. This section outlines how the learners will accomplish the task. This part includes each step to be followed, students' roles, and tools for organising information.
- 4) Resources. This section explains the use of the resources page and provides a link to the resources page.
- 5) Evaluation. This section describes the evaluation criteria needed to meet performance and content standards.
- 6) Conclusion. It brings closure and encourages reflection.

In addition, a lot of WebQuests provide a teacher's page, which includes the teaching hints because there are many fine points that the teacher must understand to properly support the students' success in the activity.

To sum it up briefly, there are various resources as well as topics, tools and activities for teaching culture: literature, films, music and songs; holidays and festivals; cultural islands, culture capsules, culture assimilators, role plays, research, projects, and WebQuests. Using different teaching strategies helps students increase their cultural knowledge and awareness, learn about cultural values, and develop their cultural behaviour and skills.

1.2.4. Intercultural language teaching and learning

Due to globalisation, modern language teaching and learning focuses more and more on intercultural learning. The principles of intercultural language education are embedded in the Common European Framework of Reference for Language:

In an intercultural approach, it is a central objective of language education to promote the favourable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture. (The Council of Europe 2001: 1)

Thus, language education should involve “understanding how to use language to accept difference, to be flexible and tolerant of ways of doing things which might be different to yours” (Tomalin 2008). According to the National Curricula for Basic Schools and Upper Secondary Schools (Ministry of Education and Research 2011b; 2011d), in the foreign language classroom students are taught to be tolerant towards people from other cultures, religions and races through comparing and contrasting their own and other cultures. The result is that learning foreign languages helps students to understand cultural diversities, which enable them to communicate in a culturally informed way.

Fantini (2007: 9) defines intercultural competence as a “complex of abilities needed to perform *effectively* and *appropriately* when interacting with others who are linguistically and culturally different from oneself”. His idea is supported by Apedaile and Schill (2008), who define intercultural competence as the awareness of one's own and others' cultures, which is coupled with an ability to communicate effectively and respectfully across cultures. In brief, intercultural competence is the capacity to communicate, relate, and work across cultural boundaries.

Acquiring intercultural competence is a gradual process; therefore, the development of students' intercultural competence should already begin at school. Bennett (2004) has created a scale which demonstrates the stages which people go through before becoming interculturally competent (see Figure 6).

Denial → Defence → Minimization → Acceptance → Adaptation → Integration

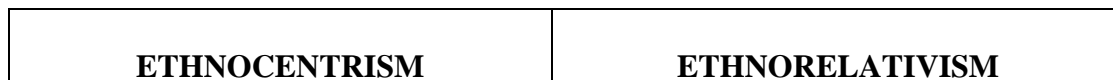


Figure 6. Development of intercultural sensitivity (Bennett 2004: 2)

The first three stages of the model are ethnocentric because one's own culture is seen as central to reality. In the first stage, one experiences his/her own culture as the only real one and denies that differences exist. In the second stage, one sees cultural differences but considers his/her own culture superior and the others inferior. In the minimisation stage, cultural differences are trivialised; one focuses on similarities between cultures.

The last three stages of the model are ethnorelative stages, where one's own culture is seen in the context of other cultures. At first, one accepts that his/her culture is one among many equal cultures: he/she recognises and values differences. Next, one is capable of taking the other's point of view and hence communicates and behaves accordingly. In the final stage, he/she is able to shift rather smoothly from one cultural worldview to another and integrates that into his/her behaviour.

To summarise, in the modern globalised world it is essential to be interculturally competent for effective communication with people of different cultures. Although there is no need to like them or agree with their ideas, values or opinions, it is necessary to set aside one's own judgment and withhold blame and criticism in order to fully understand other people. Peterson (2004) stresses that one should never assume it is the other party's responsibility to understand him/her and their culture because intercultural communication is always a two-way street. It is crucial to realise that different cultures use different communication practices.

CHAPTER 2. TEACHING CULTURE IN ENGLISH CLASSES ON THE BASIS OF THE TOPIC OF AUSTRALIA

Chapter 2 falls into two parts. The first part provides an overview of the survey conducted in the scope of the present thesis. It is divided into four subchapters. Firstly, the aims of the survey are provided. The subchapter 2.1.2 describes the method of the survey. The following two subchapters (2.1.3 and 2.1.4) introduce and discuss the findings.

The second part of the chapter provides some recommendations and activities for teaching Australian culture based on the results of the survey.

2.1. Survey

2.1.1. The aims of the survey

A small-scale study was carried out to examine the situation of teaching the culture of English-speaking countries in English classes at schools in Estonia. The survey was conducted by the author among the teachers of English in eight schools of Tartu, Tallinn and Viljandi. The general aim of the research was to investigate the situation of teaching cultural aspects in English classes, and – based on the survey responses – to develop and compile some teaching materials.

2.1.2. The method

A questionnaire was chosen as a source for eliciting data. It included ten questions: nine closed-ended questions and one open-ended question (see Appendix 1). The respondents were asked to provide some background information: which forms they teach (Q1), what textbooks they use for teaching English (Q2), and whether they have attended any course on teaching culture (Q4). The questionnaire was designed with the aim of finding answers to the following questions:

- 1) What importance do teachers attribute to the teaching of the culture of English-speaking countries (Q3)?
- 2) Which aspects of culture do they consider important to teach (Q5)?
- 3) What methods and techniques do teachers use (Q6)?
- 4) Which English-speaking countries do they mostly focus on (Q7)?
- 5) What teaching materials and other sources do they use and whether they offer enough material for the teaching of culture (Q 8, 9 & 10)?

The teachers were personally contacted by e-mail and invited to complete the online questionnaire via an embedded URL.

2.1.3. Results

In total, 28 teachers completed the questionnaire. More than half of the respondents (15 teachers) teach in basic and (or only) in upper secondary school. Eight teachers teach in all forms, i.e. from primary school until the end of upper secondary school. One teacher teaches English only in primary school (see Table 4).

Table 4. Distribution of the teachers according to the forms they teach

Forms	Number of teachers
1 – 3	1
1 – 6	4
1 – 9	6
1 – 12	8
7 – 9	2
7 – 12	4
10 – 12	3

The survey results show that the most frequently used textbook was *I Love English* (22 teachers use it in basic school). It was followed by *Upstream* (six teachers use it in

grades 7 – 12), *Click On* (five teachers use it in grades 7 – 9), *Enterprise* (five teachers use it in grades 7 – 9), and *All the World's a Puzzle* (three teachers use it in grades 10 – 12). Other titles that were mentioned just once include *Letters* (used in grade 9), *English in Mind*, *Gold Plus* and *Fast Track* (all used in grades 10 – 12). One teacher does not use any textbooks in basic school; she provides students with materials she has compiled herself.

All respondents considered integrating the teaching of culture into English language classes either very important (18 teachers) or important (ten teachers). More than a half of the teachers (18) have attended courses on teaching culture at university level; however, ten teachers have not taken part in any courses on teaching cultural aspects.

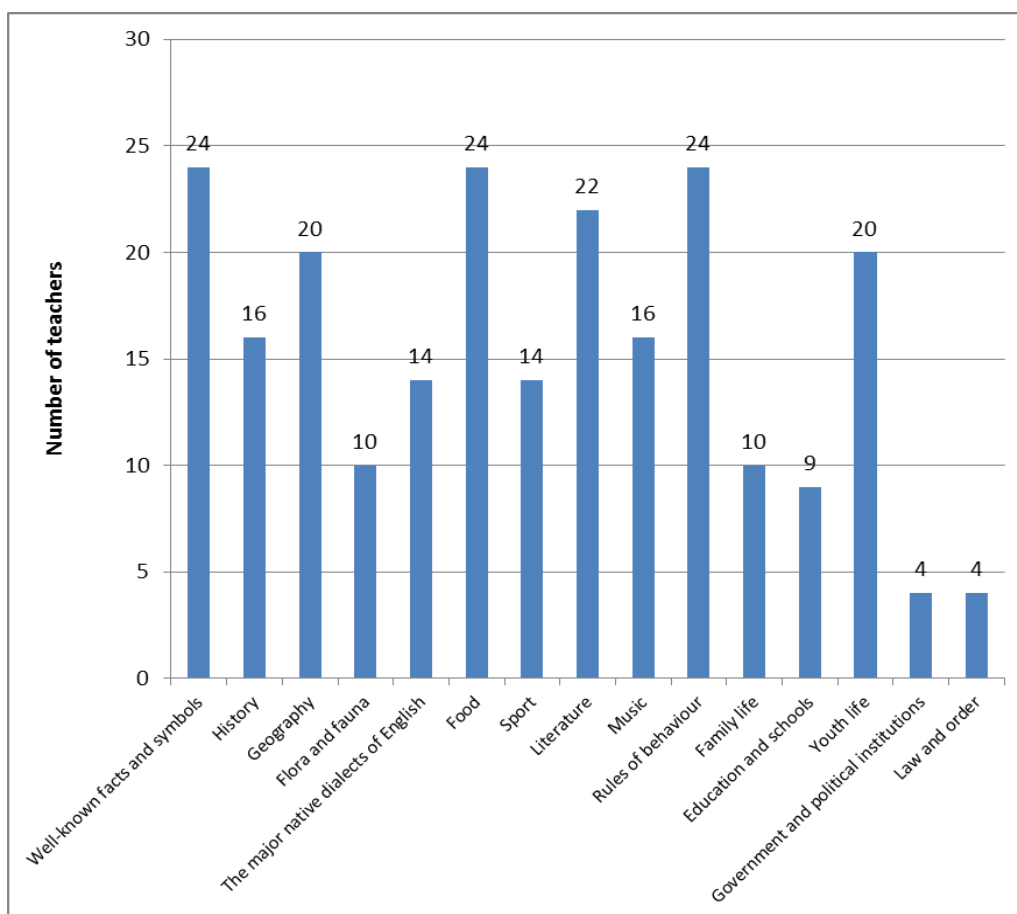


Figure 7. The teachers' score for the aspects of culture that should be taught in English classes

As shown in Figure 7, in the teachers' opinion, the most necessary aspects of culture that should be taught about English-speaking countries were *well-known facts, symbols and people* (24 teachers); *food* (24 teachers); *rules of behaviour, patterns of politeness, and non-verbal communication* (24 teachers); and *literature* (22 teachers). The previously mentioned topics were followed by *geography* (20 teachers), *youth life* (20 teachers), *history* (16 teachers), *music* (16 teachers), *the major native dialects of English* (14 teachers), *sport* (14 teachers), *flora and fauna* (ten teachers), and *family life* (ten teachers). Such topics as *education and schools* (nine teachers), *government and political institutions* (four teachers), and *law and order* (four teachers) were not considered very important topics to teach at school. The teachers did not add any topics to the list.

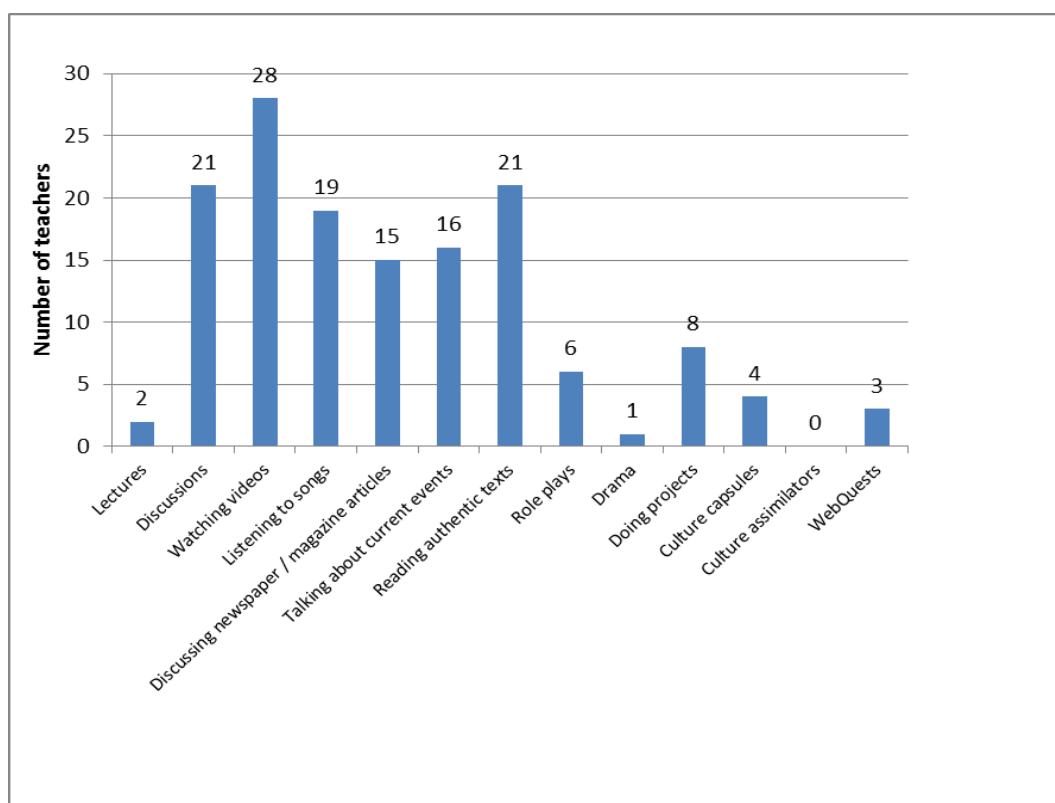


Figure 8. Ways of teaching culture

Figure 8 presents an overview of the ways of teaching culture as preferred by the teachers surveyed. All the teachers use *videos* in teaching some cultural aspects of the

target countries. The other popular teaching methods are *discussions on cultural differences and similarities* (21 teachers); *reading authentic texts* (21 teachers); and *listening to songs and discussing the lyrics* (19 teachers). 16 teachers asserted that they *talked about current events* and 15 *discussed newspaper or magazine articles* in their classes. Eight teachers *did projects*. A few teachers use *role plays* (six teachers), *culture capsules* (four teachers), *WebQuests* (three teachers), *lectures* (two teachers), and *drama* (one teacher); no one uses *culture assimilators* in teaching culture. The teachers did not add activities or techniques to the list.

