

MAREK DERENOWSKI

**Teaching culture in the FL
senior high school
classroom**

**Coursebook evaluation
and teachers' and learners' views**



WYDAWNICTWO NAUKOWE UAM

TEACHING CULTURE
IN THE FL SENIOR HIGH SCHOOL
CLASSROOM

*Mojej inspiracji –
Zuzannie*

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Teaching culture in the FL senior high school classroom: Coursebook evaluation and teachers' and learners' views makes an attempt to define the place of target language culture in the foreign language classroom as well as describes the development of cultural knowledge in the senior high school context. The first two chapters include information concerning the perception of 'culture' in various social sciences, intercultural education, and selected techniques and tool used while developing learners' cultural knowledge. The last chapter contains descriptions of three empirical studies, which aim was to gather credible data about the incorporation of target language culture elements in the English language classroom. The book is the outcome of the author's experience, reflections, discussions, and observations of teachers' everyday work. Teachers often neglect teaching culture convinced that in the foreign language classroom there is only a place for one, culture or language skills.

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INTRODUCTION

Treasure your legacy of skills, child of Europe.
Inheritor of Gothic cathedrals, of baroque churches.
Of synagogues filled with the wailing of a wronged people.
Successor of Descartes, Spinoza, inheritor of the word 'honor',
Posthumous child of Leonidas (Miłosz, 1946)

In the 21st century, the world around us has become immensely diverse from what it was a generation ago. Technological innovations in communication, transportation, economy, and information technology resulted in the creation of one of the greatest mixing of cultures that the world has ever witnessed. More than ever before, we need to become competent in communication across cultures, if we want to successfully function in public and private contexts. Therefore, there seems to be a very strong imperative to learn to communicate with people, whose cultural heritage is different. In the 1970s, language teaching was no longer in the exclusive service of the educated members of the society, but was made to serve more democratic social goals. It was to meet the local needs of local interlocutors in locally situated communication contexts. Furthermore, the cultural element of foreign language teaching started to be seen as pragmatic functions and notions expressed through language in everyday situations (Blum-Kulka, House and Kasper 1989).

As Kramersch (1996:231) writes: “the two catchphrases which have stirred concern on either side of the Atlantic have been: *intercultural* and *multicultural*”. These two words characterize two educational attempts to understand and overcome particularity by bridging the gap between cultures. The former is used to characterize the acquisition of information about the customs, institutions, and history of a given society other than one’s own in the corporate world. Beyond the traditional knowledge of cultural facts, the *intercultural approach* aims at gaining an understanding of the way these facts are related (Kramersch 1996). House (2008: 7), has attempted to infer the definition from the parts of the word *intercultural*. Thus, *inter* is the abbreviation of *intermediate*, i.e. “being in the middle of two other entities” or “situated or occurring between or among persons or things, often expressing mutual or reciprocal action or relation”. The word *cultural*, being a derivation of *culture*, can be associated with “development of mind, refinement of mind, tastes, manners, the artistic and intellectual side of civilization and the soci-

ety's or group's distinctive customs, achievements, products, outlook, etc. and the way of life of a society or group" (House 2008: 7).

Combining the two parts and their meanings, *intercultural* could be interpreted as "taking place or forming communication between cultures belonging to or derived from different cultures" (House 2008: 7). Examples of such approach can be found in attempts to develop intercultural sensitivity in the training of language teachers (cf. Baumgratz 1992, Baumgratz and Stephan 1987, Mullen 1992, Taylor 1992), or in the international dialogue proposed by Picht in 1989.

The current interest in the role of the target language culture in foreign language teaching is the result of a number of factors. Both in Europe and in the U.S.A., albeit for different reasons, there is a great deal of political pressure put now on foreign language educators to help solve some of these problems. The reasons for the growing *culturalisation* of language teaching are many and often contradictory. Whatever presence culture may have in the foreign language classroom, learners who enter the classroom encounter culture. Furthermore, they have explicit expectations, expressed perhaps as an aspiration to learn about the ways and lives of the people who speak the language to be learned, or as a need to know how to behave and how not to behave while among these people. Cultural knowledge facilitates language learning. This is the outright cultural act of language teaching/learning set within the cultural environment of the classroom (Kramsch 1996, Hall 2002).

Therefore, in this book an effort has been made to provide significant insight into the process of meaningful incorporation of the target language culture into foreign language educational context. The present volume consists of three chapters; the first two provide the relevant theoretical background, while the last presents and discusses the findings of three separate studies carried out in the foreign language educational context among Polish teachers of English and learners from selected senior high schools. Chapter One resolves crucial terminological issues and delineates the scope of the deliberations undertaken in the subsequent chapters of the book. In particular, an attempt has been made to define the term *culture*. Additionally, readers are presented with selected *dimensions and domains of culture* as well as the concept of *value orientation* in culture. The following part of this chapter covers the connection between *language and culture*. The predominant concern of the penultimate and ultimate sub-chapters of Chapter One is the presentation of the *Intercultural Communicative Competence (ICC)* as well as *meaningful versus deep intercultural experience*.

Chapter Two looks closer at the process of incorporating target language culture into foreign language classroom. It starts with a short insight into

European Council language policy and continues with a description of selected models of culture-oriented learning. It also depicts culture teaching goals and culture learning outcomes. What is more, readers will come across two sub-chapters, one of them demonstrates cultural syllabus whereas the other focuses on cultural education in foreign language teachers' training and their professional development. The remaining sub-chapters concentrate on the use of *coursebooks*, a number of *selected techniques* for teaching culture in the foreign language classroom as well as the use of *literature*, *European Language Portfolio*, *Computer Assisted Language Learning* and *Content and Language Integrated Learning* in introducing culture.

Finally, Chapter Three reports the results of two questionnaires, distributed among language teachers and learners. It also includes an analysis of selected coursebooks used in senior high school and a micro study including journals. The book closes with a set of tentative guidelines for teaching target language culture and directions for further empirical investigations which would help verify the applicability and usefulness of the solutions proposed and provide language teachers with more concrete specifications. What is more, the recommendations seek to specify how instructional options should be combined to accomplish successful incorporation of culture teaching into the foreign language classroom.

TRYING TO DEFINE AND DESCRIBE CULTURE

1.1. Introduction

The first bona fide, contemporary effort to define *culture* was exerted by anthropologists who reasoned that culture was what their science was predominantly concerned with. It was, therefore, the imperative to define the concept of culture precisely. Kroeber and Kluckhohn in their classic review of culture, entitled *Culture: A Critical Review of Concepts and Definitions* (1954), examined approximately three hundred definitions, which they arranged under six different generic headings. Alas, a precise common determinant was not found since culture emerges from these analyses as a very broad concept embracing all aspects of human life (Seelye 1993). In the years since, many other definitions have been attempted and still there seems to be no consensus about what culture really is.

This is probably why culture has always been, and still is, a ‘thorny’ concept and even a ‘thornier’ research construct. It has been studied for over a century in a variety of disciplines, including cultural anthropology and in numerous academic areas, ranging from psychology to cross-cultural business management. The wide variety of scholars working in these areas have come up with numerous definitions of culture, ranging from simple to very complex ones. Some of them incorporate and extend the previous definitions, and even contradict prior ones. Researchers have used more than one definition of culture depending on the time, circumstances in which a given definition was formulated, and the subject matter it referred to (Szewczak and Snodgrass 2002: 63).

Following the opinion of Nieto (2010:135), “the term culture can be problematic because it can mean different things to different people in different contexts. For instance, culture is sometimes used as if it pertains only to

those with formal education and privileged social status, implying activities such as attending an opera once a month". Nowadays the concept of culture is still full of various and conflicting ideas which can be found in the opinion presented by Torenc (2007: 16), who writes that culture is "too complex and heterogeneous to be confined in a single theory or one definition".

For Baldwin (2004: 23), the term culture has a very complicated history and it is present in a variety of meanings. It may be focused on Shakespeare, but also on a comic book hero called Superman. It may be an opera, but also an American football game. There exist the concepts of street culture, city culture, or your country's culture. Youngsters, teenagers and adults have their own cultures. Dictionaries, encyclopedias, sociology and anthropology books present about two hundred functioning definitions of the term culture. Among academics, the understanding of culture's nature has changed over time and the details of its definition constitute an unresolved debate. The *Encyclopedia of Social and Cultural Anthropology* (Bernard and Spencer 1996) does not even offer a definition, choosing rather to trace the history of competing conceptualizations. As a result, complexity of culture can be defined in at least two different ways. Firstly, explanation defines conceptualized cultural complexity not as a single construct, but rather as a set of constructs, by which various societies may be distinguished along the lines of known, developmental sequences. Secondly, researchers have conceptualized cultural complexity as a single construct, or as a cultural heterogeneity.

1.2. Definitions of *culture*

Etymologically, the term *culture* is linked to such words as *cultivate* and *agriculture*, and started to be used in the seventeenth century to refer to the potential for human development referring to someone being 'cultured'. At the dawn of the nineteenth century, the word culture began to be used in two different ways: (1) to describe a set of qualities by which some people are perceived to be more cultured than others, and (2) to serve as an indicator of many of the anthropological groups with their intrinsic values (Williams 1958). Furthermore, Burszta (1998:35) writes that the term "belongs to the group of the most important concepts in contemporary humanism. In cultural anthropology the term culture is, in fact, its *raison d'être*, not only because it determines the way in which the world of human intentions is organized". Bandura (2007:25) reports that the term *culture* was first introduced by Arnold (1869), who distinguished between *high culture* and *low culture* and believed the former to have an educational role.

Adopting a more historical perspective, Gajda (2008:17) claims that the origin of the term dates back to ancient Rome. In Latin, the term *cultura* was synonymous to *cultivating land*. Cicero (I century B.C.) was the first to use it metaphorically referring to the *cultivating of the human mind* – *cultura animi*, which meant human internal and spiritual activity. In *Tusculanae Quaestiones*, he demonstrated that for every human being culture is an internal effort to enrich a person's life. However, in this sense it was rarely used in the ancient times and it was considered to be of little value.

Furthermore, Longhurst (2008:4) writes that the earliest uses of the word culture in the late Middle Ages referred to the tending or cultivation of crops and animals. A little later the same sense was transferred to describe the cultivation of people's minds. This dimension of culture draws attention to its subsequent use to describe the development of the individual's capacities and it has been extended to embrace the idea that cultivation is by itself a general, social and historical process (Williams 1983: 90-91).

According to Gajda (2008:18), the term culture was not popularized until the XVIII century, when in such countries as Italy, France, and England it started to be associated with the human mental and spiritual sphere of life as well as his or her, and in Germany, the term culture was used to define the process of human evolution to the lowest level. For example, Herder treated culture as a tool used for the human adaptation to life. It was supposed to compensate for the lack of physical abilities in everyday struggle for survival. Moreover, Goethe and Humboldt emphasized the uniqueness and the authenticity of experiencing and creating culture in nations and individuals. Their views were considered as the foundations for the theory of human cultural personality and the theory of national culture.

For Robinson (1985), there exist various definitions of culture: a behaviorist definition, a functionalist definition, a cognitive definition, a symbolic definition, etc. Furthermore, as Jańska (2006, as cited in Pawłowska 2010:58) writes, any definition of culture should integrate such spheres of life as language, geography, history, economy, politics and art. In order to make the concept lucid, Table 1 includes a number of selected, chronologically organized definitions of the term *culture*. The majority of them are contemporary definitions from the twentieth and the twenty first century.

