

UNIVERSITY OF TARTU
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TEACHING CULTURE IN ENGLISH CLASSES
Master's thesis

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PREFACE

The present thesis focuses on the teaching of culture in the foreign language classroom and attempts to show that culture holds an important place in foreign language education.

The main aim of the thesis is twofold:

1. To give an overview of how the teaching of culture is viewed in literature on foreign language education and bring together the most important ideas of and suggestions for teaching culture.
2. To examine the situation of culture teaching and learning in Estonian secondary schools.

The thesis falls into the following parts: introduction, two chapters and conclusion.

The introduction summarises the importance of culture teaching in foreign language education. It also gives a brief history of culture teaching, offers some definitions of culture and, lastly, explains some most important terms.

The first chapter is devoted to the teaching of culture and is based on the works of Michael Byram, Ned Seelye, Kenneth Chastain, Claire Kramsch, Susan Bassnett and others, whose contribution has been significant in developing the understanding of the place of culture in foreign language teaching. The chapter concentrates on the following aspects:

- goals and principles of teaching culture;
- defining a cultural syllabus;
- ways of teaching culture;
- materials for teaching culture.

The theoretical part provides a basis for an empirical study, the main findings of which are presented in the second chapter. The data for the study were collected through questionnaires conducted among 61 Estonian teachers of English and 193 secondary and university students.

The conclusion draws together the most important aspects of both chapters.

The thesis also has 18 appendices, which include the questionnaires used in the empirical study as well as examples of some teaching techniques and other materials related to the teaching of culture.

The thesis is based on 105 sources.

TABLE OF CONTENTS

PREFACE.....	2
TABLE OF CONTENTS.....	4
INTRODUCTION.....	7
The history of culture teaching.....	7
The definition of culture.....	9
Two perspectives of Cultural Studies.....	11
Knowledge, awareness, and competence.....	12
TEACHING CULTURE.....	17
Goals and principles of teaching culture.....	17
The main goals for teaching culture.....	17
Goals for teaching culture in educational documents.....	19
Principles for culture teaching.....	20
Defining a cultural syllabus.....	22
Topics for teaching culture.....	22
From topics to larger categories	23
Ways of teaching culture.....	29
Factors influencing the choice of methodology.....	29
The most common approaches to the teaching of culture	31
Techniques and activities for teaching culture.....	37
Materials for teaching culture.....	48
Different types of textbooks.....	48
Checklists for evaluating the cultural dimension in textbooks.....	51
Other sources for teaching culture.....	54
Conclusion.....	58
CULTURE IN THE ENGLISH CLASSROOM IN ESTONIA.	
AN EMPIRICAL STUDY.....	59
The aim of the research.....	59
Method.....	60
Sample.....	60
The teachers' questionnaire (see Appendix 14).....	62
The students' questionnaire (See Appendix 15).....	63
The test (see Appendix 15).....	64
Results	65
The teachers' questionnaire.....	65
The students' questionnaire	73
The test.....	79
Discussion.....	89
CONCLUSION.....	101
REFERENCES.....	106

Textbooks referred to.....	115
RESÜMEE.....	116
Appendix 1	
Cultural topics in the language classroom by Brooks.....	118
Appendix 2	
Topics for teaching culture by Chastain.....	122
Appendix 3	
Categories of cultural topics by Hasselgreen	123
Appendix 4	
Teachers' qualifications for intercultural foreign language teaching.....	126
Appendix 5	
Examples of Culture assimilators.....	127
Appendix 6	
A sample quiz.....	128
Appendix 7	
Everyday situations causing possible problems for foreign visitors	130
Appendix 8	
Comparing Cultures section in Opportunities	131
Appendix 9	
A sample Culture clip from Upstream	132
Appendix 10	
Checklist for characters in textbooks.....	133
Appendix 11	
Questions about what textbooks expect of learners.....	134
Appendix 12	
Cultural examples of British books and films.....	135

Appendix 13	
Examples of lyrics by Billy Bragg.....	137
Appendix 14	
The teachers' questionnaire.....	139
Appendix 15	
The students' questionnaire.....	143
Appendix 16	
Percentage of the right answer to the test questions.....	149
Appendix 17	
Percentage of right answers to the test questions according to schools.....	151
Appendix 18	
Key to the test.....	153

INTRODUCTION

The idea that foreign language teaching has a cultural dimension is not a new one. Throughout the history of language teaching it has been possible to distinguish different links between language instruction and culture teaching. The way how these two have been linked has depended on the general goals of foreign language education, but also on how the concept of culture has been interpreted.

The history of culture teaching

The classical languages, Latin and Greek, were studied so that learners could read and translate the works of literature in these languages. This principle was also acknowledged by the Grammar-Translation Method, which saw the main rationale for language learning in getting access to the so-called ‘great works’ (Kramersch 1996: 4, see also Larsen-Freeman 2000: 15). The aim of education in general was to educate people who were knowledgeable in history, literature and fine arts. Such people were said to possess culture. Culture, in these days, was used to indicate the refined ways of the elite and powerful. It was universal and not bound to any particular time or society. Kramersch (1996: 4) maintains that “[f]or all modern languages the way to universality was through their literature”. The culture, which focuses on the products and contributions of a society and its outstanding individuals, is often referred to as *large/big/capital* ‘C’ culture (Chastain 1988: 303, Tomalin & Stempleski 1993: 6, Pulverness 1995: 9). It is also known as *formal* (Brooks 1964), *high* (Easthope 1997: 7, Durant 1997: 22), or *achievement* (Tomalin & Stempleski 1993: 6, Pulverness 1995: 9) culture. It comprises history, geography, institutions, literature, art and music as well as scientific, economic, sports and other achievements that are valued and that people take pride in.

In the second half of the 19th century, parallel to the Grammar-Translation Method, other methods of language teaching together with a different approach to culture started to develop. In various European countries versions of the oral/natural/direct method emerged.

They all emphasised oral language and viewed culture as a way of life (see, for example, Larsen-Freeman 2000).

This approach to culture was also backed by the growth of social sciences, especially anthropology and sociology, after the Second World War. The ‘way of life’ culture became to be referred to as culture with a *small* ‘c’ (Tomalin & Stempleski 1993: 6, Pulverness 1995: 9, Chastain 1988: 303) or *behaviour culture* (Tomalin & Stempleski 1993: 6, Pulverness 1995: 9) and it was seen to contribute directly to the students’ ability to “function linguistically and socially in the contemporary culture” (Chastain 1988: 303).

Often, though, culture was separated from language learning and taught on courses known as *background studies*, *area studies*, *British life and institutions*, *Landeskunde* (in Germany), *civilisation* (in France) and *civilita* (in Italy) (see, for example, Pulverness 1995: 8, Byram 1989: 58-60, 1998: 2, Bassnett 1997: xiii, Kramersch 1993: 8, Tomalin & Stempleski 1993: 6, Mountford & Wadham-Smith 2000: 1). Estonian universities in the Soviet era also provided courses for students of English, such as *Geography and history of Great Britain* and *British life and institutions*. All such courses suffered from similar limitations: they mostly emphasised factual knowledge and often described the structure and functions of institutions and people’s lives in a generalised and stereotypical way (Mountford & Wadham-Smith 2000: 1). Also, on these courses culture was seen “as mere information conveyed by the language, not as a feature of language itself” (Kramersch 1993: 8). In other words, the teaching of culture was considered to be supplementary to language teaching, not a part of it.

One of the main aims of foreign language teaching today is to develop learners’ ability to “communicate with each other across linguistic and cultural boundaries” (*Common European Framework of Reference for Languages: Learning, teaching, assessment* (CEF) 2001: 3). As language and culture are closely linked, the teaching of culture is seen as an integral and organised component of language courses (Chastain 1988: 298, Seelye 1994:

9, Cortazzi and Jin 1999: 198, Byram 1989: 3-4, 51, 56, 1994: 5, Bassnett 2001: 33, Brown 2000: 177, et al.). Teaching communication without teaching culture might be enough for “survival and routine transactions” (Byram 1989: 40-41), but communicative competence is incomplete without cultural awareness and understanding (Mountford & Wadham-Smith 2000: 82).

All eminent researchers in the field of foreign language education (see, for example works of Byram, Kramsch, Seelye, Chastain et al.) agree that learning a foreign language for whatever purposes is always ‘culture-bound’ (a term used by Valdes (1986) for a collection of articles about integrating culture into foreign language teaching). Languages cannot be learned or taught without introducing the culture of the community where they are used. Together these “two reflect a current direction in language pedagogy” (Robinson-Stuart & Nocon 1996: 435, cited in Lantolf 1999: 28).

Politzer concludes at the *Fifth Annual Round Table Meeting on Linguistics and Language Teaching*:

As language teachers we must be interested in the study of culture (in the social scientists’ sense of the word) not because we necessarily *want* to teach the culture of the other country but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning. (Cited in Brooks 1986: 123)

The definition of culture

The definition of culture cannot be reduced to the small ‘c’ and capital ‘C’ culture as discussed above. The concept is much larger.

In its broadest meaning, *culture* is a “humanly created environment for all our thoughts and actions” (Tepperman et al. 1994: 1). This is something all humans share and what distinguishes us from the animal world. Secondly, it is possible to talk about the culture of a particular period or civilisation (for example, *ancient culture* and *Roman culture*) or of a particular society (for example, *Western culture*, *British Culture*, and *Estonian culture*).

More specifically, culture could also be subdivided into cultures of particular organisations or groups, such as *youth culture*, *working class culture* and *street culture*.

Due to its complex nature, the word *culture* is very difficult to define. One has to agree with Hinkel (1999: 1) that there are “as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors and activities.”

For many people, culture would mean art, literature, customs and everyday life peculiar to a certain group. These can be called observable symptoms of culture. However, culture also includes invisible features like beliefs, values, norms and attitudes. A definition combining these two aspects of culture is offered by The *New Encyclopædia Britannica*. It says that culture is

.... behaviour peculiar to Homo sapiens, together with material objects used as an integral part of this behaviour; specifically culture consists of language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, ceremonies, and so on (1991: 874).

The first effort to define culture was made by anthropologists. In his book *Primitive Culture* (1871), the English anthropologist Tylor gave what is considered a classic definition: “Culture..... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (cited in the *New Encyclopædia Britannica* 1991: 874).

The development of anthropological science led to a more thorough study of the meaning of *culture*. The American anthropologists Kroeber and Kluckhohn examined over 300 definitions of culture in *Culture: a Critical Review of Concepts and Definitions* (1952, cited in Seelye 1993: 15). From their study it emerges that culture is a very broad concept embracing all aspects of human life. They themselves define culture as patterns of behaviour acquired and transmitted by symbols, constituting the distinct achievements of human groups, including their embodiments in artefacts (Kroeber and Kluckholm 1952: 181).

The anthropological definition of culture is also shared by scholars of the other fields, including that of language. Lado (1986: 52) writes in *Linguistic Across Cultures* (first published in 1952) that culture is synonymous with the “ways of people”; Chastain (1988: 302) defines culture as “the way people live” and, according to Brown (2000: 176), culture is “a way of life”. He goes on to say (ibid.: 177) that culture also includes “the ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time.”

Many scholars stress the close relationship between language and culture. According to Brown (2000: 177), “A language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” Byram (1989: 94) adds that “the language holds the culture through the denotations and connotations of its semantics”, which is why it is important to teach culture through its language.

Kramsch (1998: 3) identifies three ways how language and culture are bound together. First, language expresses cultural reality (with words people express facts and ideas but also reflect their attitudes). Second, language embodies cultural reality (people give meanings to their experience through the means of communication). Third, language symbolises cultural reality (people view their language as a symbol of their social identity).

Two perspectives of *Cultural Studies*

The culture of a particular community or country can be studied from two different perspectives: by those who live in a particular culture or by those who encounter it through language learning. Bassnett (1977: xviii) maintains that the “distinction between an ‘insider’ and ‘outsider’ perspective is one of the key differences between the study of cultures linked to foreign language learning and the interdisciplinary field known as *Cultural Studies*”. The latter grew out of the need “to understand the processes that have shaped modern and postwar society and culture” (Nelson et al. 1992: 5). In Britain,

Cultural Studies was institutionalised in the Birmingham Centre for Contemporary Cultural Studies founded by R. Hoggart in 1964, with the aim of forwarding the ideas of R. Williams (*Culture and Society*, 1958), E. P. Thomson (*The Making of the English Working Class*, 1963) and R. Hoggart (*The Uses of Literacy*, 1975). The common ground for *Cultural Studies* was that culture was seen as a whole way of life. Hoggart, Thompson and Williams, having studied the products of different classes and ethnic groups, challenged the view that culture was a property of any class or elite (Bassnett 1997: xiv, Mountford and Wadham-Smith 2000: 2-3). From the very start, *Cultural Studies* developed the idea that culture is a complex network and each participant has an active role in it. These ideas have also been recognised by current foreign language pedagogy.

In this paper, *Cultural Studies* is discussed from the foreign language learner's or from the 'outsider's' (Byram 1997a: 53) point of view. It could be defined as "any information, knowledge or attitudes about the foreign culture which is evident during foreign language teaching" (Byram 1989:3), the aim of which is "to enable learners to develop a more nuanced view of a country and society whose language they are learning" (Byram 1997a: 57). Byram goes on to say (ibid.: 57-58) that while language teaching is concerned with the process of communication, *Cultural Studies* is concerned with the process of analysis and criticism. This, in turn, leads to understanding 'otherness' and challenges learners' taken-for-granted perceptions of their world and requires reassessment of these perceptions. Huhn (1978, cited in Byram 1989: 72) also stresses that *Cultural Studies* should enhance the understanding and co-operation between peoples and contribute to learners' political and social emancipation.

Knowledge, awareness, and competence

Fenner (2000: 142) claims that if education is regarded as 'development and personal growth,' the aim of foreign language education should be "to give the learner opportunity to develop cultural knowledge, competence and awareness in such a way that might lead to

better understanding of the foreign culture, the ‘other’ as well as of the learner’s own culture, the ‘self’”. There is some confusion in how the terms *cultural knowledge*, awareness and *competence* are used in literature on the teaching of culture. Therefore, some clarification of the terms is needed.

Cultural knowledge, according to Byram (1989: 120), is structured and systematically presented information about the other culture which provides a necessary ‘framework’ for understanding it (Byram 1997a: 61).

Tomlinson and Masuhara (2004: 6) add some more features that characterise *cultural knowledge*. In their opinion, it is usually external, that is presented by somebody else; static, that is not modified from one’s own experience; articulated, that is reduced to what words can express; stereotypical; and lastly, reduced, depending on the information available. It is most commonly presented in the form of descriptions, explanations, statistics, generalisations as well as of anecdotes and examples to illustrate the generalisations.

Cultural awareness is based on knowledge of the other as well as one’s own culture. However, it should not be simply seen as “replacing one-way view with a two-way view” (Pulverness 1999: 27) as the concept is much larger. Tomalin and Stempleski (1993: 5) define *cultural awareness* as “sensitivity to the impact of culturally induced behaviour on language use and communication.” They add that it includes awareness of one’s own culturally-induced behaviour, awareness of the culturally-induced behaviour of others and lastly, an ability to explain one’s own cultural standpoint.

Byram (1997a: 60) explains more thoroughly what abilities are involved in *cultural awareness*. According to him, it may be seen as an ability to reflect on one’s own cultural identity, question taken-for-granted values and beliefs and compare one’s own culture with that of the interlocutor’s. Comparison forms a basis for understanding and helps learners to “perceive and cope with difference” (Byram 1998: 4).

Tomlinson and Masuhara (2004: 6) characterise the nature of *cultural awareness* contrasting it with *cultural knowledge*. They claim that it consists of perceptions of one's own and other people's cultures which are internal, that is they develop in the mind; dynamic, that is they are constantly being added and changed; variable, that is modified from experience; multi-dimensional, that is represented through sensory images and mental pictures; and, lastly, they are interactive, that is they are interrelated and influence each other. While *cultural knowledge* is mostly gained from other people, *cultural awareness* is gained from personal experience either directly through visits to foreign countries or indirectly through music, films and literature (ibid.).

Competence can be defined as "the sum of knowledge, skills and characteristics that allow a person to perform actions" (CEF 2000: 9). In understanding the other culture, *intercultural* (also sometimes referred to as *socio-cultural*, see for example, Byram 2000: 9) *competence* and *intercultural communicative competence* have been the most commonly discussed ones.

According to Byram (2000: 9, 1997: 49-54), *intercultural competence* involves five elements: (1) attitudes: curiosity and openness, suspending disbelief about one's own and other cultures, (2) knowledge: products and practices of one's own and the other culture, societal and individual interaction, (3) skills of interpreting and relating: interpreting documents or events from the other culture and relating them to the documents from one's own culture, (4) skills of discovery and interaction: ability to acquire new knowledge and operate knowledge, skills and attitudes in real-time communication and (5) critical cultural awareness/political education: ability to evaluate critically practices and products of one's own and the other culture. He concludes:

In short someone with some degree of intercultural competence is someone who is able to see relationships between different cultures – both internal and external to a society – and is able to mediate, that is interpret each in terms of the other, either for themselves or other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures – someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural. (Byram 2000: 9)

Intercultural competence together with learners' linguistic, sociolinguistic and discourse competence form *intercultural communicative competence* (ICC) (Byram 1997: 73). Learners with an ICC can link the knowledge of the other culture to their language competence through their ability to use language appropriately (Byram 1997: 71).

Foreign language learners' competences have also been thoroughly discussed in CEF (2001: 101-129). Regardless of the differences in terminology and grouping, they stress the same aspects that have been discussed above.

Teaching culture can mean developing any of these aspects discussed. What is paid most attention to depends on the aim of culture teaching as well as the situation in which it is taught. In the present thesis, mostly the development of *cultural knowledge* and *awareness* is discussed. The main reason for this is that, traditionally, the emphasis in teaching culture in the language classroom has been on the acquisition of *cultural knowledge* and, more recently, on developing *cultural awareness*. Also, these two constitute an important aspect of the *intercultural competence*.

Despite the recognition of the importance of teaching culture in the language classroom, it is generally agreed (see, for example, Stern 1992, Kramsch 1993, Byram & Morgan 1994 et al.) that not enough attention is paid to it.

The same applies to the situation in Estonia. One has to agree with Läänemets (2004: para 5), who writes in *Õpetajate Leht* that the language syllabi need to be enriched as they are rather culture-sterile (*kultuuristeriilne*) and do not show relations between language and culture. In another article, Türk (2004: para 6) refers to the necessity of including cultural knowledge in the language syllabus. The long-term experience of the author of the present

thesis as an English teacher at the tertiary level indicates that first-year students lack even the basic knowledge of English speaking countries (for example, the name, and the location of the countries on the map).

According to Stern (1992: 207), the reasons for the limited treatment of culture might be the following :

- the vastness of the culture concept;
- the problem of goal determination and lack of accessible information;
- questions of syllabus design and finding place to culture in a predominantly language-oriented curriculum;
- questions of teaching procedure.

Therefore, the first chapter of the thesis focuses on these aspects and summarises the opinions of the most eminent scholars of the field, such as Michael Byram (1989, 1994, 1997, 1998), Claire Kramsch (1993, 1996, 1998), Kenneth Chastain (1988), H. Douglas Brown (2000), Ned Seelye (1993), Susan Bassnett (1997), Joyce Merrill Valdes (1986), Rebecca M. Valette (1986), Martin Cortazzi and Lixian Jin (1999) and others.

TEACHING CULTURE

As described above, in one form or another culture has always been included in the foreign language curriculum. What seems still to be debatable is how it should be taught, what the culture syllabus should contain, what would be the most appropriate methodology and, finally, what teaching materials to use. The first part of the thesis tries to find answers to these questions.

Goals and principles of teaching culture

The main goals for teaching culture

When the main aim of foreign language teaching is to develop students' ability to communicate effectively and appropriately in various situations, the teaching of culture should facilitate intercultural communication and understanding. Seelye formulates what he himself calls a supergoal for the teaching of culture: "All students will develop the cultural understanding, attitudes, and performance skills needed to function appropriately within a segment of another society and to communicate with people socialized in that culture" (Seelye 1993: 29).

Chastain (1988: 299-300) adds that, in language classes where intercultural understanding is one of the goals, students become more aware of their own culture and more knowledgeable about the foreign culture. In such classes, students learn to recognise cultural patterns of behaviour and communication and function within the parameters with those new expectations.

Seeley goes on to say (ibid.: 30) that large goals should be described in more detail to be useful. He suggests six instructional goals, which he summarises as follows: the teachers should “help the student to develop *interest* in *who* in the target culture did *what*, *where*, *when* and *why*” (the first five goals) and “some sophistication in evaluating statements about the culture and finding out more about it” (the sixth goal).

Tomalin and Stempleski (1993: 7-8) have modified Seelye’s goals of cultural instruction. According to them, the teaching of culture should help students

- to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours;
- to develop an understanding that social variables such as age, sex, social class, and place of residence influence the way in which people speak and behave;
- to become more aware of conventional behaviour in common situations in the target culture;
- to increase their awareness of the cultural connotations of words and phrases in the target language;
- to develop the ability to evaluate and refine generalisations about the target culture, in terms of supporting evidence;
- to develop the necessary skills to locate and organise information about the target culture;
- to stimulate students’ intellectual curiosity about the target culture, and to encourage empathy towards its people.

Stern, who has studied goals set by several other scholars (1992: 212-215), concludes that all goals, despite the differences in terminology, stress the cognitive aspect, that is: “knowledge about the target culture, awareness of its characteristics and differences between the target culture and the learner’s own culture.” A “research-minded outlook” is also important, that means “willingness to find out, to analyse, synthesize and generalize.”

Lastly, learners should understand the sociocultural implications of language and language use.

In order to reach the above-mentioned goals culture in foreign language classes should be presented in a systematic and organised way. It should not be “incidental to the real business of language teaching” (Byram 1989: 3), neither could it be treated as “an interesting sidelight that is included periodically to provide a change of pace from language study” (Chastain 1988: 305). Cultural studies should have “a rightful place” (Byram 1989: 3) in foreign language teaching. Kramsch’s observation seems to summarise what Chastain and Byram have previously said. She states:

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, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them. (Kramsch 1993: 1)

Goals for teaching culture in educational documents

The above-discussed general goals for teaching culture are also reflected in different ways in various education policy documents dealing with foreign language teaching as well as in the national curricula of different countries.

CEF (2000: 3) stresses, among other things, that one aim of teaching modern languages is to promote mutual understanding and tolerance, respect for identities and cultural diversity through more effective international communication.

The National Curriculum for England and Wales (DES 1990: 3, cited in Risager 1998: 245) has the following aims concerning the cultural dimension:

- to offer insights into the culture and the civilisation of the countries where the language is spoken;
- to encourage positive attitudes to foreign language learning and to speakers of foreign languages and a sympathetic approach to other cultures and civilisations;
- to develop pupils’ understanding of themselves and their own culture.

The Curriculum also states that

without the cultural dimension, successful communication is often difficult: comprehension of even basic words and phrases (such as those referring to meals) may be partial or approximate, and speakers and writers may fail to convey their meaning adequately or may even cause offence (cited in Byram 1998: 4).

In Denmark the curriculum states that foreign language teaching should “offer insights into the cultural and societal conditions” of the countries whose language is taught and enhance both pupils’ international understanding and understanding of their own culture (Risager 1998: 245).

The National Curriculum of Basic and Gymnasium Education of Estonia also sets some goals for teaching culture. It is said that the objective of teaching foreign languages at school is to ensure that students, among others things, are interested in the countries whose language is studied as well as in the culture of these countries. Students are expected to know the literature of the country, be familiar with the norms and rules of behaviour and communication as well as with the use of these norms in speech and writing (Vabariigi Valitsuse määrus nr. 56, 25.01.2002). The document seems to stress students’ knowledge and interest as the most important aims. However, differently from the English and Danish curricula, it does not consider understanding of ones’ own and other culture equally important. The latter, as stated above, is seen as the main goal by most scholars.

Principles for culture teaching

How to secure culture a ‘rightful’ place in language teaching has been another ongoing concerns for scholars. There seems to be a consensus among them that students’ active involvement is paramount. Byram and Morgan (1994: 50) stress that learners need to engage actively in the interpretations of the world and compare and contrast the shared meanings of both their own and foreign cultures. They should have access to routine and conscious knowledge held by the members of the foreign culture so that they can adjust to routine behaviours and allusive communication. They should also learn about the institutions and artefacts like literature, film, history and political institutions in order to

further analyse the values and meanings of foreign culture. Byram and Morgan also suggest the so-called “spiral curriculum” (ibid.: 51), in which learners repeatedly encounter certain information and progress from a superficial acquisition of information to a more complex analysis.

Kramersch (1993: 205-206) warns against a simple “transmission of information” about the foreign culture and its members’ worldviews. She highlights what she calls “new ways of looking at the teaching of language and culture”. These include:

- *Establishing a ‘sphere of interculturality’*, which means that teaching culture is not transferring information between cultures but a foreign culture should be put in relation with one’s own. The intercultural approach includes a reflection on both cultures.
- *Teaching culture as an interpersonal process*, which means replacing the teaching of facts and behaviours by the teaching of a process that helps to understand others.
- *Teaching culture as difference*, which means considering the multiculturalism and multiethnicity of modern societies and looking at various factors like age, gender, regional origin, ethnic background, and social class. In other words, cultures should not be seen as monolithic.
- *Crossing disciplinary boundaries*, which means linking the teaching of culture to other disciplines like anthropology, sociology and semiology.

Kramersch (1993: 206) concludes that these “lines of thought lay the ground for a much richer understanding of culture than heretofore envisaged by the majority of language teachers.”

In addition to the above-mentioned guidelines there are some more aspects that might be considered while teaching culture, for example, the teacher needs to be objective, get rid of clichéd images and stereotypes, introduce an element of discovery learning, consider the European dimension (Gill n.d.: 39-41), and present cultural information in a non-judgemental fashion (Peterson and Coltrane 2003: 2).

Defining a cultural syllabus

Once the aims and principles of teaching culture have been determined the issue what the syllabus should contain has to be resolved. The cultural syllabus can be defined and classified using different categories such as topics, topic areas, elements of culture and so on.

Topics for teaching culture

The easiest way to design a cultural syllabus is to compile a list of topics that are thought to be important for or of interest to students. As there is no exhaustive list, the decision to include certain topics is always arbitrary. An example would be the Estonian National Curriculum (Vabariigi Valitsuse määrus nr. 56, 25.01.2002) where the topics for grades 3-6 include *the situation, language, capital, flag and national holidays*, for grades 7-9 *population, name of the country, capital, flag, languages, customs and culture*. Secondary school students should be familiarised with the *literature and culture* of the language studied. Suggested topics include the *system of government, cultural, economic, and political contacts, customs and traditions, the most important national holidays and traditions connected to them, national cuisine and eating habits*. Also the students should be familiar with the *norms and rules of behaviour and communication*. As the suggested topics also include *culture* then considering the broad concept of it as shown above teachers are relatively free to choose what to teach.

What a huge task trying to list the topics for teaching culture is can be seen from the list of 62 topics compiled by Brooks (1986: 124-128, first published in 1964). His list includes, for example, *greetings, patterns of politeness, verbal taboos, festivals, folklore, music, medicine, hobbies, learning in school, meals, sports and careers* (for the full list see Appendix 1). However, he claims that such a list is in no way exhaustive and stresses that the learners' age and needs should be considered.