The survey results show that the teachers mostly focus on teaching the culture of such countries as the United Kingdom (28 teachers), the USA (24 teachers), and Australia (14 teachers). Only a few teachers focus also on Ireland (five teachers), Canada (four teachers), New Zealand (two teachers), and India (one teacher).

Table 5. Culture-related materials

Country	Is there enough material in the textbooks for discussing culture-related issues?		Do you need to use some additional material?	
	Yes	No	Yes	No
United Kingdom	26	2	16	12
Ireland	6	22	26	2
USA	20	8	20	8
Canada	2	26	26	2
Australia	4	24	24	4
New Zealand	2	26	26	2
India	0	28	28	0

As shown in Table 5, most respondents think there is enough material in textbooks for discussing culture-related issues about the United Kingdom (26 teachers) and the USA

(20 teachers). Only a few teachers think that there is enough material for teaching cultural aspects of Ireland (six teachers), Australia (four teachers), Canada (two teachers) and New Zealand (two teachers). However, nobody thinks that there is enough material about India in the textbooks. Due to the lack of teaching material in the textbooks, the vast majority of the teachers surveyed need to use some additional materials when teaching the culture of English-speaking countries, especially about India (28 teachers), New Zealand (26 teachers), Ireland (26 teachers), Canada (26 teachers) and Australia (24 teachers).

In addition to the textbooks, the teachers make use of various sources for teaching culture (see Figure 9). The most frequently mentioned sources were the *DVDs/videos* (24 teachers) and *the Internet* (24 teachers). *Literature* was exploited by 18 teachers. 14 teachers maintained that they used *cultural studies textbooks* and twelve *realia* (maps, posters, brochures, tickets, etc.) The use of *folklore* was mentioned by eight teachers; *newspapers* were the least exploited sources (by six teachers). The teachers did not add any sources to the list.

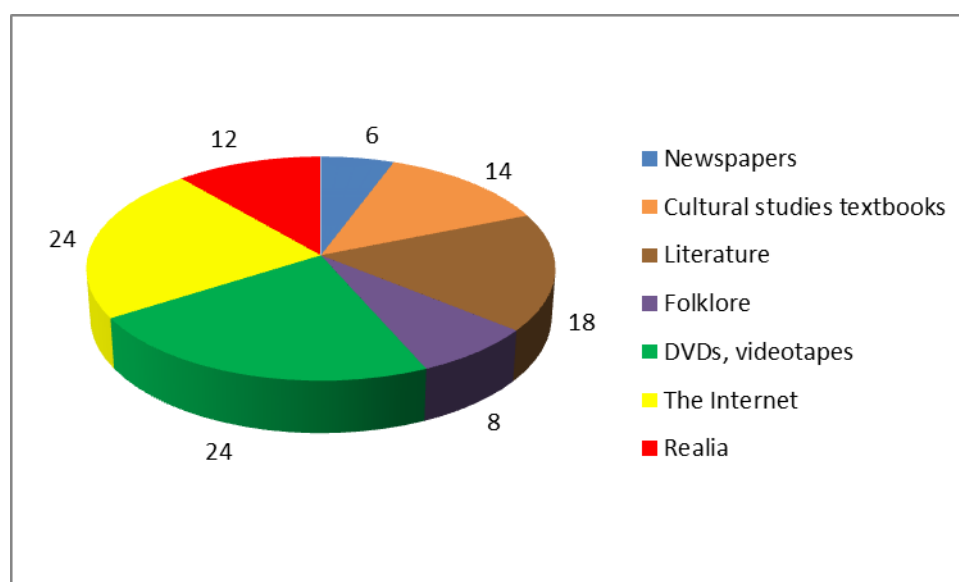


Figure 9. Materials for teaching culture

2.1.4. Discussion of the results

The main aim of the research was to examine the situation of teaching the culture of English-speaking countries in English classes.

The results of the questionnaire revealed that the teachers considered the teaching of culture important. They highlighted some aspects of culture that should be taught at school: well-known facts, symbols and people; food; rules of behaviour/patterns of politeness/non-verbal communication; and literature. It seems to indicate that the teachers focus on teaching cultural knowledge (i.e. *big C* culture) rather than cultural values (i.e. *small c* culture).

The most popular teaching methods are watching videos, discussions on cultural differences and similarities, reading authentic texts, and listening to songs and discussing the lyrics. Therefore, it could be argued that the teachers prefer to use traditional ways for teaching culture. It might be that fewer teachers use projects, role plays or drama in their classes, as these activities are quite time-consuming. The reason why such relatively new activities as culture capsules, culture assimilators and WebQuests are used less widely than other activities might stem from the fact that the focus on intercultural communication is a relatively recent development in language teaching. As over a third of the respondents have not taken part in courses on teaching culture, they might not know about modern teaching methods.

The most widely used sources (in addition to the textbooks) in teaching cultural aspects are the Internet, DVDs/videotapes, literature, and cultural studies books. It is surprising that less than half of the teachers use realia in their classes. It could reveal that many teachers have not been to English-speaking countries and, hence, they do not have, for instance, concert or bus tickets, leaflets, or food packages that could be used in the

language lessons. The low score for the use of newspapers might imply that teachers either cannot find appropriate texts for students, or do not have enough time to search for articles.

The survey indicated that the teachers mostly focus on teaching the culture of the United Kingdom and the USA. *I Love English* is the main textbook used in basic school by the respondents. In secondary school the teachers prefer to use either *Upstream* or *All the World's a Puzzle*. However, it seems that these textbooks are not sufficient for teaching the cultural aspects of English-speaking countries (except the United Kingdom and the USA). The vast majority of teachers need to use some additional materials for teaching the culture of India, New Zealand, Ireland, Canada and Australia because there is not enough material in the textbooks for discussing culture-related issues of these countries.

Despite the fact that nowadays there is a lot of different teaching materials and sources available, the author of the present thesis (who has worked as a teacher for twelve years) has noticed that it would be of great help for teachers to have a compact teaching material about some cultural aspects of English-speaking countries. Furthermore, based on the author's personal opinion, it could be argued that teachers often lack a theoretical framework for teaching culture.

Australia was one of the English-speaking countries about which the teachers claimed they did not have enough teaching materials. For this reason a number of worksheets were designed and compiled to teach some aspects of Australian culture. These worksheets will be discussed in the next section.

2.2. Activities and recommendations for teaching Australian culture

The author of the present thesis has gathered a collection of worksheets which can be used in English classes to develop students' awareness of Australian culture. The worksheets are designed for learners whose first foreign language is English. Seventeen of

the 29 worksheets have been designed by the author herself (see Appendices 2, 3, 4, 5, 7, 11, 15, 16, 18, 19, 20, 24, 25, 26, 27, 28 and 29). Twelve worksheets have been partially or entirely taken either from the Internet or various English-language textbooks (see Appendices 6, 8, 9, 10, 12, 13, 14, 17, 21, 22, 23 and 30). Ten of the tasks have been used by the author in her English classes (see Appendices 2, 3, 6, 7, 10, 11, 14, 15, 17 and 18).

All the tasks have two objectives: firstly, to develop students' awareness of Australian culture; and secondly, to improve learners' language competence. In addition, the tasks correspond to the themes listed in the National Curricula for Basic Schools and Upper Secondary Schools (Ministry of Education and Research 2011a; 2011c), i.e. countries and their culture (Australian symbols); culture as a form of creativity (Australian literature, songs, Aboriginal art and religion); cultural traditions and customs (Australian Day; Australian food and drink); geographical environment (Australian nature); living environment (Australian birds and animals); family and upbringing (the young adult novel 'So Much to Tell You'); human beings as individuals (Australian Aborigines); communication between people (Australian English); and spare time (Sport in Australia).

The teaching materials include tasks for teaching and learning both visible and invisible aspects of culture: cultural knowledge (see Appendices 2, 3, 4, 6, 7, 8, 9, 10, 11, 13, 14, 15, 20, 21, 22, 23, 24, 25, 26, 27 and 30), cultural values (see Appendices 5, 8, 12, 16 and 24), cultural behaviour (see Appendices 5, 12, 16, 28 and 29), and cultural skills (see Appendices 17, 18, 19 and 20).

As there are simpler and more complex tasks, the worksheets can be used with students of different levels of language proficiency: five worksheets are suitable for the students of the second stage of study (see Appendices 3, 11, 22, 23, 26); 17 worksheets are suitable for the students of the third stage of study (see Appendices 2, 4, 6, 7, 9, 10, 12, 13, 14, 15, 17, 18, 20, 21, 26, 28 and 29); and 16 worksheets are suitable for the students of the

fourth stage of study (see Appendices 2, 5, 7, 8, 16, 17, 18, 19, 20, 21, 24, 25, 27, 28, 29 and 30). The key to the worksheets is given in Appendix 31.

The following sections will provide an overview of the worksheets according to the topic areas covered and make some suggestions for using them with students.

Pre-test

There is a lot of information about any culture which could be taught. However, at school it is not possible or necessary to teach all the aspects of culture. Language teachers have to arouse the students' sense of curiosity or interest in learning other cultures. One of the possibilities to improve learners' motivation is to give them a pre-test before discussing a new topic. For instance, in her classes, the author of the present thesis uses a pre-test in which students need to answer the questions before studying a new topic about Australia (see Appendix 2). It is important to tell learners not to worry about the questions that they are not able to answer. The teacher has to explain to students that the topic will be covered in the forthcoming classes, and students take the same test after they have completed the topic. The aim of such a pre-test is to make students eager to learn about something they do not know yet. A pre-test is also a useful tool for the teacher to find out students' areas of interest.

Based on her personal experience, the author of the thesis can argue that students' knowledge about Australia and its culture is scanty. Most of them know only two keywords for the country before starting to study the topic: Sydney and kangaroo. Surprisingly, a lot of students cannot even answer the question about the language spoken in Australia. However, when learners take the same test again after learning the topic, nearly all of them are able to answer all the questions.

Facts and symbols

Familiarisation with the facts and symbols of a new country is the first level of cultural awareness. There is no need to provide students with ready-made materials – it is more efficient if they conduct research on their own, and then compare or present their findings to their peers. Such tasks are suitable for any stage of study. Younger students, i.e. fourth- to fifth-graders, can individually search for some very general facts and symbols of Australia (see Appendix 3). Finding information about famous Australian logos – a more complicated task – is suitable for sixth- to ninth-graders. The presentations could be introduced to the classmates in smaller groups (see Appendix 4). At secondary school level, students can choose the Australian symbols on their own and do research either individually, in pairs, or in groups. They also have to give reasons why the objects were chosen, and what values, norms, and behaviours they symbolise (see Appendix 5). It is necessary to instruct students how and where to find materials for their research.

In addition, a culture capsule ‘Create a gift basket’ can be used to present the symbols of Estonia and Australia. In this task students need to create a gift basket of items that will portray Estonia in a positive way. Then, another basket – with Australian items – will be created. More advanced students could also write an explanation for why they have included each item.

Furthermore, gaining knowledge about Australian facts and symbols could be related to grammar learning (see Appendix 6). This task is suitable for seventh-graders.

One of the possibilities to revise factual knowledge is to use a PowerPoint presentation in the classroom (see CD #1), after which students take a test (see Appendix 7).

All the above-mentioned tasks are designed by the author of the thesis. However, so far only *What do you know about Australia?* and a test on Australia have been used in

practice: the former in grade 5 and the latter in grade 7. Both tasks were successfully completed.

Holidays and festivals

Learning about the holidays and festivals of the target culture helps raise students' cultural awareness and develop their cultural values. Australia commemorates a set of national holidays, many with their own celebrations. One of the most important public holidays is Australia Day, which is celebrated on 26th January. The national holiday could be introduced to advanced students (tenth- to twelfth-graders) through listening and reading tasks (see Appendix 8). It is necessary to pre-teach some vocabulary (e.g. *bloodwood, dessert oak, cockatoo and Holden*) before learners start listening to the song. Afterwards students read the verses and try to guess which English-speaking country the song is about. Then, working in pairs, they have to make a list of everything they already know about Australia and later compare the ideas with those of the rest of the class. When listening to the song, students have to complete it. After listening, they try to answer the questions about the song: *What belongs to whom?* and *What should they give back?* All the above-mentioned activities enable students to practice listening for details as well as speaking skills.

Before reading the text about Australia Day, students look at the title and elicit the meaning of 'invasion'. Then, they try to predict what Australia Day is about. To check their ideas, learners quickly read the first few paragraphs. After finding the answers to the questions students continue with discussions. Finally, they read the text again quickly, mark any new words that they cannot guess from the context, and look them up in a dictionary. These activities help students practise skimming and scanning. The reading is followed by a discussion.

Nature

Australia has a very dramatic landscape that is worth exploring. However, due to its hot and dry climate the country experiences a range of natural disasters every year; bushfires is one of the most serious problems in Australia. There are different ways to present the information about bushfires. One of the possibilities is to combine grammar with a reading text (see Appendix 9). Another possibility is to use various reading activities when working with a text (see Appendix 10). After reading the teacher can introduce Australia's volunteer fire-fighters programme and start a discussion: *Do you know about any natural disasters? What do people do to prepare for extreme weather in Estonia? Would you volunteer to help in an emergency? Why? / Why not?* etc. Both of the above-mentioned reading texts are suitable for ninth-graders.

Australia is a land like no other, with about one million different native species. There is a huge variety of unusual animals and plants that are unique to the country. Younger students (fourth- to sixth-graders) will enjoy doing research on Australia's unique animals and birds. They have to choose different animals and write about them using the given questions. Then, students introduce their research to their peers (see Appendix 11). The author of the thesis has used this task in the sixth grade, where students were really eager to find information about animals as well as read the texts written by their classmates.

Australia has many dangerous animals inhabiting the land. It is very difficult to come across them in the city, but one must take care if he/she ventures into the more remote areas of Australia. Thus, older students (seventh- to ninth-graders) can do some research and then design posters on those species that are poisonous and can harm people.