Looking at the table, it seems that defining *culture* is a struggle with complexities resulting from what Moran (2001: 23) calls "the myriad definitions of culture that are in circulation". It also seems that instead of developing an agreed-upon definition of culture there exist multiple answers to the question, "What is culture?". The answers presented in the table range from cultural materialism to a host of various anthropologies: interpretive, psy-

chological, cognitive, social, symbolic, linguistic, and reflexive. What is more, they all seem to make perfect sense. Each of these definitions slices the 'cultural pie' differently and offers insights into the complex phenomenon of culture. The complexity comes not just from definitions and definers, but from the nature of culture itself. If, as some definitions assert, culture is all that humankind creates, then complexity comes as no surprise. The challenge is to find a simple approach to its complexities (Moran 2001: 23).

Table 1. Selected definitions of culture

Author	Definition of culture
Taylor (1871)	"A complex whole which includes knowledge, beliefs, art, laws, customs, and any other capabilities and habits acquired by a man as a member of society".
Freud (1930)	"A sum of achievements and mechanisms that have civilized human life and that lead to two goals: protect people from nature and regulate relations between them".
Benedict (1943)	"Behavior which in man is not given at birth, which is not determined by his/her germ cells as in the behavior of wasps or the social ants, but must be learned anew from grown people by each generation".
Czarnowski (1946)	"The set of objective elements of social property that is able to expand in space".
Parsons and Shils (1951)	"Culture is composed of a set of values, norms and symbols that guided behavior".
Kroeber (1952)	"Historically differentiated and variable mass of customary ways of functioning of human societies".
Herskovits (1955)	"Culture allowed people to adapt to natural as social settings".
Brooks (1975)	"Culture is everything in human life and culture as the best in human life. The 'best' comprises music, letters, and arts, while 'everything' comprises belief, behavior, and values".
Tylor (1976)	"That complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society".
Szczepański (1978)	"The overall of human products, material and nonmaterial, values, norms of behavior accepted by a given society, transferred from generation to generation".
Kłosowska (1983)	"A civilization that is a complex whole, which encompasses knowledge, beliefs, morals, laws, traditions, and other skills and habits acquired by people as members of society".
Williams (1983)	"Is widely believed to concern refined pursuits in which the cultured person engages".

Author	Definition of culture
Suchodolski (1986)	"Everything that humanity developed and collected throughout ages, constantly enriched by new elements and by the work of societies or individuals, in a given historical period".
Nieto (1992)	"The ever changing values, traditions, social and political relationships, and worldview created, shared and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class and religion".
Tepperman (1994)	"Culture is humanly created environment for all our thoughts and actions. It is something all humans share and what distinguishes us from the animal world. It is also possible to talk about the culture of a particular period or civilization".
Sztompka (2002)	"Culture is what humans do, think and possess as society members".
Dakowska (2005)	"A way of life of a given society permeates all areas of communication and provides contexts for the interpretation of meanings".
Brown (2007)	"Culture is a way of life. It is the context within which we exist, think, feel, and relate to others. It is a set of ideas, customs, skills, arts, and tools that characterize a given group of people in a given period of time".
Moran and Harris (2007)	"Cultures are not static relics, stagnant behaviors, or sterile values".
Nieto (2010)	"Dynamic, multifaceted, embedded in context, influenced by social, economic, and political factors created and socially constructed, learned, and dialectical".

Keeping in mind the complex nature of culture, an attempt was made to synthesize the existing definitions and come up with the author's definition of culture, based on realities and on the foreign language classroom potential. For the concept of this book, it was decided to define *culture* as a notion which provides the context within which people think, feel, communicate, and relate to others. It infuses all areas of human communication and provides meaningful context for the interpretation of meanings. Furthermore, culture encompasses constantly changing values, traditions, worldviews, and artifacts which are created and shared by people in a specific period of time.

1.3. Viewpoints on culture across different disciplines

Culture has been described by different fields of study and academic disciplines, and each school of thought has a distinct perspective on that

subject. Following Stern (1983: 192), one can point to *ethnography, anthropology, sociology, and sociolinguistics* as the key disciplines. Additionally, Moran (2001) enumerates *communication theory, intercultural communication, the study of a specific language, multicultural education, critical pedagogy, cultural studies, ethnic studies, history, and semiotics*. Cultural achievements of a particular community seem to be a heritage or a tradition defined as the past existing in the present (Sztompka 2002: 248). The sociological and anthropological expressions of culture are useful for defining cultural content in foreign language teaching materials. Topics such as: social relations, art, religion, language, customs or mass media harmonize with the subject of sociology of culture research. The social sciences also serve as an example of how to examine and interpret cultural phenomena. Ethnography, for example, suggests participant observation. The researcher-observer becomes a member of a particular group during the observation process and, hence, they play a double role: a researcher and a person being researched (Boczkowski 2000: 12). Taking part in the observed events, they notice both other people and their own behavior, which is determined as self-observation and introspection. In the school reality, the participant observation appeared in cultural education during trips, exchanges, and also *home ethnography* exercises, that is observation and reflection on your own surroundings (Roberts et al. 2001). Malinowski (1923) stressed that cognition of natives' point of view was indispensable for full comprehension of a foreign culture (Barro et al. 1998: 80).

Furthermore, Bandura (2007:28) points to the possibility of image distortion of researched culture if it is presented in categories peculiar to the native culture of a researcher. As far as school cultural education is concerned, the effort to define a point of view of a person who describes cultural phenomena is combined in one of new approaches in anthropology. Apart from that, one should try to regard any signs of the native culture objectively and with reserve. Social anthropology and cultural anthropology have become similar to sociology as they have engaged in cultural minorities or some social groups. "There are some social and cultural issues that cultural education should include, such as: acculturation (the adoption of the beliefs and behaviors of another group), vitalism, anomie (the state of chaos among norms and values), cultural diffusion (the spread of cultural items from one society to another), cultural imperialism, ethnocentrism, stereotypes and prejudices, cultural identity, national character, values internalization, globalization, regionalization, the problem of *borderland*, and cultural pluralism and multiculturalism" (Bandura 2007: 28-29).

1.3.1. Culture as an ethnographic concept

From Robinson's (1985:73) point of view, by means of ethnography it is possible to describe a culture or a situation within a culture from the point of view of those who inhabit it. He continues by saying that ethnography tries to find out how people within the target culture categorize and prioritize experience. Moreover, the author states that the ethnographic method aims to decrease bias by not pre-selecting what is observed on the basis of the observer's predefined cultural categories. Ethnographers not only observe, but also partake in the target culture events. Therefore, they give an inside account of culture, which is often times considered subjective. Ethnography provides descriptive case studies of a particular cultural situation and by doing so, it is useful in obtaining cultural information for the content of instruction and for use in methodology. Finally, ethnography may prove useful in fostering the understanding and positive interactions between members of different cultures.

Similarly, in the opinion of Fetterman (1998:17), culture, being the broadest ethnographic concept, adopts both materialist and ideational perspectives. Behavior is in the centre of the classic materialist interpretation of culture, which includes the patterns of behavior, customs, and a way of life characteristic of particular societies. However, the cognitive definition belongs to the most popular ideational definitions of culture and states that the ideas, beliefs and knowledge characterize a particular group of people coming from a particular culture. This definition specifically eliminates behavior. The author emphasizes that ethnographers need to possess knowledge concerning both cultural behavior and knowledge to describe a particular culture or subculture adequately, and continues by saying that both material and ideational definitions are constructive in exploring how groups of people think and behave in their natural environment. The concept of culture gains meaning or purpose after a cross-cultural experience. When a person visits a different culture for the first time, everything is new for him or her. However, when a person spends more time in a foreign community, he or she becomes familiar with ideas, values, and patterns of behavior. Interestingly, living and working in another culture helps one to objectify the behaviors and beliefs not only of people in a foreign culture but also of individuals in one's native culture. After a period away, the returning ethnographer often feels like a stranger in a strange land - in the midst of what is most familiar. This experience is often referred to as culture shock (Fetterman 1998: 17-18).

1.3.2. Culture as an anthropological concept

Burszta (1998: 35) mentions Tylor (1871) as the first person to introduce the term culture from the anthropological perspective. His definition underlines the pervasiveness of culture in social life. It also emphasizes that culture is a product of humans living together and that it is learned. He continues by saying that culture can be seen as a complete concept which is likely to be dismantled and analyzed separately, piece by piece. This means that the researcher can talk about culture in a more general manner or analyze particular aspects which continuously evolve from simple forms to more complex ones. The concept of culture, in the broadest sense, separates nature from the world intentionality. Elements which potentially are the content of a cultural whole, have a diversified character and include such elements as language, tools, traditions, religion, etc. These elements are typical of mankind and that is what separates humans from the world of nature. From the anthropological point of view, nature and culture are two contradictory phenomena (Burszta 1998:35-36). The opposition between these two concepts is expressed by the following relations:

1. nature is characterized by chaotic instability, culture is something organized, and it can be understood;
2. nature is something primal and direct; culture is socially organized;
3. nature is continuous, culture is not;
4. nature includes 'freedom', culture is civilized;
5. nature is 'wild', culture includes norms and laws;
6. nature is 'biological', culture is mental;
7. nature is 'raw', culture is 'manufactured' (Burszta 1998:36).

The comparison presented above can be summarized in the following way: nature is everything that was and still is present in human beings, culture is present periodically and not in every context. Nature is also spontaneous, whereas culture is controlled by norms (Burszta 1998: 36). It may be argued that some areas of social life are more properly thought of as political or economic than cultural and thus can, in some fashion, be separated from culture. Those who define culture in the sense of 'arts' and 'artistic activity' tend to exclude some institutions and phenomena that others, who define it as a 'way of life', see as a part of culture. Anthropologists define culture as the whole way of life of humans as a group (Montgomery 1994: 5). In this context, culture incorporates all the social experiences that link some people together and differentiate them from others.

Culture can also be seen as all the accepted and patterned forms of behavior and as the commonly shared aspect of human life which is acquired

by people as a result of belonging to the same particular group. Not only does this concept include a group's way of thinking, acting and feeling, but also it also entails the internalized patterns for doing certain things in certain ways, not just the sole process of doing them. Moreover, it incorporates the physical demonstrations of a group as presented in their achievements and contributions to civilization (Peck 1998: 21-23).

Levi-Strauss (1993: 39-40) claims that "at the beginning of the human-kind, biological evolution selected a set of pre-cultural characteristics, such as upright position, manual skills, symbolic thinking as well as communicative skills, and when culture emerges, it strengthens those skills". He continues by saying that "there is a strong relationship between culture and human genes, as they interact and strengthen each other". Previously described ethnography, which is the foundation of cultural anthropology, examines culture as a meaningful scientific concept. In contrast, Herskovits (1948) characterized culture as: being learnt; originating from biological, environmental, psychological, and historical elements of human life; organized; multi-aspectual; dynamic; changeable; allowing to analyze it by means of scientific methods; adapting an individual to the whole of the environment and devising means of creative expression.

Kroeber and Kluckhohn (1975:23) stated that culture incorporates patterns of thinking, feeling, and reacting which are acquired and transmitted mainly by symbols; traditional ideas, particularly values, constitute the fundamental cultural kernel. In his book, Burszta (1998: 42) makes a comparison between his set of characteristics and the ones provided by Herskovits and assumes that culture is independent, it does not impose itself on anyone, and it comes under its own law. According to the first statement, culture is learnt but the following points suggest that in reality people are subjected to culture. However, previously presented Kroeber's and Kluckhohn's definition describes culture as a process or a set of patterns of thinking, feeling, and reacting conveyed by symbols and expressed in material products. This meaning implies that culture is a set of ideas and; therefore, it has a mental character and manifests itself in the form of behaviors (regular) and objects (typical).