Chastain (1988: 303-304) has compiled his list using an anthropological perspective. Similarly to Brooks, he claims that students can add topics with which they want to become familiar. In his list there are 37 topics, including *family, home, money, religion, holidays, clothes, good manners and non-verbal communication*. He considers the latter especially important to teach when students anticipate having direct contacts with speakers of the other culture. What he also emphasises is that the discussion of these topics should be based on comparing similarities and differences of students' own and the target culture. (For the full list by Chastain see Appendix 2)

The comparative approach is also emphasised by Durant (1997: 31). His list consists of topics such as *food, customs, the legal and judicial system, holidays, housing and gardens, social attitudes, and forms of political expression*. He adds, though, that "there seems to be little need for any fixed list or fixed order of themes" and the choice of topics depends on students' interests and suggestions.

From topics to larger categories

Although lists of topics may be the easiest way to design a cultural syllabus, this may lead to an unsystematic provision of information. Therefore, chosen topics can be grouped into areas or categories.

The CEF (2001: 102-103) offers a list of seven categories that are considered characteristic of a particular European society and its culture. These include *everyday living* (e.g., food and drink, holidays and working practices), *living conditions* (e.g.,

housing conditions), *interpersonal relations* (e.g., class structure, family structures and relations between generations), *values, beliefs and attitudes* (e.g., social class, wealth, regional cultures, minorities and arts), *body language, social conventions* (punctuality, dress and behavioural and conversational conventions) and *ritual behaviour* (e.g., birth, marriage and death).

Hasselgreen (2003: 47-52) suggests a list of categories based on those in the CEF. The categories have been regrouped and supplemented on the basis of students' essays and, therefore, consider their interests. The topics are centred around learners' intercultural abilities. These are: the *ability of coping with daily life activities, traditions and living conditions* (e.g., in home, school and at festivals), the *ability to deal with social conventions* (e.g., 'good manners', dressing and meeting people); *confidence with the values, beliefs and attitudes of the foreign language users* (e.g., what they are proud of, worry about and find funny), the *ability to use verbal communication means* (e.g., greeting, apologising, expressing gratitude, embarrassment and love) and lastly, the *ability to use non-verbal language* (e.g., body language and facial expressions). (For the full list see Appendix 3)

Byram and Morgan (1994: 51-52, 53-55) suggest one community where the language is spoken to be taken for a closer study and offer nine broader analytical categories which should make up a minimum content of cultural learning. The categories include *social identity and social groups* (e.g., social class, sub-culture identities and ethnic and cultural minorities), *social interaction* (e.g., verbal and non-verbal behaviour, greetings at different levels, gender relationships and taboos), *belief and behaviour* (e.g., certain actions such as going to school and going to church and their meanings, and 'recipe knowledge', that is, routine behaviours, e.g., how to use public transport), *socio-political institutions* (e.g., government, law and order and health care), *socialisation and the life-cycle* (e.g., schools, family and education), *national history* (e.g., different periods and events), *national*

geography (e.g., distribution of population, topography and climate and vegetation), *national cultural heritage* (e.g., embodiments from national culture from past and present), and *stereotypes and national identity* (e.g., explanation of stereotypes and symbols of national stereotypes and their meanings and national identity).

They go on to say that a culture course either delivered on its own or integrated into language teaching should give learners ‘beacons’ which help them to orientate themselves in the foreign culture and to understand it.

We are not proposing that language and culture courses should be history, sociology or geography courses. We want them rather to give an understanding of the significance of particular periods of history or social institutions or geographical facts in the understanding the foreign group has of itself and its identity. These can be then compared and contrasted with learners’ own national views of their identity ... (Byram & Morgan 1994: 52)

Stern (1992: 219-222) emphasises six categories which an average language learner is likely to require: *places, individual persons and way of life, people and society in general, history, institutions* and, finally, *art, music, literature and other achievements*. He claims that a learner needs to have “some sense of physical location to which to relate the target language” (ibid.: 219). In syllabus design, Stern, similarly to Byram and Morgan (see above), suggests that teachers should make a choice of a particular country or region where the language is spoken. In the European educational tradition, including Estonia, this country has been the United Kingdom.

The second area, *individual persons and way of life*, is in Stern’s opinion the most important. Coming to terms with everyday life in the community not only familiarises learners with customs of the community but also helps them to explore beliefs, thoughts and attitudes of its individuals (ibid.: 220).

The third category, *people and society*, enables learners to identify significant groups indicating social, professional, economic and age differences. Stern thinks it is important that learners find out how native speakers view their society and the relations in it (ibid.: 200-221).

When learning about the *history* of a particular country, Stern again stresses the native speaker's point of view. Learners need to know the main historical developments, historically significant symbols, historical personalities as well as critical issues of past and present (ibid.: 221).

By *institutions* Stern identifies the systems of government, education, social welfare, economic institutions, political parties and the media. He argues that learners' knowledge of these institutions should be comparable with that of the institutions of learners' home country (ibid.).

As to how much learners should know about *arts* and other *achievements* of the target culture, Stern claims that they should be familiar with them to the extent that these are common knowledge in the speech community and form what he calls 'common literacy'. However, he points out that what matters most is what values these works of art convey.

The requirements Stern sets for language learners, however, seem to be too demanding and quite difficult to meet in everyday teaching-learning situations. Stern himself suggests that teachers can overcome the vastness of material by careful selection and differentiated approaches. Factors such as learners' age and maturity, their previous language learning experience and educational background are to be considered (ibid.: 222).

There have been several attempts to present a three-way division of culture. Hammerly (1982, cited in Stern 1992: 210-211) distinguishes between *information culture*, *behaviour culture* and *achievement culture*.

The first, *information* or *factual culture*, includes the information and facts an average native speaker would know about their culture and a second language speaker should be

familiar with in order to understand how native speakers view their country. A foreign language learner should know the *behaviour culture* which refers to people's actual behaviour and attitudes. Hammerly considers *behaviour culture* the most important aspect as knowing this contributes to successful communication with speakers of the other culture. *Achievement* or *accomplishment culture*, according to Hammerly, is related to the artistic and literary accomplishments of a particular country (ibid.).

Tomalin and Stempleski (1993: 7) present three interrelated categories of culture: *products*, *ideas* and *behaviours* (see Figure 1).

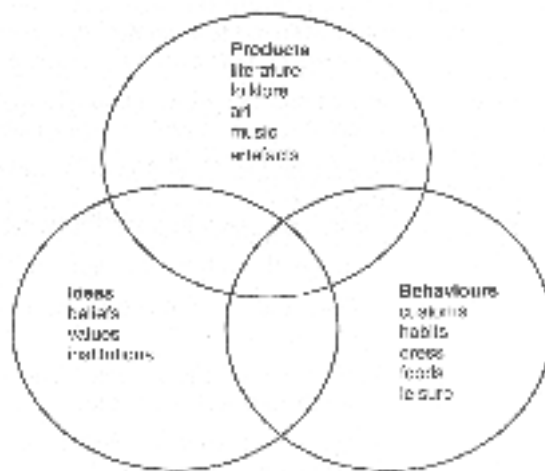


Figure 1. *Elements of culture by Tomalin and Stempleski (1993: 7)*

Similarly to Hammerly and Stern, they claim that behaviour culture should be systematically treated in every language class.

Moran (2001: 24) argues that although a threefold distinction is easy to apply, there is an important dimension missing from it, namely *people*. Therefore he has added two dimensions: *communities* and *people* (see Figure 2).

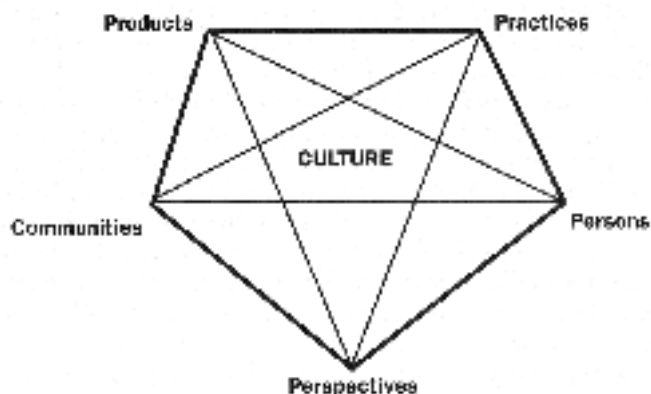


Figure 2. *The Five Dimensions of Culture* (Moran 2001: 24)

Products in his definition are all artefacts produced by the members of the culture. They can be both tangible (for example, tools, buildings and written documents) or intangible (for example, oral and written language, music and various institutions). *Practices* include language and other forms of communication. They can be verbal and non-verbal. They also involve notions of time, space and appropriateness. *Perspectives* represent beliefs, values and attitudes. Taken as a whole they constitute a worldview. *Communities* include social context in which practices occur. They range from broad (for example, national culture, language, gender and class) to more narrow contexts (for example, local political parties, sports clubs and family). Lastly, *people* are the individual members who embody the culture in unique ways. (Moran 2001: 25)

It can be concluded from the discussion above that mapping cultural topics contributes to the design of a clearly identified syllabus and would help teachers to provide cultural information in a more systematic way than it has often been done in foreign language classes.

In addition to the lack of a clearly defined syllabus, there might be other reasons why in many language classes teaching culture is still reduced to, what Kramsch (1991, cited in Hinkel 1999: 5) calls, the 4F-s: foods, fairs, folklore, and statistical facts. First, teachers are often hampered by timetable pressures. Learning language is a full-time task in itself. So many teachers may face a question: How to find time for teaching all the important aspects

of culture? Second, teachers are not prepared to teach culture. Therefore, they should be familiarised with various techniques and activities that have been developed to integrate culture in language classes. The following section of the thesis will focus on the ways of teaching culture as well as the factors influencing the choice.

Ways of teaching culture

Factors influencing the choice of methodology

Different approaches to the teaching of culture as well as activities and techniques associated with them have been suggested by several scholars. However, it is equally important to remember that the choice depends on many factors, the most important being:

- the situation in which the language is taught;
- learners' age and command of a foreign language;
- the teacher.

Stern (1992: 223) distinguishes between *three situations* in which the teaching of culture can take place:

1. Culture is taught in language courses, where students are physically and often psychologically removed from the reality of the second culture. In this case culture teaching provides background and context and helps the learners visualise the reality. This seems to be the most common situation for teaching culture in many countries, including Estonia.
2. Culture is taught in a situation, which prepares a student for a visit or work in a new environment. Even though the student is physically far away from the culture, he/she is psychologically better prepared and also more motivated to learn. Considering the enlargement of the European Union and new opportunities for young people to study and work abroad, this situation may become much more common than it used to be.

3. Culture is taught in the cultural setting (e.g., to immigrants, students studying in a target language community). In this case, students need more help to come to terms with the foreign environment to avoid cultural misunderstandings. Brown (2000: 189) considers this situation the best for second language and culture teaching. Though advisable, it is not the easiest to organise.

Each situation determines the aims of teaching culture and the range of topics that are considered important to be taught. When the main aim is to provide cultural knowledge, as it is often the case in the first situation, the most suitable activities might be, for example, watching videos and films, reading and discussing literary and newspaper texts. In the case of the second and third situations, learners need various skills of cultural practices. These can be best developed, for example, through role plays, dialogues and drama.

Secondly, one has to bear in mind *students' age, maturity, command of language and educational level*. Byram (1997a: 55-56) emphasises that “teaching and learning aims which include ‘understanding’, ‘tolerance’, ‘empathy’ and related notions presuppose a psychological readiness in learners which may be age-dependent, may be influenced by social factors, may be furthered or even inhibited by exposure to a foreign culture and language.” Durant (1997: 31) adds that “enhanced language proficiency is essential”, especially when learners wish to continue their studies independently outside the classroom.

And finally, the choice of an approach and a method often depends on the *teacher* and his/her preferences as well as the level of preparation. Teachers have to be prepared to deal with students learning facts or opinions that may conflict with their own or what they regard as natural. Byram (1997a: 62) states that “the teacher should be aware of the nature of the challenge to learners’ understanding of their culture and identity.” Edelhoff (1987, cited in Sercu 1998: 256-257) has summarised the main points of teacher qualifications for intercultural foreign language teaching. These include teachers’ attitudes, knowledge and

skills. Among other things, it is stressed that if teachers want to educate learners towards intercultural learning, they have to be intercultural learners themselves. (For the full list of teachers' qualifications see Appendix 4.)

In order to achieve best outcomes all the factors have to be considered.

The most common approaches to the teaching of culture

In language teaching, an *approach* has come to mean “the theory, philosophy and principles underlying a particular set of teaching practices (Longman Dictionary of Language Teaching and Applied Linguistics 2002). However, in the literature on teaching culture, the term is used in a more relaxed way: only a few of the so-called approaches seem to constitute a theory or a philosophy. In the present thesis, the original terminology is used.

In the history of the teaching of culture different approaches can be noticed. Some of them have lost ground; some have had and still have dominant positions. The approaches can be classified in different ways. In very broad terms, they can be divided into two: those which focus only (or mostly) on the culture of the country whose language is studied (the mono-cultural approach) and those which are based on comparing learners' own and the other culture (the comparative approach).

The so-called ***mono-cultural approach*** was typical for the courses like *Landeskunde*, *area studies*, and *British life and institutions* (see p. 8 above) and is considered inadequate nowadays because it does not consider learners' understanding of their own culture.

The ***comparative approach***, on the other hand, emphasises that that foreign culture should be related to learners' own. Buttjes and Byram (1991: 13, cited in Edginton 2000: 136) claim that instead of providing learners with “a one-way flow of cultural information” they should be encouraged to reflect on their own and foreign culture. The comparative approach draws on the learner's own knowledge, beliefs and values which form a basis for successful communication with members of the other culture. Byram states that learners

cannot rid themselves of their own culture and simply step into another. For learners to deny their own culture is to deny their own being (Byram 1994: 43). While the essence of the comparative approach is to provide a double perspective it does not mean that learners need to evaluate which culture is better. Instead, students learn that there are many ways of doing things and their way is not the only possible one.

So the comparative approach does involve evaluation but not in terms of comparison with something which is better, but in terms of improving what is all too familiar. Comparison makes the strange, the other, familiar, and makes the familiar, the self, strange – and therefore easier to re-consider.(Byram and Planet: 2000: 189)

The comparative approach may begin either with the strange or the familiar. Traditionally, the primary focus in foreign language classes has been given to the other culture. Nonetheless, some authors emphasise the need to deal with the familiar first and then move to the strange (ibid.).

Comparison gives learners a new perspective of their own language and culture and questions their “taken-for-granted nature” (Byram 1998: 6). Through comparison, learners discover both similarities and differences of their own and other cultures. This, in turn, can lead to increased knowledge, understanding and acceptance.

Risager (1998: 243-252) describes four approaches to the teaching of culture, two of which - *the intercultural and multicultural* - include a considerable element of comparison.

The intercultural approach is based on the idea that culture is best learned through comparison. Though the focus is on the target culture, *the intercultural approach* deals with the relations between the learners’ own country and the country/countries where the language is spoken. It may include comparisons between the two and it develops learners’ understanding of both. The aim is to develop learners’ intercultural and communicative competences, which would enable them to function as mediators between the two cultures. The approach has become increasingly recognised since the 1980s. However, Risager (1998: 246) considers this approach inadequate as it is “blind to the actual multicultural

character of almost all existing countries or states” and suggests that teachers should use the multicultural approach.

The multicultural approach draws on the idea that several cultures exist within one culture. The multicultural approach includes a focus on the ethnic and linguistic diversity of the target country/countries as well as on the learners’ own. As in the *intercultural approach*, comparison is important. Risager (1998: 246) also stresses that a balanced and anti-racist view of cultures should be involved. This approach emphasises the principle that cultures are not monolithic (see p. 21 above).

The third approach suggested by Risager is the *transcultural approach*. The basic idea behind this is that in the modern world cultures are interwoven due to extensive tourism, migration, world-wide communication systems, economic interdependence and globalisation. It is also reflected by the fact that many people speak foreign languages as *lingua francas*. The transcultural approach, therefore, deals with the foreign language as an international language. Its main aim is to teach learners to use it for international communication. In this case, it could be argued that it is not necessary at all to link the foreign language to any specific culture. However, Byram (1997: 55) contends that although it is possible to introduce topics which are of universal significance in all cultures, such an approach leaves learners without topics which are characteristic of a particular country, that is the ones which “characterize its uniqueness for the language learner”. Also, such an approach denies the link between language and culture.

The mono-cultural approach in Risager’s list is represented by what he calls the *foreign-cultural approach*. It is based on the concept of a single culture and focuses on the culture of the country where the language is spoken. It does not deal with the learners’ own country and the relations between the two. The teaching aim is to develop the so-called native speaker communicative and cultural competence. The approach was dominant until the 1980s and is criticised nowadays because of the lack of relationships between cultures.

Galloway provides some other examples of the mono-cultural approach (1985, cited in Wiśniewska-Brogowska n.d., Liiv 1999: 61), the most wide-spread of which are the following four:

The Frankenstein Approach : A taco from here, a flamenco dancer from here, a Gacho from here, a bullfight from there.

The 4-F Approach : Folk dances, festivals, fairs and food.

Tour Guide Approach: Monuments, rivers, cities etc.

By-The-Way Approach: Sporadic lectures or bits of behaviour selected indiscriminately to emphasise sharp differences.

All these approaches provide learners mostly with factual information and only offer an “interesting sidelight” to the foreign culture (Chastain 1988: 305). Because of their very limited nature, they should not be encouraged.

In addition to the above-discussed approaches, there are a number of approaches that are centred around various aspects of a given culture or concentrate on developing certain skills in learners. The following approaches concentrate on both giving knowledge and understanding of the country’s culture and encourage students to compare it with their own.

The theme-based or thematic approach to the teaching of culture is based around certain themes, for example, *symbolism, value, ceremony, love, honour, humour, beauty, intellectuality, the art of living, realism, common sense, family, liberty, patriotism, religion, and education*, which are seen as typical of a culture. Though mono-cultural by nature, it tries to show the relationships and values in a given culture and, therefore, helps learners to understand it better. Nostrand, who looked for the main themes for the French culture, worked out a model known as an *Emergent Model* (1967 and 1978, cited in Seelye 1993: 132-133; Hughes 1986: 165-166). This is based on the assumption that certain ingredients are characteristic of the behaviour of members of a certain culture. Nostrand

(1974, cited in Seelye 1993: 133) argues that relationships in a given society can be best taught when grouped under main themes. A theme in his treatment is wider than a topic and involves actions of a given lifestyle. He defines a theme as “an emotionally charged concern, which motivates or strongly influences the culture bearer’s conduct in a wide variety of situations.” One theme, for example, that he considers as a manifestation of the French culture is *intellectuality*. He also believes that each culture has their own themes and no one has more than twelve. Learners who are aware of the underlying themes of the other culture are thought to react appropriately to stimuli like jokes, cartoons, television programmes, and films (Nostrand 1967, cited in Valette 1986: 194, first published in 1977).

However, it is sometimes thought that the theme-based approach provides learners with a segmented view of the target culture. It might be difficult for them to see individual people and understand social processes and values from this perspective and could lead to stereotyping (Wiśniewska-Brogowska n.d.).

The topic-based approach concentrates on more general and cross-sectional topics which involve various cultural issues. According to Alan McLean (1994, cited in Wiśniewska-Brogowska n.d.), a “topic-based approach can provide an oblique yet original encounter with British life and culture. It deals with key elements of current British life, such as class, privatisation, education, health, not in isolation but within a series of unifying contexts.” Wiśniewska-Brogowska argues that the topic-based approach to the teaching of culture brings life to class and develops a more holistic and integrated view of the target culture. She goes on to say that “knowing about the people who use the language, understanding their behaviours, beliefs and customs increases cultural awareness and promotes greater personal interest both in the language and the culture.” Durant (1997: 31), who is also in favour of the topic-based approach, stresses that learning should take place “on the basis of analytic and comparative methods.”

Most textbooks (e.g., *Focus on Britain*, *What's It Like*, *All the World's a Puzzle*) are based around certain topics. According to Durant (1997: 31), there is no need for any fixed list or a fixed order how the topics should be taught. He also advises teachers to take into account learners' choices.

The problem-oriented approach aims at getting learners interested in the other culture and encourages them to do some research on their own. Seelye (1993: 47) sees the teacher's role in defining the problem that interests learners. He claims that the more precise a problem is the easier it is for a learner to reach the desired outcome. The teacher should also guide learners in the bibliographic work. He claims that

rather than be told to read a book on the general topic chosen, students can be taught to skim and to read carefully only limited sections that are germane to their specific area of interest. Otherwise, the student will fast become bogged down in the fantastic explosion of knowledge that threatens to engulf all scholars, especially those in science and social science. (Seelye 1993: 47)

This is an important remark to consider, given the amount of material that is accessible to learners today. The result of student research should be a report, either written or presented orally.

The task-oriented approach is also based on learners' own research. Differently from the previous one it is characterised by co-operative tasks. Learners work in pairs or small groups on different aspects of the other culture. They share and discuss their findings with others in order to form a more complete picture. Lastly, learners interpret the information within the context of the other culture and compare it with their own. (Tomalin and Stempleski 1993: 9)

The skill-centred approach differs from the above-given approaches in a sense that it is more practical and might be useful for those who need to live within the target-language community. It aims at developing learners' skills, which they may need to manage the issues involved in (mis)communication between cultures/societies. It does not primarily mean knowledge of the other culture. According to Bolt (n.d.), the skill-centred approach

emphasises awareness and skills as much as content, the present and future as much as past and, lastly, similarities in cultures as much as differences. He goes on to say that methodologically this means:

- the raising and exploring of open questions rather than answering of the closed ones;
- what can be done at the end of a lesson is as important as what is known;
- the process of an activity is as important as the product;
- cultural input is insufficient, cultural outcomes are essential;
- the learners' involvement is as important as the material the teacher provides;
- investigatory attitudes to develop the skills of finding, evaluating, analysing and finally communicating aspects of culture;
- teachers and learners working alongside one another to common goals;
- language is central and foregrounded.

No matter what approach is used, it is important that the teaching of culture “never lose [s] sight of the individual” (Brooks 1964, cited in Seelye 1993: 135). Seelye (ibid.) goes on to say that the focus should be on “how societal values, institutions, language, and the land affect the thought and lifestyle of someone living in the culture we are studying.” Second, comparison of one's own and the other culture is important.

Techniques and activities for teaching culture

There is a great variety of techniques and activities developed for integrating culture into language teaching. Different scholars group them according to different principles (if any).

Stern (1992: 223-232) writes about *techniques* of culture teaching and presents them in eight groups according to, what he calls, different *approaches*. The latter include:

- creating an authentic classroom environment (techniques include, for example, displays and exhibitions of realia);

- providing cultural information (for example, cultural aside, culture capsule and culture cluster);
- cultural problem solving (for example, culture assimilator);
- behavioural and affective aspects (for example drama and mini-drama);
- cognitive approaches (for example student research);
- the role of literature and humanities (for example, literary readings and watching films);
- real-life exposure to the target culture (for example, visits to the class by native speakers, pen-pals and visits to other countries);
- making use of cultural community resources (for example, when a foreign language learning takes place in the target-language community, the everyday environment can be used as a resource).

Hughes' (1994: 167-168) list of *techniques* for teaching cultural awareness includes eight "vehicles" which he considers the most practical. Chastain (1988: 308-315) entitles the chapter where he describes methods of teaching culture *Modes of presenting culture*, using the terms *approach* and *technique* interchangeably. He makes a distinction between the in-class and out-of-class situations.

The following list of techniques and activities is compiled from various sources (given in brackets) and are mostly meant to be used in class. The sources given in brackets are not the only ones that mention a particular technique. They, however, are the ones which provide useful examples or insights. The techniques are not grouped and the original terminology has been used. Some have been illustrated by examples, which are given in the appendices. Traditional teaching methods like lectures and seminars are not discussed in the present paper because of their universal nature.

Creating an authentic environment. Although listed under techniques by Chastain (1988: 313) and Stern (1992: 224), this might rather be called a setting for more

memorable learning. Displays, posters, bulletin boards, maps and realia can create a visual and tangible presence of the other culture, especially in the situation where language and culture are taught far away from the target country. Students can also make *culture wallcharts* (see, for example, Tomalin and Stempleski 1993: 21-23). Hughes (1994: 168) calls this technique the *culture island*.

The cultural aside (see, for example, Stern 1992: 224, Chastain 1988: 309, Henrichsen 1998) is an item of cultural information offered by the teacher when it arises in the text. It is often an unplanned, brief culture comment. (Nostrand (1974: 298) calls the technique an *incidental comment*). Its advantage is that it helps to create a cultural content for language items as well as helps learners to make mental associations similar to those that native speakers make. The disadvantage is that the cultural information presented to students is likely to be disordered and incomplete.

The slice-of-life technique (first suggested by Taylor in 1972; also referred to by Chastain 1988: 309-10, Stern 1992: 224) is a technique when the teacher chooses a small segment of life from the other culture and usually presents it to learners at the beginning of the class. This short input could be, for example, a song related to the topic or a recording of a news item. The advantage of the technique is that it both catches learners' attention and arouses their interest. It does not take up much of a valuable class time. As Chastain puts it: "The point is made with a minimum of comment and maximum of dispatch" (Chastain 1988: 310).

The culture assimilator (see, for example, Chastain 1988: 310, Stern 1992: 223, 226, Seelye 1993: 162-174, Henrichsen 1998, Tomalin and Stempleski 1993: 89) is a brief description of a critical incident of cross-cultural interaction that may be misinterpreted by students. Cultural assimilators were originally designed for preparing Peace Corp volunteers for life in a foreign environment (Stern 1992: 223). After reading the description of the incident, students are presented with four possible explanations, from

which they are asked to select the correct one. Finally, students are given feedback why one explanation is right and the others wrong in the certain cultural context. Teachers can find numerous culture assimilators from *Cultural Awareness* by Tomalin and Stempleski (1993: 89-93). Culture assimilators have several advantages over presenting cultural information through books. According to Seelye (1993: 163) they are fun to read and they involve the learner with a cross-cultural problem. He also claims that they have been more effective in controlled experiments. Chastain (1988: 310) sees the main advantage of this type of activity as helping to create an insight into and tolerance of cultural diversity. On the other hand, it takes much time to prepare and requires “a high degree of familiarity with the culture” (ibid.). (For examples of culture assimilators see Appendix 5.)

The culture capsule (first suggested by Taylor and Sorensen 1961; also referred to by Chastain 1988: 310, Stern 1992: 224-25, Seelye 1993: 174-177, Henrichsen 1998) is a brief description of one aspect of the other culture followed by a discussion of the contrasts between the learner’s and other cultures. Differently from the culture assimilator, where learners read the description, in this technique the teacher presents the information orally. It is also possible that students prepare a culture capsule at home and present it during class time. The oral presentation is often combined with realia and visuals, as well as with a set of questions to stimulate discussion. One capsule should not take up more than 10 minutes. The main advantage of using a culture capsule is its “compactness and practical manageable quality” (Stern 1992: 240). Another advantage is that learners become involved in the discussion and can consider the basic characteristics of their own culture (Chastain 1988: 310).