History

Key events in a country's past either establish or define the values of that culture. Australian studies should definitely include insights about the Aboriginal people and their cultural heritage, as it is the backbone of Australian culture. Whereas the Aboriginal religion is very different from most other religions, a brief overview of it will contribute to understanding the history of the country. In addition, students can do some research on Uluru, which is the most famous symbol of the country (see Appendix 12). The task is suitable for sixth- to seventh-graders.

Various tasks could be used to provide students with some more historical information. For instance, reading texts could be integrated with grammar topics (see Appendices 13 and 15). Texts about history could also be exploited for improving learners' reading skills and increasing their vocabulary (see Appendix 14). These worksheets are suitable for ninth-graders.

The film 'Australia' provides an excellent opportunity to present historical and intercultural information about the country (see Appendix 16). Before watching the film, students need to do some homework to find out what the term 'Lost Generation' means. Then, during the lesson, the term is first discussed in small groups, and later a whole-class discussion is held. Furthermore, the teacher could explain what an annual event National Sorry Day is, and tell the learners briefly about mistreatment of the continent's indigenous population by white men. When watching the film, students try to find answers to the questions, which are checked after the film. In pairs or small groups, students analyse the film using the given questions, and present the answers to their classmates. These tasks are suitable for eleventh- and twelfth-graders.

Australian English

“Slang is a language that rolls up its sleeves, spits on its hands and goes to work.” – Carl Sandburg

Although Australians do speak English, to many tourists it can be difficult to understand. On the one hand, in part this is due to the distinctive Australian accent. On the other hand, Australia’s everyday language is rich in slang that reflects experiences from the country’s history. “Australia is unusual in having taken up slang at all levels of society, not just the lower orders” (Dawson 1999: viii). A typical feature of Australian English is that word endings are abbreviated and altered (e.g. ‘barbie’ for barbecue, ‘arvo’ for afternoon and ‘cossie’ for swimming costume). One of the first peculiarities a newcomer to Australia can notice is ‘mate’ – a familiar, friendly form of address, which is used for strangers and friends alike. For instance, *How are yer, mate?* or *What can I do for yer, mate?* ‘Mate’ is used only between men. Mateship stems back to colonial times of hardship when the convicts were brought over from England. Sharing such an experience with someone meant that men relied on each other and formed a bond, much closer than just friends (Sharp 2009).

For Australians, Australian English is their standard language. As there are a number of unique words and phrases that local people use even when having formal conversations, it might be a good idea to introduce some common words and phrases of Australian English to secondary-school students. At first they could try to guess the meaning of some typical phrases (see Appendix 17); then, they continue with the next task to find the British equivalents for the Australian English words and phrases (see Appendix 18). These worksheets were tried out with tenth-graders. They completed the tasks quite quickly without the Internet. Using a critical incident in a learning process can demonstrate how important it is to know the linguistic nuances (see Appendix 19).

Food

It is often said that we are what we eat and one of the most distinctive characteristics of any country is the food that it has adopted. A culture capsule could be used to find out more about this topic. For instance, students compare Estonian Christmas dinner to Australian Christmas dinner (see Appendix 20). This task is suitable for seventh- to twelfth-graders.

Sport

Sport fascinates a lot of people; it cuts across national and cultural boundaries. Australians love their sport, both playing and watching it. Football is popular in many countries, including Estonia and Australia. A culture capsule could be used to learn about Australian Rules football; then it could be compared to football played in Estonia (see Appendix 21). This task is suitable for seventh- to twelfth-graders.

Literature

Different pieces of literature could be used to teach culture at all levels of language proficiency. Teachers can exploit literary texts in a large number of ways. Action rhymes and short poems can pave the way for the learning and teaching of basic language skills. Australian hand rhyme 'The Sea', which is suitable for fourth-graders, will make learning English fun (see Appendix 22). Another way to teach literature is to stage plays based on short stories. For instance, younger students (fourth- to sixth-graders) could act out a short story 'Brave Koala', which contains simple dialogues (see Appendix 23).

Tenth- to twelfth-graders could be presented with a poem written by an Aboriginal woman (see Appendix 24). After working on the poem students are asked to find some information about the *Dreamtime* and create a PowerPoint presentation.

At secondary school level, students could read some novels written by Australian writers. The young adult novel 'So Much to Tell You' written by John Marsden could be

an appealing piece of reading as it is about issues that students likely face in their everyday lives (see Appendix 25). The novel is about a teenager's internal struggle; also, it deals with difficult relationships with parents and schoolmates. The tasks are designed to develop students' vocabulary as well as their reading, speaking, and writing skills. Furthermore, students can communicate, discuss, and exchange ideas. Some tasks – creating a frozen picture or miming – are not commonly used in English textbooks; so, students could probably find them exciting. All the tasks should be done in the classroom; it takes at least two lessons to complete all of them.

Music and songs

There are plenty of Australian children's songs that can be taught to younger students. For instance, a song 'Happy Little Vegemites' is suitable for fifth- and sixth-graders as it is easy to understand it (see Appendix 26). This is not only an excellent listening task, but it also introduces a very popular and traditional Australian dish, which students can compare to Estonian children's favourite dishes. The teacher could ask students to learn the song by heart and help them by using the method called 'disappearing song' – the teacher writes the song lyrics on the board and gradually rubs them out; thus, students are challenged to remember them.

Advanced students could be given a song about Barunga Statement. When listening to the song, they have to complete its lyrics (see Appendix 27). After listening, the teacher starts a discussion: *What is this song about?* Then students are briefly told about Barunga Statement in 1988. The song itself is interesting in the sense that it is a mixture of pop and Aboriginal music. As it is possible to hear the *didgeridoo* being played, it is an excellent opportunity to introduce this musical instrument in the classroom.

Rules of behaviour, patterns of politeness and non-verbal communication

Australians have a great sense of humour and a laid-back attitude towards life. 'No worries, mate,' is a phrase that one can often hear. However, there are some important rules that foreigners should be aware of when interacting with Australians (Sharp 2009):

1) Australia is an egalitarian society: people are seen to be equal and are free to communicate and express their ideas with anybody. For instance, a garbage man can talk openly to a prime minister. Australians also avoid giving a direct command when asking for help, no matter who they are talking to. They prefer to ask indirectly, e.g. *Could you do this now? Would you bring that glass for me, please? Would you mind copying this material for me?*

2) Most Australians are very decisive and determined in their communication style. They say 'Yes' or 'No' very confidently and they refuse something if they do not want or like it.

3) Australians are not comfortable with silence, and therefore feel they have to say something.

4) Australians use the words, *please, thank you, excuse me* and *sorry* more than anywhere else. If one does not use them, Australians will think that he/she is being very rude.

5) Australians always queue when they are waiting in turn for something (such as a taxi, bus, at a box office or for a cashier). Pushing ahead of others or 'jumping the queue' will not be tolerated.

6) Eye contact is extremely important in interacting. If one avoids direct eye contact when speaking, Australians may think one is trying to hide something or that the person lacks self-confidence.

7) Maintaining personal space is important in Australian culture. That is, when speaking to an Australian, one should keep an arm's length distance from the person.

Critical incidents are the best way to demonstrate miscommunication or misunderstanding between people from different cultures (see Appendix 28). Another effective technique to teach rules of behaviour, patterns of politeness and non-verbal communication is comparing one's own culture to the target culture (see Appendix 29). These tasks are suitable for ninth- to twelfth-graders.

Projects

Culture could be taught through various activities: research (see Appendices 3, 4, 5, 11, 12 and 24), discussions (see Appendices 8 and 24), watching films (see Appendix 16), listening to songs (see Appendices 26 and 27), reading authentic texts (see Appendices 22, 23 and 25), cultural capsules (see Appendices 19 and 28), culture assimilators (see Appendices 20 and 21), reading activities (see Appendices 10, 14 and 30), grammar activities (see Appendices 6, 9, 13 and 15) and quizzes (see Appendices 17, 18 and 29).

In addition, project work can help students become more active in their learning and, hence, improve their learning outcomes. One of the project topics could be making a list of famous Australians, past and present. Students, working in groups, create a collaborative book about celebrities (e.g. Nicole Kidman, Mel Gibson, Michael Hutchence, Kylie Minogue, Ned Kelly, Ian Thorpe, Cathy Freeman, Crocodile Dundee etc.)

There are a lot of WebQuests available about Australia on the Internet. Most of them are about travelling in Australia. Thus, before going on a trip students are told to apply for a visa. It is an excellent way to teach them how to fill out documents (see Appendix 30). An *AustraliaQuest* is perfect for tenth- to twelfth-graders (see Sources of Worksheets' Materials). The tasks of this WebQuest help pupils to get a more general view on Australia by exploring its history, geography, culture and tourism. Another good

WebQuest is *Aborigines of Australia*, which helps students learn about different Aboriginal tribes that live in the Australian deserts (see Sources of Worksheets' Materials).

To conclude, it is not possible or necessary to teach all the aspects of Australian culture at school. It is essential to arouse students' sense of curiosity or interest in learning Australian culture. Moreover, teachers do not always have to provide students with ready-made materials – it is more efficient if they conduct research on their own, and then compare or present their findings to their peers. Using different teaching techniques and topics helps develop students' cultural knowledge, values, behaviour, and skills.

CONCLUSION

The present thesis investigates the issues related to the teaching and learning of culture in the foreign language classroom. The topic was prompted by a practical need – cultural differences and similarities should already be taught at school. Only then it could be expected that in their adult life students will likely follow the well-known proverb: “When in Rome, do as the Romans do”. The foreign language lesson is probably the most natural environment for incorporating culture into a school subject because the topics often refer to different countries.

The first chapter of the thesis gives an overview of the issues related to defining and classifying culture as well as cultural dimensions. It also investigates the issues of the relationship between language and culture, cultural competence, and the ways of teaching culture. In addition, intercultural language teaching and learning has been explored.

Culture is a complex concept; therefore, no single definition of it has achieved consensus in the literature. However, it could be argued that researches agree on one point: culture is collective, rather than being a characteristic of any one individual. Out of the many possible definitions examined, the following definition seems to be the most comprehensive one, which emphasises the complexity of culture as a construct: “Culture is a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals, and lifestyle of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create” (Liddicoat et al 2003: 45). This definition has been the basis for the worksheets which were developed about Australian culture in the scope of the present thesis.

Various metaphors have been used to describe culture, the most common ones being those of the onion, the tree and the iceberg. All of them have the parts which one can

see immediately, and the other parts which cannot be seen. Similarly, culture has also some aspects that are observable (e.g., food, clothes, celebrations, greetings, artefacts) and others which are not (attitudes and values). The invisible part of culture is largely unconscious and unarticulated, but it determines – to a great extent – how and why people do things. For successful intercultural communication one has to be aware of both parts of culture.

Cultural dimensions measure differences between cultures. The values that distinguish countries from each other could be grouped statistically into five clusters: power distance, individualism versus collectivism, masculinity versus femininity, uncertainty avoidance and long-term orientation. Knowing cultural dimensions contributes to understanding the differences between cultures and this, in turn, helps people to communicate more effectively and prevent misunderstandings.

As language and culture are closely related, teaching of language and culture must go hand in hand. Culture is the fifth language skill which helps students understand and appreciate the values, ways of doing things and unique qualities of other cultures. Students cannot become proficient in the language without mastering the cultural contexts in which the language occurs.

There are various resources as well as topics, tools and activities for teaching culture: literature, films, music and songs; holidays and festivals; cultural islands, culture capsules, culture assimilators, role plays, research, projects, and WebQuests. Using different teaching strategies helps students increase their cultural knowledge and awareness, learn about cultural values, and develop their cultural behaviour and skills.

The second chapter introduces the method and results of a small-scale study conducted in the scope of the present thesis. A questionnaire was chosen as a source for eliciting data. The general aim of the research was to investigate the situation of teaching the culture of English-speaking countries in English classes, and – based on the survey

responses – to develop and compile a set of resources to teach some aspects of Australian culture.

The results of the survey revealed that the teachers considered the teaching of culture important. However, it seems that they mainly focus on teaching cultural knowledge rather than cultural values. Most of the teachers prefer to use traditional ways of teaching culture (e.g., watching videos, discussions on cultural differences and similarities, etc.). The reason why such relatively new activities as culture capsules, culture assimilators and WebQuests are used less widely than other activities might stem from the fact that the focus on intercultural communication is a relatively recent development in language teaching. As over a third of the respondents have not taken part in courses on teaching culture, they might not know about modern teaching methods. The most widely used sources in teaching culture are the Internet, DVDs/videotapes, literature, and cultural studies books. It is surprising that less than half of the teachers use realia in their classes.

Almost all of the teachers admit that there is enough material about the United Kingdom and the USA in English textbooks. However, the vast majority of the teachers need to use additional materials for discussing culture-related issues of the other English-speaking countries such as India, New Zealand, Ireland, Canada and Australia.

As Australia was one of the English-speaking countries about which the teachers claimed they did not have enough teaching materials, a number of worksheets were developed and compiled to teach some aspects of Australian culture.

Although the present survey does not pretend to be exhaustive, it gave the author an insight into the situation of culture teaching. The thesis can be useful for teachers of English: they could use the information presented for improving their teaching skills. The further research could focus on the compiled teaching material in order to get feedback from both students and teachers.

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Appendix 1. The teachers' questionnaire

Dear English Teacher,

I am a second year MA student Ludmilla Alver at the University of Tartu. I am doing research on the situation of teaching culture in English classes. The aim of my questionnaire is to find out what English teachers think of teaching culture of English-speaking countries. The information you provide is confidential and will be a very useful contribution to my research.

Thank you for your cooperation.

Ludmilla Alver

e-mail: ludmilla.alver@raatuse.rtk.tartu.ee

QUESTIONNAIRE

Please answer the following questions:

1. Which forms do you teach? You may choose more than one answer.

1. 1-3
2. 4-6
3. 7-9
4. 10-12

2. Name the main textbooks you are currently using for teaching English.

.....