Burszta (1998: 49) characterized culture as "socially accepted knowledge spread and preserved within a given group". Culture makes a particular socio-cultural system function as an interdependent whole and maintains stability and the ability to recreate. He also mentions the term *enculturation*, introduced by Herskovits (1948, as cited in Burszta 1998: 49), as the process by which individuals acquire the knowledge, skills, attitudes, and values that enable them to become functioning members of their societies. It in-

volves a collection of beliefs common for a group, which concern grasping reality, proper participation in community, and universal norms and values. The elements that constitute culture are presented by Malinowski (1938), for whom culture's functional aspects comprise: economy, education, political system, law and order, magic and religion, knowledge and recreation. The basic factors that condition them are material substratum, social organization, and language. Only mutual connection of culture's aspects and factors constitute the structure of culture system as a harmonious, integrated and stable whole. Cultural studies comprise dependence between its elements and concepts of *function* and *institution*, which make a description of cultural system possible. The concept of culture by Malinowski (1938) is summarized by Paluch (1990: 141) in four key aspects: culture as a whole, as an integrated system, the relationships among cultural elements being functional, and culture as an instrumental system.

Furthermore, Mach (1998: 40) asserts that in the anthropological comprehension, two approaches to culture are distinguished into: *subjective* (natives' point of view) and *objective* (an observer who is neutral towards a researched culture), whereas Geertz (1973:54) introduces *thick description*, which takes into consideration not only empirically observable events, but also multiple structure of meanings. Signs are constructed, passed on, received, and interpreted within the framework of that structure of meanings. However, post modernistic anthropology propagates cultural relativism and assumes that objective truths do not exist and that propaganda makes the issue of ethnocentrism universal standards treatment noticeable. The anthropologist-postmodernist makes an attempt to control their subjectivism and prejudices which result from upbringing in native culture (Mach 1998: 41).

1.3.3. Culture as a sociological concept

Culture is regarded as a key concept in sociology because, due to culture, a distinction between people and animals is possible. As Lawton (1975:9) observes: "humans are dominated much less by instincts and much more by their cultural inheritance - their behavior patterns are acquired socially rather than biologically". Sociologists consider culture as a social phenomenon and tend to suggest that culture is comprised of a totality of acquired behavior patterns which are displayed by members of a particular society. Sociologists aim to investigate culture through human intercourse, social divisions, and personal morality by making a distinction among three different culture realizations: perspective (rules of conduct), symbolic, or ideal

culture; they identify culture with physical properties and with technological civilization (<http://www.sagepub.com>).

For Sztompka (2002:229), the cultural perspective plays an important and even dominant role in modern sociology. In the last decades, the interest in cultural aspects of social life has increased and sociological disciplines dealing with culture have expanded considerably. He also reports the sociological definition of culture which was originally suggested by Bierstedt (1963), who claimed that culture is anything that people do, think, and possess as members of society. This society in sociology is called community of any kind, from a group of friends to all people living on the Earth. Similarly, the concept of culture refers to the society's specific ways of life of any kind, from family to mankind. Every social group creates its group culture and has particular conventions, like local community, church, or a company. Some of the professions, for example doctors, scientists or farmers, have distinct cultural traits. However, tribes, ethnic groups, and nations have a variety of cultural content. There are also supranational cultures, such as: the European culture, the western culture, or the Islamic culture. Finally, there are cultural features common for the whole mankind. The diversity within societies representing different cultures makes cultures overlap. The national cultures of many European countries comprise elements of European Christian culture in addition to its specific content. Similarly, regional cultures and professional culture are influenced by national culture. Every individual's lifestyle is under the influence of many cultures simultaneously. The individual is subject to varied cultural influences which overlap, and therefore create his/her cultural identity. The cultural influences are sometimes convergent, and they intensify each other. Then, the identity of the individual has a monolithic character, it identifies with culture completely. However, when cultural influences are divergent, they create cultural dissonance. The example can be emigrants who are under pressure of a new culture but are still influenced by their native one (Bierstedt 1963).

Among the approaches employed to understand culture, there is one model which illustrates how sociologists understand the concept of culture, namely the *integrationist model* advocated by Ritzer (2004:357). It comprises a macro-objective component e.g., society, law, bureaucracy, a micro-objective component, e.g. patterns of behavior and human interaction, a macro-subjective component, e.g. culture, norms, and values, and a micro-subjective component, e.g. perceptions, beliefs. This particular model helps to understand the role of culture in sociological research because it presents two axes for understanding culture: one ranging from objective (society) to subjective (culture and cultural interpretation) and the other ranging from the macro-

level (norms) to the micro-level (individual level beliefs). It describes not only how cultural norms can influence individual behavior but also suggests that individual level values, beliefs, and behaviors can influence the macro-level culture.

The cultural aspect of foreign language teaching is closely related to Stern's (1983) three-level framework. Lessard-Clouston (1996: 3) writes: "with anthropology, sociology, and sociolinguistics providing the foundations at level one, studies and ethnographic description of the second or foreign language culture lead into the language teaching context at level two, which is supported by the sociocultural component of the second or foreign language curriculum at level three". The most important in this model is the acknowledgment of society as the context for language, culture, and communication as well as the emphasis on the social sciences as a foundation.

1.4. Culture as a social agent

The view of culture as shared frameworks of meaning must be distinguished from the assumption that culture is a *casual agent* – something that makes people act in a certain way. Studies conducted by Kramsch (2005) or Agar (2002) present culture as something that affects people. However, they differ from the perspective presented by Hall (1987), who characterized culture as the 'lens' through which one can see things rather than something that controls individuals. Hall claims that culture may not be able to describe, generalize, and explain one's actions, which seems to be a rejection of the idea that membership in a cultural community is deterministic and absolute. This view of culture as a determining force is deeply embedded in the discourse of the intercultural studies. In one of his influential studies, Hofstede (1997) focuses on cultural variation and explains cultural difference by saying that behavior is partially predetermined by one's mental programs. The patterns of thinking, feeling, and acting, which were learned throughout one's lifetime, must be 'unlearned' before a person is able to learn something different. Such a view characterizes culture as an internal essence that drives actions, much as personality is seen as a stable quality that makes certain behavior more likely.

In contrast, Nisbett (2003: 123) argues that this approach to explaining interaction is a typically Western conceptualization of humans. In the field of psychology, it has been strongly argued by such researchers as LaPiere (1934), Wicker (1969), and Kraus (1995), that measurement of internal psychological qualities is a poor indicator of specific behavior. The studies con-

ducted by Hall (1959, 1974, 1984) focused closely on the relationship between culture and human behavior. He claims that when interacting with members of other culture communities, people are actually interacting with other worldviews. The surface behavior is tied to deep and hidden networks of meaning, values, and expectations that the hosts of a given culture share with each other (Shaules 2007: 35).

1.5. The functionalist, interpretive, and conflict view on culture

Moran (2001: 84) reports that there are three broad approaches to defining culture: the functionalist view, the interpretive view, and the conflict view. These define culture as a unified whole, culture as distinct communities, and culture as competing communities. The functionalist view focuses on the nation, and it posits a natural cultural community, a national way of life. The institutions of the culture constructed by any society establish the key products, practices, and perspectives of the culture as a whole. The assumption of this perspective is that culture is an integrated, harmonious whole, and that it tends to be static; it also poses a question about the so called 'national culture', understood as the characteristics that all members of any culture share, to varying degrees, by virtue of having participated in its social institutions.

On the other hand, the interpretive view suggests that members of a particular culture, as individuals or members of a community, define cultural meanings or perspectives. As opposed to the functionalist view, all culture in the interpretive view is local (Geertz 1973). The focal point is the insiders' view, who are defined as "those who are members of the communities in question. If members of the national culture are not members of a particular community, they are not really insiders of that community, and are not in a position to offer views on behalf of that group" (Moran 2001: 86).

Finally, "the conflict view stresses the communities that make up the culture, particularly their interactions with the core culture and its institutions as well as interactions among themselves" (Moran 2001: 87). This view suggests that the communities compete and disagree with one another, craving for influence, power, or control. The place where struggles for power among communities come about is culture. Microcultures, co-cultures, or other cultural communities embody groups of people with distinct sets of practices and perspectives and participate in the core culture. Nevertheless, the conflict between their perspectives and those of other communities is still present (Moran 2001: 87-88).

1.6. Dimensions and domains of culture

In an attempt to explain the deeper levels of culture and how it influences human behavior, one has to understand the distinction between cultural *domains* and *dimensions*. Matsumoto and Juang (2004:46) define domains as “specific socio-psychological characteristics that are considered to be meaningful outcomes, products, or constituents of culture, including attitudes, values, beliefs, opinions, norms, customs, and rituals”. These domains are considered to represent separate psychological processes. Dimensions, on the other hand, are defined as “general tendencies that affect behavior and reflect meaningful aspects of cultural variability” (Matsumoto and Juang 2004:46). The main assumption behind this view of subjective culture is that dimensions of culture can be manifested in many different domains. This implies that there are patterns of collective differences at deep levels, which permeate the social practices of groups of people and play a significant role in shaping the behavior and artifacts of people in that cultural group (Matsumoto and Juang 2004).

“Cultural domains exist at a high level of abstraction in the sense that they cannot be observed directly” (Shaules 2007: 48). It is rather necessary to infer their existence from observable behavior and categories of meaning which are shared by cultural groups. It seems that the distinction between domains and dimensions is relatively clear, but there appears to be little agreement on what constitutes essential dimensions of cultural difference. Research related to dimensions of cultural difference relative to value orientations seems to be most useful for those who have to struggle with living in new cultural environments. While cultural values are expressed in many forms (myths, laws, morals), the study of value orientations allows to establish a point of comparison between different culture groups (Shaules 2007: 48).

As Moran (2001:27) writes, the common metaphor illustrating the two dimensions of cultural perspectives is the iceberg (cf. Levine et al. 1989, Weaver 1993, Brake et al. 1995), where explicit culture represents the tip of the iceberg and tacit culture is all that lies beneath the surface of the sea. However, the most important part is below the water level of awareness, out of sight. Shaules (2007:40) mentions the concept of an ‘iceberg’, which is used for distinguishing between *subjective* and *objective* culture. Objective elements of culture are said to be the products and artifacts of culture such as clothing, food, and architecture. The subjective elements are said to be the aspects that cannot be seen or touched, such as values, beliefs, attitudes and norms (Triandis 1972). This distinction leads to taxonomies that attempt to identify the different elements of culture that function out of awareness (Terreni and McCallum 2003).

Such taxonomies are useful because they bring to mind many elements of deep culture that are often taken for granted. It is instructive to notice that all elements represent significant areas of cultural commonality within particular groups. Given the number of hidden elements of culture, it is understandable that deep cultural learning can be, in fact, difficult. However, such taxonomies can be also frustrating as they do not provide any ways of systematic comparison of culture frameworks (Shaules 2007:40). In order to illustrate tacit and explicit dimensions of culture, Moran (2001:28) introduces five elements, four of which represent the explicit dimension, whereas one of the elements represents the tacit dimension. The four elements of explicit dimension are: *products*, *practices*, *communities*, and *persons*. Referring to these five elements of culture, the author defines them as "(...) the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts" (Moran 2001:24).

The evolving way of life means that products, practices, perspectives, and the communities of the culture have history and tradition. It represents the dynamic nature of culture. The members of culture produce or adopt all artifacts that are *products*. Products may range from tangible objects (e.g. tools, clothing, written documents) to more elaborate, yet still perceptible, constructions, such as written or spoken language, music, or complex institutions of family, education, economy, politics, or religion. Both tangible and intangible products are located and organized in physical places and they carry out the full range of actions and interactions included in *practices*, which include language and other forms of communication and self-expression as well as actions associated with social groups and use of products. The practices may either be verbal or nonverbal and include interpretations of time, space, and the context of communication in social situations. Besides, they involve the notions of appropriateness and inappropriateness, including taboos (Moran 2001:24-25).