The culture cluster (first suggested by Meade and Morain in 1973; also referred to by Chastain 1988: 310, Stern 1992: 225, Seelye 1993: 177-185, Henrichsen 1998) is a combination of conceptually related culture capsules. Two or more capsules which belong together can form a cluster. A cluster should be concluded by some sort of activity, for

example a dramatisation and a role-play. Parts of a culture cluster can be presented in succeeding lessons. In the final lesson an activity is carried out where the set of capsules is integrated into a single sequence. Meade and Morrain (cited in Chastain 1988: 310) give an example of a French country wedding, which is divided into 4 capsules: (1) the civil ceremony, (2) the religious ceremony, (3) the wedding banquet, (4) acting out a country wedding. Teachers can develop culture clusters themselves. To start with they should think of “a slice of target life” (Seelye 1993: 178) and then work backwards to identify three or four components it contains. The advantage of a culture cluster according to Stern (1992: 226) is that besides introducing different aspects of culture it “lends itself well to behavioural training.” Henrichsen also claims that culture capsules and clusters are good methods for giving students knowledge and some intellectual awareness of several cultural aspects, but he warns that they generally do not cause much emotional empathy.

The audio-motor unit (see, for example, Chastain 1988: 311, Stern 1992: 226, 241, Henrichsen 1998) is considered to be an extension of the *Total Physical Response* method. It was first developed to provide practical listening comprehension and to enliven the learning situation with humour. The teacher gives students a set of commands to which students respond by acting them out. The commands are arranged in an order that will cause students to learn a new cultural experience by performing it. Audio-motor units give knowledge and practice with correct behaviour but according to Henrichsen, they do not necessarily promote understanding nor empathy.

The micrologue (see, for example, Chastain 1988: 312) is a technique where culture is made the focus of language learning. The teacher chooses a cultural passage that can be read out in class. Students listen, answer the questions, give an oral summary and, finally, write the material as a dictation. According to Chastain, the advantage of this technique is that the teacher does not need to have any special cultural expertise and it takes only a small amount of time.

The cultoon (see, for example, Chastain 1988: 312, Henrichsen 1998) is a technique which is like a visual culture assimilator. The teacher gives students a cartoon strip (usually four pictures) where some misunderstanding occurs. The situations are also described verbally by the teacher or by students who read the accompanying written descriptions. Students may be asked if they think the reactions of the characters in the cultoons seem appropriate or not and try to arrive at the correct interpretation. Cultoons generally promote understanding of cultural facts and some understanding, but they do not usually give real understanding of emotions involved in cultural misunderstandings.

The self-awareness technique (see, for example, Chastain 1988: 311) serves an aim to raise students' consciousness of basic beliefs that govern their values, attitudes and actions. Teachers may use sensitivity exercises, self-assessment questionnaires, problem-solving and checklists of value orientations. Chastain claims that the way people use the second language to express themselves reflects the way they organise reality and teachers can explore the language and culture connections that occur in class.

The quiz (see, for example, Cullen 2000) can be used to test materials that the teacher has previously taught, but it is also useful in learning new information. Cullen stresses that it is not important whether students get the right answer or not but, by predicting, they will become more interested in finding it out. The right answers can be given by the teacher, through reading, listening, or a video, after which extra information can be provided. Quizzes are a high-interest activity that keeps students involved. (For an example see Appendix 6.)

The drama (dramatisation) (see, for example, Stern 1992: 227, 241, Fleming 1998) has been widely used in teaching culture and is considered useful for clarifying cross-cultural misunderstandings. Byram and Fleming (1998: 143) claim that when drama is taught properly it is "an ideal context for exploration of cultural values, both one's own and other people's." Drama involves learners in a role-play and simulation as well as encourages

them to position themselves in the role of a member of the other culture. Dramatisation makes cultural differences vivid and memorable as drama mirrors reality. According to Fleming (1998: 152), one important ingredient for successful drama is the tension. Therefore, he suggests that for dramatisation such situations should be chosen where the tension derives from the different interpretations of the situation (for a list of possible situations see Appendix 7). On the other hand, drama takes quite a lot of time to prepare and requires great willingness from the students to participate.

The minidrama/miniskit (see, for example, Chastain 1988: 310-311, Stern 1992: 227-228, Henrichsen 1998, Seelye 1993: 70-73) was first developed by social scientists for cross-cultural education. Minidrama is a series of skits or scenes (usually from three to five) of everyday life that illustrate culturally significant behaviour. Often the scenes contain examples of miscommunication. The skit is read, viewed on a video or acted out. Each skit is followed by a discussion. Seelye (1993: 71) stresses that the teacher has to “establish a non-judgemental atmosphere” during the discussion. It is also important for the teacher to use the “right” questions. Open-ended questions should rather be used than *yes/no* questions. For example the question *What are your impressions of the scene?* should be preferred to the question *Is there conflict in this scene?* Teachers can lead the discussion further using “neutral probes” like *I see, Very interesting, and Go on.*(*ibid.*) The main aim of a minidrama is to present a problem-situation as well as to promote knowledge and understanding. Mini-dramas work best if they deal with highly emotional issues.

Critical incidents/Problem solving (see, for example, Chastain 1988: 311, Henrichsen 1998, Stern 1992: 226) are sometimes identified with *culture assimilators* (see p.39 above) but, according to Henrichsen there are a couple of differences between the two methods. Critical incidents are descriptions of incidents or situations which demand that a participant makes some kind of decision. Most of the situations could happen to any individual and they do not require intercultural interaction as culture assimilators do. Students usually read

the incident independently and make individual decisions. Then they are put into small groups to discuss their findings. Next, a classroom discussion follows where students try to give reasons behind the decisions. Finally, students are given the opportunity to see how their decision and reasoning compare and contrast with the decisions and reasoning of native members of the target culture. As individual critical incidents do not require much time, Henrichsen suggests the teacher presents more than one critical incident at a time. Teachers can find critical incidents or problems from advice columns in newspapers or magazines together with information about what native speakers would do and why.

When solving critical incidents students will get emotionally involved in the cultural issue. Discussions about what native English speakers would do also promote intellectual understanding of the issues and give learners basic knowledge about the target culture.

Student research (see, for example, Stern 1992: 229, Seelye 1993: 149-159, Cullen 2000) is considered one of the most powerful tools that can be used with more advanced students because it combines their interests with the classroom activities. For a start, the teacher might ask learners to search the Internet or library and find information on any aspect of the target culture that interests them. In the following class, learners explain to their group what they have found out and answer any questions about it. This can lead to poster-sessions or longer projects. For some learners, it can lead to a long-term interest in the target-culture, for example writing a course paper. Research techniques enable learners to find out things for themselves and “approach the new society with an open mind” (Stern 1992: 229). Seelye adds that research skills are the ones that stay with a student after he or she leaves school. Also, he claims that they are easy to develop as there are “so many founts of knowledge subject to rational inquiry.” His ‘founts’ include books, newspapers, magazines, other printed materials, films, recordings, pictures, other people, and personal experience.

The WebQuest (see, for example, Brabbs 2002: 39-41) is an inquiry-oriented activity in which most or all of the information used by learners is drawn from the Internet. According to March (1998), WebQuests were designed to use learners' time well, to focus on using information rather than looking for it, and to support learners' thinking at the levels of analysis, synthesis and evaluation. The strategy was developed in 1995 by Bernie Dodge from San Diego State University to help teachers integrate the power of the World Wide Web with student learning. A traditional WebQuest consists of the following parts: *the introduction, task, process/steps, resources, evaluation/assessment, and conclusion or reflection*. The *introduction* introduces students to the task and captures their attention. The *task* is a description of what learners are to accomplish by the end of the WebQuest. *The process* part includes several *steps* through which students locate, synthesise and analyse information to complete the task. The steps support student learning and may use questions and suggest research strategies. *Resources* may be both web-based and print-based but the majority of resources are usually found on the Internet. Each WebQuest has an *assessment* tool that sets the criteria for achievement of the outcomes. These tools are known as rubrics. *Conclusion/reflection* of the WebQuest provides an opportunity for students to apply the knowledge they have gained from the task to a new situation. Brabbs (ibid.: 41) lists nine advantages of using the WebQuests. The most important could be that it saves the teachers' time and that it helps learners to find material from the huge range of topics.

The CultureQuest is another web-based activity. It was created at the Center for School Development of the School of Education at The City College of the City University of New York. The CultureQuest involves students in inquiry-based classroom projects, the aim of which is to explore other peoples and cultures. It seeks to promote better understanding and appreciation of other cultures, strengthen inquiry, research and literacy skills and provide students with technology skills. The result of a completed CultureQuest is a website.

The CultureQuest has three bigger parts, which in turn are divided into steps. The parts include planning the CultureQuest, implementing it and, lastly, evaluating it. When planning the CultureQuest, its creators suggest to consider the following: the choice of a country (or an aspect of culture), resources and developing the goals. The implementation stage includes, among other things, writing to students from the target country or culture, obtaining core information and, finally, creating a website. In evaluating the project, teachers and students can adapt the criteria suggested by the creators. The authors claim that the basic values of the CultureQuest are that it is learner-centred, constructivist, project-based and authentic. (CultureQuest n.d.)

The given list of methods and techniques does not pretend to be exhaustive. Which method or technique to use depends on many factors. Teachers might find it worthwhile to consider Brown's checklist for culturally appropriate techniques. Brown (2000: 202) suggests that when choosing an appropriate technique the teacher should consider the following:

1. Does the technique recognise the value and belief systems that are presumed to be part of the culture(s) of students?
2. Does the technique refrain from any demeaning stereotypes of any culture, including the culture(s) of students?
3. Does the technique refrain from any possible devaluing of student's native languages(s)?

4. Does the technique recognise varying willingness of students to participate openly due to factors of collectivism/individualism and power distance?
5. If the technique requires students to go beyond the comfort zone of uncertainty avoidance in their culture(s), does it do so emphatically and tactfully?
6. Is the technique sensitive to the perceived roles of males and females in the culture (s) of students?
7. Does the technique sufficiently connect specific language features (e.g., grammatical categories, lexicon, discourse) to cultural ways of thinking feeling and acting?
8. Does the technique in some ways draw on the potentially rich background experiences of students, including their experiences in other cultures?

To sum up, a great variety of techniques, ranging from short activities to more time-consuming student research and internet-based activities, allow teachers to bring some element of culture into almost every language class. Using them effectively requires that teachers set clear aims as well as consider what to teach to who and when. If teachers constantly monitor their classes and adjust to what they do, there is a really good chance that the methods and techniques they use will be the best (Harmer 2001: 97).

Materials for teaching culture

Efficient teaching of culture also means bringing together a range of sources. These include textbooks, surveys, histories, interviews, biographies, photos, maps, adverts, television programmes, music, songs, films, literature and the Internet. This list, on the one hand, does not pretend to be exhaustive and on the other, not everything mentioned above is always available outside the target culture.

When bearing in mind that culture can be best learned in a language class, there should be teaching materials (textbooks, workbooks, cassettes, CDs and teacher's books) with an organised, integrated and conceptual approach to the teaching of culture. Cortazzi and Jin (1999: 198) maintain that EFL (English as a Foreign Language) and ESP (English for Specific Purposes) textbooks are expected to reflect a range of cultural contexts and include intercultural elements. These, in turn, should raise learners' awareness of intercultural issues and enable them to communicate effectively and appropriately in a variety of communicative contexts. However, in most textbooks, the focus is still on developing the four language skills and cultural notes are often given as a background or supplementary information. Barro et al. (1998: 78) claim that culture has been dealt with superficially in textbooks, as a "thin description." By the latter they mean a relatively undetailed observation of some aspect of behaviour. The so-called "thick description" (a term suggested by Geertz 1975, cited *ibid.*), on the other hand, combines a detailed observation with interpretation and is more advisable.

Different types of textbooks

According to Newby (1997) and Freebairn (2000) (cited in Skopinskaja 2003: 42), most foreign language textbooks used in secondary education in European countries fall into two categories: international/global textbooks and local/locally produced textbooks. The first type includes teaching materials that are produced for the international market. According to Pulverness (1995: 7), such textbooks "are centred on topics with fairly broad trans-

cultural appeal" and contain material that could be set anywhere. Because of their universal nature they are widely used. Cunningsworth (1984: 62) maintains that the relative lack of culture specificity and transparent situations for presentation of language items make such material readily acceptable in almost any country of the world. The most well known textbooks of the type used in Estonia might be those of the (*New*) *Headway* series.

Local textbooks, on the other hand, include material that conform to the requirements of the national curriculum of a particular country. In Estonia such textbooks for the upper-secondary level include, for example, *All the World's a Puzzle*, *People and Places*, *Choices*, and *Open to Debate*. Local textbooks usually develop learners' awareness of their own cultural identity as well as including material that promote learners' awareness of the target culture (Skopinskaja 2003: 42).

Depending on their cultural component, textbooks can be grouped according to how language and cultural syllabi are related to each other:

- those which have a cultural syllabus but make no claims to be language coursebooks – offering themselves in a supplementary role;
- those which aim to be fully-functioning language coursebooks but claim to have a serious cultural syllabus;
- language coursebooks which make wide use of cultural input (but almost always have very little learner cultural output).

(Coursebook Reviews from a Cultural Angle n.d.)

Textbooks of the first category are often used in foreign language specialised schools, where culture is taught on a separate course. At ordinary/mainstream schools teachers use them in language classes in order to give students additional material. They are rarely used as traditional language textbooks. Examples of the type include *Focus on Britain Today*, *What's It Like, In Britain*, *Let me tell you about Estonia* and others.

There are both internationally and locally produced textbooks that fall into the second category, for example, *All the world's a Puzzle* in Estonia.

The third group includes textbooks that are produced for the international market. They give learners information about other cultures either in separate sections or on separate pages, for example *Opportunities* (see Appendix 8) and contain tasks which ask students to compare the other culture(s) with their own, for example, *Upstream* (see Appendix 9). They, therefore, comply with the main principle of the comparative approach that knowledge and understanding of one's own culture forms a basis for understanding the other .

Cortazzi and Jin (1999: 204-210) divide EFL textbooks into three large categories depending on their focus on culture:

- textbooks based on the source culture;
- textbooks based on the target culture;
- textbooks aimed at the international target culture.

The first category includes textbooks which refer to learners' own culture. Usually, these are the textbooks that are produced at a national level for a particular country. Learners are taught how to talk about their own culture to visitors to their country rather than be prepared to encounter other cultures. Although such textbooks help students to become aware of their own cultural identity, they do not develop students' intercultural awareness. In communication situations it means that interlocutors are "on different cultural wavelengths" (Cortazzi and Jin 1999: 205), which often causes misunderstanding.

Textbooks belonging to the second category usually focus on one or two target cultures (e.g., the United Kingdom, United States). Though widely used all over the world, they are often criticised for their commercial nature and seen as publishers' promotional materials.

The third category involves books that include a wide variety of cultures set in English-speaking countries or in countries where English is not a first or a second language, but is

used as an international language. Cortazzi and Jin (1999: 209) claim that the rationale for this category is that speakers who do not speak it as their first language frequently use English in international situations.

Checklists for evaluating the cultural dimension in textbooks

Evaluating textbooks is a complicated process. Therefore, various textbook evaluation checklists have been provided to help teachers to choose teaching materials that best meet the aims of the course as well as the needs of students. However, what concerns assessing the cultural content of textbooks, several scholars (Byram 1997: 71, Cortazzi and Jin 1999: 201, Skopinskaja 2003: 44) contend that in some checklists the cultural studies dimension is missing. Cortazzi and Jin (1999: 202) add that other checklists focus only on certain aspects of culture (for example, stereotypes) or varieties of target cultures (for example, Britain or the USA). Still others leave out uncomfortable social realities such as unemployment, poverty and racism. Cortazzi and Jin (*ibid.*) conclude that no matter what questions about culture have been asked they are "nearly always placed at the end of a checklist, almost as an afterthought."

The more thorough checklists deal with the cultural aspects in a more systematic way. Byram (1987: 73-74) and Cortazzi and Jin (*ibid.*: 203) offer Huhn's (1978) list as an example. His list (cited in Byram) includes the following criteria:

- factual accuracy and up-to-date information;
- avoidance (or relativisation) of stereotypes;
- presentation of a realistic picture;
- freedom from (or questioning) ideological tendencies;
- presentation of phenomena in context rather than isolated facts;
- relevance of historical material to contemporary society;
- presentation of personalities as products of their age.

Huhn's criteria, as pointed out by Byram, do not deal with the content but more with how to treat it. In terms of the cultural content. Byram's checklist that was presented under the topics for teaching culture (see pp. 24-25 above) could be used.

Cunningsworth's checklist (1995: 92) for social and cultural values in textbooks considers how learners interpret the cultural contexts. He asks the following questions:

- Are the social and cultural contexts in the coursebook comprehensible to the learner?
- Can learners interpret the relationships, behaviours, intentions etc. of the characters portrayed in the book?
- Are women given equal prominence to men in all aspects of the coursebook?
- What physical and character attributes are women given?
- What professional and social positions are women shown as occupying?
- What do we learn about the inner lives of the characters?
- To what extent is the language of feeling depicted?
- Do the coursebook characters exist in some kind of social setting, within a social network?
- Are social relationships portrayed realistically?

Sercu (1998: 271-272) offers four sets of questions to evaluate the cultural dimension of a textbook. He considers representativeness and realism as the most important factors and suggests that the teacher should look at the following questions:

- What image is presented: a royal or a realistic one?
- Does the textbook only present a tourist point of view?
- Are negative and problematic aspects of the foreign culture touched upon?
- Does the textbook offer an authentic reflection of the multicultural character of the foreign society?

- Do situations occur in which someone with a good mastery of the foreign language is not understood because of differences in culture-specific reference frames?
- Are teachers and learners encouraged to consult additional material on the topics dealt with?
- Do the textbooks include materials/texts written by members of the different nationalities living in the foreign country or do they mainly present the white male point of view?
- Are mentality, values, ideas dealt with?
- Is a historical perspective presented and used to explain certain present-day features of mentality or national character?
- Is the information on the foreign culture integrated in the course or is it added at the end of every chapter or even in presented in a separate chapter at the end of the book?

Secondly, Sercu provides a set of questions that might be asked about the characters in the textbook (see Appendix 10). He argues that the latter reveal textbook authors' opinions of the foreign culture. Another factor that reveals authors' opinions is the language used in textbooks. Finally, he maintains that attention should be paid to what is expected of the learners. It is important to find out whether the textbook only passes on knowledge or develops students' intercultural awareness. (For the questions about learners see Appendix 11.)

Although recent checklists for textbook evaluation recognise culture, Sheldon (1988, cited in Skopinskaja 2003: 43) maintains that "[...] coursebook assessment is fundamentally a subjective, rule-of-thumb activity, and no neat formula, grid or system will ever provide a definite yardstick". Also, there is a limit to what teaching materials can be expected to do for teachers. However perfect a textbook is, it is just a simple tool in the hands of teachers. Richard (1993, cited in Cortazzi and Jin 1999: 201) claims that

textbooks can be seen as sourcebooks rather than coursebooks and their role is to facilitate teaching rather than to restrict it. It should also be borne in mind that cultural information given in textbooks outdates quickly.

Other sources for teaching culture

Bassnett (2001: 35) maintains that no single textbook can provide information on a culture, as no culture is homogenous. Also, cultures are “dynamic and ever-changing”. Therefore, when teaching culture teachers should refer to other sources in addition to textbooks.

Literature/ Literary readings. Historically, literature was the main source for teaching culture. As a result of the growing interest in social sciences, the role of literature has declined. It is also sometimes thought that literature of the past cannot be used as a source to interpret contemporary society (Seelye 1993: 16-17, Hammerly 1982: 522-524). Valdes (1986: 137), however, claims that most objections to using literature are “linguistically based” and they do not deny the fact that literature is a useful medium for teaching culture. Many scholars support the same idea.

For Kramsch (1993: 130-131), the main argument for using literary texts is “literature’s ability to represent the particular voice of a writer among the many voices of his or her community and thus appeal to the particular in the reader.” According to Pulverness (2000: 87), literary texts (drama, fiction, poetry) do not only “offer a broad ‘state of the nation view’[...] but can also give students myriad insights into the sensibilities of the British and the texture of life in contemporary Britain.” Fenner (2001: 16, 20) shares both opinions and adds that literary texts are richer and more diverse than factual texts. Due to this they offer learners the opportunity to explore both the multiplicity of language and culture. Valdes (1986: 137) warns that literature should not be used for only presenting “cultural slices of life”. She adds that to ignore the whole wealth of literature is to deprive students. She sees the task of the teacher as making clear what values lie under the behaviour of the characters

so that students could understand them. Therefore, teachers must have “a broad awareness of the values in literature as well as a depth of understanding” (Valdes 1986: 139).

Different literary genres can evoke empathy and develop understanding of certain aspects of the other culture. Marquardt (1969, 1970, cited in Seelye 1993: 67) sees literature as ideal for developing empathy as “creators of literature receive their basic motivation from a desire to explore the feelings of others and communicate these feelings to the readership.” He thinks that reading books will help readers to understand that one’s behaviour is conditioned by culture. Storry and Childs (1997) conclude each paragraph of their book *British Cultural Identities with Cultural examples*, which include films, books, and TV programmes connected with the topic under discussion (see Appendix 12). When no such list of books for teaching a particular culture exists Valdes (1986: 141) suggests using Allen’s *Cultural Checklist* (1973), which gives a list of elements to search for in any literary work to determine its cultural value.

Besides determining the cultural value of a book, there is another concern when literature is used for teaching culture - the language proficiency of students. In Valdes’ opinion (ibid.) literature that is suitable for upper-intermediate students has to “be relatively simple in structure and style, be free from abstruse vocabulary, and contain valuable cultural content.” She still thinks that all genres lend themselves to study by upper-intermediate and advanced students. A well-chosen piece of literary writing not only gives students a good insight into the culture but also leads to better understanding and appreciation of literature. Stern concludes that

literature performs an important role in society, particularly if we include folk tales, nursery rhymes, children’s literature, and other widely read books which constitute a common heritage of literacy. Literary works sometimes epitomize the thoughts, feelings, and values of the target culture in memorable ways. (Stern 1992: 230)

Newspapers and magazines are important for both their cultural and factual content (Chastain 1988: 312). According to Hughes (1992: 167-68) teachers can find good cultural insights from newspaper headlines, advertisements, editorials, sports pages and weather

reports. If possible, newspapers should be available in language classrooms for browsing or for classroom assignments. The advantage of doing activities using newspaper texts is that students are exposed to authentic language. Even students who have very little or no fluency in the target language can draw bits of authentic cultural information from foreign language newspapers (Chastain 1988: 312, Seelye 1993: 143). Seelye goes on to say that before students make any cultural generalisations they should generate some hypotheses. These hypotheses should be based on empirical evidence. In Seelye's opinion, adverts and illustrations in foreign language newspapers serve as an ideal source of authentic empirical evidence. However, Durant (1997: 26) warns that the mainstream media represents only "a selected range of images" and "conventions for interpreting the realism, irony, offensiveness or quality of such images must be shaped accordingly." In other words, teachers need some training in how to develop students' skills that are necessary "to penetrate the mass media" (Seelye 1993: 144).

Songs are often used in foreign language classes for teaching vocabulary and grammar, but they can also be a vehicle for the study of culture. According to Chastain (1988: 313), the lyrics and music can be related to people's moods, interests and way of life. Damoiseau and Marc (1967, cited in Seelye 1993: 134) consider songs that reflect the daily life of the target society the best. They think that the societal problems treated in a song should be the main concern of the class. Songs work better if students are actively involved, either in discussing the lyrics or participating in singing. For the teaching of British culture, songs by Billy Bragg offer ample opportunity for discussion (for an example of lyrics see Appendix 13).

Films/Videoclips offer learners opportunities to observe behaviours that are not so obvious in texts. They also provide a more current and comprehensive way of a culture. Stempleski (1994, cited in Holden 2000: 41) calls films “an authentic window on foreign culture”. Film connects learners with language and cultural issues simultaneously. Therefore, the inclusion of film in cultural studies is highly desirable (Byram 1987: 46). (For a list of films suitable for teaching British culture see Appendix 12.)

The Internet. The development and spread of the World Wide Web (WWW) has created many new possibilities for teaching culture. Zhao (1996, cited in Warschauer 2001: 208) claims that “by engaging in web-based activities students can gradually become members of the community of English language speakers, in the same way that they might through other forms of immersion in a culture.” Students, however, need instruction in computer-assisted activities. Warschauer (2001: 210) warns that “leaving learners to their own devices on the internet is unlikely to bring satisfying results, as beginners drop out in frustration and more advanced learners stagnate at the level of conversational chatting and superficial ‘netsurfing’”. Internet-based activities should be complex enough to allow interaction, collaboration and autonomous decision-making. They also have to be well structured so that learners achieve the objectives without getting lost. Two internet-based projects the WebQuest and CultureQuest (see pp. 45-46 above) serve as good examples of taking advantages of the possibilities the Internet provides.

Durant stresses that no matter what source is chosen it should be remembered that they should be viewed “*in the sense of starting points* rather than being relied on as authoritative ‘sources’ *in the sense of origins*.” No source should only be used for presenting information but also as a trigger for discussion and problem solving. He concludes that

interest in acquiring knowledge of another culture – or, [.....] in at least dispelling ignorance about it – is linked with cultural curiosity; and cultural curiosity will be most encouraged (or reinforced, where it already exists) through curriculum processes directed towards exploration, discovery and discussion (Durant 1997: 30).

Conclusion

In sum, to make culture teaching an integral part of a language class, the teacher should set clear and realistic goals. Although all aspects (cognitive, behavioural, affective) are important, most scholars stress that the main goals of teaching culture should be developing intercultural understanding and communication. To achieve the goals the teacher should consider an appropriate approach as well as suitable techniques and activities for teaching culture. The choice of the latter depends on several factors, such as the situation in which the language is taught, the age and language level of learners and, lastly, the teacher and his/her preparation to teach culture.

Teachers also need accessible and reliable sources for teaching culture. Several studies have shown that the cultural dimension in textbooks varies to a great extent. In order to evaluate their cultural content teachers can use various checklists. However, in order to provide learners with up-to-date information teachers should also turn to other sources.

The cultural dimension of English language teaching in Estonia has not been an extensively studied area. Some research has been carried out by Skopinskaja from Tallinn Pedagogical University. Her research has mostly concerned the cultural awareness aspect in English classes (see Aleksandrowich-Pędich, L., Lázár, I. and Skopinskaja, L. (n.d.)) and the cultural dimension of textbooks (Skopinskaja 2003). Teaching culture has also been a topic of some student research (for example, Agasild 1999 – Tallinn Pedagogical university and Orgusaar 2001 – Tartu Teacher Training College).

The aim of the present research is to get an insight into the situation of culture teaching in English classes in Estonian secondary schools. In order to get a broader view both teachers' and students' opinions of various aspects of teaching/learning culture were studied. As the Estonian National curriculum prescribes several culture-related topics to be discussed, students' knowledge of the latter was also tested.

The next chapter presents the main findings of the research.

CULTURE IN THE ENGLISH CLASSROOM IN ESTONIA.

AN EMPIRICAL STUDY

The aim of the research

Although the National Curriculum of Estonia requires the inclusion of culture in the English language syllabus, it does not explicitly say how it should be done. Neither does it give a very detailed description of the content of culture in English classes. Therefore, the main aim of the current research was to examine the situation of teaching and learning culture in English classes in Estonian secondary schools.