3. Do you think it is important to integrate the teaching of culture into foreign language classes?

1. Yes, very important
2. Yes, important
3. Not important
4. It should be taught on a separate course

4. Have you attended any course on teaching culture?

1. Yes (please specify)
2. No

5. Which aspects of culture should be taught in English classes (especially in grades 7 – 12)? You may choose more than one answer.

1. Well-known facts, symbols and people
2. History
3. Geography
4. Flora and fauna
5. The major native dialects of English
6. Food
7. Sport
8. Literature (poems, legends, etc.)
9. Music
10. Rules of behaviour / Patterns of politeness / Non-verbal communication
11. Family life
12. Education and schools
13. Youth life
14. Government and political institutions
15. Law and order
16. Other (please specify)

6. Which of the following do you use for teaching culture? You may choose more than one answer.

1. Lectures
2. Discussions on cultural differences and similarities
3. Watching videos
4. Listening to songs and discussing the lyrics
5. Reading and discussing newspaper / magazine articles
6. Talking about current events
7. Reading authentic texts (short stories, poems)
8. Role plays
9. Drama
10. Doing projects
11. Culture capsules
12. Culture assimilators
13. WebQuests
14. Other (please specify)

7. Which English-speaking countries do you mostly focus on? You may choose more than one answer.

1. United Kingdom
2. Ireland
3. USA
4. Canada
5. Australia
6. New Zealand
7. India

8. Is there enough material in the textbooks for discussing culture-related issues of the following countries?

1. United Kingdom	Yes	No
2. Ireland	Yes	No
3. USA	Yes	No
4. Canada	Yes	No
5. Australia	Yes	No
6. New Zealand	Yes	No
7. India	Yes	No

9. Do you need to use some additional material for teaching culture of the following countries?

1. United Kingdom	Yes	No
2. Ireland	Yes	No
3. USA	Yes	No
4. Canada	Yes	No
5. Australia	Yes	No
6. New Zealand	Yes	No
7. India	Yes	No

10. What additional sources do you use for teaching culture? Please tick the ones you use.

1. Newspapers
2. Cultural studies textbooks
3. Literature
4. Folklore
5. DVDs, videotapes
6. The Internet
7. Realia (maps, posters, brochures, tickets, etc.)
8. Other (please specify)

Thank you for your time!

Appendix 2. Pre-test on Australia

Australia

1. What is the nickname of Australia?
2. What is the capital of Australia?
3. Name some other Australian cities.
4. What is the population of Australia?
5. Who is Australia's Head of State?
6. What is the national language of Australia?
7. What is Australia's currency?
8. Who are the native people of Australia?
9. When did Europeans discover Australia?
10. Who discovered Australia?
11. Who were the first European settlers in Australia?
12. Name the birds and animals that live only in Australia.
.....
13. Name some plants that are found in Australia.
14. Name some famous sights of Australia (buildings, natural wonders, etc.)
-
15. What are some popular Australian souvenirs that tourists buy?
-
16. Name some famous Australians (actors, musicians, singers, athletes, etc.)
-
17. What else do you know about Australia and its people?
-
-
18. What would you like to get to know about Australia?
-

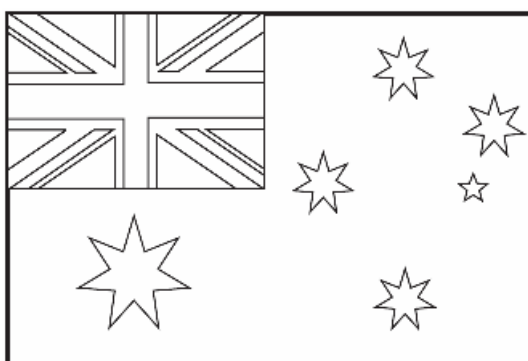
Appendix 3. Australian symbols 1

What do you know about Australia?

1. Fill in the table

	Before research	After research
Nicknames		
Capital		
Largest city		
Population		
Native people		
World-famous building		
National animal		
National bird		
National colours		
Famous rock		
Most important farm animal		

2. Colour the Australian flag



Appendix 4. Australian symbols 2

Well-known Australian logos

1. Here are some well-known Australian logos. What do these companies do?



2. Choose one logo (company) and introduce it to your classmates. Your presentation should be about 100 words.

Appendix 5. Australian symbols 3

Australian culture in FIVE objects

(based on the idea of Liisa Ringo)

1. Introduce Australia to your classmates through 5 objects. Pick one object to represent each of the following areas:

Food

Family life

Work life

Arts

Government

A famous person

2. For the presentation write at least 100 words about each object, including why the object was chosen, and what values, norms, and behaviours it symbolises.

You can present the objects either physically or as photographs/images of the objects.

Do not forget to refer to your sources.

Appendix 6. Australia by numbers

1. Pre-reading

- 1) Name 3 facts you already know about Australia.
- 2) What is 'the Outback'?
- 3) What is the name of the original people of Australia?
- 4) What is the most important place in Australia for them?
- 5) How many days of bad weather (rain) do they have in Sydney? Guess.
- 6) How many people live in Australia? Guess.

2. Read the text

Australia is the sixth largest country in the world. The population of the country is twenty-two million. Seventy per cent of Australia is hot dry land called 'the Outback'. It's easy to get lost in the Outback because there aren't many people, cars or buildings. It's hot and you must always have water if you travel. Kids in the Outback can't go to school. They have lessons on the radio. There are twenty-one 'flying doctor centres' in Australia. The flying doctors fly in small planes or helicopters to visit sick people.

Aborigines are the original people of Australia. Some tribes are forty thousand years old. They play the didgeridoo (a big wooden pipe) and hunt with a boomerang. Their 'holy place' is Ayers Rock. It's in the middle of Australia and it's three kilometres long and three hundred and forty-eight metres high. The Aborigine word for it is 'Uluru'. There are caves in the Rock with Aboriginal paintings.

Australia is famous for its big waves. The waves are big but they are dangerous and there are sharks in the water too. People mustn't surf when they see a red flag on the beach.

Eighty-seven per cent of Australian people think that Sydney is the best city in the world. It's twice as big as New York but only four and a half million people live there. Sydney is the sunniest city in Australia. There are usually only twenty-three days a year without sun. It's an international city and people from Europe, the Middle East and South East Asia like living in Sydney. The three most famous places in Sydney are the Opera House, Sydney Harbour Bridge and Bondi Beach.

3. The text about Australia has got lots of numbers in it. Can you remember them? There is one extra number.

- | | | | |
|----|-----------------|---|--|
| 1 | 23 | a | the per cent of desert land in Australia |
| 2 | 3 | b | the height in metres of Ayers Rock |
| 3 | 21 | c | the position of Australia in a list of large countries of the world |
| 4 | 348 | d | the population of Sydney |
| 5 | 6 th | e | the number of centres where flying doctors have their bases |
| 6 | 2 | f | the number of times Sydney is bigger than New York |
| 7 | 40,000 | g | the per cent of Australians who think Sydney is the best city in the world |
| 8 | 70 | h | the length in kilometres of Ayers Rock |
| 9 | 2,000 | i | the age of some of the Aborigine tribes |
| 10 | 4,500,000 | j | the population of Australia |
| 11 | 22,000,000 | k | the number of days a year without rain in Sydney |
| 12 | 87 | | |

4. What do you think, what the advantages about life in the Outback are?

- * You don't have to go to school.
- * You have lots of space to play games.
- * There is no pollution from cars and factories.
- * It's quiet.
- * You can see lots of wonderful animals, birds and insects.

What are the disadvantages? Complete the sentences with the following words:

nothing nowhere lots of enough any many too

- 1) There are dangerous spiders.
- 2) There aren't shops.
- 3) There's to do.
- 4) You don't have friends.
- 5) There's to go.
- 6) It's hot.
- 7) There's not rain to make things grow.

Finish one of these sentences.

I want to live in the Outback because

.....

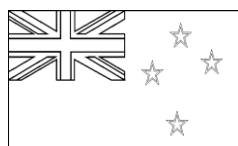
I don't want to live in the Outback because

.....

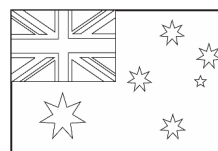
Find out more information about Australia on the Internet on www.australia.com

Appendix 7. Test on Australia

TEST: AUSTRALIA



This is the flag of



This is the flag of

1. Australia is the largest country in the world.
2. Australia is also called or
3. The largest cities in Australia are and
but the capital of the country is
4. The sunniest city in Australia is, while the foggiest city is
5. The population of Australia is about
6. There are states and territories in Australia.
7. The largest island,, is 240 km off the south-eastern coast of Australia.
8. The native people of Australia are They used for hunting and killing. Their traditional musical instrument is Their flag is a tricolour:, and
9. was a famous explorer and map maker. He arrived to Australia in
10. Britain started sending to Australia in They were the first European settlers there. Now it is celebrated every year and known as Australia Day.
11. Many people came to Australia in the middle of the 19th century because
12. per cent of Australia is hot dry land called
13. The most common types of flora are and

14. Some unique Australian animals and birds are (5):

.....

15. Some great Australian sights are (3):

.....

16. The Australian national colours are and

17. The national animal is

18. The national bird is

19. The national gemstone is

READING

Read the text and find answers to the questions below:

- 1) What happens on Australia Day?
- 2) Why is Australia Day celebrated on the 26th January?
- 3) Why is the date controversial in some people's eyes?
- 4) What was the 'Day of Mourning'?
- 5) What is 'Survival Day'?
- 6) What did the 2009 Australia Citizen of the Year suggest?
- 7) Did the government act on his suggestion? Why?

Australia Day or Invasion Day?

A 'national day' usually marks the anniversary of a significant date in a country's history, such as becoming a republic, gaining independence, or an important ruler's birthday. Some countries give great importance to their national day, others celebrate it with less enthusiasm, but it is usually made a public holiday.

The 26th January is designated *Australia Day*, and the country celebrates a day off work in the middle of the Australian summer. While there are no traditions as such, people spend the day relaxing, and enjoy themselves with friends and family over a barbecue, perhaps play a game of cricket, or watch a firework display on the beach. A number of cities hold organised street parades or parties, and there is the annual nomination of *Australian Citizen of the Year*. But what does the date actually mark?

Before the arrival of Europeans in the 18th century, Australia as we know it today was inhabited by Aboriginal peoples, who had been living on the continent for more than 40,000 years. When Captain James Cook claimed the east coast for Great Britain in 1770, it was not long before the British sent a fleet of convict ships to the new land. The aim was to establish a new colony. The British flag was raised at Sydney Bay when the ships arrived on the 26th January 1788.

The day began to be recognised in the early 19th century, when immigrants who had made a good new life for themselves celebrated their success and love of the new land with an annual dinner. In 1818 the day was declared a public holiday, and the tradition of celebrating the 26th January continued.

But while the immigrants prospered, the indigenous population suffered. Their land was taken over by the new settlers, who saw the Aborigines as an inferior race who would block progress. Attempts were made to convert Aboriginal people to a more European lifestyle, which included removing children from their families to be brought up in 'white' society.

On 26th January 1938 the *Australian Aboriginal League* held a peaceful protest on what has come to be known as the *Day of Mourning*. They boycotted the Australia Day celebrations and marched through the streets of Sydney, aiming to get the government to recognise Aboriginal peoples' civil rights. The protest was not immediately effective, but marked the start of a change in attitude towards the Aboriginal people.

In 2008 the Australian Prime Minister acknowledged past 'wrongdoings' against the country's indigenous population. The televised speech included a formal apology for the laws and policies that 'inflicted grief, suffering and loss' on the Aboriginal people.

For many years there has been discussion over whether it is politically correct to continue celebrating the 26th January as 'Australia Day'. Many Aboriginal Australians commemorate the day, referring to it as 'Invasion Day' or 'Survival Day' to recognise the survival of their race, which had been expected to die out.

The Australian Citizen of the Year 2009 proposed that there should be a serious debate over the date of Australia Day. Other dates considered in the past have included the 9th May (opening of the first federal parliament), the 9th July (Constitution Day), and the 1st September (the first day of spring).

So far such proposals have been dismissed. The government feels the current day should be promoted as a chance to reflect on the nation's history and to celebrate all Australian citizens and their diversity.

DISCUSSION

1) From what you have read, do you think the date and/or name of the day should be officially changed?

2) How do Estonians celebrate their national day?

(From <http://tefltunes.com/documents/MO-BAB-A.pdf>)

Appendix 9. Australian nature 1

The Continent of Smoke

Fill in the articles *a*, *an* or *the* where necessary.

(1) Captain James Cook called (2) Australia (3) continent of (4) smoke. Unlike (5) most other countries in (6) world, Australia has (7) “fire climate”. (8) forests of (9) northern hemisphere burn at a less frightening speed than (10) Australian summer fires. In (11) Canada, for example, (12) forest fire burns slowly at first and will probably spread over (13) half of (14) hectare in (15) half (16) hour. In Australia in (17) same period of (18) time up to (19) 400 hectares are burnt out, and temperatures of 1600 degrees are reached. (20) eucalyptus trees give off a highly inflammable gas which hangs above the trees and gives (21) characteristic colouring to any summer scene in (22) densely forested areas of (23) south-eastern Australia, hence (24) Blue Mountains.

(25) wind often carries (26) burning material fifteen to twenty-five kilometres ahead of (27) main fire front, often across (28) rivers and lakes and into (29) towns.

(30) grass-fires, the major problem in (31) dry interior of Australia, burn at even greater speed. These fires spread five times faster than (32) bush or forest fires. They can cause millions of (33) dollars’ worth of (34) damage in a few hours.

(35) Australians have realized that (36) only really successful way of (37) fighting (38) bushfires is to catch them in (39) first quarter of (40) hour. (41) helicopters are often used to fly (42) fire-fighters into (43) roadless forest areas such as (44) Snowy Mountains region. In (45) last few years thousands of kilometres of (46) roads have been built in the forests.