Perspectives, reflect the perceptions, beliefs, values, and attitudes that form the base for the products and that direct persons and communities in the practices of the culture. They can be explicit but they are often implicit, outside conscious awareness. Taken as a whole, perspectives provide meaning and constitute a unique outlook or orientation (worldview). *Communities*, on the other hand, comprise social contexts, circumstances, and groups in which members perform various cultural practices. These contexts may range from broad communities, such as national culture, language, gender, race, religion, to more narrow including such elements as local political party, sport team, charity organization, co-workers, etc. Finally, persons

comprise the individual members who represent the culture and its communities in unusual ways. Each person is a distinct mix of communities and experiences, and all people take on a particular cultural identity (Moran 2001:25).

A similar concept was presented by Schein (1992), who distinguished three domains of culture: artifacts (language, overt behavior, dress, rites and rituals, and espoused values like the mission statement), values and beliefs that justify behavior and actions as well as basic underlying assumptions that are guiding peoples' perception and are the foundation of culture. Whilst the artifacts 'manifest culture' (Sathe 1985) and the expressed values can be experienced, the basic underlying assumptions are not visible. Nelson and Quick (1994) introduce three core functions of organisational culture, and suggest that the sense of identity is a source of commitment and motivation; culture as a sense-making device offers guidance for understanding the organization; culture as a control mechanism guides behavior. The psychological contract (Arnold et al. 1998) is one example of how organisational culture guides the relationship between the employee and the organization through shared assumptions and values. Since culture does not only affect overt behavior but also the source of behavior, the values, and norms, it represents the largest organisational control system (Mullins 2002) and as Furnham and Gunter (1993) called it 'the social glue' that counteracts differentiation.

1.7. Value orientations in culture

One of the approaches to comprehend value orientations, which can be understood as principles of right and wrong that are accepted by an individual or a social group, focuses on identifying the key components useful in understanding cultural behavior (Goffman 1967, Hu 1994, Ting-Toomey 1994, Doi 1995). A more comparative approach to understanding different value orientations is the attempt to define universal categories of cross-cultural comparison (cf. Hall 1959, Kluckhohn and Strodtbeck 1961, Hofstede 1983, Ting-Toomey 1994, Kim et al. 1994; Triandis 1995, Hofstede 1997, Hampden-Turner 1998). Although, researchers have not come up with a fixed set of cross-cultural categories for comparison, one can distinguish a series of concepts such as *individualism/collectivism*, *power distance*, *affective/natural*, *masculinity/femininity*, or *uncertainty avoidance*. Shaules (2007:50) mentions two influential schemes for describing value orientations, namely that of Hofstede (1997) and the Trompenaars and Hampden-Turner's cultural onion

model (2004). These two schemes may be considered as the closest one may come to a functional description of deep culture in the context of cultural learning. Both attempt to describe universal categories of cultural comparison and both share important conceptual elements such as individualism and collectivism. There are, however, significant differences between them as well. Not only are the categories within these two schemes different but also the methodology itself.

1.7.1. Hofstede's value orientation

Hofstede (1997), focused his efforts on examining the emotional and psychological characteristics of people from different cultural groups. In his model, he presented five distinct cultural value orientations: *power distance*, *collectivism and individualism*, *masculinity and femininity*, *uncertainty avoidance*, and '*Confucian dynamism*'. Employee fear of expressing disagreement or autocratic and paternalistic style of the superiors may be considered as some of the measured traits associated with the first dimension, *power distance*, defined as the ability to handle inequality – the emotional distance between those of differing status. Another orientation, namely the distinction between *collectivism* and *individualism*, may be identified through the existing differences between these two concepts. Individualism emphasizes loose ties between individuals whereas in collectivism ties are integrated into strong, cohesive groups. *Uncertainty avoidance* defines the extent to which one feels threatened by uncertainty or the unknown. It may be associated with such traits as level of job stress, rule orientation, or desire for job stability. The last orientation, *Confucian dynamism* has been defined as a long term (dynamic) or short term (static) orientation as related to virtue, and can be characterized by such long-term orientation traits as: persistence, hierarchy, thrift, sense of shame, and by short-term orientation traits as: personal steadiness, protecting face, respect for tradition, reciprocation of favors (Shoules 2007:50-51).

Therefore, while analyzing Hofstede's (1997) value orientation system, it seems that "his starting assumption is that culture can be understood best as a form of emotional and psychological programming which inclines us to certain emotional and psychological responses. Once this initial programming is imprinted, the affective lives of humans are attached to these particular patterns and for this to change, one would have to learn different affective and psychological reactions" (Shaules 2007: 52). Hofstede's work is unique because it offers a mechanism whereby a culture value can be assigned to a particular group of people, which is determined by a geographi-

cal boundary. The shortcoming in this approach is that there are recognized subcultures that span national and geographical boundaries and nations that have strong internal cultural differences or recognized intra-regional differences.

Organizational and professional cultures have also been ascribed identifiable value-sets, such as management styles, appraisals, rewards system, communication styles, etc. Fundamentally, all these instantiations of culture are value based; the key distinction being the boundary, e.g. geographic borders, organization, or profession. According to Hofstede, culture is primarily a manifestation of core values (Szewczak and Snodgrass 2002:68-69).

1.7.2. The 'cultural onion' model

Trompenaars and Hampden-Turner (2004) have made an attempt to develop a theoretical framework which tries to explain the existing cultural differences in terms of fundamental challenges that humans face when organizing social communities. On the basis of these ideas, both authors have constructed a series of questions designed to gather data related to these constructs across different national culture groups. Whereas Hofstede (1997) focuses on cultural difference in terms of sort of psycho-emotional programming, Trompenaars and Hampden-Turner attempt to identify the varying internal logics used by different cultural groups to explain their value choices. They see culture fundamentally as the way in which groups of people solve problems and reconcile dilemmas. Their assumption is that the most fundamental challenge that cultural organizations have to face is an answer to survival. They propose that value orientations represent cultural group's solution to fundamental human dilemmas related to living together and interacting with the environment (Shaules 2007: 53).

The misunderstandings between people who cross cultural boundaries are perceived as resulting from differing logics underlying the solutions to these misunderstandings. These varying orientations are considered dilemmas as they are related to an attempt to deal with a problem that has opposing solutions. Cultural groups find alternative yet valid solutions to these dilemmas. The same cultural groups may develop social practices that emphasize the responsibility of every individual to take care of and support other members of the same community. The assumption behind this approach is that people form an integral and indispensable part of the community. The opposing solution to this dilemma is the emphasis on the development of the individual, where the common good is best achieved when

individuals develop themselves independently of the group. This allows them to freely go beyond the expectations and limitations of the others. What needs to be emphasized, is that each individual needs independence to develop fully in his or her life (Shaules 2007:53-55).

The model of value orientation by Trompenaars and Hampden-Turner (2004) includes such value dimensions and dilemmas as: universal vs. particular (Should behavior be regulated with universal rules, or an emphasis on particular context?), affective vs. neutral (Should emotion be expressed freely or controlled?), specific vs. diffuse (To what degree should we separate our lives into different realms and compartments?), internal vs. external control (Are humans fundamentally in control of nature and their own destiny, or is fate beyond human control?), individualism vs. communitarianism (Which contributes more to the common good? Emphasizing the development of the individual even at the expense of the group, or emphasizing the well-being of the group even at the expense of the individual.), status from achievement vs. performance (Should status be awarded based on standards of achievement defined by the individual, or standards that are formally recognized by society?), and finally time orientations (Does time follow a discrete linear progression, or is it cyclical and adaptable to needs of particular events?) (Shaules 2007: 54).

Trompenaars and Hampden-Turner (1998:21) claim that groups of people have a tendency to approach similar situations in different ways. Not only are particular behaviors different, but they are also based on fundamentally opposing assumptions on how to build constructive relationships and provide for the common well-being. It is important for those in cross-cultural situations to understand the unspoken assumptions that underline the cultural dilemmas that were described above. The same authors visualize the unspoken/hidden elements of culture using the image of an onion. In the model, the deeper, more out-of-awareness elements of culture are in the center while explicit products of culture lie on the outside of the onion. The visible products of culture are symbols of deeper meaning (Shaules 2007:56).

According to Trompenaars and Hampden-Turner (1998:21-22), norms are "the mutual sense a group has of what is right and wrong, whether they are formalized, as in laws, or informal, as in customs. Values, on the other hand, reflect a cultural group's definition of good and bad and serve as criteria to choose between alternatives. Whereas norms define how one should behave, values define how one wants to behave". The core of the cultural onion is described as basic assumptions about existence. People usually do not question the underlying or deep assumptions behind their norms and values. The deep assumptions that underline norms and values are highly

abstract but they can be extrapolated from looking at meaningful patterns in behavior and meaning systems. It may create an impression of deep culture as fixed quality that can be quantified and predicted. However, the cultural phenomena described by the authors are not just a set of rules that people follow, but hidden interpretive frameworks. It is difficult to describe cultural difference in a way that both recognizes the diversity and dynamism of particular behaviors, and the deep patterns of similarity that unify people in cultural communities at differing levels of abstraction (Shaules 2007:59).

1.8. Culture and language

The nature of the relationship between language and culture has been under discussion even before anthropology became renowned as a scholarly field. Humboldt (1807:112) believed that “spiritual traits and the structure of the language of people are so intimately blended that, given either of the two, one should be able to derive the other from it to the fullest extent. Language is the outward manifestation of the spirit of people: their language is their spirit, and their spirit is their language. It is difficult to imagine any two things more identical”. In the past, language, culture, and race were often put together as though any one of them automatically implied the other two. However, contemporary anthropology rejects Humboldt’s point of view asserting that these three concepts are historically separable. The above mentioned subject of the relationship between language and culture was often present in the works of Sapir (1929), who believed that language and culture are not intrinsically associated. Nevertheless, he believed that language and our thought-grooves are inextricably interwoven and are, in a sense, one and the same. He was of the opinion that the association of culture and language was not given by nature, but it was rather a historical coincidence (Salznann 2007:55). “In a sense, the network of cultural patterns of a civilization is indexed in the language which expresses that civilization. Language is the guide to social reality. The fact of the matter is that the real world is, to a large extent, unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality” (Sapir 1929:35).

Expanding Sapir’s thoughts, Whorf (1956:230) claims the background linguistic system of each language is not merely a reproducing instrument for voicing ideas but rather is itself the ‘sharpener’ of ideas. In an earlier publication, Whorf (1940:231) writes: “We dissect nature along lines laid down by our native languages...organize it into concepts, and ascribe significances as we do largely because we are parties to an agreement to organ-

ize it in this way – an agreement that holds throughout our speech community and is codified in the patterns of our language”. In his works, he introduced the concept of *language determinism*, and claimed that the way people think is determined by the language they use, and *linguistic relativity*, stating that differences among languages, must be reflected in the differences in the speakers’ worldview (Salzmann 2007:55).

The theories postulated by Whorf were soon to be criticized by Lenneberg (1953: 463), who pointed out that “a demonstration that certain languages differ from each other suggests, but does not prove that the speakers of these languages differ from each other as a group in their psychological potentialities”. Other researchers, like Berlin and Kay (1969), decided to test Whorf’s principle of relativity. According to them, Whorf’s prevailing doctrine has been that of extreme linguistic relativity. It meant that every language is systematically arbitrary relative to every other language and therefore the research for semantic universals is futile in principle. Their research revealed some unexpected findings such as the existence of a universal inventory of eleven basic color categories from among which the basic color terms in different languages are drawn. The next major conclusion from the research is that there appears to be a fixed sequence of evolutionary stages through which the language must pass as its basic color vocabulary increases. In addition, there seems to be a correlation between color vocabulary and cultural complexity (Salzmann 2007:56-58).