A questionnaire was chosen as a source for eliciting data. Two questionnaires were designed, one for teachers and the other for students. As a common part of both questionnaires, a one-to-five Likert scale was used for getting the respondents' judgements about the ways of teaching culture and topics of interest. Both teachers and students were also asked about the importance of teaching culture. The common part was included in order to compare the teachers' and students' opinions.

As teaching British English has been dominant in Estonia, the students' questionnaire also included a short test to find out how much students know about Britain.

Both questionnaires were in English.

The following hypotheses were put forward :

1. Teachers focus mainly on language acquisition; the teaching of culture is not systematic and does not happen regularly.
2. Teachers and students have different opinions concerning the ways of teaching culture and the topics that should be taught.
3. Students' knowledge of Britain and its culture is limited.

Method

Sample

Overall, 61 teachers and 193 students completed the questionnaires.

Although the questionnaires were anonymous, the respondents were asked to provide some information about their sex, age, educational background (both groups) as well as work experience, in-service training and location of schools (the teachers).

The teachers. 54 respondents were from town schools (ten towns were represented) and seven from rural schools. More than half of the teachers (57%) came from Tartu. The distribution of the teachers according to the size of towns is presented in Table 1.

Table 1. *Distribution of the teachers according to the size of towns*

Population of towns	Number of teachers
> 50,000	38
10,000- 50,000	6
< 10,000	10

All respondents were female. Nearly 40 % of them were more than 50 years old and 20% were young teachers between 20 and 30 years of age. Two thirds of the teachers had a Bachelor's degree. Most teachers (84%) worked at upper secondary level. The number of those who were currently working only at primary and basic school was nine (15%). One of the respondents worked as an English teacher at an applied higher education institution. The more detailed characteristics of the teachers are given in Table 2.

Table 2. *Characteristics of the teachers*

	Number	Per cent
<i>Age of teachers</i>		
20-30	12	20
31-40	8	13
41-50	18	29
> 50	23	38
<i>Qualification of teachers</i>		
BA or equivalent	41	67
Studying for BA	3	5
MA	9	15
Studying for MA	3	5
Not mentioned	5	8
<i>Forms taught</i>		
Only (2)3- 6	3	5
Only 7- 9	0	0
Only 10-12	13	21
(2)3- 6; 7- 9	6	10
(2)3-6; 7-9; 10-12	18	29.5
7-9; 10-12	18	29.5
(2)3- 6; 10-12	2	3
Working in higher education	1	2
<i>Participation in courses on teaching culture</i>		
Yes	31	51
No	30	49

The students. 40 respondents (21%) were first-year university students and 153 (79%) secondary school students of the eleventh and twelfth forms. There were 64 male respondents (33%), all from secondary school, and 129 female respondents (67%). The biggest number of students (117, 61%) were 16 to 18 years old. Secondary school students came from six different schools. Five of them were town schools and one a countryside school. Characteristics of the students are provided in Table 3.

Table 3. *Characteristics of the students*

	Number	Per cent
<i>Age</i>		
16-18	117	61
19-20	70	36
over 20	6	3
<i>Sex</i>		
Male	64	33
Female	129	67
<i>Type of educational institution</i>		
Secondary school	153	79
University	40	21
<i>Distribution of secondary students according to the size of school</i>		
> 1000 pupils	78	51
500-1000 pupils	47	31
< 500	28	18

The teachers' questionnaire (see Appendix 14)

The teachers' questionnaire was designed with the aim of finding answers to the following questions:

1. How do teachers define culture and what importance do they attribute to the teaching of it? (Q1 & 2)
2. How often are cultural issues discussed in their classes and do these issues motivate students' language learning? (Q3 & 4)
3. What methods and techniques do they use? (Q5)
4. What topics and which cultures do they consider important to teach? (Q6 & 7)
5. What teaching materials and other sources do they use and do they offer enough material for the teaching of culture? (Q8, 9 & 10)

The questionnaire included ten questions of different types. Open-ended questions were included for the definition of culture (Q1) and for the list of the most frequently used textbooks (Q10). Multiple-choice questions were used in order to find out how important the teachers considered the teaching of culture (Q2), the frequency of teaching it (Q3), whether it motivated students' learning (Q4) and to what extent the textbooks contain

culture-related materials (Q9). The teachers were also asked to assess the ways (methods and techniques) (Q5) as well as topics for the teaching of culture (Q6) on a five-point Likert scale, ranging from '1' being the least useful/important to '5' the most useful/important. Question 7 aimed at finding out which country the teachers mostly focused on and in question 8 the respondents had to tick the sources they used for the teaching of culture.

The questionnaires were distributed to the teachers at various conferences as well as sent by post and via e-mail.

The students' questionnaire (See Appendix 15)

The students' questionnaire consisted of two separate parts. One part aimed at finding out the students' opinions about the learning of culture. The other was compiled in the form a test. Its aim was to find out how much Estonian secondary school and university students knew about Britain. Britain was chosen because Britain-related topics are most widely taught in Estonian schools.

The questionnaire focused on the following questions:

1. How important do students consider the learning of culture and should it be taught in English classes? (Q1 & 2)
2. What ways (activities, techniques) do they consider the most useful for the learning of culture? (Q3)
3. What aspects/topics of culture are they most interested in? (Q4)
4. Where have they acquired knowledge about Britain? (Q5)
5. Would they be interested in learning more about Britain and other English-speaking countries? (Q6 & 7)

All in all, the questionnaire included seven questions. As a common part with the teachers' questionnaire, a five-point Likert scale was used for getting the respondents' judgements about the ways of teaching culture (Q3) and topics of interest (Q4). Questions

1, 2, 6 and 7 were multiple-choice questions. In question 5, the students had to tick the appropriate box about where they had acquired the most recent knowledge about Britain.

The questionnaires (except in one secondary school) were directly distributed to the students by the author and they were filled in during an English class. After students had completed the questionnaires, a discussion followed. At one school the questionnaires were administered by the English teacher.

The test (see Appendix 15)

The assessment of cultural awareness is extremely difficult. Byram and Morgan (1994: 136) identify three inter-related areas that are usually assessed: knowledge, attitudes and behaviour. Whereas knowledge is relatively easy to assess, the assessment of attitudes and behaviour is much more complicated. This might be the reason why “[t]ests of cultural awareness are generally built around items measuring cultural knowledge” (Valette 1986: 182, first published in 1977).

In order to find out Estonian students’ knowledge about Britain a test was designed. It consisted of 25 questions. These were divided into six categories: geographical parameters (questions 1-6), historical background (7-10), national symbols (11-14), the UK today (15-21), etiquette (22-23) and, lastly, the UK and Estonia (24-25). These categories were chosen for several reasons. First, these are the categories most scholars consider important to be taught. Second, these are all, except history, suggested in the National Curriculum of Estonia. Third, these categories include topics that were given for assessment in the questionnaires. Lastly, these categories are often presented in textbooks.

The test contained four types of questions. Most questions (1, 6, 7, 9, 12, 14, 15, 16, 17, 19, 22, 23 and 24) were multiple-choice questions. Questions 3 and 11 were open-ended questions. Questions 2, 4 and 8 asked students to order things according to certain criteria. Questions 5, 10, 13, 18, 20, 21 and 25 asked to match lists. The lists were of unequal length to reduce the opportunity of guessing.

The correct answer in multiple-choice and ordering questions was worth one point. One open-ended question (3), where the full name of the country was asked, was worth 2 points (1 point was given for the short form). In matching lists, each correct pair was counted as a point, and in the case where one word could be matched with two words in the other list (13, 19) – 2 points. The possible maximum score was 55 points.

Results

The teachers' questionnaire

All teachers gave answers to the multiple-choice questions, whereas not all teachers ranked ways of teaching and topics. In some cases, the teachers had misunderstood the instruction and, instead of ranking each item from one to five, had chosen five ways of teaching/ topics from the list. Many teachers also left the open-ended question unanswered.

Definition

The question about the definition of culture was placed first in the questionnaire. The respondents were given a space of 3-4 lines to provide answers. As it was stated on p. 10 *culture* is a very difficult word to define. This was also proved by the fact that nearly one third of the teachers (31%) left the question unanswered.

The provided definitions can be very broadly divided into two groups:

1. these which apply to the so-called small 'c' culture and concentrate on the people's way of life and their beliefs and perceptions (16 definitions);
2. these which claim that culture embraces both people's way of life (small 'c' culture) and their history, geography and arts (capital 'C' culture) (18 definitions).

Some examples of the first group include:

- *Culture is customs, traditions, beliefs and way of life of people in a certain country or area.*
- *The way of life of a nation, including traditions, habits and customs in all spheres of life.*

- *Customs, traditions, beliefs, behaviour.*

Examples of the second group might be as follows:

- *Generally – the way of life, narrower – arts.*
- *Culture- everything connected with traditions, habits, everyday life, customs and art production of a nation in a country/continent.*
- *Culture – traditions, customs, people, language, literature, art, music, ethics.*
- *Culture is something complex embracing not only arts (literature, music, paintings etc.) but a whole way of life*

Many teachers stress that culture is associated with one country and that it is shared by its people, for example (emphasis added):

- *The customs and beliefs which form a basement for a way of life in a given country.*
- *Culture is art, music, sports, traditions and customs as well as the behaviour and the national symbols of a nation in one specific country.*
- *Lifestyle, beliefs, literature, music, art characteristic of a group living in a country and speaking the same language and sharing the same beliefs, lifestyles etc.*
- *Culture is a combination of phenomena, which distinguishes one nation from the others.*
- *Anything connected to particular society*

On the other hand, there were no definitions that mentioned cultural diversity within one country.

Some respondents also made it explicit that values are determined by one's culture, for example:

- *Wisdom about traditions, different values on life, habits, etc.*
- *Way of life, most important language, religion (beliefs and customs, manners, ceremonies, moral values, self-esteem (concept of self), ideals, arts and laws and knowledge, legends, rituals, even myths etc.*
- *Culture is a system of common values, facts of a country, education, art, politics, history, music, law, customs and rules.*

Language as a reflection of culture was also stressed in some of definitions, for example:

- *Culture is something related to the language, traditions, customs, beliefs and the essence and character of a nation.*

The fact that culture is a dynamic system that develops continuously and influences people's lives was also emphasised by some respondents, for example:

- *Culture is the context of human existence, created and developed by human beings, and influencing in its turn, all human beings on all possible levels.*
- *Kind of awareness of the past and future, which gives confidence for present actions.*

One respondent defined culture by the topics given in question 6 of the questionnaire.

In sum, it can be concluded that the teachers who answered the question mostly defined culture by listing its various elements. Both the observable aspects of culture (art, customs, traditions, way of life and behaviours) and invisible features (beliefs, values and attitudes) were mentioned. A few holistic definitions were also provided, where the relations between various aspects of culture were indicated. It is also worth stressing that none of the teachers gave a definition of culture that applied only to the so-called capital 'C' culture.

Importance of teaching culture

None of the teachers denied the importance of teaching culture. They either considered it very important (31 teachers) or important (30 teachers). Thirty-one teachers also believed that integrating culture-related issues in their classes significantly increased students' interest and motivation in language learning.

Frequency of the culture-related issues

One third of the teachers (21) claimed that they discussed culture-related issues 'often', that is in almost every lesson. Eight teachers chose 'rarely' (once a month) as an answer. However, most teachers stated that they included cultural issues in their lessons 'sometimes', that is once a week. That response is similar to the results of the study conducted by Aleksandrowich-Pędich, Lazar and Skopinskaja in 1999-2000, where the

dominant answer to the question of frequency of culture-related issues was ‘sometimes’ (Aleksandrowicz-Pędich et al.n.d.: 4).

It was also checked whether the teachers who had participated in courses on teaching culture discussed culture-related issues more frequently than those who had not. Although there was a slight difference, it was not statistically significant.

Ways of teaching culture

The teachers considered discussions on cultural differences and similarities most useful for the teaching of culture. The average score on a five-point scale was 4.16 (see Figure 3). Such a high score reveals that the teachers understand the importance of the comparative approach, which is in keeping with most theories about how culture should be taught in foreign language classes. Projects were also rated highly – 4.09, followed shortly by watching videos (4.06) and talking about current events (4.0). Lectures were rated the lowest – 2.31. This is an expected result as delivering lectures is not common at secondary school. Also, there is hardly any time in English classes for lectures. Another time-consuming technique, the drama, received a comparatively low score – 2.94. At the same time, the role-play was considered quite useful (3.19).

Teachers were also asked to rate a technique that has been specially developed for the teaching of culture – the culture capsule (see p. 40). This was considered a useful technique, with the average score being 3.71.

Although some space was left for the teachers to add some ways of teaching culture, very few did it. The following was suggested: trips to Britain (4 teachers), students’ presentations, organising displays, meeting with native speakers, student exchange, and writing letters.

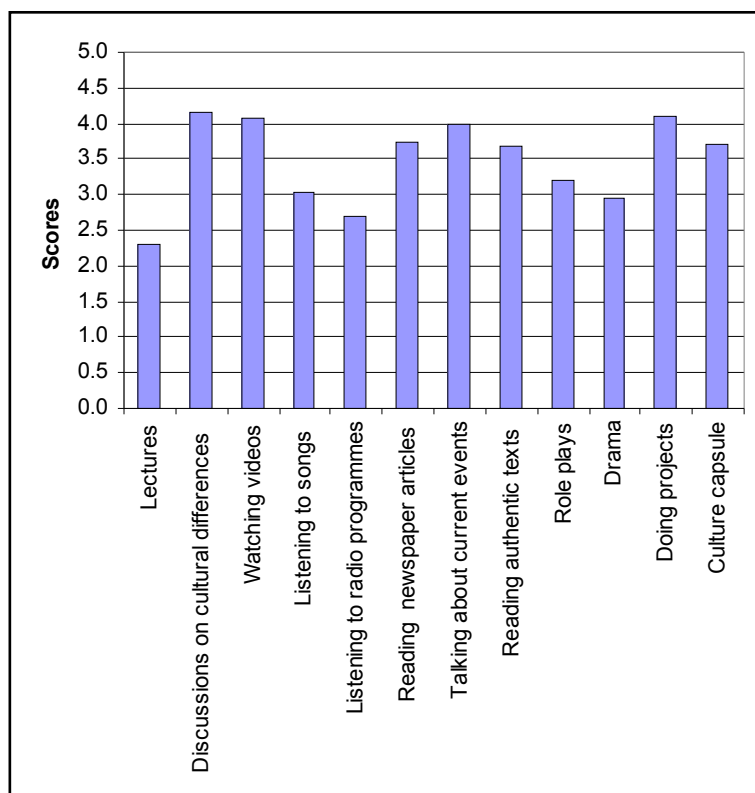


Figure 3. *The teachers' scores for the ways of teaching culture*

Topics

Teachers were also asked to indicate which topics they considered the most important to teach. A list of 16 topics was provided for assessment. The teachers rated 'patterns of politeness' the highest – 4.66 (see Figure 4). 'The rules of behaviour' was also considered very important to teach, with the average score of 4.25. This reveals that most teachers understand that besides presenting background information about the other culture, the development of students' intercultural communicative skills is equally important. 'Customs and traditions' as well as 'national stereotypes' also scored highly – 4.61 and 4.35 accordingly. The topics connected with people's everyday life, such as 'family life', 'youth life', 'education' and 'food' all scored higher than 4.0. At the same time, the topics which refer to the so-called capital 'C' culture were rated comparatively low. This might be considered a slightly surprising result as it is often assumed that topics like 'history', 'geography', 'literature', 'art and music' get the most attention in foreign language classes.

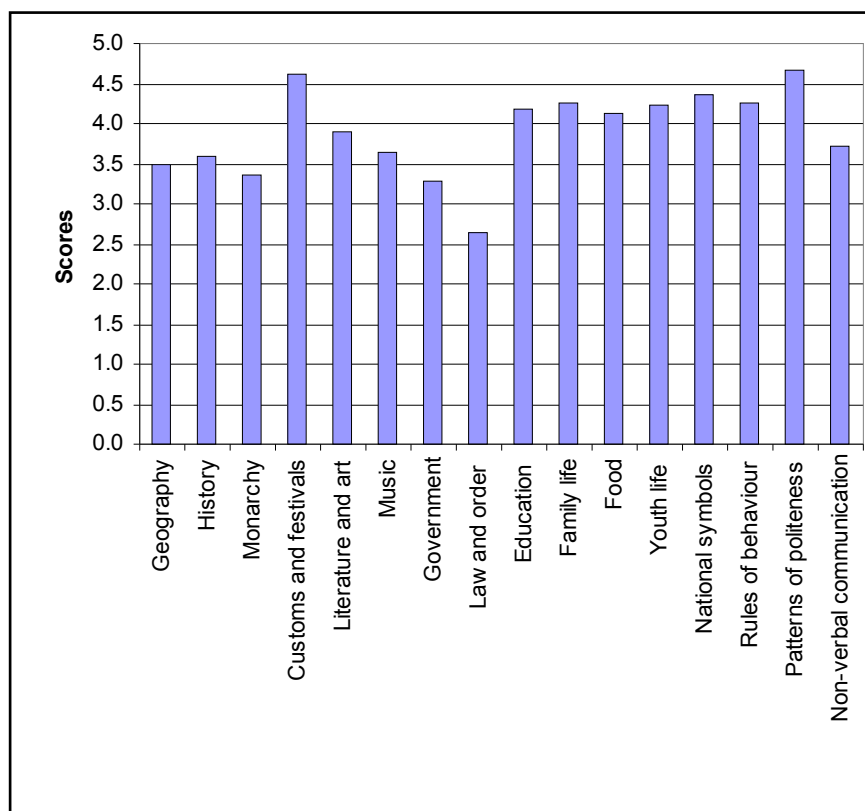


Figure 4. *The teachers' scores for the topics*

However, the findings of the study conducted by Aleksandrowicz-Pędich et al. (n.d.: 5) also revealed that the “least likely area for teachers to get involved in is connected with the fine arts.”

Not unexpectedly, the lowest scores were given to the topics ‘government and political institutions’ (3.29) and ‘law and order’ (2.65). It is possible that the teachers are not well prepared to teach these topics.

The teachers added only two topics to the list: ‘film’ and ‘tourism’.

Teachers were also asked to indicate how much time they devoted to teaching the cultures of different English-speaking countries. The responses revealed that topics related to the British culture were by far dominant. The approximate percentage provided by the teachers was 59. A similar result is also noticeable in other studies (see, for example Agasild 1998, cited in Liiv 1999: 62, Aleksandrowicz-Pędich et al. n.d.: 5). Issues related to the USA (26%) followed British topics. Other cultures got much less attention: ten

teachers maintained that they never discussed topics related to them. The focus on Britain can be explained by two factors: firstly, historically British English has been taught in most Estonian schools and, secondly, most Estonian schools use textbooks that are published in Great Britain. Locally produced textbooks also provide more information about Britain than other English-speaking countries (see, for example, *All the world's a Puzzle*).

Materials for teaching culture

Although English language textbooks are the main source for the teaching of culture (only four teachers claimed that they did not use textbooks for this purpose), the teachers make use of various other sources (see Figure 5). After textbooks, the two most frequently mentioned sources were realia (50 teachers, 82%) and the Internet (47 teachers, 77%). Cultural studies textbooks (for example, *Focus on Britain Today*) were used by 44 teachers (72%). 42 teachers (69%) maintained that they used newspapers and 41 (67%) videos. Only half of the teachers used recordings. There might be two reasons for this. First, the audiocassettes and CDs that come together with textbooks do not contain enough culture-related material. Second, less time in English classes is devoted to listening activities than developing the other skills.

While the use of literature was mentioned by 36 teachers (59%), folklore was the least exploited (14 teachers, 23%).

The most frequently mentioned sources added by the teachers themselves were connected with their personal experience. So, the teachers named personal photographs, correspondence and videos, but also their trips to the United Kingdom and the United States.

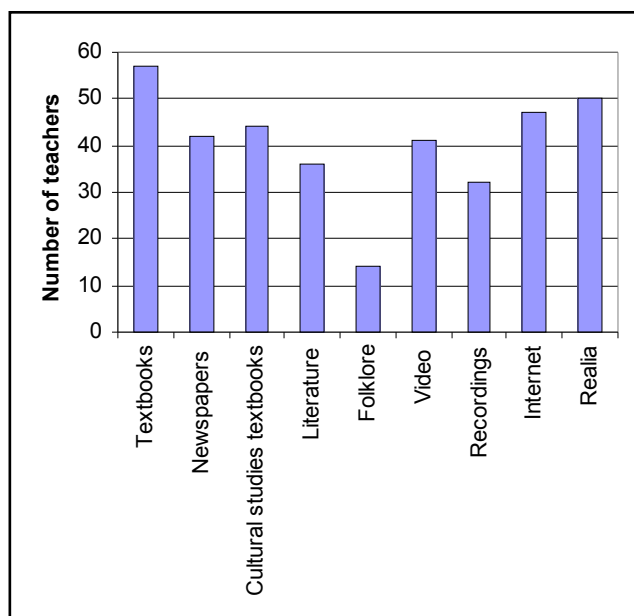


Figure 5. *Materials for teaching culture*

Teachers were also asked to list the textbooks they were currently using and to say whether these textbooks contained enough culture-related material. More than twenty different titles were mentioned. The most frequently named textbook was *All the World's a Puzzle* (14 teachers). It was followed by *Blueprint* (12 teachers). Other titles that were mentioned more than twice include *People and Places* (8), *Choices* (7), *Open to Debate* (5), *Fast Track to FCE* (7), *Opportunities* (Intermediate and Upper-Intermediate) (8), *Headway* (Intermediate and Upper-Intermediate) (5), *New Headway* (Intermediate and Upper-Intermediate) (10), *Mission 1 and 2* (11), *First Certificate Star* (3). The ratio of international textbooks to local textbooks was 2:1. It could also be noticed that many teachers had listed more than one textbook. This might imply that the teachers use one textbook as a main source and others to provide extra material when necessary. Also, in different forms of secondary schools different textbooks might be used.

What concerns culture-related issues, almost all teachers agreed that they were present in textbooks. The most common answer to the question was 'to some extent' (50%). There were 13 teachers (21%) who thought that there was enough culture-related material and 10 teachers (16%) who were fully satisfied with the amount of it. Only 6 teachers (10%) were

not satisfied with the cultural content of their textbooks. The textbooks they were using included *Opportunities*, *First Certificate Gold*, *Mission*, *New Headway* and *Blueprint*.

Most of these 10 teachers who maintained that there was a lot of culture-related material in the textbooks were using locally produced textbooks, such as *All the World's a Puzzle*, *Peoples and Places* and *Open to Debate*. From international textbooks *First Certificate Star*, *First Certificate Gold*, *Blueprint* and *Mission* were mentioned. It is interesting to note that *First Certificate Gold*, *Blueprint* and *Mission* were named by both groups of teachers: those who claimed that these textbooks lacked the culture-related material and those who maintained that there was a large amount of it. The reason for this controversy might be that the teachers have different expectations as to what the textbook should contain. Another reason might be the way teachers use textbooks. Aleksandrowich- Pędich et al. (n.d.: 5-6) maintain that although many textbooks contain enough culture-related activities and “culturally loaded texts” teachers do not use them because they themselves are not aware of cultural aspects.

The students' questionnaire

Most students gave answers to all questions. There were a few students who did not rank the ways of teaching and topics.

Importance of learning culture

Similarly to the response from the teachers (see p. 67), the results of the students' questionnaire revealed that the students considered learning culture important (63%) or very important (31%). While the opinions of the secondary and university students did not differ, there appeared to be a gender difference. 38% of the girls considered learning culture very important whereas only 16% of the boys maintained the same. Most boys (71%) chose ‘important’ as an answer.

Most students thought that culture should be taught in English classes rather than on a separate course. The number of those who were in favour of a separate course was 63 (33%). Among university students the percentage was slightly higher – 38.

Ways of teaching culture

The students considered talking about current events the most helpful for understanding other cultures. The average score on a five-point scale was 4.01 (see Figure 6). Discussions on cultural differences and similarities were also rated highly – 3.98, followed shortly by watching videos (3.86). The same ways of teaching were also given high scores by the teachers (see Figure 3). However, projects, which was rated second by the teachers, ranked fifth with the students. On the other hand, lectures, which scored lowest with the teachers, was considered quite useful by the students. (See also Table 4).

Surprisingly, the students did not seem to be aware that songs could help to understand the other culture. Here there might be two explanations. First, songs are not very often used in English language classes at secondary level. Second, there are not many songs available, with lyrics that can be related to the country's culture. However, one student had written that it might be useful to listen to the country's folk music.

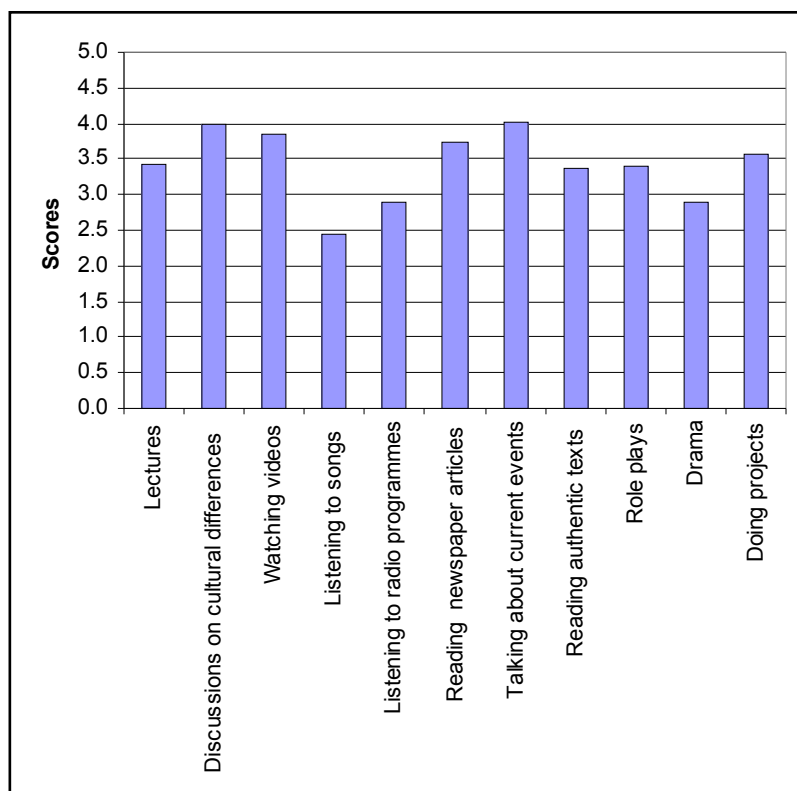


Figure 6. *The students' scores for the ways of teaching*

In addition to the given list, some other ways of learning about the other country's culture were suggested. The most frequently mentioned was travelling to the country where the language is spoken. Although some English-specialised schools in Estonia organise study trips to Britain, it is not common practice for various reasons, the most important being the cost. This was also mentioned by one student. Another important aspect for the students was communication with people from other cultures, either face-to-face or via e-mail. In addition, the following was suggested: student research, writing essays and reports, watching TV programmes, organising festivals, trying national cuisine, reading and discussing books and studying vocabulary.

As the teachers and the students were asked to assess the same ways of teaching culture, the responses were compared to determine whether there were any significant differences in their scores (see Table 4).