(Text from *English. Form 11*)

Appendix 10. Australian nature 2

Bushfires in Australia

1. Read the interview ignoring the gaps and answer the questions.

- 1) When do the bushfires occur?
- 2) What are the bushfires often named after?
- 3) Why have all the suspects been released so far?

1. _____

Bushfires in Australia are some of the most frequent and large-scaled natural fires in the world. They occur all year-round, the season depending on the region. Since 1851 at least 800 people have lost their lives.

2. _____

Yes, bushfires in Australia are divided into two major categories: mountainous fires and grassland fires. Mountainous fires are generally more dangerous because they occur in hilly areas where there's much forest and the trees offer more fuel for the firestorm. Grassland fires burn along flat plains and are easier to control since there isn't much more than dry grass and some bushes and the area is easily accessible for fire fighters.

3. _____

Since the climate in Australia is very hot and dry the plants easily catch fire. The common causes of bushfires are: lightning, cigarette butts, sparks from farm equipment, campfires and sadly arson.

4. _____

The most recent and also the most devastating was a series of fires known as the Black Saturday bushfires. In fact, bushfires are often named after the day they started on. It took place in February 2009 in which 173 people lost their lives, over 2000 houses were destroyed and about 4500 km² was burned. That's a larger area than Harjumaa. So far the Black Saturday has been the deadliest bushfire in the recorded history of Australia.

5. _____

A week before the fires, there was a massive heat wave in south-eastern Australia when the temperature didn't drop below 40°C for three days and even after that it didn't drop below 30°C. On Saturday, 7th, a number of independent fires broke out that raged on to mid March as the fire fighters and the military struggled to control them. Since the weather was still warm and dry, some of the extinguished fires lit up again but in those cases arson was also suspected.

6. _____

Most of the victims died because they didn't evacuate while they still could, many even stayed to protect their homes as an amazing 113 bodies were found inside houses. Because of the panic and the large number of cars on the road, people were injured in car crashes and therefore couldn't escape from the flames. Only one fireman died though, when a burning tree fell on a firetruck.

7. _____

Immediately after the fires were put out a police investigation began to find out the causes of the fires and to identify the bodies of the burned victims. The many causes were later identified as lightning, cigarette butts, and sparks from tools, the draught and arson. However, so far all of the suspects have been released due to lack of evidence.

8. _____

Not yet. The disaster has left Australian authorities scratching their heads about how to improve safety regulations to avoid such a great number of deaths in the future. So far there's been a longstanding policy of "stay-and-defend-or-leave-early" but this time it didn't work out so well. But if everybody evacuates at the same time, the roads will be jammed with traffic and that can also mean that people won't be able to escape in time. So the authorities have their work cut out for themselves, but hopefully they'll come to a good solution.

2. Read the text again and match the interviewer's questions A-I to each part 1-8 of the article. There is one question you do not need to use.

- A. Did police look into the case?
- B. When was the last bushfire?
- C. Why did so many people die?
- D. Is there anything typical about Australian bushfires?
- E. Has the government worked out better safety regulations by now?
- F. What caused this fire?
- G. Did the fire fighters need any special training for putting out bushfires?
- H. What are bushfires?
- I. What are the main reasons for bushfires?

(From *English step by step. Towards the exam*)

Appendix 11. Australian nature 3

Australian animals and birds

1. Choose from the list an Australian animal or a bird you would like to learn about.

platypus, koala, kangaroo, Tasmanian devil, possum, wombat, echidna, wallaby, dingo, emu, kookaburra, galah, Australian barking spider

2. Write about the animal or bird:

How does it look like?

Where does it live?

What does it eat?

How long does it live?

Does its name mean anything in Aboriginal language?

What is special or weird about this animal / bird?

Are there any legends or myths about this animal / bird?

Appendix 12. Australian history 1

Australian Aboriginal Religion

Australian Aborigines lived in small bands of a few families, moving from place to place to hunt animals and gather roots and fruit for food. Each band was part of a clan, made up of other family groups who had the same ancestors. The clan didn't have a chief but the respected older men usually made any important decisions. The whole clan shared a wide territory where they lived and hunted, and they would all get together at certain times of the year for religious rituals.

Part of their religious belief was the need to take care of the land and all plants and animals on it. As well as humans, each clan included several species of animals, which were seen as related members of the clan. Songs, dances and paintings had religious importance, too. Some ancient Aborigine rock paintings can still be seen today.

(Text from *Click On 3*)

Uluru is a sacred rock to the Aboriginal people. Find out more about Uluru and make a PowerPoint presentation.

Appendix 13. Australian history 2

Aborigines

“When Western people look at land, they ask the price. They think: ‘What can I build on it and how fast?’ We see things differently. For us as Aborigines, land is mother, father, life itself. Land belongs to us. And we belong to the land. When we lose our land, we lose ourselves.”

Robert Kelly

1. Read and guess the meaning of the following words:

inhabitant settler protect survive suffer exploitation sacred encouraging

‘Aborigines’ are the first or original inhabitants of a country. The Australian Aborigines have lived in Australia for over 40,000 years. At one stage in their history there were possibly over a million Aborigines. However, when the first white settlers arrived in the 18th century and stole their land, many Aborigines died fighting to protect it. Today only about 400,000 survive. Although some still live a traditional life in remote desert areas of the Australian outback, many now live in poor conditions in cities and towns.

They have suffered for two hundred years from white exploitation. However, the Australian government has given some land back to them. This includes ‘Uluru’ (Ayers Rock), a huge rock in the centre of Australia, which is of sacred importance to the Aborigines.

Although winning back this land is encouraging, the Aboriginal people know there is a long way to go before they win back the rest of their land.

2. Are these statements true (T) or false (F)?

- 1) Aborigines have only recently arrived in Australia.
- 2) The first settlers in Australia bought land from the Aborigines.
- 3) There were originally many more Aborigines than there are today.
- 4) Nearly all Aborigines today live in the outback.
- 5) The Aboriginal name for Ayers Rock is ‘Uluru’.
- 6) Ayers Rock now belongs to the Aborigines.

3. Grammar focus: *although* and *however*

Two contrasting sentences and ideas can be linked with *although* or *however*.

Although some still live a traditional life in the Australian outback, many now live in cities and towns.

=

Some still live a traditional life in the Australian outback. **However**, many now live in cities and towns.

A Find other examples in the text of ideas linked with *although* or *however*.

B Use the notes to make sentences about Australia starting with *although*.

- 1) Australia / smallest continent / largest island in the world.
- 2) Total population / 22 million / there are only 400,000 Aborigines.
- 3) Non-Aboriginal history / only two hundred years old / Aboriginal history goes back over 40,000 years.
- 4) No lions and tigers / Australia / other unique wild animals like kangaroos, emus and wombats.

C Make sentences from the notes, using *however*.

- 1) Aborigines have certainly lived in Australia for 40,000 years / they may have been there for much longer.
- 2) *Dreamtime* contains the word *dream* / it has nothing to do with sleep.
- 3) The first white settlers killed many Aborigines / more died from the diseases which the settlers brought with them.
- 4) Australian Aborigines have gained some land / they still have a long fight ahead.

4. What do you think?

- 1) Why do you think the Aboriginal people lost their land?
- 2) Where else have white people taken land from the original inhabitants?
- 3) What has happened to these people?

(From *Blueprint Two. Student's Book*)

Appendix 14. Australian history 3

Aboriginal people

1. Look at the following sentences and decide whether you think they are true (T) or false (F). Then read the text and check your answers.

- 1) After the last ice Age Australia became isolated from Asia.
- 2) Australian Aborigines came from America about 4,000 years ago.
- 3) Aborigines were good at finding water and food.
- 4) Food was obtained without effort.
- 5) The Aborigines grew crops and kept domestic animals.
- 6) They did not believe in supernatural forces.
- 7) The Aborigines live as old as most Australians.
- 8) The healing of the body is more important than the healing of the spirit.

1. _____

Australia, a continent of geographic and biological diversity, has an amazing range of animal and plant life, as well as one of the world's oldest ethnic groups. Originally, Australia was connected to the Asian continent by a land bridge. Many animals and early humans crossed this bridge into Australia. After the last Ice Age, when the sea rose considerably, Australia and its largest island, Tasmania, became isolated from the rest of Asia.

2. _____

The earliest humans living in Australia are called Aborigines and they are descended from among the earliest humans in the world. They are native people who came from Asia about 3,000 to 40,000 years ago. The word 'aborigine' means 'from the beginning' and comes from Latin. For thousands of years Aborigines lived as hunter-gatherers along the coast and in the inland desert areas, following the same lifestyle as their ancestors. They were a dark skinned people who lived in tribes of about 500 distinct groups, speaking about 200 different languages.

3. _____

Aboriginal tribes moved from one place to another in search of watering holes, where they put up their camps. They also obtained water from trees and roots and even squeezed water out of the bodies of frogs. Women collected anything that grew or moved, including fruit, lizards, snakes, roots, grass seeds, etc. Their skill in finding food even in the most extreme conditions often kept the whole group alive.

4. _____

Large mammals, now extinct, roamed some areas of Australia and provided meat for the aboriginal hunters. Other areas were richer in vegetable food, but there was no organised agriculture or domesticated animals. Food, therefore, was not easy to obtain. Sometimes the tribesmen spent half a day hunting for food. They recognized the tracks of animals and developed extraordinary skills in tracking their prey. Sometimes mud was used to disguise the human smell or a bush was held in front of the hunter to get closer to the prey.

5. _____

The Aborigines blamed supernatural forces for all events and used magic and ritual to get rid of evil spirits. Each of the clans had a special sacred place on their land where their spirits returned after death. The daily life and religious beliefs of Aborigines are best described in their paintings. Tree bark painting is probably the best known Aboriginal art form but they also painted their bodies for ceremonies, engraved rocks and painted designs on the walls of rock shelters. Natural medicines from plants and roots were used to cure illnesses and the healing of the spirit was more important than the healing of the body.

6. _____

Contact with British settlers began in 1788 when Captain Phillip raised the Union Jack at Sydney Cove. The British, thinking that their culture was superior, tried to impose it on the native Aborigines. The settlers exploited the traditional hunting lands of the Aborigines by intensive, large-scale agriculture, sheep herding and cutting down the forests. The Aborigines began to lose their hunting lands and watering holes and were forced to move from place to place. As a result of contact with the European settlers, many of the Aborigines died from such diseases as measles, smallpox, whooping cough, pneumonia and tuberculosis.

7. _____

In 1900 laws were finally passed in almost every Australian state to protect the rights of the Aborigines. Some autonomy was regained and aboriginal property rights were recognized. Improved living conditions in modern times have increased the average life expectancy of Aborigines, but it is still lower than that of most other Australians. The population of the Aborigines today is about 400,000 or 2 per cent of the total population. Many live impoverished lives in the northern parts of Australia or rural centres.

2. Read the text again and match the headings with the paragraphs. There is one extra heading which is not needed.

- A Traditions, art and beliefs
- B Finding food and water
- C Hunting
- D Aborigines today
- E The earliest inhabitants
- F Good contacts
- G The formation of the continent
- H European settlers

3. Match the words from the text with their synonyms.

- | | |
|------------------|-------------------|
| 1. considerably | a. separate |
| 2. isolate | b. press |
| 3. descend from | c. cure |
| 4. put up | d. illness |
| 5. obtain | e. poor |
| 6. squeeze | f. incredible |
| 7. extraordinary | g. get |
| 8. disguise | h. build |
| 9. disease | i. use |
| 10. exploit | j. significantly |
| 11. impoverished | k. hide |
| 12. heal | l. originate from |

4. Match the words from the text with their antonyms.

- | | |
|------------------|---------------|
| 1. diversity | a. worsen |
| 2. extinct | b. mild |
| 3. prey | c. remove |
| 4. life | d. good |
| 5. increase | e. hunter |
| 6. superior | f. similarity |
| 7. impose | g. destroy |
| 8. intensive | h. death |
| 9. protect | i. natural |
| 10. autonomy | j. damage |
| 11. improve | k. living |
| 12. supernatural | l. inferior |
| 13. evil | m. dependence |
| 14. heal | n. decrease |

Appendix 15. Australian history 4

Captain Cook

1. Read the text.

Captain James Cook was born in 1728 and died in 1779. He trained as a sailor in Whitby, and later became very famous as an explorer and map-maker. In 1771 he was the first European to arrive in New Zealand and Australia, and he discovered many new places in the South Pacific Ocean. He was a famous explorer, but he was interested in science, too.

He was a very practical man and he is also famous for helping sailors to stay healthy. Sailors ate very bad food – just dry biscuits and dried meat – before Captain's Cook time, and they often became ill on long sea journeys. Captain Cook studied the problem and he gave his sailors fruit to eat. Fruit, like limes and lemons, contains Vitamin C which we all need to stay healthy.

Captain Cook made many friends in the new places that he discovered, but he was killed on the island of Hawaii when he had a quarrel with the local people.

2. Make up questions about the text.

- 1) When
- 2) Where
- 3) What
- 4) Why
- 5) How
- 6) Who
- 7) Did

Appendix 16. Australian history 5

Film "Australia"

Before watching the film

1. What does the term "Stolen Generation" mean?

During watching the film

1. What is a *billabong*?
2. How were Aboriginal people discriminated by white men?
3. Why were mixed-race children sent to Mission Island?

After watching the film

1. Both Lady Ashley and Drover change a lot during the course of their journey. Describe both characters from when we first meet them to the end of the film.
2. Choose one of these characters from the film: Neil Fletcher; Drover; Nullah. Imagine you are that person and describe how you feel about Lady Sarah Ashley.
3. How does Lady Sarah feel about these characters?
4. Name two Aboriginal Australian characters in the film. What is their relationship to each other? What do you know about Aboriginal Australians?
5. What Aboriginal Australian traditions can you remember from the film? What do these traditions tell you about their way of life?
6. Why did Nullah go walkabout with his grandfather?
7. Surf the Internet to find more information about the walkabout ritual.

Appendix 17. Australian English 1

QUIZ

What do these Australian English words and phrases mean?