For Ellis (1999:1), language is a purely human trait. It is a system of symbols and sounds used by people to communicate and to express ideas, emotions, and desires. The concept of language is even much broader according to Salzmann (2007:57), who makes a distinction between *language* and *a language*, and explains how it corresponds to culture itself. He claims that language refers to the complex universally human potentialities for vocal communication or, simply, to the gift of speech. A language, on the other hand, refers to language learned during childhood along with the many nonverbal facets of a particular culture. Language is believed to represent people’s world views and cultural identity. Hinkel (1999:3) refers to Geertz’s (1973) book *The Interpretation of Cultures*, in which the author pointed at mutual relations of three elements: a language which is a social behavior’s element, behavior typical of a particular culture, and culture determining how a language is used for thoughts expression. According to Moran (2001:35), language is ‘a window to culture’ and is thought to have four main functions in relation to culture learning:

1. language to participate in the culture;
2. language to describe the culture;

3. language to interpret the culture;
4. language to respond to the culture.

A similar claim is made by Nieto (2010:146), who claims that “language is deeply implicated with culture and is an important part of it. Language, language variety, or language dialect are culture made manifests, although they are not all there is about culture”. Language is simply a medium and, in this matter, one requires specific knowledge of culture because otherwise, according to Politzer (1969:100), “language itself becomes a system of meaningless symbols to which people assign inapt meaning”.

A number of researchers (e.g. Kramsch 1991, Brown 1994, Cunningsworth 1995, Bruner 1996, Samovar 1998) have dealt with the relationship between culture and language. It has to be stressed that the two concepts are often believed to be closely connected and that their boundaries are blurred and difficult to define. Kramsch (1991) investigated the subject and claimed that second language speakers are unable to use a language properly without knowledge of cultural context in which it is used. Culture and language are inseparable and constitute a single universe or domain of experience. The language and culture connection has been in the field of interest of Cunningsworth who states that “a study of language solely as an abstract system would not equip learners to use it in the real world” (1995: 86). A relationship between language (its meaning) and culture has also been stressed by Brown who claims that, “a language is a part of culture and culture is a part of language; the two are intricately interwoven so that it is impossible to separate the two without losing the significance of either language or culture” (1994:122). Thus, he equates culture with language. Five principles enumerated by Buttjes (1990) specify the ground rules for the language and culture connection:

1. language acquisition does not follow a universal sequence, but varies across cultures, being a member of a given society means using language appropriately to a given context;
2. every society orchestrates the ways in which children participate in particular situations, children are taught social behaviors, thus they know how to behave;
3. caregivers’ primary concern is not with the rules of language use, but with the transmission of sociocultural knowledge;
4. the native learner, in addition to language, acquires also the paralinguistic patterns and the kinesics of his or her culture (Buttjes, 1990:55).

The above scrupulously enumerated principles seem to be briefly concluded by Hinkel (1999: 3), who stresses that “behavior articulates culture

and determines how language is used to express meaning". Thus, he proves that cultural context influences the language one uses and not the other way round. The same approach towards language and culture can be noticed in Bruner's (1996:3) words, who says: "Although meanings are 'in the mind,' they have their origins and their significance in the culture in which they are created". Human beings do not terminate at their own skins; they are expressions of a culture, he adds.

1.9. Intercultural Communicative Competence

As observed by Corbett (2003:31), the presence of Intercultural Communicative Competence prevails in modern language teaching, and is considered to be "a combination of knowledge and skill". However, when it comes to the definition of Intercultural Communicative Competence Spitzberg (1997, as cited in Baraldi 2009:11) states that it "clearly refers to intercultural sensitivity which gives the capacity to comprehend and perform appropriate actions in an intercultural setting". Furthermore, Hall (1981) defines Intercultural Communicative Competence as "the degree to which an individual is able to exchange information effectively and appropriately with individuals who are culturally dissimilar, bearing in mind the fact that these individuals vary in their ability to communicate with culturally unlike others". Therefore, according to Feng (2009, as cited in Feng-Byram-Fleming 2009:88), in order to become intercultural competent, "it (exposure) has to go with willingness to relate to otherness, skills to mediate between cultures and actions to explore third space". The same author continues and argues that "intercultural competence in its various conceptions and models implies not just to knowledge and understanding for its own sake but crucially to forms of behaviour, ideas that are more central to certain conceptions of training". Another definition of Intercultural Communicative Competence has been provided by Bandura (2007:57) who defines it as "the knowledge of similarities and differences between living styles and views characteristic for different cultures, and the skills to use this knowledge in practical communication". According to Fantini (2001), Intercultural Communicative Competence is the "ability for successful communication with people of other cultures. This ability can be existing already at a young age, or be developed and improved thanks to willpower and competence. The bases for a successful intercultural communication are emotional competence, together with intercultural sensitivity".

Moran (2001:111) suggests that the focal elements of Intercultural Communicative Competence are verbal and nonverbal cultural behaviors and skills. Being interculturally competent means having the ability to interact and communicate with representatives of other cultures. When classifying the elements of Intercultural Communicative Competence such as: knowledge, skills and attitudes complemented by the values one holds because of one's belonging to a number of social groups, Byram (1997) refers to communicational success which, according to him, depends not only on effective exchange of information, but also on the initiating and sustaining the contact with the interlocutor (Wilczyńska 2002:128).

The acquisition of Intercultural Communicative Competence is never complete and ideal. However if one considers himself or herself as a successful intercultural speaker, he or she does not require a complete and perfect intercultural competence. First of all, it is very difficult, if not impossible, to acquire all the constantly changing knowledge a person might need when interacting with members of other cultures. Such a person does not know with whom he/she will use a specific language since many languages are spoken in more than one country. Another reason for the above presented statement is the existence of so many different cultures and languages functioning in every country of the world. If any language can be used as a lingua franca by anyone from any country, it is therefore difficult to anticipate the knowledge language learners need. Furthermore, our social identity and values develop and expand throughout all our life as we become members of new social groups. These identities, values, beliefs as well as behaviors are deeply rooted in one's self. Therefore when meeting new experience, observing different beliefs, values, and behaviors our deeply embedded identities and values may be distressed, however open, tolerant, and flexible a person wishes to be. Therefore, our awareness needs to be high in order to adjust, to accept and to understand others. Such a process is never completed, which means that there is neither a perfect 'model' to imitate, nor an equivalent of the notion of a perfect 'native speaker' (Byram, Gribkova, Starkey 2002:12).

1.9.1. Attitudes

According to Edwards (1982), affective and behavioural components are the foundations for *attitudes* (savoir être). Another opinion was presented by Gardner (1985:34), according to whom "the cognitive component refers to the individual's belief structures, the affective to reactions, and the cognitive to the tendency to behave toward the attitude object". Furthermore, as Op-

penheim (1992:25) points out, the component of attitudes “involves one’s mental life and can directly or indirectly reflect one’s stereotypes, beliefs, reactions or verbal statements”. Herek (2000:11), on the other hand, emphasizes that attitudes contain instrumental and symbolic functions. Former are often linked to individual’s interests, whereas the latter can be viewed as symbols that reflect values and stereotypes. However, Garrett et al. (2003:43) insist that attitudes “function as the input and output of social action and are particularly related to one’s behaviour”.

Following the opinion of Allport (1979), one should only focus on these attitudes which are expressed towards people who are perceived as different in respect of the cultural meanings, beliefs, and behaviors they display. Such attitudes are frequently described as prejudice or stereotype, and are often, but not always, negative and leading to unsuccessful communication. If the attitudes are to be considered as a pre-condition for successful intercultural communication, they should not only be positive but, even more importantly, they should be the attitudes reflecting curiosity and openness, readiness to suspend disbelief about other cultures and beliefs about one’s own. A person should also be willing to suspend belief in his\her own meaning and behaviors, and display readiness to adopt the viewpoints presented by others, with whom one is engaging in communication.

Kohlberg et al. (1983) see it as an ability to *decentre*, which is an advanced stage of psychological development, whereas Melde (1987) suggests that it is fundamental to understanding other cultures and, in its extreme form, may lead to *re-socialization*, in the course of which people dismantle their preceding structure of subjective reality and re-construct it according to new norms. Such phenomenon involves a challenge to the norms of primary socialization and, with respect to foreign language learning, learners may undergo a process of what Byram (1997) calls ‘tertiary socialization’.

The relationship between attitudes and knowledge is not just a simple cause-and-effect correlation, due to the fact that it is easier to relativise personal beliefs and behaviors through contrast and comparison, rather than to attempt to *decentre* and distance oneself from what is natural and consistent. If we are to increase our critical intercultural awareness concerning values, beliefs, meanings as well as behaviors, we need to challenge the ways in which they have been formed and the complex of social forces within which they are to be experienced. With respect to the above described values, a competent person is actively looking for the opportunities to engage with otherness in a relationship of equality and is interested in the other’s experience of daily life in contexts not usually presented to outsiders through media, nor used to develop a commercial relationship with outsid-

ers. Other characteristics include: interest in the daily experience of a range of social groups within a society (not only that represented in the dominant culture) and the understanding of any existing cultural differences (Byram 1997: 35-36).

An intercultural competent person does not assume that familiar phenomena – cultural practices or products common to him/herself are understood in the same way, or that unfamiliar phenomena can be understood by assimilating them to their own cultural phenomena. Furthermore, the values and presuppositions in cultural practices and products in our own environment are being constantly questioned as the result of constant search for new perspectives and evaluations of phenomena which are usually perceived as evident. Such a person is also ready and willing to experience the different stages of adaptation to and interaction with other cultures during a period of residence. During this time he or she is able to cope with his or her own experience of otherness and place it in a longer term context of phases of rejection and acceptance. Furthermore, such a person is ready to engage with the conventions and rites of verbal and non-verbal communication by noticing and adopting these behaviors which are considered as characteristic for a particular social group and appropriate for a newcomer. He or she is also willing to take into consideration the expectations that others may have about appropriate code of behavior from foreigners (Byram 1997: 35-36).

1.9.2. Knowledge

Knowledge that people bring to an interaction with a member of a different culture/country may be described in two broad categories: knowledge (savoirs) of social groups and their products, and practices in one's own and in one's interlocutor's country, and knowledge of the general processes of societal and individual interaction. The first type of knowledge may be more or less refined, but always present in some degree, whereas the second type of knowledge involves the awareness of concepts and progress in interaction. It is fundamental to successful interaction, but it is not acquired automatically (Byram 1997:35).

Describing the components of ICC within foreign language education, Byram and Zarate (1997:19) mention *savoir* – the knowledge of Self and Other. This *savoir* also form part of the classification of ICC adopted by the Common European Framework of Reference (2001) where it has been developed into declarative knowledge, which according to Skopinskaja (2009:137) takes into account both small 'c' culture and capital 'C' culture aspects, such

as ways of life, customary practices, music, arts, architecture, literature, history, individual and social norms of reference. It also refers to collective memory, diversity in the ways of living as well as the sociocultural context of the target language communities. Intercultural knowledge is “a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts” (Bennett 2008:43).

When taking into consideration the knowledge of social groups, their products, and practices, a certain amount of knowledge seems to be inevitable due to the process of socialization. When people are brought up and educated, they acquire knowledge of the social groups which they are members of as well as other social groups with which they are in contact. Such knowledge is not only dominated by the concept of ‘national’ culture and identity, especially in the countries with formal education systems, where learners acquire knowledge related to other identities, regional, ethnic, social class, but it also entails a conscious awareness of two kinds of characteristics. One of them is emblematic for the particular group (e.g. modes of greeting, items of dress), and the other one is used to differentiate between groups (e.g. religion, values, etc.) (Barth 1969).