Table 4
Differences between the teachers' and students' opinions about the ways of teaching

Ways of teaching	Teachers		Students		Difference
	M	SD	M	SD	
Lectures	2.31	1.00	3.43	1.14	0.00*
Discussions on cultural differences and similarities	4.16	0.92	3.98	1.01	0.35
Watching videos	4.06	0.84	3.86	1.12	0.33
Listening to songs and discussing the lyrics	3.03	0.78	2.43	1.32	0.01*
Listening to radio programmes	2.69	1.06	2.88	1.24	0.41
Reading and discussing newspaper articles	3.75	0.88	3.73	1.09	0.94
Talking about current events	4.00	0.98	4.01	1.03	0.95
Reading authentic texts	3.69	0.82	3.36	1.20	0.15
Role plays	3.19	0.95	3.40	1.28	0.41
Drama	2.94	0.88	2.89	1.21	0.83
Doing projects	4.09	0.89	3.57	1.25	0.03*

Note: * The difference is statistically significant. M= mean, SD= standard deviation

As can be seen from Table 4, there is not much difference in the teachers' and students' opinions. Talking about current events, discussions on cultural differences and similarities, watching videos and discussing newspaper articles were ranked highly by both, while drama and listening to radio programmes got equally low scores. Statistically significant difference is noticeable only in three cases. These are lectures, listening to songs and discussing their lyrics and doing projects.

Topics

The students were asked to assess the same list of topics which was given to the teachers. As expected, 'youth life' ranked first (3.96), followed by 'rules of behaviour' (3.89), 'music' (3.87) and 'customs and traditions' (3.83) (see Figure 7). The topics which gained the lowest scores were 'law and order', 'geography', and 'government and political institutions'. The scores for all these were below 3.

The boys and girls' preferences were also studied. As can be seen from Table 5, there is a significant gender difference in the responses. The girls tend to be more interested in 'music', 'literature and art', but also in 'customs and festivals' and 'national symbols and stereotypes'. The scores for 'family' and 'youth life' are also higher than the scores given by the boys. The boys rate more highly the topics of 'youth life' and 'education'. It is also

noticeable that the boys generally give lower scores than the girls. There is no difference of opinion in the case of ‘geography’, which was rated equally low by both groups.

The students also added some topics to the given list, such as nature, fashion, pop culture and environmental problems.

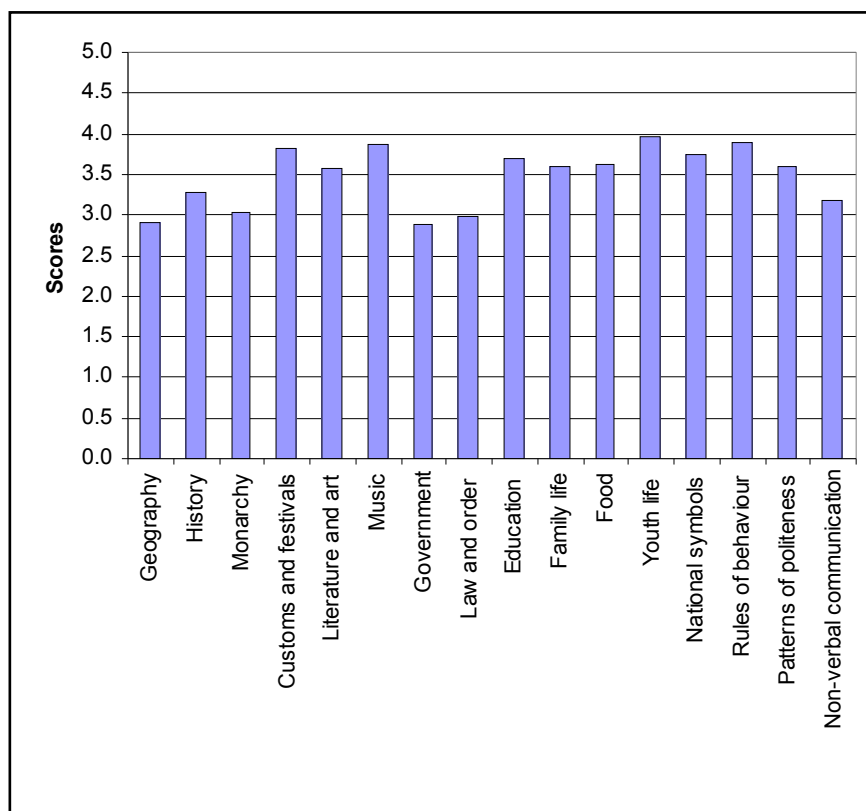


Figure 7. The students' scores for the topics

Table 5. Differences in boys' and girls' scores for the topics

Topic	Boys		Girls		Difference
	M	SD	M	SD	
Geography	2.91	1.29	2.91	1.23	1.00
History	3.15	1.24	3.34	1.23	0.34
Monarchy	2.60	1.12	3.23	0.95	0.00*
Customs and festivals	3.20	1.07	4.14	0.97	0.00*
Literature and art	2.91	1.25	3.90	1.10	0.00*
Music	3.60	1.24	4.01	1.14	0.04*
Government and political institutions	3.13	1.28	2.77	1.27	0.09
Law and order	3.02	1.33	2.95	1.26	0.76
Education and schools	3.67	1.16	3.71	1.18	0.86
Family life	2.96	1.17	3.91	1.08	0.00*
Food	3.55	1.17	3.64	1.06	0.59
Youth life	3.69	1.29	4.10	1.04	0.03*
National symbols and stereotypes	3.42	1.15	3.90	1.10	0.01*
Rules of behaviour	3.56	1.20	3.90	1.02	0.01*
Patterns of politeness	3.44	1.18	3.66	1.19	0.28
Non-verbal communication	2.94	1.32	3.28	1.35	0.14

Note: * The difference is statistically significant. M= mean, SD = standard deviation

When comparing the teachers' and students' scores for the topics (see Table 6) the following can be noticed:

- There is a statistically significant difference in the scores for half of the topics. Within this half some groups can be distinguished: (1) topics related to the development of students' intercultural competence ('patterns of politeness', 'non-verbal behaviour' and 'national symbols and stereotypes'), (2) the so-called 4F-s (see pp. 28, 34) ('geography', 'food' and 'customs and festivals') and (3) topics that are included in nearly all textbooks ('education' and 'family life').
- The teachers give higher scores for all topics, except 'music' and 'law and order'. While the first is quite expected, considering young people's interest in music, the lower score for the second topic from the teachers is somewhat surprising.
- The teachers generally give higher scores than the students. Half of the topics are rated above "4" on a five-point scale, whereas the students do not rate any topics as high as that. This shows that the teachers consider most topics very important to teach. However, these might not be equally interesting for the students.

Table 6. *The differences in the teachers' and students' scores for topics*

Topic	Teachers		Students		Difference
	M	SD	M	SD	
Geography	3.50	1.22	2.91	1.25	0.01*
History	3.59	1.01	3.27	1.23	0.17
Monarchy	3.35	0.84	3.02	1.05	0.09
Customs and festivals	4.61	0.50	3.83	1.09	0.00*
Literature and art	3.90	0.80	3.57	1.24	0.16
Music	3.63	0.89	3.87	1.19	0.30
Government and political institutions	3.29	0.90	2.89	1.28	0.10
Law and order	2.65	0.95	2.98	1.28	0.17
Education and schools	4.19	0.69	3.70	1.17	0.02*
Family life	4.25	0.80	3.59	1.20	0.00*
Food	4.13	0.75	3.61	1.09	0.01*
Youth life	4.23	0.88	3.96	1.14	0.23
National symbols and stereotypes	4.35	0.75	3.74	1.13	0.00*
Rules of behaviour	4.25	0.95	3.89	1.10	0.09
Patterns of politeness	4.66	0.65	3.59	1.18	0.00*
Non-verbal communication	3.72	1.08	3.17	1.35	0.03*

Note: * The difference is statistically significant. M= Mean, SD= standard deviation

Knowledge about Britain

The study revealed that the place where the students acquired most knowledge about Britain was in the English class. It was mentioned by 139 students (72%), whereas for 86 students (45%) it was the only source of information. The media also played an important role. Overall, 78 students (40%) named it as one of the sources. Indeed, 25 claimed that for them it was the only source. This confirms an observation made by Byram and Morgan (1994: 3) that the influence of the media in providing cultural information is significant. The boys seem to get more information from the media than the girls (44% and 36 % of the respondents respectively) and the secondary school students more than the university students (48% and 43%). The *British Studies* course was mentioned by 21 students, either as the only source (15) or one of the sources (6). The students identified some other areas where they had gleaned knowledge about Britain. These included books, magazines, encyclopaedias, friends and relatives. Although the media was given as one option in the questionnaire, some students considered it important to stress the role of the Internet. Two students had been to Britain.

To the question whether they would like to know more about Britain, 180 students (93%) gave a positive answer. Most of these students (86%) thought that the best place to learn more would be the English class.

From this it can be concluded that teachers should spend more time in their classes on discussing culture-related issues. Doing it only once a week, as suggested by the majority of teachers (52%), seems not to be enough to satisfy the students' curiosity.

The test

The possible maximum score for the test was 55. The maximum score gained in the test was 37 (67%) and the minimum 9 (16%). The average score 24 (44%), shows that most

students could not provide right answers even to half of the questions. The mean, minimum and maximum scores as well as standard deviations are presented in Table 7.

Table 7. *The students' scores*

	Number	Mean	Min	Max	SD
All	193	23.81	9	37	5.68
Boys	64	22.6	9	35	6.22
Girls	129	24.40	10	37	5.32
University students	40	25.68	10	35	5.83
Sec.school students	153	23.33	9	37	5.56

Note: SD= standard deviation

The girls did better than the boys and the difference was statistically different. It was also proved by the *t*-test ($t = 2.06$, $p = 0.04$). The percentage of the boys who scored fewer than 20 points was 34, compared to 25 for the girls. The university students, on the other hand, did better than the secondary school students ($t = 2.35$, $p = 0.02$). Comparing the lower scores, it appeared that the percentage of those who scored below 20 points was 20 among university students and 30 among secondary school students. The dispersion of the scores is shown in Figures 8, 9, 10 and 11.

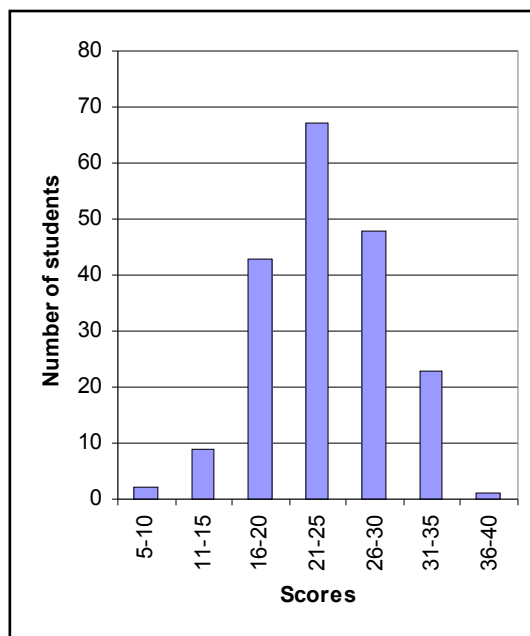


Figure 8. *The number of the students according to the scores*

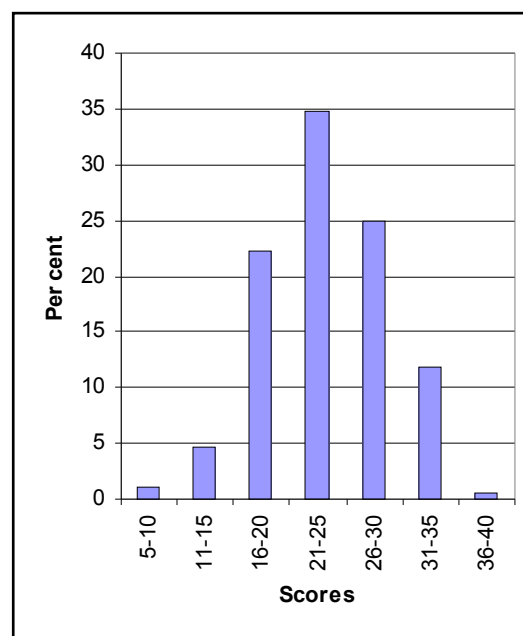


Figure 9. *The per cent of the students according to the scores*

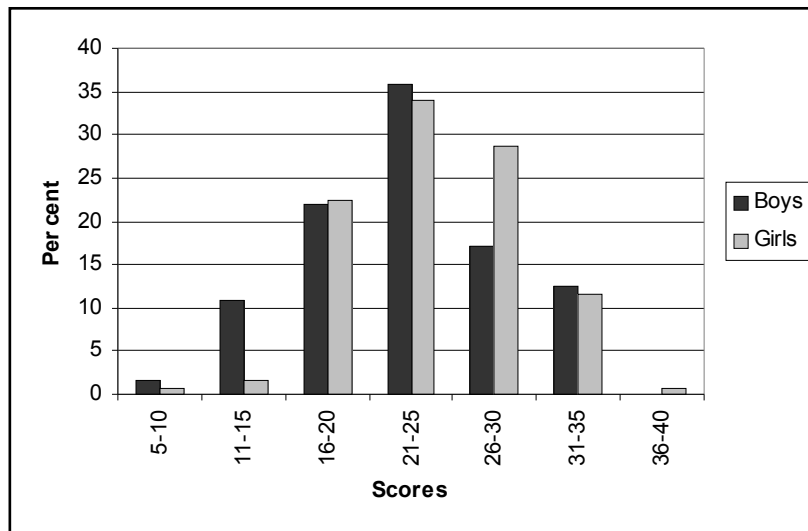


Figure 10. *The comparison of the percentage of the boys' and girls' scores*

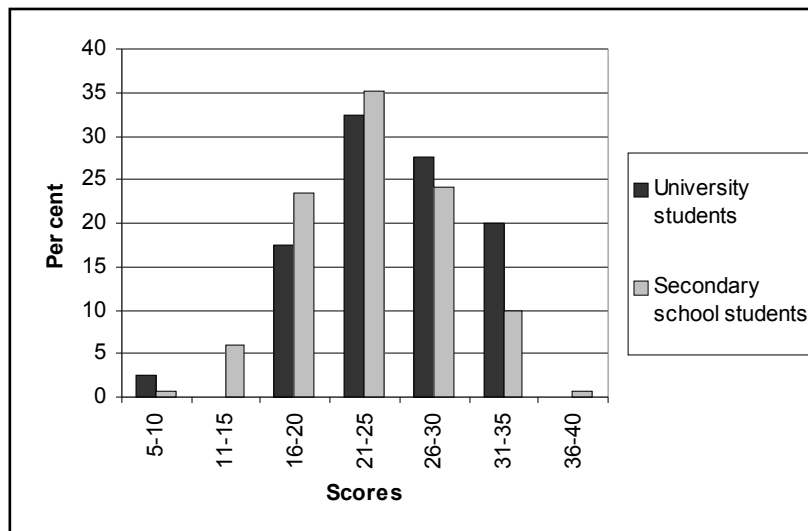


Figure 11.

The comparison of the percentage of the university and secondary school students' scores

Responses to the questions. Geographical parameters.

The first six questions of the test aimed at examining students' geographical knowledge. Most students 125 (65%) were of the opinion that Great Britain (Q1) included all the four countries of the United Kingdom. The number of those who knew that Great Britain was an island, consisting of three parts (England, Scotland and Wales), was 56 (29%). There were eight (4%) students who believed that Great Britain meant the same as England. When comparing the answers of the secondary school and university students, it appeared, that

twice as many university students (48%) than secondary school students (24%) gave the correct answer to this question. The reason might be that at the beginning of their English course at university students practise and improve their map reading and location skills.

As most students did not make a difference between the island and the country it was not surprising that 40 students (21%) believed that *Great Britain* was the full name of the country (Q3). *The United Kingdom* was suggested by 99 students (51%) and only 11 students (6%) knew the country's full name - *The United Kingdom of Great Britain and Northern Ireland*. In addition, the following variants of the country's name were suggested: *The United Kingdom of (the) Great Britain* (15), *United Kingdom of Britain*, *The United Kingdom and the Northern Ireland*, *United Kingdom of England* (2), *The Republic of Great Britain and Northern Ireland*, *United States of Great Britain*, *Northern Ireland Unighted Kingdom*, *Unite Kingdam* and *The Commonwealth*. Spelling mistakes could also be noticed (*kingtom*, *kingdam*, *unaited*, *Brittain*).

The students' confusion about the name of the country as well as not being able to make a distinction between *Great Britain* and the *United Kingdom* is not surprising as they are often confused by people living in Britain. Davies writes in his work *The Isles. A History* that everywhere in Britain it is possible to meet people who do not care about the difference between *England* and *Britain* or *Great Britain* and the *United Kingdom*:

One of the most extraordinary aspects of the current scene lies in the number of citizens of the United Kingdom who do not appear to be familiar with the basic parameters of the state in which they live. They often do not know what it is called; they do not distinguish between the whole and the constituent parts; and they have never grasped the most elementary facts of its development. (Davies 2000: xxvii-xxviii)

Students were also asked to order the four countries according to the size of their territory (Q2). 143 students (74%) knew that the two biggest countries were England and Scotland. However, only less than half (45%) of the students could order all the four countries correctly. It also appeared that nearly one third (29%) thought that the area of Northern Ireland was bigger than that of Wales.

The fourth question asked to order four towns (London, Glasgow, Brighton and Manchester) from north to south. This turned out to be one of the most difficult questions as only 13 students (7%) were able to do it. Considering the number of possible variants provided, it can be concluded that locating places on the map is not a much-practised skill in the English classroom.

There was also a question (Q5) in this section which asked students to match the names of famous people with the places they had lived or worked in. As it might have been expected, the biggest number of students (133, 69%) knew that Liverpool was the town where the Beatles came from. Overall, 115 (60%) students could connect W. Shakespeare and Stratford-upon-Avon, but there was a difference in the knowledge of the university and secondary school students. 65% of the university students gave the right answer compared to 58% of the secondary school students. The connections between Dorset and T. Hardy and the Lake District and W. Wordsworth were known only to a quarter of the students. From the discussions that followed at five schools, it also appeared that the names of Hardy and Wordsworth were altogether unknown to the students

The easiest question in the geography section was about the location of Ben Nevis (Q6). The correct answer was provided by 140 students (73%).

Historical background

The second section of the test concerned the history of Britain. As the results revealed, it was the most complicated part of the questionnaire. Only four students out of 193 were able to order the four conquests (Romans, Anglo-Saxons, Vikings and Normans) chronologically (Q7). Considering the number of different variants, it can be concluded that the responses were given randomly and were not based on real knowledge.

The year of the Norman Conquest (Q9) was known to 51 students (26%). The fact that 44 students (23%) thought that 1066 was the year of the Great Fire of London (1666) can

be explained because of the similarities of the dates. On the other hand, it remains unclear why 55 students (28%) thought 1066 was the year of the first constitution.

Students were also asked which of the three languages (modern English, modern French or modern Welsh) can be related to the language that was spoken by ancient Celts (Q7). Here the number of correct answers was 82 (42%). This question also revealed the most significant difference in the number of correct answers, both in the case of the boys and girls, and the secondary school and university students. While 50% of the girls responded correctly, the corresponding percentage for the boys was 27. When comparing the answers of the university and secondary school students the difference was even more noticeable, the percentage of the right answer being 63 and 37 respectively. The reason might be that the programme of English at the university level also includes some history of the English language.

The last question (Q10) in this section was about great inventions. Quite expectedly, 93% of the students knew that Newton discovered the law of gravity and 86% could connect Bell and the telephone. However, Baird's name seemed to be unfamiliar, as only 47 students (24%) were aware that he was the inventor of television.

National symbols

Four questions concerned the national symbols. It appeared that only 74 students (38 %) knew the name of the British flag (Q11). Nearly half had left the question unanswered. As it was an open question, the students had provided several names for the flag, for example, *Streeps and stripes, Red cross, stripes and stars, united flag, red, yellow and blue* and *Jack Union*. In several cases simply *Jack* was suggested.

Students were also asked which of the four flags is not represented in the British flag (Q12). Not surprisingly, the biggest number of students, 129 (67%), believed it was the flag of Northern Ireland. The right answer, Wales, was provided by only 32 students (17%).

The knowledge of the national flowers (Q13) depended on the country. England's national flower, the rose, was known best (37%), followed by the Welsh daffodil (22%) and the Irish shamrock (19%). Although the leek was recognised as a symbol of Wales by 25 students (13%), there were only two students who knew that Wales had two national flowers.

The question about the national flowers also showed clearly that the girls were much more knowledgeable about this aspect of culture than the boys (see Appendix 17). Only with the shamrock the percentages of right answers were the same. The reason might be that St Patrick's Day has become an international holiday and is also reported in the Estonian press. The boys, as the questionnaire showed, gained more information from the media (see p. 79).

The biggest number of correct answers in this section was given to the question concerning the reign of Queen Elizabeth II (Q14). 83 students (43%) were aware that she had been on the throne for more than 50 years. Considering the fact that the Golden jubilee was also quite extensively covered in the Estonian media, the number of the right answers could have been bigger.

Britain today

The first two questions (15 and 16) concerned education. The expression *public school* often creates misunderstanding among Estonian students. This was further reflected in the test with only one fifth of the respondents choosing *private school* as an answer. Seventy seven students (40%) chose *state school*, followed by 58 (30%), who chose *local school*.

The students did not know what the *sixth form* denotes in the English educational system. 141 respondents (73%) were of the opinion that students in the sixth form were 12-13 years old. Only 31 (16%) gave the right answer. This result was expected as in Estonia 12-13 is the age of students who study in the sixth form. However, as the topic of

education is widely discussed in English classes, the differences in educational systems should clearly be identified.

As an answer to the question about sports (Q17), two options, polo and golf, received an equal number of votes: 42 each. However, the biggest number of students (80, 41%) chose tennis as the right answer. The correct answer to the question is polo.

Recognising British holidays was a comparatively easy task (Q18). The most well known holiday is *St Valentine's Day*, which was known by 97% of the students, followed by *Hallowe'en* (73%). This is an expected result as those holidays are widely celebrated in Estonia. However, both *Guy Fawkes Day* and *Burn's Night* were matched with the right dates only by one third of the respondents (in the case of the university students the percentage was 50).

Food is the topic that is discussed in most English language textbooks. Therefore, it came as a surprise that 40% of the students did not recognise the names of food listed in question 19.

The students did not seem to be very knowledgeable about young people's rights in Britain (Q20). The respondents appeared to assume that the conventions were the same as in Estonia. For example, the school-leaving age in Estonia is 17, accordingly 79 students (41%) thought that it was the same in Britain. Only 23 students (12%) knew the correct answer – 16. The same applied to getting a driving licence. 41% of the respondents chose 18 instead of 17. The right answer was suggested by only 21 students (11%). More than half of the students knew that you had to be 21 to become a member of Parliament. However, most students were unsure at what age citizens could vote. Only one fifth gave the correct answer. This is an unexpected result as both in Britain and Estonia young people need to be 18 to take part in elections. Thus, it might have been assumed that most students knew the answer.

The last question (Q21) in this section was about famous people and their occupations (see Figures 12 and 13). The most well known Briton was David Beckham (known by 94% of the students), followed shortly by Tony Blair (93%). Nevertheless, T. Blair was also thought to be the author of Harry Potter books (1 student), an actress (2), a writer (3), a TV chef (3), a footballer (2) and a pop singer (1). The role of the Prime Minister was attributed to all eight people on the list at least once. The names of Rod Stuart and Richard Burns were also familiar (150 (78%) and 132 (68%) right answers accordingly), whereas Burns' name was better known to the boys. At the same time, there were only 123 students (63.7%) who knew that the author of Harry Potter books was J. K. Rowling. Considering the popularity of the books and films, a larger number of right answers was expected. Nick Hornby and Jamie Oliver were the least known people on the list. It was noticeable that more university students knew about them than those from secondary school.

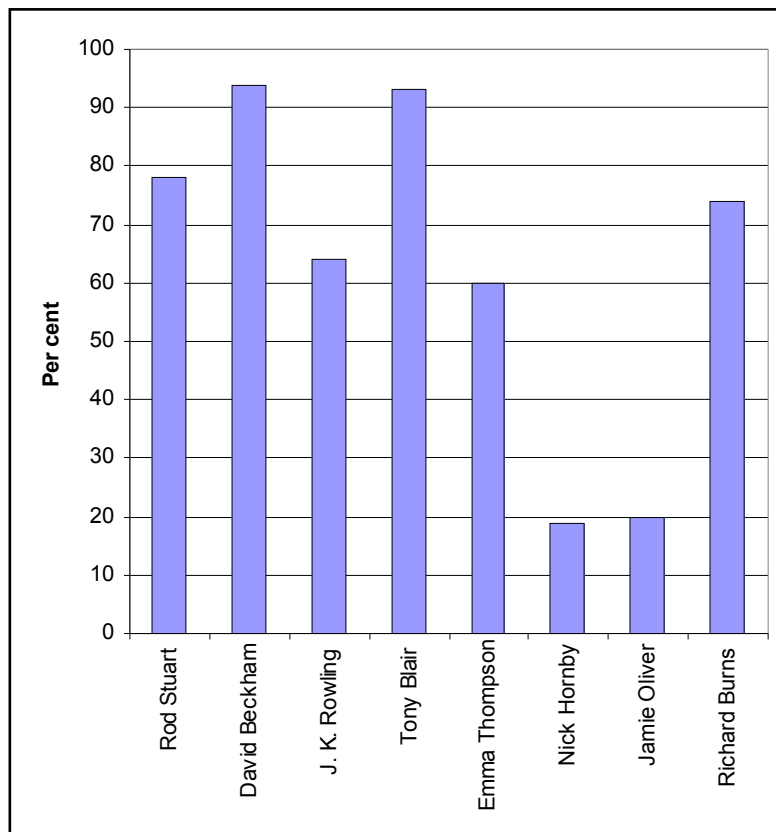


Figure 12. *The students' knowledge about famous Britons*

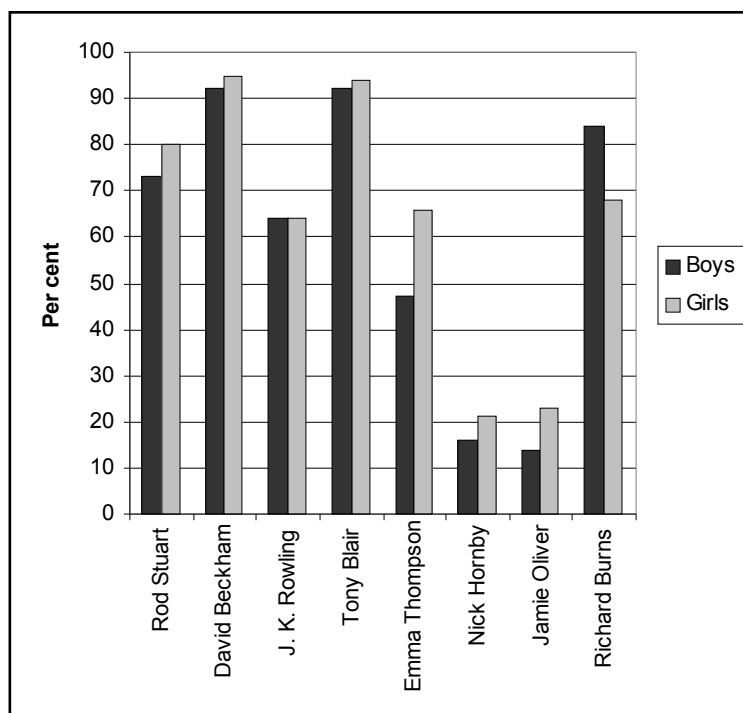


Figure 13. *The boy's and girls' knowledge about famous Britons*

Etiquette

Two questions in the questionnaire asked to choose the most appropriate conversation formulae. 127 students (66%) knew what would be the most common way to apologise (Q22) and 143 (74%) chose the most appropriate expression to introduce themselves (Q23). This could be considered a good result, considering that on average the percentage of the right answers was much smaller.