- 1 If someone offers you 'a cuppa', say yes and you'll get...
 - a. a punch in the nose
 - b. a cup of tea
 - c. an Australian cake
- 2 If someone says they are 'aggro', what are they?
 - a. a gardener
 - b. a farmer
 - c. upset
- 3 If someone calls you a 'galah', what are they saying about you?
 - a. you are a loud and rude person
 - b. you are a real gentleman
 - c. you are a criminal
- 4 If someone asks you to come over this 'arvo', when should you arrive?
 - a. this morning
 - b. this weekend
 - c. this afternoon
- 5 If someone says 'I have the wog', what are they talking about?
 - a. they have the frog
 - b. they are sick with the cold or the flu
 - c. they have the stupid person with them
- 6 If someone asks you where the 'dunny' is, what are they looking for?
 - a. the pub
 - b. the boss
 - c. the toilet
- 7 If someone asks you where the 'dummy' is, what are they looking for?
 - a. the baby's pacifier
 - b. the son-in-law
 - c. the boss
- 8 If someone says they are 'fair dinkum', they mean...
 - a. they are telling you the truth
 - b. they know how to swim a little
 - c. they were born in Australia
- 9 If someone says 'Let's go dutch' when they invite you out to dinner, they mean:
 - a. Let's go to a Dutch restaurant!
 - b. Let's wear Dutch traditional costume!
 - c. Let's pay for our meal separately!
- 10 If someone asks you 'Have you got the time?', they want
 - a. you to help them with a problem
 - b. to know what time it is
 - c. to invite you out for a date

(From <http://alldownload.com/australian-quiz/aussie-slang-2.htm>)

Appendix 18. Australian English 2

Aussie lingo

1. One of the peculiarities of the language is that Australians like to abbreviate or shorten words. Can you match these Australian English words to their British equivalents?

- | | |
|-------------|----------------|
| 1. bikkie | a. garbage |
| 2. brekky | b. kangaroo |
| 3. barbie | c. football |
| 4. mozzie | d. McDonalds |
| 5. sunnies | e. breakfast |
| 6. pressie | f. musician |
| 7. arvo | g. mosquito |
| 8. garbo | h. barbecue |
| 9. chewy | i. present |
| 10. Macca's | j. biscuit |
| 11. muso | k. chewing gum |
| 12. roo | l. sunglasses |
| 13. footy | m. afternoon |

2. What do these common expressions in Australian English mean?

1. G'day mate! _____
2. How ya goin? _____
3. Bring a plate. _____
4. BYO _____
5. Drop by this arvo. _____
6. Fair dinkum? _____
7. She'll be right. _____
8. It's gone walkabout. _____
9. Oh mate, you are up a gum tree! _____
10. Flat out like a lizard drinking. _____
11. The boys in blue _____

3. Work in pairs. Can you understand this text in Australian English? Replace the words in bold with British equivalents.

I got up and put on my black **daks**. They are the most **exy** piece of my **clobber** as they're my Dad's last **Chrissie pressie**. My Dad's a **bonzer bloke** and I like him most of all my **rellies**. That's **cos** I've got no Mum and my brother's a bloody **bludger** and an ignorant **ocker**. We've never been **matey** with each other and I often get **aggro** with him.

I had a **nana** and a **sanger** for **brekkie** and then took my **ankle biters** to the **kindie**. In the **arvo** I talked to my **nibs** about our new **Kiwi bizzo** partners, and I had a **snag** and a **durry** during the **smoko**. In the **evo** I dropped in to the shop to buy some **tucker** and **grog** for the **barbie** we'll have on Sunday. **It's London to a brick** that no one will bring anything; we've agreed it would be a **BYO** party though.

I had a **chook**, some **vedgies** and **amber** for **tea** and then Shazza **lobbed** in. She looked **beaut** and in **full feather**, so she **earbashed** all night long. In the end I had to walk her to her **unit**, **cos** my car **had gone cactus**. When I was back I felt a bit **crook**, so I **hit the sack** right away.

(Text from <http://australianenglish1.narod.ru/>)

Appendix 19. Australian English 3

Small talk

Critical incident

Marika has been living in Australia for 12 years. Her husband is Australian and they have three children. Their home language is English. She can consider herself well versed in native ways. Although Marika speaks English fluently, she still has a slight Estonian accent and at times her use of language causes misunderstandings.

One evening Marika and her husband were invited to dinner in an exclusive upmarket restaurant in Sydney. It was a stylish restaurant resembling a Stone Age cave: the chairs were covered with animal skins; the cutlery was laid on the table in a special way, etc. Real rocks that were used as salt and pepper shakers immediately caught Marika's attention. After dinner when the company was leaving they had some small talk with the waiter. Among other things the waiter mentioned that customers quite often filched spoons, forks and knives as souvenirs to remember their visit to the restaurant. Marika wanted to make a witty remark and said, "It's really strange that people prefer cutlery. I'm more interested in your rocks." The waiter gave her a weird look. He seemed embarrassed but did not say anything. It surprised Marika because Australians like jokes and always respond to them. She understood that she had said something wrong because nobody laughed or commented on her joke. Marika felt confused. When in the car, her companions started to laugh but they did not explain why. So, on the way home Marika tried to figure out what had happened.

What do you think caused the embarrassment?

- A. The restaurant has a problem with customers who filch their cutlery. So, it was not a good idea to make fun of stealing.
- B. The waiter probably thought that she was a thief.
- C. In Australia it is not customary to banter with waiters. Only small talk is accepted.
- D. It must have been something about her turn of phrase.

Appendix 20. Australian food and drink

Christmas dinner in Australia

Most Australians spend holidays with family, participating in special events and preparing festive meals. In Australia Christmas dinner is eaten at lunch time. It is based on the traditional English version. Many Australians enjoy a roast turkey, duck or chicken, and roast ham or honey-glazed ham. This may be cooked in an oven, or on the barbeque outside, along with roast potatoes, pumpkin and other trimmings. Barbecues are a popular way of avoiding the heat of the oven.

However, due to Christmas falling in the heat of the Southern Hemisphere's summer, most people nowadays have a cold Christmas dinner (ham, turkey and chicken are served cold with cranberry sauce, accompanied by side salads or roast vegetables), or a barbecue with seafood like prawns, lobsters, and crayfish along with the 'traditional English' food. On Christmas Eve, fish-markets are often full of people queuing to buy their fresh seafood for the big day. Australians eat more seafood around Christmas time than at any other time of year, with many specialist seafood outlets taking orders for prawns to ensure their supplies meet the demand. Australians do not eat 'shrimp on the barbie'; Australians eat prawns, not shrimp, and very few people waste good prawns by throwing them on the barbeque.

Australians are also fond of *Pavlova*, a dessert composed of fruit atop a baked meringue. Mince pies, fruitcake, shortbread, and plum pudding are also popular after-dinner treats. Christmas puddings may contain a tiny gift baked inside. It is said that the person who finds the gift will be blessed with good luck. Also, Australians often have Christmas Crackers at Christmas meal times.

There is no special Christmas drink in Australia. Although beer is the most popular drink at that time, people also consume soft drinks (soda), non-alcoholic wines and grape drinks, fruit punch, wine, spirits, and mineral water.

Since the temperatures are mild, Christmas Dinner may be a barbeque in the backyard or a picnic on a beach. Some people celebrate 'Christmas in July', using the coldest month of the year to enjoy the hot dinner of a traditional Christmas.

1. Write about Christmas dinner in Estonia.

2. Compare Estonian Christmas dinner to Australian Christmas dinner.

Appendix 21. Sport in Australia

Football in Australia

(composed by Kristi Potter)

Australians love their ‘footy’. Each weekend during the colder months, thousands of Australians descend on football stadiums around the country to support their teams. A serious ritual, this process involves sporting team colours, barracking for favourite players, and engaging in enthusiastic cheering at every opportunity.

Football in Australia refers to several football codes played in Australia. There are four major football codes in Australia. These are Australian Rules football, league, rugby and soccer. The one common feature is that, with the exception of soccer, the other football codes are played during the winter season.

Australian Rules football, officially known as Australian football, is also called footy or Aussie rules. Both the ball and the field of play are elliptical in shape. No more than 18 players of each team are permitted to be on the field at any time. A game consists of four quarters and a timekeeper officiates their duration. Quarters are 20 minutes long at professional level. The clock stops if a team scores or the ball goes out of play.

The game’s objective is to move the ball downfield and kick the ball through the team’s goal. The main way to score points is by kicking the ball between the two tall goal posts. The team with the higher total score at the end of the match wins unless either a draw is declared or a tie-break is used.

During general play, players may position themselves anywhere on the field and use any part of their bodies to move the ball. The primary methods are kicking, handballing and running with the ball. A player may run with the ball but it must be bounced or touched on the ground at least once every 15 metres. Opposition players may bump or tackle the player to obtain the ball and, when tackled, the player must dispose of the ball cleanly or risk being penalised for holding the ball.

A *goal*, worth 6 points, is scored when the football is propelled through the goal posts at any height. A *behind*, worth 1 point, is scored when the ball passes between a goal post and a behind post at any height, or if the ball hits a goal post, or if any player sends the ball between the goal posts by touching it with any part of the body other than a foot.

1. Watch a video about Australian Rules football (CD #3). Answer the question: What is called “a Mark”?
2. Describe football played in Estonia.
3. Compare Australian Rules football and football played in Estonia.

Appendix 22. Australian literature 1

The Sea

Australian Hand Rhyme

Here is the sea,

The wavy sea,

Here is a boat,

And here is me!

All the fishes down below,

Wiggle their tails

And away they go!

Game Instructions

Hand Motions

1. Make wavy motions with hands on the first two lines.
2. Cup your hand like a boat and make it float on the “water”.
3. Point thumb to yourself.
4. Lower hands on “All the fishes down below”.
5. Wiggle fingers on “Wiggle their tails”.
6. Hide your hands behind your back on the last line.

Appendix 23. Australian literature 2

Brave Koala

Read and act out the story.

Baby Koala loved excitement. He loved going on long trips on his mother's back, looking for tasty leaves and meeting other koalas.

"Can we go on a trip, Mum?" he asked one day.

"Oh, Baby Koala," said his mum, "It's too hot today."

"Well," said Baby Koala, "I am very big and brave now, you know. I'll just go on my own!"

"Oh, is that so?" said his mother. "Well, off you go then."

And so he did.

He carefully made his way down the tree trunk.

His uncle was watching from a nearby tree. "Where are you off to, young lad?" he asked.

"I'm very big and brave now, you know," he said proudly, "and I'm off on a trip of my own."

"Oh, is that so?" said his uncle.

As he slowly made his way a little further down the tree, he passed his grandmother.

"Well, hello my darling," she smiled, "where are you off to?"

"I'm very big and brave now, you know," he announced. "I'm off on a trip on my own."

"Oh, is that so?" said his grandmother.

When he reached the bottom of his tree, he raced as fast as he could to another tree and quickly started to climb up.

"And where are you off to on your own?" boomed his grandfather.

"I'm very big and brave now, you know," he called back. "I'm off on a trip on my own."

"Oh, is that so?" said his grandfather. "And is that big snake coming on your trip, too?"

Slowly, Baby Koala looked up to see a great big carpet snake dangling in the tree above him.

"Help!" squealed the frightened little koala as his feet slipped off the branch.

As quickly as he could, he scurried back down the tree.

"Bye Grandpa!" he called as he raced back up his tree.

"Bye Grandma," he panted as he shot past.

Up, up, up, he scurried.

"Bye Uncle," he puffed as he reached the top of his tree and leapt onto his mother's back.

"Back so soon?" she asked.

"Well, you know, it is **very** hot today, Mum" he said.

(Text from *Brave Koala*)

Appendix 24. Australian literature 3

1. Complete the poem using the following words. Then listen and see if you were right.

earth dust devils hue singing glides rain gum tree mountainside
sea plains veins kangaroo

Spiritual Song of the Aborigine

By Hyllus Noel Maris

I am a child of the Dreamtime People
 Part of this land, like the gnarled _____
 I am the river, softly _____
 Chanting our songs on my way to the _____
 My spirit is the _____
 Mirages, that dance on the _____
 I'm the snow, the wind and the falling _____
 I'm part of the rocks and the red desert _____
 Red as the blood that flows in my _____
 I am eagle, crow and snake that _____
 Through the rainforest that clings to the _____
 I awakened here when the earth was new
 There was emu, wombat, _____
 No other man of a different _____
 I am this land
 And this land is me
 I am Australia.

2. Explain the words *gnarled*, *chant*, *dust devils*, *glide*, *hue*.

3. What is the poem about? Why was the poem written?

4. What does 'The Dreamtime' mean? Learn about it and make a PowerPoint presentation.

Appendix 25. Australian literature 4

SO MUCH TO TELL YOU

1. Fill in the blanks. Choose the words from here:

fears / painful / watches / lonely / sees / troubled / desires

She She dreams. She more than they realise. She has worries and, hopes and She is She is angry. Above all, she is She may be someone you know. She may be you. She tells her story, with humour and insight, with sensitivity and strength, with honesty. You will never forget her.

2. Discuss with your partner.

- 1) What do you think how old *She* is?
- 2) What could the novel be about?
- 3) Why do people feel lonely?
- 4) Why are some people rejected? How could they feel? How do these people express their feelings?
- 5) Do you know any withdrawn people? What can you say about them?

3. Look at the front cover of the book and answer the following questions:

- 1) What is the title of the novel?
- 2) Who is the author of the book?
- 3) Which country is the writer from?
- 4) Is it a well-known novel? Why?
- 5) What do you think what the novel is about?

[http://upload.wikimedia.org/wikipedia/en/0/0a/So Much to Tell You Front Cover.jpg](http://upload.wikimedia.org/wikipedia/en/0/0a/So_Much_to_Tell_You_Front_Cover.jpg)

4. The novel *So Much to Tell You*, based on a true story, is presented as a diary written by a 14-year-old girl Marina, who since some tragic event hasn't been able to talk. She has a scarred face because in a moment of fury at her mother, her father threw photographic acid in the car window and, instead of hitting his wife, hit his daughter's face. Now Marina's father is in jail and she has a stepfather. Marina refused to talk to anyone during her long recovery period in hospital. But recently she has been sent to Warrington, a girls' boarding school, because nothing else appeared to be working. However, even after her arrival, she maintains her silence. Then, one day, her English teacher Mr. Lindell encourages the class to keep a journal. Despite the fact that Marina is determined not to make use of her diary, she cannot resist writing about some of the seemingly trivial events of her day...