Knowledge of an interculturally competent person includes such issues as historical and contemporary relationships between native and other cultures, knowledge about events and about important representatives of the native and other cultures, diverse interpretations of events which had influence on the relationships between cultures, the traces left in the national memory, as well as politics and economy. Furthermore, an interculturally competent person, in terms of knowledge, possesses the necessary means of achieving contact with members of other cultures, and of the institutions which facilitate contact or help resolve problems. He/she is also aware of the reasons for misunderstandings between interlocutors of different cultural backgrounds (e.g. conventions of communication and interaction in native and other cultures, knowledge concerning the unconscious effects of paralinguistic and non-verbal phenomena, alternative interpretations of shared concepts, gestures, customs, and rituals) (Byram 1997:34-35).

The next type of knowledge encompasses a rather extensive list of items including: the national heritage, national memory of the native country, the national definitions of geographical space in the native country, emblems (e.g. myths, cultural products, sites of significance to the collective memory) which are markers of national identity in one’s own country, regional identities and language varieties (regional dialects and languages) and how these are perceived from the perspectives of other countries, the knowledge of

education systems, religious institutions, and similar locations where individuals acquire their national identity. Additionally, the intercultural competent person possesses knowledge concerning social distinctions and their principal markers, which include knowing about the social distance dominant in the two countries (e.g. those of social class, ethnicity, gender, profession, religion) and how these are marked by visible phenomena, such as clothing or food, and invisible phenomena, such as language variety (e.g. minority languages, accent) or non-verbal behavior, or modes of socialization and rites of passage. Finally, the intercultural knowledge includes processes of social interaction (e.g. knowledge related to the levels of formality in the language, non-verbal behavior and conventions of behavior, beliefs, taboos in routine situations, such as meals, different forms of public and private meetings, public behavior) (Byram 1997: 35-36).

1.9.3. Skills

Byram (1997), distinguishes different types of skills. The first type, *skills of interpreting and relating* (savoir comprendre), are seen as the ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own. Intercultural competent person is able to identify ethnocentric perspectives in a document or event and is able to explain their origins. He or she is also able to 'read' a document or event, analyze its origins or sources (e.g. in media, political speech, historical writing) and the meanings and values which arise from a national or any other ethnocentric perspective (e.g. stereotypes, historical connotations in the text), and which are presupposed and implicit, leading to conclusions which can be challenged from different perspectives. Additionally, having intercultural skills of interpreting and relating allows a person to identify areas and causes of misunderstandings (e.g. use of concepts apparently similar but with different meanings or connotations, use of genres in inappropriate situations; introduction of topics inappropriate to context, etc.) and dysfunctions (e.g. unconscious response to unfamiliar non-verbal behavior, proxemic and paralanguage phenomena, overgeneralization from examples provided, mistaken assumptions about representativeness of views expressed) in an interaction and explain them in terms of each of the cultural systems present.

Furthermore, a person has the skills allowing him or her to estimate their degree of proximity to the language and culture of their interlocutor, and to draw accordingly on skills of interpreting, discovering, and relating

different assumptions and presuppositions or connotations in order to ensure understanding and avoid dysfunction. Other characteristics resulting from the skills of interpreting and relating include effective identification of contemporary and past relationships between the native and the other cultures and societies, as well as effective use of different sources for the purpose of better comprehension of historical, political, economic and social relationships between cultures and societies. Additionally, a person has the necessary skills to identify and make use of public and private institutions which facilitate contact with other cultures or countries, as well as to use real-time knowledge, skills, and attitudes for mediation between the cultures. Finally, a competent intercultural speaker has the required skills to identify and estimate the significance of misunderstandings in a particular situation and, what is more, he/she is able to decide on and carry out appropriate intervention to the mutual satisfaction of the interlocutors, without disrupting interaction (Byram 2002).

The second type of skills are *skills of discovery and interaction* (savoir apprendre/faire), being the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction. Furthermore, these skills are related to a person's ability to elicit the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena. The interculturally competent person knows how to incorporate a range of questioning techniques and test generalizations about shared meanings and values. Additionally, he or she can successfully establish links and relationships among them (logical relationships of hierarchy, of cause and effect, of conditions and consequences) as well as efficiently identify significant references within and across cultures and elicit their significance and connotations. Finally, an intercultural speaker is able to identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances (e.g. use of the knowledge about conventions of verbal and non-verbal interaction, such as conversational structures, formal communication, such as presentations, written correspondence, business meetings, or formal gatherings, in order to establish agreed procedures on specific occasions, which may be seen as a combination of conventions from different cultural systems used in the interaction) (Byram 1997:37).

The last set of skills is called *critical cultural awareness/political education* (savoir s'engager), and can be seen as the ability to evaluate critically and on the basis of explicit criteria perspectives, practices, and products in one's own and other cultures and countries. They allow an interculturally compe-

tent person to identify and interpret explicit and implicit values in documents and events in native and target culture. The intercultural speaker is also aware of his/her own ideological perspectives and values, and is able to evaluate documents and events with explicit reference to them. Finally, he/she has the necessary skills to interact and mediate in intercultural exchanges in accordance with explicit criteria, being able to negotiate a degree of acceptance of these exchanges by drawing upon the knowledge, skills, and attitudes (Byram 1997:38).

A similar distinction is provided by Coperias-Aguilar (2010), who introduces *savoir comprendre* related to the skills of interpreting and relating, that is to say, the ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own. Furthermore, the author mentions *savoir apprendre/faire*, connected to the skills of discovery and interaction or the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. Finally, the concept of *savoir s'engager*, is introduced, in relation to critical cultural awareness and/or political education, which means having the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

1.10. The depth of intercultural experience

It goes without saying that the depth of intercultural experience may vary depending on the person's experience with other cultures. It would be logical to assume that the longer the encounter with other culture the deeper the intercultural experience. However, the length of the intercultural experience does not insure deeper intercultural contact with more implicit demands. Furthermore, it seems that the positive attitude towards the host culture depth does not have to be related with the depth of the intercultural experience. Deep intercultural experience can incite positive as well as negative reactions. They are not those that provoke the most emotion but those that touch upon the implicit elements of intercultural difference. In order to describe the depth of cultural experience, one can use the relationships that one forms in another culture and language and which are often the reflection of the ability to manage abstract levels of intercultural differences. Furthermore, the level of abstractness can be considered as the criterion for establishing the hierarchy of intercultural relationships. These with person's physical environment are the most concrete, followed by these with people

with whom one has fairly concrete interactions. On the other hand, relations which focus on more abstract and less easily predictable interactions seem to be correspondingly deeper. Moreover, one-on-one relationships can be seen as less demanding than those in which one must interact with a group. Confronting people, as opposed to objects, increases the level of intercultural abstraction. Finally, the most concrete relationships are these that are functional and formalized (Shaules 2007: 97-99).

An important distinction made by Shaules (2007:102) in defining intercultural relationships is whether they are one-on-one, when each person may be adapting to the other and when the two may have common interests or personality types, which makes the relationship formation much easier, or within a group when the group functions with a set of already established cultural expectations, and the person is much more likely to be forced to adapt to their relationship strategies in order to get along. For this reason, the deepest intercultural experiences are related to developing relationships within a group of people in a new cultural environment. The hierarchy of intercultural relationships is only intended as a general way of categorizing intercultural relationships and not as an absolute measure. The hierarchy includes: *functional relationship* in which the sojourner adapts to highly explicit systematic difference, *one-on-one relationship* involving more abstract differences, and *group relationship* in which the sojourner is required to adapt to implicit group expectations. In the case of the first type of relationship, a person has to adapt to physical surroundings (streets, food, subway system etc.). Relationships with people are short-term information based, formalized and relatively predictable. One-on-one relationships involve deeper interaction over an extended period of time. One negotiates mutually satisfying relationship and feels connection that may with time extend into social network. Group relationship, on the other hand, requires extended contact to understand the dynamic nature of the relationship. Furthermore, it requires adaptation to norms of the group and negotiation of one's role and desired outcomes (Shaules 2007:103).

1.11. Conclusion

The aim of this introductory chapter was mainly to provide a setting for the more detailed discussion of the theoretical positions, research findings, instructional options, as well as pedagogic designs to be undertaken in the subsequent chapters of the present work. The intention was also to provide the potential readers with the necessary know-how to better comprehend,

assess, interpret and put in proper perspective the aims, design and findings of the research project. In order to accomplish these goals, an attempt to define and describe the concept of culture has been made.

Consequently, the included subchapters embrace a rather complex and diversified perception of culture across different disciplines, such as ethnography, sociology or anthropology as well as dimensions and domains of culture, followed by two descriptions of value orientations in culture. The terminological confusion and multitude of approaches toward understanding of culture, not only in the SLA literature, should make researchers and practitioners circumspect about how different theoreticians grasp the value of culture. Secondly, caution should be exercised about the recent trends that have made the use of the term culture rather suspect. One of them is political correctness, which makes generalizations about people with the use of negative stereotypes. Another trend is globalization. Keeping in mind the fact that populations today are fluid, and the multiculturalism is becoming more widespread, it may not be possible to talk about culture in a meaningful way (Singer 1968, Friedman 1994, McGuigan 1999, Scollon and Scollon 2001, Sherbert et al. 2006) (Shaules 2007: 30). Other researchers such as Hall and Du Gay (1996:13) argue that the traditional boundaries of cultural identity have become fragmented and culture and cultural identity are no longer so obvious. Still other researchers question the assumption that communication is still highly contextual. For Kramsch (2005: 15), it is unwise to assume that, for example, 'German culture' is expressed only through the discourse of the speaker of standard German, mainly because culture has become a de-territorialized, imagined community.

Agar (2002:15) shares a similar opinion and argues that the concept of culture is no longer applicable, and writes, "The 'culture' part of the term 'transcultural' is now a major problem. For almost anyone today, the 'cultures' that affect him/her at any given moment are multiple, local to global, partial to variable in their impact. Culture used to be a way to describe, generalize and explain what a person was doing. It is not easy, maybe even impossible, to do that anymore". Instead of using the term *culture*, Agar prefers to make use of the term *community of practice* as a more powerful tool than the old idea of culture. He also advises to stop talking about culture in the broad sense of predicting behavior and making generalizations and to focus on a particular situation, which is simply more dynamic. Agar calls it *nonlinear dynamic system* and adds that it is an interaction between the environment and the model of that environment, the two co-evolving over time. "The transcultural moment occurs with a disruption that frames cannot handle. A transcultural self can understand and explain such disruptions and

resolve them with positive outcomes. Such an approach implies that any attempt made in order to explain the learning process of those living abroad in terms of cultural groups or cultural difference will be ineffective. The diversity of the individual goes beyond the social cohesiveness, usually attributed to cultural communities, thus culture becomes an anachronistic conceptual framework" (Shaules 2007: 30-31).

The true nature of the liaison between language and culture had already been under consideration long before disciplines such as anthropology, became recognized as a scholarly field, which is why the last sub-chapter concerns the connections between language and culture. There is no doubt that there is a strong bond between culture and language, which is the most natural means for creating and describing culture. Language undoubtedly is determined by culture, though the extent to which this is true is still undecided. Similarly, culture is determined by language, which is not just the medium of culture, but also a part of culture.

CULTURE IN THE FOREIGN LANGUAGE CLASSROOM

2.1. Introduction

It goes without saying that culture has a tremendous impact on foreign language learning and teaching. In reality; however, what most teachers and learners seem to overlook is the fact that knowledge of the grammatical system of a language has to be complemented by comprehension of culture-specific meanings (Thanasoulas 2001:11). As the author further claims, despite the existing misconception stating that language is merely a code and, once mastered, mainly by getting to know grammatical rules, vocabulary, and some aspects of the social context in which it is embedded, can be translated into another; it seems obvious that if one does not take into consideration the dynamic changes taking place in every society, it can only cause misunderstandings and even lead to cross-cultural miscommunication. In any case, foreign language learning must be understood as foreign culture learning, due to the fact that elements of culture have been long present in the foreign language classrooms (Thanasoulas 2001:11).