Britain and Estonia

The last two questions (Q24 and 25) asked about Estonian-British connections. Although the *Estonian Air* has flown to London for nearly ten years, only one third of the students were aware that it flew to Gatwick Airport. Heathrow was suggested by 40% of the respondents. It could be the only airport in London the students have heard of.

The final question (Q25) was about the Estonians who lived and worked in Britain (see Figure 14). The footballer Mart Poom was as well known as David Beckham (183 right answers, 95%). The second famous Estonian was the MP Lembit Öpik (130 answers, 67%), followed closely by the ballet dancer Age Oks (126 answers, 65%). However, half of those

who knew Age Oks did not know that her partner was Toomas Edur. He turned out to be the least known in the given list (66 right answers, 34%).

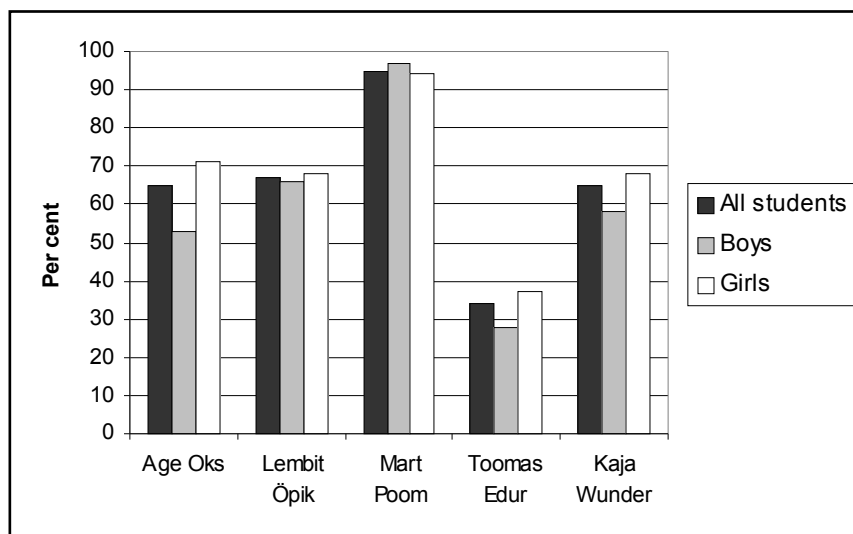


Figure 14. *The students' knowledge about Estonians living and working in Britain*

The percentage of correct answers to all questions is given in Appendices 16 and 17 and the key to the test questions in Appendix 18

It can be concluded from the results of the test that the students' knowledge about Britain is rather limited. After having studied English for nearly ten years, it could perhaps be expected that students know more than a few famous people and national holidays. Although it might be argued that information about the other culture (especially factual knowledge) should not be the aim of the teaching of culture, it cannot be completely ignored. Seelye (1993: 26) has written that "for any given culture a core information exists that one must share in order to participate meaningfully in that culture". For the language learner it means that this "core information" is crucial if they are to understand the other culture.

Discussion

The main aim of the research was to examine the presence of culture-related issues in English lessons in Estonian secondary schools and to discover teachers' and students'

attitudes to the teaching of culture. As of the English-speaking countries Britain is the most commonly taught in Estonian schools, a test was compiled to test students' knowledge of the various aspects of Britain and its culture.

The results of the questionnaires revealed that both the teachers and students considered the teaching of culture important. It is an expected result and confirms Hinkel's notion (1999: 2) that "... language teachers have become increasingly aware that a second language or foreign language can rarely be learned or taught without addressing the culture of the community in which it is used." The cultural dimension of foreign language teaching is also extensively discussed in the literature on foreign language education and it is reflected in teaching materials – the newest textbooks contain a number of culture-related activities.

However, when teachers were asked to define culture, they did not appear to have a very clear perception of the concept. First, one third of the teachers did not provide any definition. Second, most of those who did, defined culture by listing its elements. Very few definitions described culture as an integrated system of various components. On the other hand, the fact that none of the teachers reduced the definition to 'high' culture shows that the teachers are aware of the broad concept of the term. Therefore, Seelye's (1993: 15) claim that for many teachers culture means fine arts, geography and history was not true of the teachers who responded to the question about culture.

A major problem concerning the teaching of culture seems to be finding time to do it. Although no teacher said that they never discussed culture-related issues, only one third of the respondents claimed that they did it in almost every lesson. Ideally, as stressed by several scholars (see for example, Chastain 1988: 288, Tomalin and Stempleski 1993: 8), culture should be an integral part of every language class. The fact that it is not the case was also proved by the students' responses. As many as 180 students (93%) stated that they

would like to know more about Britain and 86% thought that the best place to learn more would be in the English class.

One of the main reasons why there is not enough time for integrating culture into English classes might be that the teachers mostly concentrate on developing the four language skills, or rather the skills that are assessed at the national examinations. The same reason is pointed out in the study conducted by Aleksandrowicz-Pędich et al. (n.d.: 6). Therefore, it might be concluded that “there is a mismatch between what the curriculum prescribes and what the examination tests” (Johnson 1989, cited in Aleksandrowicz-Pędich et al. *ibid.*). This concern was also expressed by teachers in informal conversations. The inclusion of culture-related issues in the examinations might give weight to teaching culture in language classes.

Some teachers also believed that culture should better be taught on a separate course. In Estonia, a few schools, mostly English-specialised schools, practise this. Also, various courses on/about the other culture are provided at the tertiary level. However, considering how much language and culture are interwoven, it seems practically impossible to give culture-free language lessons.

Another reason why culture-related activities are neglected might be that the teachers are not aware of appropriate techniques. Some techniques (for example, *the cultural aside*, *slice-of-life technique*, *culture assimilator* and *quiz*, see pp.) take relatively little class time. Chastain (1988: 306-307) stresses that daily cultural topics should be short and concise, while on a weekly basis teachers could deal with topics that require more time (preparing, for example, a *culture capsule*). The more time-consuming activities, such as drama, watching videos and doing projects should only be used occasionally.

It can be concluded that the first hypothesis that the teaching of culture does not happen regularly and is not systematic proved to be correct. Although the teachers do not deny the importance of teaching culture and integrate it from time to time into their classes, culture

teaching cannot be considered systematic. This was also proved by the test results which varied a great deal from school to school. Given the reality of the present situation where the teachers are often made responsible for the students' national examination results, it is understandable that the main focus remains on developing the four language skills.

Although several scholars have described various activities and techniques for the teaching of culture (see above pp. 39-46), many of these (for example, *the culture cluster*, *cultural asid*, *cultoon* and *slice-of-life technique*) were not included in the list to be assessed by the teachers and students. It was assumed that they were unknown and not used in English classes in Estonia. (This assumption was confirmed by the fact that although some space was left for the respondents to add some ways of teaching culture, no techniques discussed above were added). Therefore, only these techniques and activities were included that both teachers and students were thought to be familiar with.

The teachers' and students' preferences revealed no significant difference. Both groups considered talking about current events and discussions of cultural similarities and differences most important. It is an expected result. Talks and discussions give a good insight into the everyday life of the other culture and they do not take up too much class time. Considering the number of teachers who claimed that they used the Internet and newspapers, the material for discussions and talks should be easily accessible. The wider use of the local media would also be helpful as 40 % of the students named it as one of the sources for obtaining cultural knowledge. Not surprisingly, watching videos was also popular with both the students and teachers.

The low score for the use of songs reveals that the teachers have not been able to take advantage of the students' interest in music (rated third in the students' list). Obviously, the teaching materials do not provide enough opportunities. Here, the teachers could rely on the students' interest and ask them to do some research into the area. Student research, as stated above (p. 44), is a powerful tool as it combines students' interests with classroom

activities. Also, as Chastain argues (1988: 308) “[a]ssigned reports and projects geared to promote cultural knowledge can be an important adjunct to the material that teachers provide.”

Another activity that received relatively low scores was listening to radio programmes (2.69 from the teachers and 2.88 from the students). It might be possible that neither the teachers nor students are aware that the BBC World Service Learning English radio programmes offer learners various programmes, such as news, work, living and music. It is possible to listen to these programmes on the Internet, at <http://www.bbcworldservice.com/learningenglish>.

Surprisingly, a statistically significant difference between the teachers’ and students’ opinions appeared when assessing the usefulness of projects. While the teachers rated them highly, the students did not consider them very helpful. It was not possible to conclude from this study what kind of projects have been carried out at schools. Therefore, it can only be assumed that these projects have not been very attractive for the students. It is also possible that the students and teachers have different opinions as to what a project is. To arouse students’ interest the teachers might try web-based projects like the WebQuest and CultureQuest (see pp. 45-46).

As the range of cultural activities suggested by textbooks is not large, the teachers can find various ready-made activities in *Cultural Awareness* (1993) by Tomalin and Stempleski.

Analysing the scores for cultural topics, it could be claimed that a shift from knowing *about* to knowing of *how* has occurred in the teaching of culture. The topics like ‘patterns of politeness’ and ‘rules of behaviour’ were ranked very highly by the teachers. ‘Rules of behaviour’ also received high scores from the students. It could also be noticed that the students did considerably better in the test in the questions about appropriate behaviour. On

the other hand, the limited scope of the questionnaire did not make it possible to find out whether these were also the most frequently taught aspects and how they were taught.

At the same time, a very important aspect of the intercultural communicative competence ,non-verbal communication, received relatively low scores from both the teachers and students (3.72 and 3.17 respectively). This proves Byram's argument that the latter is "seldom dealt with more than a superficial level by FL [foreign language] teachers" (1997: 12). At the same time, Chastain (1988: 304) considers it as one of the most important to teach, especially to those learners who anticipate having contact with speakers of a foreign language. One reason why this aspect is neglected might be the lack of material for teaching it. Teachers can find some suitable activities in *Cultural Awareness* by Tomalin and Stempleski (for example, 114-119).

Although there was a statistically significant difference in the teachers' and students' scores for 'customs and traditions' and 'national symbols and stereotypes', they both came at the top of both lists (second and third in the teachers' and fourth and fifth in the students' list). This supports another argument suggested by several scholars (see, for example Kramsch 1991, Galloway 1985) that the teaching of the so-called 4Fs (food, festivals, folklore, statistical facts) is quite common in the English language classroom. On the other hand, customs and traditions reveal a lot about the other culture. Laanemäe (2003: 16), for example, claims that the normative aspect (*normatiivne külg*) of a culture is expressed by its customs and traditions. From the teachers' point of view, they are also comparatively easy to teach and there is a lot of material available. At the same time, customs, traditions and festivals offer numerous opportunities for comparison between learners' own and other cultures. As some schools organise celebrations of festivals, it is not of less importance that, by participating in them, students are actively involved in learning the other culture. The test also proved that the students knew widely-celebrated festivals best.

Interestingly, geography was ranked the lowest, both by the teachers and the students. At the same time, many textbooks (for example, *All the World's a Puzzle, Open to Debate*) contain enough material about the geography of Britain and other English-speaking countries. The lack of interest in these topics was also revealed in the students' test answers. Although the confusion about names is understandable (see p. 82) it "should not be disseminated but distangled" (Davies 2000: xxxii). The English class could be a good place for this. Locating places on the map and comparing countries' territories also created problems for the students. According to Seelye (1993: 36), learners should be aware of how the globe is divided into nation-states and the first step to demonstrate interest and goodwill towards other people is to study the atlas. He suggests several activities in *Teaching Culture* (see pp. 36-37). (See also Chastain 1988: 308)

A telling result was that in 50% of the topics there was a significant difference between the teachers' and the students' scores. Another interesting observation was that the teachers gave much higher scores for all topics than the students. A gender difference was also evident in half of the topics. When comparing the top six topics in the teachers', boys' and girls' lists, it appeared that five topics in the teachers' and girls' lists were the same. In the case of the boys, only three topics coincided with those of the teachers' top. Similarities in the girls' and teachers' interests might also be the reason why the girls did better in the test than the boys. Drawing on these differences, two suggestions can be made. First, the teachers should ask students' opinions as to what topics to teach. (This suggestion is also made, for example, by Brooks 1964 and Chastain 1988) Second, the teachers should take the interests of both sexes into consideration.

From the analysis above, it can be concluded that the hypothesis concerning the teachers' and students' opinions proved to be largely correct. While the teachers and students generally shared opinions about the ways of teaching, there was a significant difference concerning the topics.

The teachers' answers indicated that they used a wide range of materials for teaching culture. While textbooks were the most-widely used sources, many other were mentioned as well, with realia and the Internet being the most popular. However, it was not possible to conclude from the collected data how effectively these materials are used.

The least used source appeared to be folklore. Only as few as 14 teachers (23%) mentioned it as a useful source. Folklore is seen as a logical bridge between the literary writing and understanding the other culture. Folk materials (for example, folk songs, tales, proverbs and superstitions) help to understand some important cultural themes. (Seelye 1993: 18) CEF (2001: 120) uses the term 'expressions of folk wisdom'. The document claims that they are frequently used or "played upon" and the knowledge of them is "a significant component of the linguistic aspect of sociocultural competence."

The teachers' opinions about the cultural content of the textbooks varied a great deal. Half of the teachers chose 'to some extent' as an answer to the question whether the textbooks contained enough material for teaching culture. At the same time, 23 teachers (38%) were quite satisfied with what the textbooks offered, while six (10%) thought the cultural component of the textbooks was very poor. There might be several reasons for the difference of opinion. First, the teachers use many different textbooks. Some teachers had named four to five textbooks they were currently using. Their cultural content may differ. Second, it is not known what expectations the teachers have. Some textbook authors make cultural issues explicit by using photographs, special texts or adding separate tasks (for example, *Comparing Cultures* in the *Opportunities* series). In some textbooks cultural information is 'hidden' in texts and therefore, may not be noticed. Third, as stressed by Aleksandrowich-Pędich et al. n.d.: 5-6), the teachers might not use the material effectively. Brown (2000: 83) claims that as it is hardly possible to find materials which would interest everyone, the emphasis should be put on doing interesting things with the material. He

concludes that the “materials should be chosen, not so much on the basis of their own interest, but for what they can be used to do.”

Chastain (1988: 316) maintains that one of the major problems in teaching culture is how to devise ways of presenting culture in such a manner that students can comprehend and relate to the information. The results of the test revealed that this might also be a problem in Estonia. Although all teachers considered teaching culture important, and included cultural activities in their lessons using various material, the students’ knowledge about Britain left much to be desired.

The assessment of cultural learning is extremely difficult. Byram (2000: 8) claims that even the authors of *Common European Framework* propose a number of levels for defining linguistic competence, whereas they do not make proposals for levels of the assessment of socio-cultural competence.

Valette (1986: 182, first published in 1977) maintains that together with making progress in foreign language, students also increase their awareness of the culture of the country whose language is being learnt. In her opinion, this broadened awareness includes such aspects of culture as the way of life, geographic, historical, economic, artistic and scientific aspects. These, in sum, constitute the general background of members of the target culture. Students who share this knowledge “demonstrate[s] an increased awareness of the parameters of that target culture.”

However, with an average of 24 points (44%), it is not possible to talk about the ‘increased awareness’ of these parameters. While the lack of historical knowledge, for example, can be explained (history is left out of most language and British Studies textbooks), it was still expected that the students would be more knowledgeable about contemporary life in Britain and know the countries’ national symbols. While administering the test at various schools it was noticed that in some classrooms the walls were decorated with maps and posters about various aspects of the British culture (for

example, national symbols, flags and the Union Jack). Judging by the answers, however, it can be assumed that this material had not been exploited. In one school, for example, younger students had drawn the flags of the four countries which were posted on the wall. Nevertheless, only one fifth of the respondents at school answered the question about the flags (Q12) correctly. Well-chosen visual material can create a setting for more memorable learning (see for example, Chastain 1988: 313 and Stern 1992: 224). On the other, it cannot fulfil this function when no attention is drawn to it.

The analysis of the test revealed that the students' knowledge was greatest about famous Britons. From contemporary Britain, the best known were David Beckham (94%), followed by Tony Blair (93%), Rod Stuart (78 %) Richard Burns (74%), and J. K. Rowling (64%). From the past, Isaac Newton (93%), Alexander Bell (86%), The Beatles (69%) and William Shakespeare (60%) were relatively well known. However, it is highly possible that this knowledge has been mostly gained from the media (with the exception of Shakespeare) and, in the case of Newton and Bell, from physics rather than English classes. Of the Estonians living in Britain, Mart Poom was by far the best known.

Another relatively easy task was matching holidays with their dates. While most students knew when people celebrate St Valentine's Day and Hallowe'en, only one third of the respondents knew the dates of Guy Fawkes Day and Burns' Night. This proves that holidays celebrated mainly in Britain obviously get less attention in English classes than holidays that have become international.

Concerning the present-day life in Britain, the answers revealed that the students' knowledge about it was rather limited. Culture is seen as a way of life in very many definitions (including the teachers' definitions). It has also been viewed this way in most foreign language teaching methods (see, for example Larsen-Freeman 2000). One of the most favoured ways of teaching/learning culture by both the students and teachers was

talking about current events. It, therefore, remains unclear why it still gets so little attention in English classes.

The analysis of the test results leads to the conclusion that the hypothesis about students' limited knowledge about Britain proved to be correct

Although it was not the aim of the test to find out whether there were differences in students' knowledge between schools, it appeared that the percentage of right answers varied a great deal (see Appendix 17). There might be several reasons for that. First, it depends on what the teacher considers important to teach. Second, textbooks' cultural content varies. Third, it may also depend on the teachers' preparation and the way how they present the material. The latter, in turn, leads to another concern – teachers' preparation for teaching culture. Many of the respondents of this study may have graduated from university 20 or even more years ago (two thirds were over 40 years old). This means that the courses on culture they took during their studies were more of the *Landeskunde*-type, that is, they concentrated mostly on giving factual knowledge. The only aspect of culture that was studied extensively in that period was literature.¹

Only half of the respondents had taken part in courses on teaching culture. Many of those who had given an affirmative answer had actually taken part in British or American studies conferences. Many had mentioned sporadic lectures. This, however, does not count as a systematic training. The latter should include both: giving teachers up-to-date knowledge and methodology of teaching culture. The importance of teacher education is stressed by many scholars (see, for example, Chastain 1988 and Byram 1994).

The present study does not pretend to be exhaustive. The limitations are mostly connected with the questionnaires. Although open questions provide more useful information and may reflect more accurately what the respondents want to say (Nunan 1992: 143), they were used sparingly for two reasons. First, they are quite difficult to

¹ The author herself graduated from university in 1978

analyse and, second, respondents often leave them unanswered. This also appeared to be true in the present study. To get a better overview of the actual situation, the questionnaires could have been combined with interviews. Although some informal interviews were conducted, those did not provide any new information. For further research, classroom observation would be of great benefit.

It has also to be noted that with the help of a short test it is not possible to estimate the actual knowledge of students. Multiple-choice questions, which were most frequently used, may lead to random choices. Although lists of unequal length were used in matching exercises, it does not completely reduce the possibility of guessing. On the other hand, many students might have left the questions unanswered unless the choices were given. The questions about the name of the country and the flag proved this.

Another aspect concerning the test is that it mostly tested students' knowledge and not other aspects of cultural learning. Here, one has to agree with Byram who claims that when assessing other aspects than knowledge there is an alternative to "evaluate courses rather than individuals" (Byram and Morgan 1994: 138). This could be a topic of a further study.

CONCLUSION

In the ideal foreign language classroom the teaching of culture should be an integral and systematic component. However, as culture has been defined differently in different periods, this has led to different views of what constitutes culture teaching. Until the early twentieth century, when culture was viewed as consisting of literature and fine arts, the main aim of foreign language teaching was to enable learners to read literature written in it. Together with the growth of social sciences (anthropology and sociology), culture started to be seen as a whole way of life. The anthropological definition also became dominant in foreign language pedagogy. Often, though, culture was taught separately from language and was meant to give learners a useful background to language learning.

Today, there exists a widespread consensus among scholars (Kramsch 1993 , Byram 1989, 1994 , Seelye 1993, Chastain 1988 et al.) that language and culture should not be treated as separate entities and culture should be integrated into the language classroom. Language is seen as part of culture and culture as part of language, which is why they cannot be separated and should be taught together (Brown 2000:177). As Allen (1985) contends “to teach culture or not to teach is not a matter of choice but rather one of degree, and the challenge lies in teaching language in a more culture-centred environment, in teaching more the target culture, and in teaching more systematically and more thoroughly” (cited in Chastain 1988: 305).

In order to teach culture systematically, teachers should set clear and achievable goals. The main aim of culture teaching, as recognised by most scholars today, is to develop students’ intercultural understanding and help them with intercultural communication. For the latter, learners need cultural knowledge, cultural awareness and a set of skills, which constitute the learner’s intercultural competence.

Despite the recognition of the importance of culture in language classes, the teaching of it has still remained rather limited. The main reasons for that are the lack of time, the issues

of designing a cultural syllabus and choosing appropriate techniques and, lastly, the presentation of culture-related topics and activities in teaching materials.

The easiest way to design a cultural syllabus is to use a list of topics (suggested, for example, by the national curriculum). A more organised way, however, would be to categorise or map the topics. Several scholars have suggested different options for this.

After having determined the course content, teachers need to decide on appropriate methodology. Techniques and activities should foster both students' cultural knowledge and awareness. As the latter involves comparing one's own culture with that of the target one, comparative approach is important. The choice of a suitable technique and activity also depends on what the aim of teaching culture is. While the culture capsule, cultural aside and culture cluster, for example, can be used for providing cultural knowledge, the cultural assimilator and critical incidents lend themselves well to developing understanding of the other culture through problem-solving. Teachers should also encourage students to do projects within their cultural learning to develop learners' research skills as well as thinking at the level of analysis, synthesis and evaluation. The development of the World Wide Web has created several opportunities for learners to get involved in web-based projects such as WebQuests or CultureQuests. Because of their well-structured nature, they have several advantages over an unsystematic search for material on the Internet.

As the teaching of culture mostly takes place in a language class, teachers need textbooks with an organised and systematic approach to the teaching of culture. Most textbooks used in European countries, including Estonia, fall into two categories: international and local textbooks. Several studies have shown that the cultural content in them varies a great deal. In order to find out to what extent culture-related material is present in textbooks and how it is organised, teachers can use several checklists. The latter have been compiled considering various criteria, such as the cultural content, the treatment of the content, social and cultural values, learners' competences and so on. However, as no

single textbook can provide information on all the aspects of the other culture, teachers should turn to other sources. The material for studying the other culture is diverse, ranging from the Internet, newspapers, films, radio and television programmes to realia. Literature also offers numerous opportunities for students to get an insight into the lives of people of the target culture.

After having studied the works of several eminent scholars on teaching culture, research was conducted among Estonian teachers of English as well as upper-secondary and university students to examine the situation of culture teaching in Estonian secondary schools and students' knowledge about Britain. It was hypothesised that teachers mostly focus on language acquisition and teaching culture is not systematic and does not happen regularly. The second hypothesis predicted that students' and teachers' opinions concerning the topics and ways of teaching culture differ. The third hypothesis about students' limited knowledge of British culture was formulated on the basis of the author's long-term experience as an English teacher at the tertiary level. To check the hypotheses two questionnaires designed: one for teachers and the other for students. The questionnaires included a common part to compare the teachers' and students' responses. In addition, the students' questionnaire also contained a test about Britain. The latter was chosen because topics about the British culture are most commonly taught in Estonian schools. Overall, 61 teachers and 193 students completed the questionnaires. The results revealed that all three hypotheses proved to be fully (1 and 3) or partly (2) correct.

Although the teachers considered the teaching of culture either important or very important, it is not an integral part of language lessons. Most teachers claimed that they included culture-related activities in their classes only once a week. The main reason for this is the lack of time. Most time in language classes, especially in the final school-year, is spent on preparing students for the national examinations. As cultural knowledge is not

tested at the examination, it does not get equal attention. Although assessing cultural learning is very difficult, including it in some ways in the examination could be considered.

Another reason why culture is neglected in language classes can be related to the teaching material and/or to the way this material is exploited. The fact that teachers do not always know how to use the material was proved by the fact that the teachers gave completely different answers to the question about the cultural content of one and the same textbook.

In analysing the responses to the questions about ways of teaching and topics, it appeared that while there was no significant difference in the teachers' and students' opinions concerning the ways of teaching, the opinions about topics differed in the case of 50%. However, this difference was not so noticeable comparing the teachers' and female students' opinions. This might imply that the boys' interests have not been taken into consideration in choosing the topics for discussion.

The students' knowledge of the Britain and its culture appeared to be rather limited. The average score gained in the test was 24, which makes only 44% of the possible maximum score. There was both a gender difference and a difference in the secondary school and university students' scores. As the tests were carried out in six different schools, it also appeared that at some schools the students knew certain aspects better than at other schools. This is another implication that culture teaching is not very systematic and depends on what the teacher considers important or is prepared to teach.

To improve the situation of culture teaching more attention in the future should be paid to the training of teachers. The teacher education programmes at universities should include the methodology of teaching culture in their curricula. Working teachers, on the other hand, need in-service training. More comprehensive and in-depth education of teachers would be one way to get nearer to the ideal where culture forms an integral part of each language class.

Although the present research does not pretend to be exhaustive, it fulfilled its main aims and gave the author an insight into the situation of culture teaching. It also became evident that the topic requires further research as well as more diverse research methodology (for example, classroom observation and interviews with teachers). This would give a better overview about the reasons behind the unsystematic culture teaching and would give feedback for teacher trainers about what kind of training teachers especially need.

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RESÜMEE

TARTU ÜLIKOOL
INGLISE FILOLOOGIA ÕPPETOOL

Evi Saluveer
TEACHING CULTURE IN ENGLISH CLASSES
(Kultuuri õpetamine inglise keele tunnis)
Magistritöö
2004
Lehekülgede arv: 118

Annotatsioon:

Kultuuri õpetamine on alati olnud võõrkeeleeõppe üks komponente. Olenevalt sellest, kuidas kultuuri on defineeritud ja millised on olnud keeleeõppe põhieesmärgid, on kultuuri õpetamisel olnud erinev roll. Tänapäeval valitseb üldlevinud seisukoht, et võõrkeelt ja kultuuri tuleb õpetada integreeritult. Selleks on välja töötatud rida tehnikaid ja võtteid, mis lähtuvad kultuuri õpetamise ühest põhiprintsiibist, et teise kultuuri õpetamisel on oluline selle võrdlemine oma kultuuriga.