So Much To Tell You
(extract)
by John Marsden

February 6

I don't know what I am doing here.

Well, I do really. It's because I was getting nowhere at the hospital. I have been sent here to learn to talk again. Sent here because my mother can't stand my silent presence at home. Sent here because of my face, I suppose. I don't know.

This is my third day at this boarding school, Warrington, but today was the first day of classes. Mr Lindell, our English teacher, gave us these journals and told us we have to write in them every night, during homework (except that homework here is called Prep). We have Prep every weeknight, for two hours a night. For that time we have to sit at our desks and be silent. This would suit me were it true but of course it isn't ... people whisper, talk, pass messages, exclaim out loud when they make a mistake. They do not whisper or pass messages to me, and the words **break over** my desk in soft waves, white foam washing around me.

I am in Prep now, writing this at my desk. On my left is a girl called Cathy Preshill. On the right is a girl called Sophie Smith. Cathy seems very thin to me and I wonder if she has anorexia, but she probably doesn't. I do though — **anorexia of speech**.

This journal is starting to scare me already. When Mr Lindell gave them out in class I felt the fear and promised myself that I would not write in it, that it would stay a cold and empty book, with no secrets. Now here I am on the first page saying more than I wanted to, more than I should. What if he reads them? He said he wouldn't; that we were free to write almost anything and that he would glance through them **once in a while** to make sure we were using them, not just filling them with swear words. If he doesn't keep his promise I am lost.

February 8

Today is Friday, tomorrow is Saturday.

Saturday and Sunday together make up the weekend.

I did not write in this journal yesterday. Will I get into trouble for that, I wonder?

Yesterday we had tennis practice. It is compulsory to go if tennis is your sport and, as tennis is my sport, I went. But I sat under a tree outside the court and watched. Watched all

the tennis players laughing and hitting shots and missing shots. When they miss easy shots they **giggle**, turn to their partners, go red (the red of giggling more than the red of embarrassment), bend a little at the knees and drop their hands to around the level of their **kneecaps**. And they say things, words of little meaning.

A girl called Sarah Venville is a very strong player. She hits the ball hard, to win. Another girl, called Sarah Cassell, is a **graceful** player. She hits beautiful shots beautifully, picks the balls up, smiles, laughs, talks, bounces the ball, runs, changes ends ... and all of these things she does beautifully. How can that be?

In Primary School I played sport a lot and was quite good at it, I guess, although the standard wasn't very high. But I even beat the boys at most things. I was an OK hurdler, but that's another story. Well, it's not really. It's all part of the same story. I remember a teacher, Mrs Buckley, telling me I could make the State titles if I took it up seriously, although I thought I had already taken it up seriously. That was in Year Six. I remember my father watching me race on Saturdays. At that stage I was beating the other girls by miles, but he always looked so **grim** and intense about it that I wasn't sure if I was doing the right thing. Then I crashed over a **hurdle** that had been left too high after a boys' race and broke my ankle. Somehow it was all different after it mended ... I guess I wasn't as confident and I'd **put on too much weight** and my father had stopped coming to watch me ... I don't know. It just seemed like everything had changed.

February 11

Today we had classes again.

The weekend is over.

I think I wrote too much in this journal on Friday. All that stuff about the hurdling, and primary school. And my father has found his way into this journal already, when I was so determined that I wasn't going to think about him ever again, much less write about him. It seems he's too powerful still, like a radioactive cloud, finding his dark way into everything. I wonder what it's like where he is? Kind of like here, maybe. Having **to line up**, always being **ordered around**, no privacy, no freedom, no **flares** lighting up the future, showing which way the curves bend, and where are the exits. Perhaps he doesn't talk either ... I mean, I suppose he speaks to people and they speak to him, but it might be just empty, just mechanical words.

Anyway

I'm in Prep again. The others seem to be doing so much work. Cathy, the thin one, seems so intense, her serious face **absorbed in** her work, or something, never looking up. Sophie is the opposite. She's very funny and lively, can't sit still, always getting in trouble because when the teacher comes round to check us she's either talking or out of her seat or something worse. She's pretty, **chubby** but not fat, looks like a boy a bit; she has a round

face and short hair and red cheeks and a **husky voice** which makes her sound older when she talks ... like she's twenty-five and **sophisticated** and sexy.

I wonder what I'd sound like if I talked again now ... like a plastic bottle burning in a fire, I imagine.

February 12

Here is a letter I received in today's mail:

Darling, Am in a great hurry, so this is just a short note, hoping that you are happy in the new school. J.J. is well and sends his love. We are all very excited about the trip. What would you like us to bring you back? Do you have everything you need for school? I found your flute in the kitchen when I got home, so will send it. Don't give up on your music, darling; you were so good at it.

Love, Mum.

Am I happy in the new school? No, but perhaps it is better than the hospital in some ways. Not so many **weirdos**, better food, no more group therapy. In the hospital **I felt exposed**, under the white light; here I feel like a black snail, crawling around with it on my back, living under it, hiding in it.

5. Explain the words and phrases in bold.

6. Answer the questions. Then discuss them with your partner:

- 1) Why didn't Marina play tennis during the practice?
- 2) How does Marina feel about her father?
- 3) How would you describe the relationship between Marina and her mother?
- 4) Why does Marina think it is better to stay in the school than in the hospital?
- 5) Why are Marina and her classmates required to keep a diary?
- 6) Will Marina speak again? If yes, what will be the first words she will utter?
- 7) What do you think the title of the novel means?

7. Imagine that you are Marina. Write an answer to mother's letter.

8. Work in groups of three or four. Choose a scene from the extract and create a "frozen picture" or pantomime based on it. The other groups have to guess the scene.

Frozen picture – Use your own bodies to capture moments from the story. Decide on a favourite scene or event in the story and create a "frozen picture" to depict it, i.e. no words, no movements.

Pantomime – Tell a scene without words, by means of bodily movements, gestures, and facial expressions.

9. Do you know any other novels written in diary form (either in English or in Estonian)?

10. *So Much to Tell You* is a young adult novel by the Australian author John Marsden, first published in 1987. It was an instant success in Australia and the USA, and since then has been translated into nine languages and awarded many highly acclaimed literary awards. The author hopes that the novel will serve as a source of inspiration to other teens who have had to overcome trauma and face challenges in their lives which have had long-term ramifications.

Read the novel to find out how Marina overcame her mental trauma!

Appendix 26. Australian songs 1

Happy Little Vegemites

1. Complete the famous Australian children's song. Choose the words from here:

enjoy rose little stronger bright week breakfast

We're happy Vegemites,
 As as bright can be.
 We all our Vegemite
 For, lunch and tea.
 Our mummy says we're growing
 Every single
 Because we love our Vegemite
 We all adore our Vegemite
 It puts a in every cheek.

2. Listen to the song and check your answers (CD #4).

3. Australian children love to eat Vegemite which is a spread for sandwiches, toasts and crack biscuits. What do Estonian children love to eat?

Appendix 27. Australian songs 2

Listen and complete the song (*CD #5*)

Treaty

Well I heard it on the radio

Back in 1988

Words are easy, words are cheap

But promises can disappear

Treaty Yeah Treaty Now ...

This land was never given up

The planting of the Union Jack

Now two rivers run their course

I'm dreaming of a brighter day

Treaty Yeah Treaty Now ...

Promises disappear – priceless land – destiny

Treaty Yeah Treaty Now ...

Well I heard it on the radio

And I saw it on the television

But promises can disappear

Just like writing in the sand

Treaty Yeah Treaty Now ...

Appendix 28. Cultural awareness 1

APOLOGISING

Marko is an Estonian. He has an Australian friend whose name is Jack. They often talk to each other via Skype and usually use camera and voice chat. One day Marko was supposed to apologise because he could not answer Jack's call twice. So, Marko said "*Sorry!*" to him with a little smile but did not look at his friend. Suddenly Chris yelled at Marko, "You're lying." Marko did not understand Jack's reaction and was in shock as to what had happened.

What do you think was wrong?

- A. Jack was just in a bad mood.
- B. Marko should have said "Excuse me!" instead of "Sorry!"
- C. Marko should not have smiled.
- D. Australians normally look the person in the eye and say sorry without smiling.

Appendix 29. Cultural awareness 2

Cultural awareness quiz

How do Estonians usually behave in the following situations?

1. **At school:**
 - A A teacher stands in front of a class delivering skills and knowledge that students are expected to assimilate.
 - B There is a lot of group work and classes are more student-centred.
2.
 - A A garbage man can talk openly to a prime minister.
 - B It is common to speak to your boss as equal to equal.
3.
 - A People use a direct command when asking for help.
 - B People use an indirect command when asking for help.
4.
 - A You have to smile when apologizing and saying “Sorry”.
 - B Don’t smile when apologizing and saying “Sorry”.
5.
 - A It is important to use direct eye contact when speaking.
 - B Direct eye contact should be avoided when speaking.
6.
 - A Queuing for the bus, train, taxi etc. is the norm.
 - B Queuing for the bus, train, taxi etc. is not a tradition.
7.
 - A When speaking to someone, keep an arm’s length distance from the person.
 - B Avoid emphasizing the spoken word with gestures.
8.
 - A People are very difficult to impress.
 - B People are very easy to impress.
9.
 - A A woman travelling alone may sit either in the front or in the back seat of the taxi.
 - B A woman travelling alone should sit in the back left passenger seat of the taxi.
10.
 - A Saying “please”, “thank you” and “thanks” is very common.
 - B “Please”, “thank you” and “thanks” are not used too often.
11. You have ordered a meal in a restaurant. When it arrives you try it and it tastes terrible. Would you:
 - A Tell the waiter/waitress that it is terrible and wait to see what (s)he does about it.
 - B Don’t eat it and leave as soon as possible.
 - C Eat it anyway and don’t complain.

What about Australians? Compare Estonians to Australians.

Appendix 30. Applying for a visa

In search of a New Life

1. What is the difference between:

- 1) an *emigrant* and an *immigrant*?
- 2) a *passport* and a *visa*?
- 3) *permanent* and *temporary*?
- 4) a *close* relative and a *distant* relative?

Thousands of people emigrate to Australia every year, leaving their own countries in search of a better life 'Down Under'. It's a huge, brave step and it takes months of paperwork before they can be accepted into their new country.

There are two main types of permanent visas for a move to Australia. For Class A (Non-Business Visas) there is a points system. The more points you score for things like qualifications and experience, the better your chances of being given a visa. However, the points system applies only to younger people, and anyone over 45 must have close relatives in Australia in order to get a Class A visa. Class B (Business Visas) are mostly for people who own successful companies and want to base them in Australia.

There are several circumstances which allow you to get a temporary visa. One of the easiest ways to live in Australia for a while is as a student. If you can pay your course fees and living expenses, you can stay in the country for the duration of your studies. Naturally, your school, college or university must accept you on the course before you can apply for a visa.

The Working Holiday program encourage cultural exchange and closer ties between arrangement countries by allowing young people to have an extended holiday supplemented by short-term employment. This visa is for people aged 18 to 30 years of age, who are interested in a working holiday of up to 12 months in Australia. This visa allows you to supplement the cost of your holiday through short-term employment.

(From *Click On 3*)

2. Fill out a Working Holiday visa application (CD #6)

Appendix 31. Key to the worksheets

Appendix 2. Pre-test on Australia

1. the Land Down Under / Oz
2. Canberra
3. Sydney, Melbourne, Brisbane, Perth, Adelaide
4. 22 million
5. Queen Elizabeth II
6. English
7. Australian dollar
8. Aborigines
9. 1770
10. Captain James Cook
11. British convicts
12. kangaroo; platypus; echidna; possum; Tasmanian devil; dingo; wallaby; koala; wombat; kookaburra; galah
13. acacia; eucalyptus
14. e.g. the Sydney Opera House, Uluru
15. e.g. boomerang, didgeridoo, etc.
16. e.g. Kylie Minogue, Natalie Imbruglia, Nicole Kidman, Russell Crowe, Cathy Freeman

Appendix 3. What do you know about Australia?

1. Capital – Sydney
Native people – Aborigines
World-famous building – Sydney Opera House
National animal – Kangaroo
National bird – Emu
National colours – Green and gold
Famous rock – Uluru
Most important farm animal - Sheep

Appendix 4. Well-known Australian logos

- Billabong – clothing, sporting goods
- Qantas – an airline company
- ABC – the Australian Broadcasting Corporation
- Kangaroos – the Australian national rugby league team
- Vegemite – a dark brown Australian food paste made from yeast extract. It is a spread for sandwiches, toast, crumpets and cracker biscuits as well as a filling for pastries.
- Holden – a car company

Appendix 6. Australia by numbers

3.
1 – k; 2 – h; 3 – e; 4 – b; 5 – c; 6 – f; 7 – i; 8 – a; 9 – extra; 10 – d; 11 – j; 12 – g
4.
1. lots of; 2. many; 3. nothing; 4. any; 5. nowhere; 6. too; 7. enough

Appendix 7. Test: Australia

1. 6th
2. the Land Down Under; Oz; (also, the Green Continent)
3. Sydney and Melbourne; Canberra
4. Sydney; Canberra
5. 22 million
6. 6; 2
7. Tasmania
8. (Australian) Aborigines; boomerang; didgeridoo; black, yellow, and red
9. Captain James Cook; 1770
10. convicts; 1788
11. gold was discovered in Victoria
12. 70%; the Outback
13. acacia; eucalyptus
14. kangaroo; platypus; echidna; possum; Tasmanian devil; dingo; wallaby; koala; wombat; kookaburra; galah
15. Uluru; Great Barrier Reef; the Sydney Opera House; the Sydney Harbour Bridge
16. green and gold
17. the red kangaroo
18. the emu
19. opal

Appendix 8. Australia Day

Listening

Bridge:

The time has come
 To say fair's fair
 To pay the rent
 To pay our share
 The time has come
 A fact's a fact
 It belongs to them
 Let's give it back

Chorus:

How can we dance when our earth is turning?
 How do we sleep while our beds are burning?