Furthermore, as Kramsh (1993) writes, the teaching of culture in the foreign language classroom is not analogous to the transmission of information regarding the people of the target community, even though knowledge about the target group is essential. It would be a mistake to perceive culture as nothing more than just a repository of facts and experiences to which one can have recourse, if necessary. If the language is taught without culture, it may be considered as nothing more than a set of meaningless symbols or symbols with wrong meanings attached to them by the learners (Politzer 1959, Kramsh 1996, Thanasoulas 2001, Kjartansson and Skopinskaja 2003).

Therefore, there seems to be a strong need for a meaningful cultural education and the development of culturally-based curricula. These alterna-

tives to regular curricula are said to engage language learners through familiar ways of thinking and knowing since different learners encounter the classroom environment with different styles and strategies for learning (Unsworth, Bang and Medin 2010, as cited in Claus-Ehlers 2010:353). It seems that while teaching foreign languages, teachers should take into consideration the role culture plays in teaching, foreign language teaching in particular, the role language plays in the cultural expressions one makes, and finally the role of the teaching materials, tools, and techniques to be used in the culture-based educational process. These materials, tools, and techniques, as McKay (2003) writes, all have an important impact on the process of foreign language acquisition. Cortazzi and Jin (1999) introduce three types of teaching materials, namely: source culture materials, target culture materials, and international materials. Source culture materials draw on the learners' native culture as content and are the primary emphasis in many existing English language coursebooks. The second source of teaching materials is the target culture, whereas the third type of teaching materials, i.e. international target culture materials, incorporate a wide range of materials from a variety of cultures in English and non-English-speaking countries around the world (Warschauer 1996, Warschauer 1997, Hardy 2004).

2.2. European policy concerning culture

In 2002, the European Commission issued a document under the title: *Promoting Language Learning and Linguistic Diversity – Consultation*. In the document it is stated that: “learning foreign languages supports the opening of people and understanding other cultures and views, which is beneficial in the world threatened by racism and xenophobia”. At the same time, it is believed that learning a foreign language not only develops the general observation and metacognitive skills, but also facilitates the understanding of the native language, as well as supports the reading and writing skills. The benefits resulting from foreign language learning cannot only be seen from the perspective of obtaining employment but also from the perspective of personal development, travelling, and making friends. Finally, one of the main advantages of language educational policy is the development of respect for ethnic and cultural diversity (Bandura 2007:111).

Furthermore, as Morrow (2004:4) points out, the variety of languages which European citizens speak is one of the most noticeable characteristics of Europe, viewed from the perspective of the Council of Europe. Every European nation possesses its own language, and several countries share

a language with the neighboring countries, while others have two, three, or more languages which are used for official purposes. More often, the inability to understand other people linguistically is considered as the main difficulty to getting to know their culture better.

The promotion of lingua franca such as Esperanto could have been an alternative; however, this idea has not been accepted. "The selection of an artificial language would have placed a huge barrier in the way of intercultural communication" (Morrow 2004:5). In her article, Wilczyńska (2007:11-12) draws attention to the opinions of the multilingual education antagonists, who point out that the capacity for effective communication increases together with the development of new technologies. Furthermore, the opponents suggest that having one international language can result in financial and individual benefits. The effort, time and money needed to learn a foreign language equals the cost and amount of time required to learn a particular profession. Arguments of this type may cause doubts and opposition to the very idea of multicultural Europe. However, one has to remember that these arguments are strictly economical and practical, and there is much more that needs to be taken into consideration. Fortunately, European authorities have realized that European languages stand for a fundamental part of the European cultural heritage, and organizations which are involved in promoting access to European cultures protect these languages. It is not a coincidence that the international legislation protects the cultural and linguistic pluralism. Every European nation has the right to its social, emotional, intellectual and cultural development. Therefore, the Council of Europe considers the promotion of language learning and teaching as one of the primary fields, with the development of intercultural awareness viewed as an important part of the development of competence in other languages (Morrow 2003:4).

The Council of Europe puts the main emphasis on the standards and practices of language learning, teaching, and assessment. Furthermore, it supports learning and teaching methods which help learners to construct the knowledge, attitudes and skills they need to become more autonomous, conscientious, and co-operative during interaction with other people. In addition, the Council encourages those responsible for the organization of language learning to take into serious consideration the learners' needs, motivations, characteristics, and resources (Council of Europe 2001:xii). As Taylor (1997) writes, language and culture education focuses mainly on the realization of certain priority areas such as: learning of the history of European countries and nations, learning about the European cultural heritage, learning of foreign languages, cooperation and exchange between schools.

2.3. Models of culture-oriented learning

One of the culture-oriented learning models proposed by Hanvey (1979) interprets the process as one that increases the learners' awareness, culminating in their subjective understanding of the culture from the perspectives of its representatives. In Hanvey's model, foreign language learners experience a change in their attitudes toward other cultures as they move from the feeling of 'unbelievable' to the feeling of 'believable'. "For Hanvey, the subjective nature of this awareness is essential as it represents a 'felt' understanding, resulting from learners' extended living and working in the culture" (Moran 2001:162).

According to the same author, developing culture awareness, resembling that of a native speaker, is not an easy task, even if the contact between cultures is sustained for an extended period of time. If one wants to achieve it he/she must be prepared to respect and accept cultural differences and acknowledge the longitudinal nature of the process. Furthermore, a certain degree of flexibility is needed as the ability to learn and change seems to be crucial. Much of the culture learning process depends on the attitudes and intentions of the learners (Moran 2001:21). Another model was introduced by Hoopes (1979, as cited in Moran 2001:162), who described the learning process as "a continuum, with ethnocentrism at one end and a range of cultural adjustment, options at the other end. The process features shifts in understanding and attitudes toward the other culture, and adds the importance of behaviors as learners approach the decision about the four options for adjustments".

According to Hoopes (1979:19-39), ethnocentrism should be seen as "the relatively obvious assertion of personal and cultural superiority, accompanied by a denigration of other cultures and other ways", whereas awareness was defined as "the awareness of other cultures as something other than the enemy". Understanding, on the other hand, is defined by the author as "recognition that the other culture is a complex process that can be understood in terms more rational than one's response to 'them'". Furthermore, acceptance comprises recognition and "reception of the validity of cultural differences one encounters without comparison or judgment against one's own", whereas appreciation is defined as "putting into perspective the strengths and weaknesses of a culture and investing in appreciating and valuing specific aspects". In contrast, assimilation is seen as "the adoption of the second culture, language, and behaviors as a primary and rejection of one's primary culture" and adaptation is defined as "adapting one's mode of behavior to feel comfortable and function effectively within it but not absorbing or in-

corporating the new behaviors; role playing". Finally, biculturalism involves "the development of a dual cultural personality", and multiculturalism involves "the development of one's ability in the process of cross-cultural learning, communication, and human relations applied to any culture-based situation" (Moran 2001: 162).

Kim (1998) introduces a model for culture learning that is based on learners' repeated encounters with cultural differences, which result in the development of 'cultural stress' in learners. The learners experiencing 'cultural stress' temporarily retreat into their own cultural realities but after some time they respond by using this stress as an impetus to adapt to the target culture. According to the author, this process is continuously repeated and in a spiral fashion, learners increase adaptation and achieve personal growth as a result. The learners go back-and-forth between their native and target culture; they undergo the process of acculturation. Kim's model, perhaps more than any other model, stresses the interaction between the learner's native culture and the target culture. The intensity factors, which depend not only on the learner but also on the nature of the culture, show how individual learners can vary in their responses to cultural differences. The range of intensity factors also points to the variety of experiences that individual learners might have. The intensity factors may include cultural differences, ethnocentrism, cultural immersion and isolation, expectations, language, prior experience, power and control, visibility and invisibility, and finally, status (Moran 2001:168).

Gochenour and Janeway (1977:2) introduce the concept of cross-cultural interaction and focus on the process of "establishing oneself in the culture and developing relationships with members of the host culture". The overall purpose presented in this model is "to develop an appreciative, non-exploitative relationship with people of another culture as a means of building a closer human community". The authors introduce seven stages divided into three groups, leading predominantly to the ability to function effectively and appropriately within the culture. The first group, Essential Survival Elements includes three stages concerned with the establishment of contacts and essential communication, the establishment of bona fides, and finally, observation of what is going on and sorting it out. The second group, called the Bridge, involves the establishment of the definitions of the host society, whereas the ultimate group, Consciously Choosing to Change encompasses three stages, namely the development of conscious knowledge of oneself, conscious development of needed attributes and skills, and finally conscious establishment of self-sustaining and meaningful relationship within the host culture (Moran 2001:169).

Looking at the described models, it seems that one of the features they all have in common is the recognition of the importance of affect in the process of learning about cultures. In the model introduced by Hanvey, the focal point is the amalgamation of three components: behavior, cognition, and affect. While discovering cultures learners need to depend on their emotions and feelings as well as on their common sense. Furthermore, they need to be prepared for the development of their awareness of cultural differences as it helps them to shift between the levels of believability. Similarly, Hoopé's model introduces the ultimate outcome of culture learning in the form of four options, two of them being the assimilation and adaptation. His model also includes stages such as: awareness, understanding, acceptance, and finally appreciation. Undoubtedly, the value of the model presented by Kim lies not only in the recognition of the intensity factors but also in the recognition of learners' uniqueness in experiencing other cultures. Each and every individual carries his/her exceptional set of affective characteristics which either facilitate the intercultural experience, or intensify the feeling of stress. What is more, the model emphasizes the importance of learner's native culture, making it an essential element in effective understanding of other cultures. Teachers should incorporate their learners' native culture into their foreign language classrooms. The last model seems to be distinct from the others in that it proposes a set of strategies and tasks that foreign language learners can undertake to transform themselves and establish meaningful relationships with representatives of other cultures.

2.4. Culture teaching goals and guidelines

Chastain (1988:299) states that in foreign language classes learners should increase their awareness of their native culture and gain more knowledge about the foreign language cultures. During such lessons, learners learn to recognize various cultural patterns of behavior and communication, and function within the parameters of those new expectations. Seelye (1993:29) says: "All students will develop the cultural understanding, attitude, and performance skills needed to function appropriately within a segment of another society and to communicate with people socialized in that culture". He continues by stating that if "important goals are to be useful, they should be described in a more detailed manner" and suggests six instructional goals which include helping students to develop interest in who in the target culture did what, where, when, and why, as well as to develop some sophistication in evaluating statements concerning the target

language culture and finding more about it. Tomalin and Stempleski (1993) modified the above mentioned goals and stated that foreign language teachers should help their learners to:

1. develop an understanding of the fact that all people exhibit interculturally-conditioned behaviors;
2. develop an understanding that social variables, such as sex, age, social class, and the place of residence, influence the way in which people communicate and behave;
3. become more aware of conventional behavior in common situations in the target culture;
4. increase their awareness of cultural connotations of words and phrases in the target language;
5. develop the ability to evaluate and refine generalizations about the target culture in terms of supporting evidence;
6. develop the necessary skills to locate and organize information about the target culture; stimulate learners' intellectual curiosity about the target culture and to encourage empathy towards its people.