Käesoleva uurimistöö eesmärgiks oli saada ülevaade kultuuri õpetamise olukorrast inglise keele tunnis eesti keskkoolides ning kontrollida õpilaste ja üliõpilaste teadmisi briti kultuurist. Viimane oli valitud põhjusel, et traditsiooniliselt on eesti koolides õpetatud briti inglise keelt ja kultuuri. Uurimuse läbiviimiseks koostati kaks küsimustikku: üks õpetajatele ja teine õpilastele. Küsimustikule vastas 193 õpilast ja üliõpilast ning 61 õpetajat.

Tulemustest selgus, et kuigi nii õpetajad kui ka õpilased peavad kultuuri õpetamist oluliseks, ei toimu see süstemaatiliselt. Uurimus näitas ka, et õpetajad ja õpilased ei ole ühel meelel, milliseid kultuuriga seonduvaid teemasid tuleks õpetada. Sealjuures langesid tütarlaste ja õpetajate arvamused enam kokku kui noormeeste ja õpetajate omad.

Õpilaste teadmised briti kultuurist olid suhteliselt kasinad. Testi, mille maksimumtulemus oli 55 punkti, keskmine tulemus oli 24 (44%). Sealjuures tütarlaste tulemused olid paremad kui noormeeste omad.

Paremini teati briti pühasid (eriti neid, mis on muutunud rahvusvahelisteks) ja tuntud inimesi. Ka nn. viisakusväljendeid teati muuga võrreldes suhteliselt hästi. Vähesed olid teadmisi briti tänapäeva elu-oluga seonduvast. Ometi leidsid nii õpetajad kui ka õpilased, et arutelud tänapäeva kultuuri teemadel on teise kultuuri tundma õppimise seisukohalt kõige olulisemad.

Kultuuri õpetamise olukorda aitaks parandada õpetajate parem ettevalmistus ja täiendkoolitus, aga ka kultuurialaste teemade parem esindatus õppematerjalides.

Appendix 1

Cultural topics in the language classroom by Brooks

(1986: 124-128)

Greetings, friendly exchange, farewells. How do friends meet, converse briefly, take their leave? What are the perennial topics of small talk? How are strangers introduced?

The morphology of personal exchange. How are interpersonal relationships such as difference in age, degree of intimacy, social position and emotional tension reflected in the choice of appropriate forms of pronouns and verbs?

Levels of speech. In what ways are age, provenance, social status, academic achievement, degree of formality, interpersonal relations, aesthetic concern, and personality reflected in the standard or traditional speech?

Patterns of politeness. What are the commonest formulas of politeness and when should they be used?

Respect. Apart from overt expressions of deference and discipline, what personages and what cultural themes, both past and contemporary, are characteristically held in sincere respect?

Intonation patterns. Apart from the selection, order, and form of words themselves, what overtones of cadence, interrogation, command, surprise, deference and the like are borne exclusively by the dynamics of pronunciation?

Contractions and omissions. What words and intonation patterns are commonly used to enliven one's speech by way of commentary upon one's own feelings or actions, those of the person addressed, or the nature or behaviour of other elements in the immediate situation?

Types of error in speech and their importance. What errors is the speaker of English likely to make in the new language? What is the relative seriousness of these errors in the new culture?

Verbal taboos. What common words or expressions in English have direct equivalents that are not tolerated in the new culture, and vice versa?

Written and spoken language. Aside from richness of vocabulary and complexity of structure, what are the commonest areas of difference between spoken language and writing?

Numbers. How are numbers pronounced, spelled, represented in arithmetical notation, written by hand, and formally printed in ways that are peculiar to the new culture?

Folklore. What myths, stories, traditions, legends, customs, and beliefs are universally found among the common people?

Childhood literature. What lyrics, rhymes, songs, and jingles of distinct aesthetic merit are learned by all young children?

Discipline. What are the norms of discipline in the home, in school, in public places, in the military, in pastimes, and in ceremonies?

Festivals. What days of the calendar year are officially designated as national festivals? What are central themes of these occasions and what is the manner of their celebration?

Holidays. What is the usual rhythm of work days and days off? What do young people do with their days off?

Observance of Sunday. How does Sunday differ from weekdays with regard to what an individual does or does not do, may or may not do?

Games. What are the most popular games that are played outdoors, indoors, by the young, by adults?

Music. What opportunities are offered the individual for training and practice in vocal and instrumental music?

Errands. What are typical errands that a young person is likely to be asked to do, either at home or in school?

Pets. What animals are habitually received into the home as pets? What is their role in the household?

Telephone. What phrases and procedures are conventional in the use of the telephone? What is the role of the private telephone in the home? Where are public telephones to be found and how is the service paid for?

Comradeship. How are friendships and personal attachments likely to be formed and what provisions are made for fostering comradeship through clubs, societies, and other group organisations?

Personal possessions. What objects are often found decorating the bureau and walls of young person's bedroom? What articles are likely to be discovered in a boy's pocket or a girl's handbag?

Keeping warm and cool. What changes in clothing, heating, ventilation, food, and drink are made because of variations in temperature?

Cleanliness. What is the relation between plumbing and personal cleanliness? What standards of public hygiene and sanitation are generally observed?

Cosmetics. What are the special conditions of age, sex, activity, and situation under which make-up is permitted, encouraged, or required?

Tobacco and smoking. Who smokes, what, and under what circumstances? What are the prevailing attitudes toward smoking? Where are tobacco products obtained?

Medicine and doctors. What are the common home remedies for minor ailments? What is the equivalent of the American drugstore? How does one obtain the service of a physician?

Competitions. In what fields of activity are prizes awarded for success in open competition? How important is competition in schools, in the business world, in the professions?

Appointments. How are appointments for business and pleasure made? What are the usual meeting places? How important is punctuality?

Invitations and dates. What invitations are young people likely to extend and receive? What formalities are involved? What is the counterpart of "dating" in the United States?

Traffic. How does vehicular traffic affect the pedestrian? What are the equivalents of traffic lights, road signs, crosswalks, safety islands, parking meters, hitchhiking?

Owning, repairing, and driving cars. Are young people interested in gasoline motors? Are they knowledgeable about them? What is the role of the car in the family life? What are the requirements for obtaining a licence to drive?

Science. How has modern science affected daily living, inner thought, conversation, reading matter?

Gadgets. What mechanical devices are commonly found in personal use, in the home, in stores, and in travel?

Sports. What organised and professional sports are the most popular and the most generally presented for the public?

Radio and television programs. How general is the use of radio and television and what type of programs are offered, especially for young people?

Books. What are the facts of special interest concerning the printing, punctuation, binding, selling, and popularity of books?

Other reading matter. In addition to books, what types of reading matter, such as newspapers, weeklies, magazines, and reviews, are generally available and where can they be bought or consulted?

Hobbies. In what individual hobbies are young people likely to engage?

Learning in school. What is the importance of homework in formal education? What is taught at home by older members of the family?

Penmanship. What styles of handwriting are generally taught and used? What kinds of writing tools are available at home, in school, in public places? What are the conventions concerning the writing of dates, the use of margins, the signing of names?

Letter writing and mailing. How do letters customarily begin and end? How are envelopes addressed? Are there typical kinds of personal stationery? Where are stamps bought? Where are mailboxes found?

Family meals. What meals are usually served *en famille*? What is the special character of each meal, the food eaten, the seating arrangement, the method of serving dishes, general conversation?

Meals away from home. Where does one eat when not at home? What are the equivalents of our lunchrooms, cafeterias, dining halls, lunch counters, wayside inns, restaurants?

Soft drinks and alcohol. What types of nonalcoholic beverages are usually consumed by young people and adults? What is the attitude towards beer, wine, and spirits? What alcoholic drinks are in frequent use at home and in public?

Snacks and between-meal eating. Apart from the normal trio of daily meals, what pauses for eating or drinking are generally observed? What is the customary hour and the usual fare?

Cafés, bars, and restaurants. What types of cafés, bars, and restaurants are found and how do they vary in respectability?

Yards, lawns, and sidewalks. What are the equivalents of American back yards, front lawns, and sidewalks in residential and business areas? What is their importance in the activities of young people?

Parks and playgrounds. Where are parks and playgrounds located and with what special features or equipment are they likely to be provided?

Flowers and gardens. Of what interest and importance are flower shops, house plants, gardens for flowers and vegetables in town and in the country?

Movies and theaters. Where are moving picture houses and theatres to be found? What procedures are involved in securing tickets and being seated? What can be said of the quality and popular appeal of the entertainment?

Races, circus, rodeo. What outdoor events are in vogue that correspond to our auto or horse races, circuses, and similar spectacles?

Museums, exhibitions and zoos. What types of museums, exhibitions, and animal displays are generally provided and what is their role in the education of the young and the recreation and enjoyment of adults?

Getting from place to place. What facilities for travel are provided for short distances about town or from one city or part of the country to another, by bus, rail, or airplane?

Contrasts in town and country life. What are some of the notable differences in dwellings, clothing, manners, shopping facilities, public utilities, when life in town is compared with life in the country?

Vacation and resort areas. What areas have special climate, scenery, or other natural features that make the attractive for vacation?

Camping and hiking. How popular are summer camps, camping, hiking, and cycling trips, and what organisations are especially interested in their promotion?

Saving accounts and thrift. In what ways do banks and other organisations provide for the deposit of small amounts of money by individuals? To what extent and in what ways are young people encouraged to practice thrift?

Odd jobs and earning power. What kind of chores and odd jobs are young people expected or permitted to do? If these are paid for, how is the individual reimbursed? To what extent are regular paying jobs made available to young persons?

Careers. What careers have strong appeal for the young? How important is parental example and advice in the choice of the career? What financial help is likely to be forthcoming for those who choose a career demanding long preparation?

Appendix 2

Topics for teaching culture by Chastain

(1988: 304)

1. Family
2. Home
3. Meeting personal needs
4. Eating
5. Social interaction
6. Education
7. Leisure activities
8. Courtship and marriage
9. Money
10. Earning a living
11. Economic system
12. Politics
13. Contemporary scene
14. Religion
15. Vacations
16. Travel
17. Daily routines
18. Pets
19. The press
20. Holidays
21. Transportation
22. Language
23. Ecology
24. Population
25. Crime
26. Humour
27. Death
28. Clothing
29. Geography
30. Correspondence
31. Services (e.g., medical, postal, banking, police)
32. Health and welfare
33. Commonly known history
34. Retirement
35. Good manners
36. Courtsey phrases
37. Nonverbal communication.

Appendix 3

Categories of cultural topics by Hasselgreen

(2003: 48-52)

1. ***Ability of coping with daily life activities, traditions and living conditions (e.g., in home, school, at festivals etc.)***

Everyday family life:

- Meals, variety of food
- Daily routine, housing, family size, housework
- Pets and other animals
- TV, internet

School:

- System, class size, grades
- Routines, meals, breaks, uniforms
- Social needs

Leisure time:

- Going out with friends
- Sport, keeping fit
- Holidays

Festivities (focus on food and rituals, occasionally costume):

- Christmas, birthdays
- National festivals and feast days
- Other international feast days
- Youth festivals

Country generally – living conditions:

- Location, demography, occupations, farming activities
- Nature, geography, climate, language
- Urban-rural communities, regional differences
- Social classes

2. ***Ability to deal with social conventions (e.g., ‘good manners’, dressing and meeting people)***

Roles and relationships:

- Boys – girls, men – women
- Younger – older generation
- Family – society
- Family circles and cohesion
- Women’s working situation
- Helping each other

Visiting – hospitality:

- Punctuality, introductions
- Sharing, gifts
- Washing hands, taking off shoes
- Sitting down
- Leaving early

Social occasions:

- Funerals
- Weddings

Expressing emotions:

- Degree of noise, excitability, flamboyance

Going out:

- Smoking and drinking etiquette and habits
- Restaurant culture
- Table manners

Clothes:

- Dress code – general – formal for going out

3. Confidence with the values, beliefs and attitudes of the foreign language users (e.g., what they are proud of, worry about and find funny)

Concerned with:

- Family life, friends, school success
- Economy, prices, unemployment
- Sport, keeping fit, diseases
- Pollution, housing problems, gossip

Characterisation:

- Friendly, simple, polite
- Sincere, caring, open-minded, tolerant
- Rude, bad-tempered, hypocritical
- Conservative

Religion:

- Church-going

Beliefs:

- Superstitions
- Physical appearance, skin – hair colour

Cultural heritage:

- National history and independence
- Country, nature, population
- National heroes, athletes, sportsmen, singers

National stereotypes and reality:

- Ethnic identities and conflicts
- War, terrorism, emigration

Sense of humour:

- Direct humour, irony
- Telling jokes about other people and nations
- Own and others' misfortune

4. Ability to use verbal communication means (e.g., greeting, apologising, expressing gratitude, embarrassment and love)

Addressing people:

- Degrees of politeness and distance
- Greetings
- Apologising

Striking up conversation:

- Talking to friends and strangers
- Being noisy, quiet, turn-taking, interrupting

- Talking to small children – adults
- Using thank you, please

Sayings, proverbs:

- Animal references (i.e. as stupid as)

Emotions – feelings:

- Expressing love, impulsiveness, shyness, embarrassment, taboos

5. *Ability to use non-verbal language (e.g., body language and facial expressions)*

Body language:

- Shaking hands
- Kissing
- Hugging
- Nodding
- Gesticulating – hand signals

Body contact:

- Touching
- Standing too close, too far

Facial expression:

- Eye contact
- Winking
- Smiling
- Crying
- Showing anger

Appendix 4

Teachers' qualifications for intercultural foreign language teaching

Edelhoff (1987: 76ff, cited in Sercu 1998: 256-57)

Attitudes

- Teachers who are meant to educate learners towards international and intercultural learning must be intercultural learners themselves.
- Teachers should be prepared to consider how others see them and be curious about themselves and others.
- Teachers should be prepared to experiment and negotiate in order to achieve understanding on both sides.
- Teachers should be prepared to share meanings, experience and affects with both people from other countries and their own learners in the classroom.
- Teachers should be prepared to take an active part in the search for the modern language contribution to international understanding and peacemaking at home and abroad.
- Teachers should aim to adopt the role and function of a social and intercultural interpreter, not an ambassador.

Knowledge

- Teachers should have and seek knowledge about the sociocultural environment and background of the target language community(ies) or country(ies).
- Teachers should have and seek knowledge about their own country and community and how others see them.
- Teachers' knowledge should be active knowledge ready to apply and interpret and to make accessible to the learning situation and styles of their learners.
- Teachers should know how language works in communication and how it is used successfully for understanding. They should know about the shortcomings of language and foreign language users and how misunderstandings can be avoided.

Skills

- Teachers should have and develop further appropriate communication skills in the foreign language suitable for negotiation both in the classroom and in international communication situations at home and abroad.
- Teachers should have and develop further text skills, i.e. the ability to deal with authentic data in all media (print, audio, audio-visual) and in face-to-face inter-action.
- Teachers should have and develop further the necessary skills to connect the student experience with ideas, things and objects outside their direct reach and create learning environments which lend themselves to experimental learning, negotiation and experiment.

Appendix 5

Examples of *Culture assimilators*

(Tomalin and Stempleski 1993: 91-92)

CLASSROOM BEHAVIOUR

Work with a partner. Imagine that the situations below take place in the UK or the US. What would you do in each situation? In some situations, more than one answer may be possible.

1 You're 20 minutes late for class. The teacher is explaining something to the class when you arrive. What would you do?

- a. Go in, walk up to the teacher and apologize.
- b. Wait outside the classroom until the class is over and then apologize to the teacher.
- c. Knock on the door and wait for the teacher to tell you it's OK to come in.
- d. Go in as quietly as you can and take a seat.

2 The teacher gives the class some homework for the next day. You know that you won't be able to finish it on time. What would you do?

- a. Explain the situation to the teacher and ask if you can hand in your work later.
- b. Not go to class the next day.
- c. Go to class the next day without the homework and say nothing.
- d. Do as much of the work as you can and give it to the teacher the next day.

3 You've got a doctor's appointment and need to leave class early. What would you do?

- a. Not go to class.
- b. Get up and leave the classroom when it's time to go to your appointment.
- c. Explain the situation to the teacher before class.
- d. When it's time to go to your appointment, get up and explain to the teacher why you have to leave.

4 You've got a question about something the teacher has just said in class. What would you do?

- a. Look confused.
- b. Call out, 'I've got a question.'
- c. Raise your hand and ask the teacher to explain.
- d. Wait and ask the teacher to explain after class.

5 You're sitting in the classroom talking to a classmate, when the teacher comes in. What would you do?

- a. Stand up to show your respect for the teacher.
- b. Look up and greet the teacher.
- c. Look down to show your respect for the teacher.
- d. Look up and pay attention to the teacher.

Appendix 6

A sample quiz

The British Monarchy Quiz

(Saluveer 2003. Materials for the British studies class)

1. The family name of the present Royal Family is
 - a) Saxe-Coburg-Gotha
 - b) Windsor
 - c) Tudor-Stuart
 - d) Mountbatten

2. Queen Elizabeth II has been on the throne since
 - a) 1947
 - b) 1950
 - c) 1952
 - d) 1955

3. The Queen has
 - a) four children and 4 grandchildren
 - b) four children and 6 grandchildren
 - c) three children and 6 grandchildren
 - d) three children and 5 grandchildren

4. The Queen's favourite animals are
 - a) cats
 - b) dogs
 - c) horses
 - d) she doesn't have any

5. Order the princes and princesses according to the order of succession to the throne
 - Prince Andrew
 - Princess Anne
 - Prince Harry
 - Prince Charles
 - Princess Eugenie
 - Princess Prince Edward
 - Prince William
 - Princess Beatrice

6. When Prince Charles becomes king one day he will be
 - a) Charles II
 - b) Charles III
 - c) Charles IV
 - d) Charles V

7. Prince Charles's favourite sports is
 - a) golf
 - b) cricket
 - c) polo
 - d) football
8. Prince William graduated from
 - a) Eton
 - b) Harrow
 - c) Cambridge
 - d) Oxford

9. Prince Harry's real name is
 - a) Charles Harry Andrew
 - b) Henry Charles Albert David
 - c) Hens Edward Charles
 - d) Harry Charles Albert

10. Princess Diana is buried :
 - a) at Westminster Abbey
 - b) at St.Paul's Cathedral
 - c) in the garden at Sandigram house
 - d) on an island at Althrop, Spencer family estate

11. Which of the members of the Royal Family has competed at the Olympics
 - a) Prince Philip
 - b) Prince Andrew
 - c) Prince Edward
 - d) Princess Anne

12. When meeting Prince Charles or other male Royals people should first call him
 - a) Your Majesty
 - b) Your Royal Highness
 - c) Sir
 - d) Prince

Appendix 7

Everyday situations causing possible problems for foreign visitors

(for planning drama activities)

(Fleming (1998: 150-151))

Making friends of your own age.

Shopping in a large supermarket.

Going on public transport (trains, buses, tubes).

Going to discotheques or dances.

Making British friends of your own age.

Making close friends from other countries of your own age.

Going to small private party with English friends.

Going out with somebody who you are sexually attracted to.

Being with a group of people of your own age, but of the opposite sex.

Going into restaurants or cafes.

Going into a room full of people.

Being with older English people.

Meeting strangers and being introduced to new people.

Being with people that you don't know very well.

Approaching others – making the first move in starting up a friendship.

Making ordinary decisions (plans) affecting others (what to do in the evenings).

Getting to know people in depth (well, intimately).

Taking the initiative in keeping the conversation going.

People standing or sitting very close to you.

Talking about yourself or your feelings in a conversation.

Dealing with people staring at you.

Attending a formal dinner.

Complaining in public – dealing with unsatisfactory service in a shop where you think you have been cheated or misled.

Seeing a doctor.

Appearing in front of an audience (acting, giving a speech).

Being interviewed for something.

Being the leader (chairman) of a small group.

Dealing with people of higher status than you.

Reprimanding a subordinate – telling off someone below you for something that they have done wrong.

Going to a social occasion where there are many people of another national or cultural background to yourself.

Apologising to a superior if you have done wrong.

Understanding jokes, humour and sarcasm.

Dealing with somebody who is cross and aggressive (abusive).

Buying special goods (medicines, books, electrical goods, etc.).

Using public and private toilet facilities.

Waiting in a queue.

Getting very intimate with a person of the opposite sex.

Going into pubs.

Going to worship (church, temple, mosque).

Talking about serious matters (politics, religion) to people of your own age.

Appendix 8

Comparing Cultures section in Opportunities

(2002: 21, 41)



Comparing Cultures

Work in pairs. Discuss these questions.

- 1 Do jokes in your language sometimes 'play with words'? Can you think of an example?
- 2 In what situations do people use humour in your country? Are they the same as in Britain?
- 3 Do you have similar expressions for telling jokes in your language?
- 4 What do people tell jokes about in your country?
- 5 Do people where you live tell jokes about other nationalities or regions? Why? Is it fair?



Comparing Cultures

Work in pairs. Discuss these questions.

- Who are the most famous poets in your language? Who is your favourite?
- Are there any similar idiomatic expressions in your language like the ones in Exercise 8?

Appendix 9

A sample *Culture clip* from *Upstream*

(2002: 112-113)

Portobello Road Market



Writing

Write a short article about a similar market in your own country. Think about:

- opening days and times
- items sold
- specialities
- recommendations

Find pictures to decorate your article.

London has some of the biggest and oldest street markets in the world and Portobello Road in Notting Hill is no exception. [1] It has over 100 stalls which sell all kinds of antiques and collectibles ranging in price from one or two pounds to several thousand pounds. People come from all over the world to visit Portobello Road because they know there is no other place like it.

Portobello Market is seven markets rolled into one. From Monday to Friday the market sells fruit and vegetables. The air is filled with the voices of traders shouting and hawking their goods. The antique stall holders open on Saturdays. There are many antique and specialist shops along Portobello Road as well as a large number of cafés and restaurants. [2] The market opens at 8.30 am and the hustle and bustle of shoppers, traders and tourists continues all day. As well as antiques, you can find clothes, household items, new books and magazines. There are many talented street performers to keep an eye out for.

Source: If you are in London, make sure you visit Portobello Market.

It's an experience not to be missed.

Queen Victoria Market

The biggest and most culturally diverse market in all of Australia is the Queen Victoria Market in Melbourne. [3]

In the lower market you will find the Meat Hall that houses 23 butchers and 11 fishmongers. There is also the Food Court that seats over 400 people and caters for every taste with dishes from all around the world. The aromatic smells that come from the Food Court are so delicious your mouth will water. Then, there is the Deli Hall that contains 17 delis offering cuisine from many countries including France, Italy, Greece, Japan and Poland as well as a range of other shops selling cakes, bread, coffee and pasta. [4]

The upper market sells a great variety of fresh fruit and vegetables. There you can also find clothes, leather goods, flowers, books, jewellery, bedding, handicrafts and souvenirs.

Queen Victoria Market is the perfect place to shop, and there are many bargains to be found. [5] It's impossible to visit Queen Victoria Market and come away empty-handed. With over 600 traders in the market itself as well as the specialty shops and boutiques lining the surrounding streets, there is something for everyone.



Appendix 10

Checklist for characters in textbooks

(Sercu 1998: 272)

Characters reveal a lot about textbook authors' opinions and conceptions of the foreign culture. Very often one nationality is over-presented in the textbook whereas others are scarcely present. One nationality may be represented as being superior to others.

The following questions may be asked:

- Are the characters in the book representative of the foreign society with regard to their age, social class, interests, mentality, family situations, etc.?
- Do the characters meet foreigners or members from other nationalities living in their country and are misunderstandings which might arise from these encounters dealt with?
- Do textbook authors comment on their characters' behaviour? Are the characters' ways of behaving linked with the society they live in?
- Do photographs show ordinary people?
- In what mood are the characters: always happy? Happy one moment, sad the next? Irritated, angry, aggressive, racist, tolerant, etc.

Appendix 11

Questions about what textbooks expect of learners

(Sercu 1998: 272)

- Do the learners get the chance to reflect on their own culture?
- Are alternative perspectives on some aspect of the foreign culture presented and are learners invited to choose between them and account for their choice?
- What opinion do textbook authors hold on the comprehension ability of their audience? Can learners only handle data and petty facts or should they be able to compare and judge materials? Should learners be able to think in an abstract way and understand differences in value systems and mentality?
- Do activities invite learners to take in a foreign perspective?
- Do activities prepare learners to behave adequately when in contact with members from other cultures?
- Are questions like “What do you think about...” preceded by “What do you know about....?” One first has to have essential knowledge on a foreign culture before one can give one’s opinion on something.
- Have the cultural elements taken from the text and used in follow-up activities been carefully selected? The elements popping up in exercises are often the only ones learners will remember. They may reinforce certain over-simplified judgements and distort the more diversified message of a text.
- Are discussions used to help learners gain a true understanding of a foreign culture? When discussing, however, one should be careful not to offer too many elements in advance. This might limit learners’ creativity and interest and keep them from gaining new insights.
- Are insights that have been given gained previously re-used in the course of the textbook? Is there progression?