Reading

- 1) People have a day off work and relax, spend time with family and friends, have barbecues, play cricket, and watch fireworks.
- 2) This is the day that British settlers arrived in the country to set up a colony, in 1888.
- 3) Because it celebrates the settlers' prosperity, which came at the expense of the indigenous population's suffering.
- 4) A day in 1938 when the Australian Aboriginal League held a protest against the government's treatment of the indigenous population.
- 5) One of the names the 26th January is referred to by many Australian Aborigines (the other being 'Survival Day')

- 6) A serious debate over the date of Australia's national day.
7) No. The government feel the day should celebrate the country's diversity.

Appendix 9. The Continent of Smoke

1. -; 2. -; 3. the; 4. -; 5. -; 6. the; 7. a; 8. The; 9. the; 10. -; 11. -; 12. a; 13. -; 14. a;
15. -; 16. an; 17. the; 18. -; 19. -; 20. -; 21. a; 22. the; 23. -; 24. the; 25. The; 26. -;
27. the; 28. -; 29. -; 30. -; 31. the; 32. -; 33. -; 34. -; 35. The, 36. the; 37. -; 38. -; 39.
the; 40. an; 41. -; 42. -; 43. -; 44. the; 45. the; 46. -

Appendix 10. Bushfires in Australia

1.

- 1) Bushfires occur all year-round, the season depending on the region.
- 2) Bushfires are often named after the day they started on.
- 3) All of the suspects have been released due to lack of evidence.

2.

1 – H 2 – D 3 – I 4 – B 5 – F 6 – C 7 – A 8 – E G – extra

Appendix 13. Aborigines

1.

Inhabitant – a person who lives in a particular place or region

Settler – someone who goes to live in a new place where there are few people

Protect – to keep someone or something safe from harm, damage, or illness

Survive – to continue to exist in spite of many difficulties and dangers

Suffer – to be in a very bad situation that makes things very difficult for someone

Exploitation – a situation in which someone treats someone else unfairly in order to get money or an advantage for themselves

Sacred – greatly respected; believed to be holy; connected with religion

Encouraging – giving hope and confidence

2.

1 – F 2 – F 3 – T 4 – F 5 – T 6 – T

3. B.

- 1) Although Australia is the smallest continent, it is the largest island in the world.
- 2) Although the total population is twenty-two million, there are only 400,000 Aborigines.
- 3) Although non-Aboriginal history is only two hundred years old, Aboriginal history goes back over 40,000 years.
- 4) Although there are no lions and tigers in Australia, there are other unique wild animals like kangaroos, emus and wombats.

3. C.

- 1) Aborigines have certainly lived in Australia for 40,000 years. However, they may have been there for much longer.
- 2) *Dreamtime* contains the word *dream*. However, it has nothing to do with sleep.
- 3) The first white settlers killed many Aborigines. However, more died from the diseases which the settlers brought with them.
- 4) Australian Aborigines have gained some land. However, they still have a long fight ahead.

Appendix 14. Aboriginal people

1.

1 – T 2 – F 3 – T 4 – F 5 – F 6 – F 7 – F 8 – F

2.

1 – G 2 – E 3 – B 4 – C 5 – A 6 – H 7 – D

F – extra

3.

1 – j; 2 – a; 3 – l; 4 – h; 5 – g; 6 – b; 7 – f; 8 – k; 9 – d; 10 – i; 11 – e; 12 – c

4.

1 – f; 2 – k; 3 – e; 4 – h; 5 – n; 6 – l; 7 – c; 8 – b; 9 – g/j; 10 – m; 11 – a/j; 12 – i;

13 – d; 14 – a

Appendix 17. Quiz

1 – b; 2 – c; 3 – a; 4 – c; 5 – b; 6 – c; 7 – a; 8 – a; 9 – c; 10 – b

Appendix 18. Aussie lingo

1.

1 – j; 2 – e; 3 – h; 4. G; 5 l; 6 - i; 7 – m; 8 – a; 9 – k; 10 – d; 11 – f; 12 – b; 13 – c

2.

1. **G'day mate!** - Hello!2. **How ya goin'?** - How are you?3. **Bring a plate** – when you are invited to a party and asked to 'bring a plate', this means to bring a dish of food to share with your host and other guests. Take the food to the party in any type of dish, not just a plate, and it is usually ready to serve.4. **BYO** – when an invitation to a party says BYO, this means 'bring your own' drink. If you do not drink alcohol, it is acceptable to bring juice, soft drink or soda, or water. Some restaurants are BYO. You can bring your own wine to these, although there is usually a charge for providing and cleaning glasses called 'corkage'.5. **Drop by this arvo** – Please come and visit this afternoon.6. **Fair dinkum?** – Is it really true?7. **She'll be right** - It will turn out okay; whatever is wrong will right itself with time8. **It's gone walkabout.** – It's lost. It can't be found.9. **Oh mate, you are up a gum tree!** – Oh my friend, you are in trouble!10. **Flat out like a lizard drinking** - To be extremely busy - and fast11. **The boys in blue** – The police

3.

I got up and put on my black **trousers**. They are the most **expensive** piece of my **clothing** as they're my Dad's last **Christmas present**. My Dad's a **cool / great man** and I like him most of all my **relatives**. That's **because** I've got no Mum and my brother's a bloody **lazy** and an ignorant **workingman**. We've never been **friendly** with each other and I often get **upset** with him.

I had a **banana** and a **sandwich** for **breakfast** and then took my **small children** to the **kindergarten**. In the **afternoon** I talked to my **boss** about our new **New Zealand business** partners, and I had a **sausage** and a **cigarette** during the **coffee break**. In the **evening** I

dropped in to the shop to buy some **food** and **beer / alcohol** for the **barbecue** we'll have on Sunday. **It's absolutely sure** that no one will bring anything; we've agreed it would be a '**bring your own drink**' party though.

I had a **chicken**, some **vegetables** and **beer** for **supper** and then Shazza **dropped** in. She looked **great / fantastic** and in **good health**, so she **chattered non-stop** all night long. In the end I had to walk her to her **apartment**, **because** my car **had broken down**. When I was back I felt a bit **sick**, so I **went to bed** right away.

Appendix 19. Small talk

At home Marika asked her husband about the incident. This is the explanation.

Australians are very easy-going and friendly people. It is very common to have a small talk with people who you do not know. Also, jokes are considered to be a part of a friendly conversation. There was nothing wrong about making a joke of stealing things. But Marika's use of language was strange for Australians. The utterance *I'm interested in your rocks* was misunderstood. In Australian English *rocks* mean *testicles*. So, Marika should have said *I'm interested in the rocks on the table* and nobody would have felt embarrassed.

Appendix 24. Spiritual Song Of The Aborigine

1.

I am a child of the Dreamtime People
 Part of this land, like the gnarled **gum tree**
 I am the river, softly **singing**
 Chanting our songs on my way to the **sea**
 My spirit is the **dust devils**
 Mirages, that dance on the **plain**
 I'm the snow, the wind and the falling **rain**
 I'm part of the rocks and the red desert **earth**
 Red as the blood that flows in my **veins**
 I am eagle, crow and snake that **glides**
 Through the rainforest that clings to the **mountainside**
 I awakened here when the earth was new
 There was emu, wombat, **kangaroo**
 No other man of a different **hue**
 I am this land
 And this land is me
 I am Australia.

2.

gnarled – gnarled tree or branch is rough and twisted with hard lumps
 chant – to sing or say a religious song or prayer in a way that involves singing phrases
 on one note
 dust devils – a small whirlwind, usually of short duration, that swirls dust, litter, and
 sand to great heights
 glide – to move smoothly and quietly
 hue – a colour or kind of colour

Appendix 25. So Much to Tell You

1.

watches; sees; fears; desires; troubled; lonely; painful

5.

break over	– to lift high and tumble over a barrier; to overflow
anorexia of speech	– speech disorder
once in a while	– sometimes
giggle	– to laugh quietly in a nervous or silly way
kneecap	– the triangular bone covering the front of the knee
graceful	– moving in a smooth and attractive way, or having an attractive shape
grim	– looking or sounding very serious
hurdle	– a frame that a person or horse has to jump over during a race
put on too much weight	– to become fatter and heavier
to line up	– to form a row or arrange people or things in a row
order around	– to continuously give someone orders in an annoying or threatening way
flares	– sudden bright flames
absorb in	– to occupy the full attention, interest, or time of
chubby	– rather fat in a pleasant healthy-looking way
husky voice	– deep, quiet, and rough-sounding, often in an attractive way
sophisticated	– having a lot of experience of life, good judgment about socially important things
weirdo	– someone who behaves strangely
feel exposed	– to feel vulnerable

Appendix 26. Happy Little Vegemites

We're happy little Vegemites,
 As bright as bright can be.
 We all enjoy our Vegemite
 For breakfast, lunch and tea.
 Our mummy says we're growing stronger
 Every single week.
 Because we love our Vegemite
 We all adore our Vegemite
 It puts a rose in every cheek.

Appendix 27. Treaty

Well I heard it on the radio
 And I saw it on the television
 Back in 1988
 All those talking politicians
 Words are easy, words are cheap
 Much cheaper than our priceless land
 But promises can disappear
 Just like writing in the sand

Treaty Yeah Treaty Now ...

This land was never given up
 This land was never bought and sold
 The planting of the Union Jack
 Never changed our law at all
 Now two rivers run their course
 Separated for so long
 I'm dreaming of a brighter day
 When the waters will be one

Treaty Yeah Treaty Now ...

Promises disappear – priceless land – destiny
 Treaty Yeah Treaty Now ...

Well I heard it on the radio
 And I saw it on the television
 But promises can disappear
 Just like writing in the sand

Treaty Yeah Treaty Now ...

Appendix 28. Apologising

D

Appendix 29. Cultural awareness quiz

1 – B; 2 – A, B; 3 – B; 4 – B; 5 – A; 6 – A; 7 – A, B; 8 – A; 9 – B; 10 – A; 11 – A

Appendix 30. In search of a New Life

1.

- 1) an emigrant – one who leaves his country to live in another
 an immigrant – a settler who arrives in a new country
- 2) a passport – travel document issued by your country
 a visa – permission to enter / stay in a country for a limited time
- 3) permanent – for ever
 temporary – for a limited period
- 4) a close relative – parents / children, brothers / sisters, grandparents, aunts / uncles and first cousins
 a distant relative – second and third cousins, etc.

RESÜMEE

TARTU ÜLIKOOL
INGLISE FILOLOOGIA OSAKOND

Ludmilla Alver

TEACHING SOME ASPECTS OF THE CULTURE OF ENGLISH-SPEAKING COUNTRIES ON THE BASIS OF THE TOPIC OF AUSTRALIA

(Inglise keelt kõnelevate riikide mõningate kultuuriaspektide õpetamisest Austraalia teema näitel)

Magistritöö

2013

Lehekülgede arv: 120

Lisade arv: 31

Annotatsioon:

Globaliseerumise ajastul on kultuuridevaheline kommunikatsioon muutumas järjest olulisemaks. Tänapäeval valitseb üldlevinud seisukoht, et võõrkeele ja kultuuri õpetamine peab toimuma integreeritult. Võõrkeele õpetamise ja õppimise lõppeesmärgiks on, et õppur suudaks suhelda teises keeles. Kultuur aga kujundab keele struktuuri ja seda, kuidas keelt kasutatakse. Õpilased vajavad õpitava võõrkeele kultuuriteadmiste arendamisel õpetajapoolset täpset juhendamist. Käesolev magistritöö sisaldab nii kultuuri õpetamise teoreetilisi aspekte kui ka praktilisi ülesandeid kultuuripädevuse arendamiseks võõrkeeletundides.

Töö koosneb kahest osast. Esimene peatükk tugineb erialasele kirjandusele ning annab ülevaate kultuuri definitsioonidest, klassifitseerimisest ja dimensioonidest. Samuti käsitletakse keele ja kultuuri vahelisi seoseid, kultuuripädevust ja selle arendamist. Lisaks on antud ülevaade kultuuridevahelisest keeleõppest.

Teine peatükk tutvustab magistritöö raames läbiviidud väikese ulatusega uurimuse protsessi ja selle tulemusi. Küsitluses osales 28 inglise keele õpetajat Tartust, Tallinnast ja Viljandist, kokku 8 koolist. Uurimistöö eesmärgiks oli saada ülevaade kultuuri õpetamise olukorrast inglise keele tunnis ning vastavalt küsitluse tulemustele õppematerjali koostamine.

Tulemustest selgus, et õpetajad keskenduvad pigem nähtava kultuuri komponentide kui kultuurilise tausta õpetamisele. Uurimus näitas ka, et enamus õpetajatest kasutab kultuuri õpetamisel ainult nn traditsioonilisi meetodeid (film, kirjandus, internet), vaid vähesed rakendavad ka uudseid võtteid (kultuurikapsel, WebQuest) kultuuripädevuse arendamiseks. Et paljud õpetajad vajavad inglise keelt kõnelevate riikide (v.a. Ühendkuningriik ja USA) kultuuride õpetamisel lisamaterjale, siis magistritöö praktilise töö tulemusena valmis õppematerjal Austraalia mõningate kultuuriaspektide õpetamise kohta.

Märksõnad:

võõrkeele õpetamine, kultuur, kultuuripädevus, kultuuridevaheline keeleõpe, Austraalia kultuur

Lihtlitsents lõputöö reprodutseerimiseks ja lõputöö üldsusele kättesaadavaks tegemiseks

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ON THE BASIS OF THE TOPIC OF AUSTRALIA,

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Tartus, 13.05.2013

Ludmilla Alver

(*alkiri*)