Appendix 12

Cultural examples of British books and films

(Storry and Childs 1997)

Topic	Book	Film
Traditional Britain, national identities, national representatives	<i>Tom Jones</i> by H. Fielding	<i>Brief Encounter</i> (1945)
	<i>North and South</i> by E. Gaskell	<i>Chariots of Fire</i> (1981)
	<i>The Road to Wigan Pier</i> by G. Orwell	<i>Sense and Sensibility</i> (1996) <i>Henry V</i> (1989)
	<i>Tono-Bungay</i> by H. G. Wells	<i>Tess</i> (1979)
Place and environment: nation and region	<i>London Fields</i> by M. Amis	<i>Bhaji on the Beach</i> (1994)
	<i>The Radiant Way</i> by M. Drabble	<i>The Crying Game</i> (1992)
	<i>The Queen and I</i> by S. Townsend	<i>High Hopes</i> (1988)
	<i>Oranges Are Not the Only Fruit</i> by J. Winterson	<i>Into the West</i> (1992) <i>Jubilee</i> (1978)
		<i>Local Hero</i> (1983) <i>Riff-Raff</i> (1990)
Education, work and leisure	<i>Changing places</i> by D. Lodge	<i>Another Country</i> (1984)
	<i>The Prime of Miss Jean Brodie</i> by M. Spark	<i>How to Get Ahead in Advertising</i> (1989)
	<i>Notes from a Small Island</i> by B. Bryson	<i>Educating Rita</i> (1983) <i>Clockwork mice</i> (1995) <i>Nicholas Nickleby</i> (2003)*
Gender, sex and the family	<i>The Remains of the Day</i> by K. Ishiguro	<i>Four Weddings and a Funeral</i> (1994)
	<i>The Folding Star</i> by A. Hollingshurst	<i>To Die For</i> (1994)
	<i>Sour Sweet</i> by T. Mo	<i>Carrington</i> (1995)
	<i>The Darker Proof: Stories from the Crisis</i> by A. Mars-Jones and E. White	<i>Dirty Weekend</i> (1992) <i>Raining stones</i> (1993) <i>Young Soul Rebels</i> (1992)
	<i>Man and Boy</i> by T. Parsons*	<i>GoldenEye</i> (1995)
	<i>One for my baby</i> by T. Parsons*	<i>Paris by Night</i> (1988)
	<i>The Life and Loves of a She-Devil</i> by F. Weldon	<i>Orlando</i> (1993) <i>About a boy</i> (2002) *
	<i>Bridget Jones' Diary</i> by H. Fielding*	<i>Love actually</i> (2003)*
	<i>Bidget Jones the Edge of Reason</i> by H. Fielding*	
	<i>About a Boy</i> by N.Hornby*	
	<i>High Fidelity</i> by N.Hornby*	

Youth culture and age	<i>Skinhead</i> by R. Allen	<i>A Clockwork Orange</i> (1971)
	<i>Over the Water</i> by M. Casey	<i>Jubilee</i> (1977)
	<i>Bitter Sweet Dreams</i> by L. Goodings (ed.)	<i>The Great Rock 'n' Roll Swindle</i> (1980)
	<i>Fever Pitch</i> by N. Hornby	<i>Quadrophenia</i> (1979)
	<i>The Buddha of Suburbia</i> by H. Kureishi	<i>Scum</i> (1980)
		<i>Summer Holiday</i> (1963)
	<i>Absolute Beginners</i> by C. MacInnes	<i>My Beautiful Laundrette</i> (1985)
	<i>The Secret Diary of Adrian Mole 13¾</i> by S. Townsend	<i>Rita, Sue and Bob Too</i> (1986)
	<i>Trainspotting</i> by I. Welsh	<i>Bend it like Beckham</i> (2002)*
Class and politics	<i>Room at the Top</i> by J. Braine	<i>Betrayal</i> (1983)
	<i>Veronica , or the Two Nations</i> by D. Caute	<i>The Ploughman's Lunch</i> (1983)
		<i>Life is Sweet</i> (1991)
	<i>The Secret Rapture</i> by D. Hare	<i>Damage</i> (1992)
Ethnicity and language	<i>Afternoon Raag</i> by A. Chaudhuri	<i>A Clockwork Orange</i> (1971)
	<i>A Portrait of the Artist as a Young Man</i> by J. Joyce	<i>Letter to Brezhnev</i> (1985)
		<i>My Beautiful Laundrette</i> (1985)
	<i>A Drunk Man Looks at the Thistle</i> by H. MacDiarmid	
	<i>Absolute Beginners</i> by C. MacInnes	
	<i>The Final Passage</i> by C. Phillips	
Religion and heritage	<i>Racing Demon</i> by D. Hare	<i>Excalibur</i> (1981)
	<i>The Black Album</i> by H. Kureishi	<i>Leon the Pig Farmer</i> (1992)
	<i>How Far Can You Go?</i> by D. Lodge	<i>No Surrender</i> (1985)
	<i>Going In</i> by J. Newman	<i>Priest</i> (1993)
	<i>The Satanic Verses</i> by S. Rushdie	<i>The Wicker Man</i> (1973)
		<i>Truly, Madly, Deeply</i> (1991)
Present and future Britain	<i>Money</i> by M. Amis	<i>Bladerunner</i> (1982)
	<i>Yardie</i> by V. Headley	<i>Chariots of Fire</i> (1981)
	<i>Vurt</i> by J. Noon	<i>The Long Day Closes</i> (1992)
	<i>My Idea of Fun</i> by W. Self	<i>Trainspotting</i> (1996)
		<i>Yanks</i> (1979)

Note: * - Added by the author of the thesis

Appendix 13

Examples of lyrics by Billy Bragg

England, Half English

My mother was half English and I'm half English too
 I'm a great big bundle of culture tied up in the red white and blue
 I'm a fine example of your Essex man
 And I'm well familiar with the Hindustan
 Cos my neighbours are half English and I'm half English too

My breakfast was half English and so am I you know
 I had a plate of Marmite soldiers washed down with a cappuccino
 And I have a veggie curry about once a week
 The next day I fry it up as bubble and squeak
 Cos my appetites half English and I'm half English too

Dance with me to this very English melody
 From morris dancing to Morrissey,
 all that stuff came from across the sea
 Britannia, she's half English, she speaks Latin at home
 St George was born in the Lebanon, how he got here I don't know
 And those three lions on your shirt,
 They never sprang from England's dirt
 Them lions are half English and I'm half English too

Le-li Umma le-li-ya, le-li Umma le-li-ya,
 Le-li Umma le-li-ya, bledi g'desh akh! le-li-ya

Oh my country, what a beautiful country you are

(From the album *England, Half English*, 2002)

I Don't Need This Pressure Ron

What was that bang? It was the next big thing
 Exploding over our heads
 And soon the next generation
 Will emerge from behind the bike sheds
 What are we going to offer them?
 The exact same thing as before
 But a different way to wear it
 And the promise of a whole lot more
 Oh, pity the pressures at the top,

The tantrums and the tears
 And the sound of platinum cash tills
 Ringing in their ears
 Money maketh man a Tory

Don't fire that assumption at me
I like toast as much as anyone
But not for breakfast, dinner, and tea

So don't saddle me with your ideals
And spare me all your guilt
For a poet with all the answers
Has never yet been built

I see no shame in putting my name
To socialism's cause
Nor seeking some more relevance
Than spotlight and applause
Neither in the name of conscience
Nor the name of charity
Money is put where mouths are
In the name of solidarity

We sing of freedom
And we speak of liberation
But such chances come
But once a generation
So I'll ignore what I am sure
Were the best of your intentions
You are judged by your actions
And not by your pretensions

There is drudgery in social change
And glory for the few
And if you don't tell me what not to say
I won't tell you what not to do

(From the album *Reaching to the Converted*, 1999)

Appendix 14

The teachers' questionnaire

Dear English Teacher

My name is Evi Saluveer and I am doing research in teaching culture in English lessons for my master thesis. The aim of my research is to find out what English teachers think of teaching culture as well as how much, what and how culture is taught. I am mostly interested in your experience at secondary level. The information you provide will be a very useful contribution to my research. All the information you provide is confidential. Thank you for your cooperation.

Evi Saluveer
 School of Teacher Education
 Salme 1 A
 50103 Tartu
 e-mail: evi@ttc.ee

QUESTIONNAIRE

Please answer the following questions:

1. How would you define culture?
2. Do you think it is important to integrate the teaching of culture into foreign language classes?

1 Yes, very important	3 Not important
2 Yes, important	4 It should be taught on a separate course
3. If the answer was *yes* then how often do you discuss culture - related issues in your English classes?

1 Often (in almost every lesson)	3 Rarely (once a month)
2 Sometimes (once a week)	4 Never
4. Do you think the students are more interested and motivated in learning the language with some background knowledge in culture?

1 Yes, with significant difference	3 No difference
2 Yes, but not much difference	4 Don't know
5. Which of the following do you consider most useful for teaching culture? Please rate from 1 to 5 for each selection. 1-least useful, 5- most useful.
 Please tick the appropriate box

	1	2	3	4	5
Lectures					
Discussions on cultural differences and similarities					
Watching videos					
Listening to songs and discussing the lyrics					
Listening to radio programmes					
Reading and discussing newspaper/magazine articles					
Talking about current events					
Reading authentic texts (short stories, poems)					
Role plays					
Drama					
Doing projects					
Culture capsule*					
Other (please specify)					
.....					

****culture capsule** is a brief description of an aspect of culture followed by a discussion of the contrasts between culture in the first and second language

6. What aspects of culture would you consider the most important to teach?
Please rate from 1 to 5 for each selection. 1-least important, 5- most important.
Please tick the appropriate box

	1	2	3	4	5
Geography					
History					
Monarchy					
Customs and festivals					
Literature and art					
Music					
Government and political institutions					
Law and order					
Education and schools					
Family life					
Food					
Youth life					
National symbols and stereotypes					
Rules of behaviour					
Patterns of politeness					
Non-verbal communication					
Other (please specify)					
.....					

7. When you teach the areas named in 6 which country do you mostly focus on?

Please indicate approximately in what proportions

- 1) United Kingdom
- 2) United States
- 3) Australia
- 4) other English-speaking countries

8. What sources do you use for teaching culture. Please tick the ones you use.

- school textbooks
- newspapers
- cultural studies (e.g. British studies) textbooks
- literature
- folklore
- videotapes
- recordings
- the Internet
- realia (maps, brochures, tickets etc.)
- other: please specify
-
-

9. In your opinion do the textbooks you use offer enough material for discussing culture-related issues?

- 1 Yes, quite a lot 2 Enough 3 To some extent 4 No

10. Name the main textbooks you are currently using for teaching English in forms 10-12

.....
.....

Please give some information about yourself

1. County/ city

2. I am male female

3. The age
20-30 31-40 41-50 50+

4. Your qualifications
BA or equivalent MA
studying for BA studying for MA
other: please specify.....

5. Which forms do you teach?
3- 6 7-9 10-12

6. Have you attended any course on teaching culture

yes no

If the answer was *yes* , please specify

.....

.....

Thank you for your time.

Appendix 15

The students' questionnaire

Dear Student

My name is Evi Saluveer and I am doing research in cultural studies in English language teaching for my master thesis. Part of the research also includes finding out how much secondary school students as well as college/university students know about Britain and its culture. I would appreciate if you found time to do the quiz about Britain and give your opinion of the teaching of culture.

Thank you for your cooperation.

SECTION I. QUESTIONNAIRE ABOUT BRITAIN

I Geographical parameters

1. Great Britain is (circle the right answer)
 - 1) England, Scotland, Wales and Northern Ireland
 - 2) England, Scotland and Wales
 - 3) England and Scotland
 - 4) England only

2. Britain consists of four countries. Order the countries according to the size of their territory. (1. - the biggest, 4.- the smallest)

1) Wales	3) Northern Ireland
2) England	4) Scotland

3. These four countries together form a country whose full name is

4. Order the towns from north to south. (1.- the northernmost, 4.- the southernmost)

1) London	3) Brighton
2) Glasgow	4) Manchester

4. A number of British places are known for the people who lived or were born there. Write the correct number of the place next to the people. (One place is extra.)

a) The Beatles	1) Stratford –upon Avon
b) Thomas Hardy	2) Lake District
c) William Shakespeare	3) Liverpool
d) William Wordsworth	4) Dorset
	5) Blackpool

5. The highest mountain in Great Britain is Ben Nevis. It is in (circle the right answer)

1) Northern Ireland	3) Wales
2) England	4) Scotland

II Historical background

6. 2000 years ago the British Isles were the home of Celtic people. The language they spoke can be related to (circle the right answer)
- | | |
|-------------------|------------------|
| 1) modern English | 3) modern French |
| 2) modern Welsh | 4) none of them |
7. Britain was invaded many times in its history. Order the conquests chronologically (1.- the earliest invaders, 4.- the last invaders).
- | | |
|-----------------|------------|
| 1) Vikings | 3) Romans |
| 2) Anglo-Saxons | 4) Normans |
8. One of the most important dates in the British history is 1066. This is the year of
- 1) the Great Fire of London
 - 2) the forming of the Parliament
 - 3) the first constitution
 - 4) the Norman Conquest
9. British are said to have invented much of the modern world. Match the people with their inventions. Please write the number of the invention next to the person (one invention is extra).
- | | |
|----------------------|-----------------------|
| a) Alexander Bell | 1) penicillin |
| b) Isaac Newton | 2) television |
| c) Alexander Fleming | 3) telephone |
| d) John Baird | 4) the law of gravity |
| | 5) radio |

III National symbols

10. The flag of Britain is called (Write the name.)
11. It embodies the flags of 3 countries. Which of the countries is not represented in the flag? Circle it.
- | | |
|-------------|---------------------|
| 1) England | 3) Wales |
| 2) Scotland | 4) Northern Ireland |
12. Estonia's national flower is cornflower. Match the countries of Britain with their national flowers. Please write the number(s) next to the country (one of them has 2).
- | | |
|---------------------|-------------|
| a) England | 1) leek |
| b) Scotland | 2) daffodil |
| c) Wales | 3) shamrock |
| d) Northern Ireland | 4) rose |
| | 5) thistle |
13. One of the symbols of Britain is the royal family. The present Queen Elizabeth II has been on the throne for (circle the right answer)
- | | |
|-------------|------------------|
| 1) 30 years | 3) 45 years |
| 2) 40 years | 4) over 50 years |

IV Britain today

14. Peter Brown goes to public school near London. It means that he goes to
- | | |
|-----------------|-------------------|
| 1) state school | 3) private school |
| 2) local school | 4) university |
15. Her sister Jane wants to go to university. At the moment she is in the sixth form
How old is she? Circle the right answer.
- | | |
|-------|------------------|
| 1) 12 | 3) 14 |
| 2) 13 | 4) older than 16 |
16. British are famous for their love of sports. Which of the following sports was not
invented in Britain? Circle it.
- | | |
|------------|---------|
| 1) cricket | 3) polo |
| 2) tennis | 4) golf |
17. Below is a list of festivals and special occasions in Britain. Please write the
number of the correct date next to the holiday (one date is extra).
- | | |
|------------------------|----------------|
| a) Guy Fawkes Day | 1) January 25 |
| b) Hallowe'en | 2) February 14 |
| c) Burn's Night | 3) December 25 |
| d) St. Valentine's Day | 4) October 31 |
| | 5) November 5 |
19. Look at the following list of words : *haggis, spotted dog, welsh rarebit, bubble and squeak*. Are these words
- | |
|---------------------|
| 1) names of birds |
| 2) names of animals |
| 3) names of food |
| 4) names of drinks |
20. The rights that the law gives to young people in Britain increase with the age.
Match the age with the rights of young people (certain age may give you more
than one right).
- | | |
|-------|--|
| a) 16 | 1) you can buy and drink alcohol |
| b) 17 | 2) you can have a driving licence |
| c) 18 | 3) you can leave school |
| d) 21 | 4) you can vote |
| | 5) you can become a member of the Parliament |
| | 6) you can marry with your parents' consent |

21. Match the names of famous Britons with their /occupations/jobs. Please write the number of the occupation next to the name(one occupation is extra).

- | | |
|------------------|-------------------------------------|
| a) Rod Stewart | 1) the author of Harry Potter books |
| b) David Beckham | 2) the prime minister |
| c) J.K.Rowling | 3) an actress |
| d) Tony Blair | 4) a writer |
| e) Emma Thompson | 5) a TV chef |
| f) Nick Hornby | 6) a footballer |
| g) Jamie Oliver | 7) a rally driver |
| h) Richard Burns | 8) a pop singer |
| | 9) a dancer |

V Etiquette

22. You are in a crowded bus and by accident step on somebody's toes. You say:

- 1) Please excuse me.
- 2) Oh god.
- 3) (I'm) Sorry.
- 4) I must apologise

23. You want to talk to someone you don't know at a party. There is no one to introduce you. What would be the most polite way to address the person?

- 1) Hi. My name is Peter
- 2) I don't think we have met, have we? My name is
- 3) What's your name?
- 4) Do I know you?

VI Britain and Estonia

24. It is possible to take a direct flight from Tallinn to London. Which airport does the *Estonian Air* fly to? Please circle it.

- | | |
|-------------|------------|
| 1) Stansted | 3) Gatwick |
| 2) Heathrow | 4) Luton |

25. For many Britons Estonia associates with the Estonians who work and live in Britain. Match people's names with the jobs they do. Two of them do the same job.

- | | |
|----------------|---------------------------------|
| a) Age Oks | 1) an MP (Member of Parliament) |
| b) Lembit Öpik | 2) a model |
| c) Mart Poom | 3) a ballet dancer |
| d) Toomas Edur | 4) a footballer |
| e) Kaja Wunder | |

SECTION II

Please answer the following question about learning culture.

1. Do you think learning culture is important while learning English?
Yes, very important Yes, important Not important Don't know

2. Should culture be taught in English classes or on a separate course?
In English classes on a separate course

3. Which of the following would be most useful for understanding and learning about the other culture? Please rate from 1 to 5 for each selection. 1-least useful, 5- most useful.
 - lectures on certain topics
 - discussions on cultural differences and similarities
 - watching videos
 - listening to songs
 - listening to radio programmes
 - reading and discussing newspaper articles
 - talking about current events
 - reading authentic texts (short stories, poems)
 - role plays
 - drama
 - doing projects
 - other: please specify

.....

.....

4. What aspects of culture would you be more interested to learn about?
Please rate from 1 to 5 for each selection. 1-least interesting, 5- most interesting.
 - geography
 - history
 - monarchy
 - customs and festivals
 - literature and art
 - music
 - government and political institutions
 - law and order
 - education
 - family life
 - food
 - youth life
 - national symbols and stereotypes
 - rules of behaviour
 - patterns of politeness
 - non-verbal communication
 - other: please specify

.....

.....

5. I have acquired most knowledge about Britain
 from my English classes from British studies classes
 from the media from elsewhere
 Please specify
6. I would like to know more about Britain and other English speaking countries
 Yes No
7. If the answer was *Yes* would you like to learn more about Britain in your English classes
 Yes No

Before you hand in the questionnaire could you please give some information about yourself.

1. I am male female
2. I am 16-18 19-20 over 20
3. I am a university student a secondary school student

Appendix 16

Percentage of the right answer to the test questions

QUESTION	Per cent of the right answers				
	Average	Boys	Girls	Univers. students	Sec. school students
Great Britain	29	25	31	48	24
Size	45	48	43	43	46
The United Kingdom of Great Britain and Northern Ireland	6	3	7	3	7
The United Kingdom	51	63	46	63	48
North→ South	7	9	5	8	7
Liverpool - The Beatles -	69	69	69	73	68
Dorset - Thomas Hardy	25	25	25	23	25
Stratford-upon-Avon – William Shakespeare	60	63	58	65	58
The Lake District – William Wordsworth	27	22	29	38	24
Ben Nevis	73	75	71	70	73
Celtic languages	42	27	50	63	37
Conquests	2	3	2	3	2
The year 1066	26	25	27	33	25
Alexander Bell - the telephone	86	81	88	90	85
Isaac Newton - the law of gravity	93	92	94	95	93
Alexander Fleming – penicillin	49	48	50	63	46
John Baird – television	24	19	27	25	24
The Union Jack	38	41	37	25	42
Flags of countries	17	22	14	5	20
England – rose	37	23	44	48	35
Scotland – thistle	16	11	18	23	14
Wales – leek, daffodil	1	0	1	0	1
Wales - leek	13	17	12	15	12
Wales – daffodil	22	16	25	25	21
Northern Ireland – shamrock	19	20	19	25	18
Queen Elizabeth	43	50	40	38	44
Public school	20	16	22	45	13
Sixth form	16	11	19	15	16
Sports	22	19	23	18	23
Guy Fawkes Day	34	31	36	50	30
Hallowe'en	73	66	76	83	70
Burns Night	34	34	34	50	30
St Valentine's Day	97	92	99	100	96
Food	60	48	65	63	59

Age 16 - leave school marry with parents' consent	5	6	4	5	5
Age 16 - leave school	12	16	10	8	13
Age 16 - marry with parents' consent	19	23	17	10	22
Age 17 – driving licence	11	16	9	5	12
Age 18 – buy and drink alcohol vote	13	13	13	15	12
Age 18 - buy and drink alcohol	3	5	2	0	3
Age 18 – vote	20	14	22	40	14
Age 21 – become an MP	50	53	49	40	53
Rod Stuart – pop singer	78	73	80	90	75
David Beckham – footballer	94	92	95	93	95
J.K.Rowling – Harry Potter books	64	64	64	73	61
Tony Blair – Prime Minister	93	92	94	98	92
Emma Thompson – actress	60	47	66	75	56
Nick Hornby – writer	19	16	21	28	17
Jamie Oliver – TV chef	20	14	23	28	18
Richard Burns – rally driver	74	84	68	63	76
Apologising	66	69	64	63	72
Introducing oneself	74	73	74	78	73
Gatwick	34	31	35	22	37
Age Oks – ballet dancer	65	53	71	75	63
Lembit Öpik – MP	67	66	68	70	67
Mart Poom – footballer	95	97	94	90	96
Toomas Edur – ballet dancer	34	28	37	55	29
Kaja Wunder – model	65	58	68	70	63

Appendix 17

Percentage of right answers to the test questions according to schools

QUESTION	Per cent of right answers						
	Aver	Sch1	Sch2	Sch3	Sch4	Sch5	Sch6
Great Britain	29	15	8	53	29	7	33
Size	45	51	58	79	21	67	22
The United Kingdom of Great Britain and Northern Ireland	6	23	0	5	0	0	0
The United Kingdom	51	28	63	63	60	55	37
North→ South	7	8	13	11	0	13	0
Liverpool - The Beatles -	69	79	75	74	57	73	48
Dorset - Thomas Hardy	25	28	57	32	11	20	15
Stratford-upon-Avon – William Shakespeare	60	67	100	53	32	40	48
The Lake District – William Wordsworth	27	33	13	26	18	20	30
Ben Nevis	73	82	71	89	64	60	70
Celtic languages	42	54	25	53	11	60	33
Conquests	2	0	4	5	0	0	4
The year 1066	26	33	33	16	32	0	19
Alexander Bell - the telephone	86	77	83	100	89	93	81
Isaac Newton - the law of gravity	93	92	92	100	96	93	89
Alexander Fleming – penicillin	49	46	54	42	39	60	33
John Baird – television	24	23	21	37	11	27	33
The Union Jack	38	49	71	95	25	20	4
Flags of countries	17	38	17	5	14	7	19
England – rose	37	49	25	37	36	33	26
Scotland – thistle	16	18	13	32	4	13	11
Wales – leek, daffodil	1	3	0	0	0	7	0
Wales - leek	13	21	8	11	4	13	15
Wales – daffodil	22	21	13	26	14	20	37
Northern Ireland – shamrock	19	23	13	37	11	7	19
Queen Elizabeth	43	44	50	21	43	73	48
Public school	20	18	17	11	7	7	11
Sixth form	16	38	13	16	0	20	11
Sports	22	15	4	26	25	33	44
Guy Fawkes Day	34	36	42	5	43	0	30
Hallowe'en	73	82	75	84	57	53	63
Burns Night	34	28	54	11	29	7	30
St Valentine's Day	97	100	92	100	96	93	93
Food	60	69	50	100	50	53	30

Age 16 - leave school marry with parents' consent	5	5	4	11	4	0	7
Age 16 - leave school	12	5	21	26	14	7	7
Age 16 - marry with parents' consent	19	10	33	21	14	27	30
Age 17 – driving licence	11	18	8	32	36	7	4
Age 18 – buy and drink alcohol vote	13	26	17	11	0	7	7
Age 18 - buy and drink alcohol	3	0	0	5	4	7	4
Age 18 – vote	20	23	13	32	7	7	4
Age 21 – become an MP	50	56	54	63	54	60	41
Rod Stuart – pop singer	78	85	58	80	68	80	70
David Beckham – footballer	94	97	96	100	100	93	85
J.K.Rowling – Harry Potter books	64	59	75	74	71	60	41
Tony Blair – Prime Minister	93	100	96	100	93	73	85
Emma Thompson – actress	60	59	63	74	54	40	44
Nick Hornby – writer	19	15	29	11	18	20	11
Jamie Oliver – TV chef	20	18	29	5	36	13	4
Richard Burns – rally driver	74	74	83	74	89	53	74
Apologising	66	67	50	79	75	80	56
Introducing oneself	74	90	88	74	61	60	67
Gatwick	34	44	38	58	36	20	22
Age Oks – ballet dancer	65	54	63	79	71	47	44
Lembit Öpik – MP	67	59	75	84	75	60	60
Mart Poom – footballer	95	97	92	100	100	87	96
Toomas Edur – ballet dancer	34	33	33	53	36	13	7
Kaja Wunder – model	65	41	71	74	79	60	63

Note. Sch = school

Appendix 18

Key to the test

QUESTIONNAIRE ABOUT BRITAIN

I Geographical parameters

1. Great Britain is
 - 1) England, Scotland, Wales and Northern Ireland
 - 2) **England, Scotland and Wales**
 - 3) England and Scotland
 - 4) England only

2. Britain consists of four countries. Order the countries according to the size of their territory. (1. - the biggest, 4.- the smallest)
 - 1) **England**
 - 2) **Scotland**
 - 3) **Wales**
 - 4) **Northern Ireland**

3. These four countries together form a country whose full name is
The United Kingdom of Great Britain and Northern Ireland

4. Order the towns from north to south. (1.- the northernmost, 4.- the southernmost)
 - 1) **Glasgow**
 - 2) **Manchester**
 - 3) **London**
 - 4) **Brighton**

5. A number of British places are known for the people who lived or were born there. Write the correct number of the place next to the people.
 - a) **The Beatles** → **Liverpool**
 - b) **Thomas Hardy** → **Dorset**
 - c) **William Shakespeare** → **Stratford-upon-Avon**
 - d) **William Wordsworth** → **The Lake District**

6. The highest mountain in Great Britain is Ben Nevis. It is in

1) Northern Ireland	3) Wales
2) England	4) Scotland

II Historical background

7. 2000 years ago the British Isles were the home of Celtic people. The language they spoke can be related to

1) modern English	3) modern French
2) modern Welsh	4) none of them

8. Britain was invaded many times in its history. Order the conquests chronologically (1.- the earliest invaders, 4.- the last invaders).
- 1) **Romans**
 - 2) **Anglo-Saxons**
 - 3) **Vikings**
 - 4) **Normans**
9. One of the most important dates in the British history is 1066. This is the year of
- 1) the Great Fire of London
 - 2) the forming of the Parliament
 - 3) the first constitution
 - 4) **the Norman Conquest**
10. British are said to have invented much of the modern world. Match the people with their inventions.
- | | |
|-------------------------------|---------------------------|
| a) Alexander Bell → | telephone |
| b) Isaac Newton → | the law of gravity |
| c) Alexander Fleming → | penicillin |
| d) John Baird → | television |

III National symbols

11. The flag of Britain is called the **Union Jack**
12. It embodies the flags of 3 countries. Which of the countries is not represented in the flag?
- | | |
|-------------|---------------------|
| 1) England | 3) Wales |
| 2) Scotland | 4) Northern Ireland |
13. Estonia's national flower is cornflower. Match the countries of Britain with their national flowers.
- | | |
|------------------------------|-----------------------|
| a) England → | rose |
| b) Scotland → | thistle |
| c) Wales → | daffodil, leek |
| d) Northern Ireland → | shamrock |
14. One of the symbols of Britain is the royal family. The present Queen Elizabeth II has been on the throne for
- | | |
|-------------|-------------------------|
| 1) 30 years | 3) 45 years |
| 2) 40 years | 4) over 50 years |

IV Britain today

15. Peter Brown goes to public school near London. It means that he goes to
- | | |
|-----------------|--------------------------|
| 1) state school | 3) private school |
| 2) local school | 4) university |

V Etiquette

22. You are in a crowded bus and by accident step on somebody's toes. You say:
- 5) Please excuse me.
 - 6) Oh god.
 - 7) (I'm) Sorry.**
 - 8) I must apologise
23. You want to talk to someone you don't know at a party. There is no one to introduce you. What would be the most polite way to address the person?
- 5) Hi. My name is Peter
 - 6) I don't think we have met, have we? My name is**
 - 7) What's your name?
 - 8) Do I know you?

VI Britain and Estonia

24. It is possible to take a direct flight from Tallinn to London. Which airport does the *Estonian Air* fly to?
- | | |
|-------------|-------------------|
| 3) Stansted | 3) Gatwick |
| 4) Heathrow | 4) Luton |
25. For many Britons Estonia associates with the Estonians who work and live in Britain. Match people's names with the jobs they do. Two of them do the same job.
- | | |
|------------------|-------------------------------------|
| a) Age Oks → | a ballet dancer |
| b) Lembit Öpik → | an MP (Member of Parliament) |
| c) Mart Poom → | a footballer |
| d) Toomas Edur → | a ballet dancer |
| e) Kaja Wunder → | a model |