According to Seelye (1974) learners should possess *the sense, or functionality, of culturally conditioned behavior*, which means that they should demonstrate an understanding that people generally act the way they do because they use options the society allows to satisfy basic physical and psychological needs. Additionally, the learners should become aware of the *interaction between language and social variables*. In this case the learners need to understand that social variables, such as age, sex, social class, and place of residence, affect the way people speak and behave. *Conventional behavior in common situations* implies that the learner understands the role convention plays in shaping behavior by demonstrating how people act in common and crisis situations in the target culture, whereas *cultural connotations of words and phrases* comprise learner's awareness of associations between culturally conditioned images and the most common target words and phrases. Furthermore, *evaluating statements about a culture*, describes the ability to make, evaluate, and refine generalities concerning the target language culture. Finally, Seelye (1974) mentions *researching another culture and attitudes towards other societies*. In the former, the learner should show that he or she has developed the skills needed to locate and organize information about the target culture from the library, the mass media, people, and personal observation, whereas in the latter the same learners are expected to demonstrate intellectual curiosity about the target language culture and empathy towards its people.

These statements include a variety of aspects: curiosity, place of roles and social variables, culturally conditioned images, situational variables and conventions, cultural patterns, and evaluation processes. Most of the goals are strongly cognitive in their orientation. The same applies to Valette (1995:182-194), who summarized the goals of cultural teaching in five categories which included: *cultural awareness*, comprising geographical knowledge, knowledge about the contributions of the target culture to world civilization, knowledge about differences in the way of life as well as an understanding of values and attitudes in the second language community; *command of etiquette*, i.e. polite behavior; *understanding of daily life*, including unfamiliar conventions, such as reading a timetable; *understanding of cultural values*, requiring the interpretation of the target culture and the learner's own culture; and finally, *analysis of the target culture*, based on theories of cultural analysis, such as the Emergent Model or Basic Needs.

In most cases, the above list implies an informational and analytic approach to culture teaching. Hammerly (1982:522-524), partly on the basis of his threefold analysis of culture: factual, behavioral, and achievement culture and partly on Nostrand and Seelye, proposes the following list of ten goals of cultural teaching:

1. knowledge of the cultural connotations of words and phrases;
2. knowledge of how to behave in common situations;
3. the development of interest and understanding toward the second culture;
4. understanding of cross-cultural differences;
5. understanding of intracultural institutions and differences;
6. research-like projects;
7. development of an integrated view of the second culture;
8. ability to evaluate statements about the second culture;
9. development of empathy toward a second culture and its people;
10. academic research on second cultures.

According to Moran (2001:137), teaching culture comprises guiding learners through cultural experience in order to develop their cultural knowing and making them aware that the cultural experience involves "joining cultural content and the learning process through four stages of the experiential learning cycle". Furthermore, learners should realize that the cultural content "derives from an analysis of products, practices, and perspectives of the culture, which are set within certain communities and uniquely manifested in persons of that culture". As learners move through each of the stages of the experiential learning cycle, they develop cultural behaviors (knowing how), acquire cultural information (knowing about), discover cul-

tural explanations (knowing why), articulate personal responses (knowing oneself), and, by repeatedly employing this process, build skills as culture learners (personal competence). In order to meaningfully engage in each of these stages, the learners should acquire the language-and-culture of participation, description, interpretation, and response.

Concurrently, teachers need to identify culture learning outcomes "which may vary greatly, depending on the educational context, the curriculum, the learner and teachers, and they may range from culture specific understanding in a foreign language context to assimilation into the culture in a second language context" (Moran 2001:137). Moreover, educators need to accept the fact that every learner goes through the culture learning process in a unique way. "Because of these individual variations, one of the primary tasks for the teacher is to help his/her learners express and respond to their cultural learning experiences". In order to do so teachers need to play different roles which "stem from different teaching strategies and call for different outlooks or attitudes towards the teacher's part. Teachers need to consciously interact differently with learners when teaching knowing how, knowing about, knowing why, and knowing oneself. The working relationship the teacher establishes with the learners through these roles is crucial" (Moran 2001:137). Furthermore, teachers need to be versatile. "They need to be able to present or elicit cultural information, coach and model cultural behaviors, guide and conduct cultural research and analysis. They also need to be able to enter the learner's worlds by listening, empathizing, and sharing their own experiences as culture learners so as to help learners step out of their worlds into another language, another culture" (Moran 2001:138). Finally, teachers need to be learners of culture and go through the cultural experience that they propose for the learners in their classes. "Such experiences will help teachers learn the culture of the learners and may also help lead teachers to new areas in their own culture learning" (Moran 2001:138).

Finally, the experiential cycle organizes the learning process into four distinct stages and delineates the language-and-culture content, activities, and outcomes. Each stage (participation, description, interpretation, response) deals with a different aspect of culture and culture learning. For each stage of the cycle, the teacher needs to select and structure particular content areas, learning activities, and accompanying learning outcomes. Therefore, in each stage, learners are engaged in distinct tasks (Moran 2001:137).

The above presented content emphasizes the importance of knowledge about cultures as well as the awareness of their characteristics. What is more, learners should be equally familiar with their own native culture characteristics in order to compare cultures, analyze them, synthesize important infor-

mation and to make generalizations. The lists also accentuate the significance of understanding the socio-cultural connotations of language and culture as well as the knowledge and skills necessary to communicate effectively in various everyday life situations. Additionally, they all acknowledge that learners should be able to provide a meaningful interpretation of culture related behaviors, and they should know how to behave in culturally appropriate ways. Another common characteristic is the recognition of the affective component of culture teaching, including the development of empathy and acceptance of otherness. In order to function effectively in various cultural contexts, learners need to develop their understanding of the differences and similarities between cultures and their willingness to accept them.

Furthermore, learners need to become inquisitive and active while learning about cultures. They need to develop skills useful in searching for new cultural information and participate in activities that may help them in broadening their cultural horizons (e.g. project work, mentioned in the lists above). At the same time, some of the lists presented above seem to emphasize the role of the teacher in the cultural development of learners. However, it needs to be explicitly stated that if the guidelines included in the above presented lists are to be fulfilled, teachers, as well as their learners, need to become active participants of the educational process, which should be introduced in a thought-over and systematic way. As Byram (1989:3) writes, it should not be "incidental to the real business of language teaching, neither should it be treated as an interesting sidelight that is included periodically to provide a change of pace from language study". A similar opinion was presented by Kramsch (1993), who said that "culture in language learning is not an expendable fifth skill, tacked on to teaching other skills. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them".

2.5. Culture learning outcomes

The cultural content of learning activities is stimulated and guided by the outcomes of cultural learning, which can be easily found in language teaching, multicultural education, and literacy education. Foreign language teachers should explicitly present their intentions and the outcomes they seek for to their students in the foreign language classroom. Moran (2001:108) claims that some of these outcomes overlap and presents them in

an organized manner, in the form a table comprising six different emphases which include:

1. *Culture-specific understanding* – Intellectual insight and empathy regarding a specific culture (e.g. history, literature, arts, products, practices, communities).

2. *Culture-general understanding* – Insight into general concepts of culture and culture learning (e.g. analysis of critical incidents, values clarification exercises, cultural stimulations).

3. *Competence* – Verbal and non-verbal cultural behaviors and skills (e.g. language proficiency, communicative competence, intercultural competence).

4. *Adaptation* – Entry and adaptation to a specific culture (e.g. integration, assimilation, acculturation).

5. *Social change* – Critical thinking and action regarding the target culture (social justice, cultural change).

6. *Identity* – Transformations in the learner's self-concept (e.g. bilingualism, multiculturalism, a second language self).

As presented above, in the *culture-specific understanding*, which involves both intellect and affect, the intended learning outcome is that learners are able to recognize and explain cultural phenomena, and that they should exhibit certain attitudes toward the target language culture. In order to achieve culture-specific understanding, learners not only develop their knowledge about the target culture but also gain the ability to make valid cultural explanations based on the obtained knowledge. The learners also need to become aware of their native culture perspective (etic or outsider view) as well as the perspective of the target language culture (emic or insider view). The direct outcome of the increased awareness of the native and target cultures is the development of appreciation, empathy, and acceptance of the representatives of other cultures and their ways of life. Outcomes of culture-general understanding emphasize the learners' insight into the nature of culture in general, the processes of entering other cultures, cultural relativity, and themselves as cultural beings. Models of culture-general understanding come primarily from the field of intercultural training and education, where the activities are designed to underscore the process of entering other cultures, which is based on differences. Learners' reactions to those simulated differences are later analyzed and linked to various theories and models of cultures, cultural adjustment, critical incidents, case studies, and awareness inventories. A significant emphasis in culture-general learning outcomes involves learners' recognition of their own perspectives, personal as well as cultural, often referred to as cultural, cross-cultural, intercultural awareness,

or intercultural sensitivity (Bennet 1993, Kohls and Knight 1994, Moran 2001).

When it comes to the expected outcomes of *competence*, they include such behaviors of the culture as acting, doing, saying, and interacting as people of the culture do. Furthermore, they emphasize learners' development of appropriate cultural behaviors, both verbal and nonverbal, and they assume learners' involvement and interaction with members of the target culture. In order to become competent, "learners need to be able to interact and communicate both effectively and appropriately with members of other cultures" (Moran 2001:111). In contrast, the outcomes of *adaptation* are based on the assumption that learners enter other cultures with the intention of living and/or working there for an extended period of time. In the foreign language classroom the emphasis is on the learners' adjusting, fitting in, living, and working in accordance to the ways of living in the host culture (Moran 2001:112).

Apart from the model proposed by Moran (2001), there are other, earlier adaptation models introduced by Gochenour and Janeway (1993), who write about conscious organization of self-sustaining and meaningful relationship in the host culture. Brown (1994) proposes two possible outcomes, namely assimilation and adaptation, whereas Kim (1997) speaks of the ultimate outcome as internal growth. Furthermore, Martin and Nakayama (1997:180-182) suggest a range of models of adaptation, which include:

1. *Assimilation* - Individual culture learners do not want to keep a distinct cultural identity or retain their cultural heritage but rather seek to establish and maintain relationships with other groups in the target culture. Learners give up or lose many aspects of their original culture, including language.

2. *Separation* - Culture learners choose to retain their original culture and language and, at the same time, avoid interaction with other groups in the host or target culture.

3. *Integration* - Learners seek to maintain their original culture and language and also to maintain daily interactions with other groups in the target culture.

4. *Marginalization* - Learners show little interest in maintaining cultural ties with the dominant groups in either the target culture or their culture of origin. They live on the margins of the dominant culture, not fully able to participate in its political or social life due to cultural differences.

Social change concerns all the changes and modifications related to target language culture, which are the result of the critical examination performed by the learners who use their own systems of beliefs and principles. The

critical examination involves conscious evaluation of perspectives and practices in the target language culture, during which the learners try to find out if they agree with them or disagree and are ready to introduce changes. The theory behind the critical examination assumes that learners possess some amount of insider understanding of the culture as well a value-based interpretations or critical stance regarding some aspects of that culture. Learners do not necessarily seek to accept the products, practices, and perspectives of the culture as they are and adapt to them, but rather to take steps to change them. On the one hand, such outcomes may sometimes be considered as controversial, especially if they question the authority of the dominant groups within the culture. On the other hand, they may also favor the same dominant groups within the culture (Moran 2001:114).

Many publications (see for instance Wallerstein 1983, Auerbach 1992, Auerbach and Wallerstein 1987) have stressed the significance of social change. The central learning outcome in language and culture learning is reaching 'a third place', which Kramsch defines as psychological space that learners construct for themselves. According to her from the 'third place', foreign language learners can not only partake fittingly within the target culture, but they can also gain critical distance from this second culture/language (Kramsch 1993).

Other social change outcomes derive from the so called intracultural education, where culture learning occurs as learners engage with members of other communities within their shared national cultures. "The primary culture learning outcomes in this area relate to overcoming prejudice and other forms of discrimination, with the intention of transforming social institutions and cultural practices. Diversity training, prejudice reduction, teaching tolerance, and unlearning racism are educational efforts designed to help learners not only face discriminatory beliefs and practices in themselves but also take action to eliminate them in the culture" (Moran 2001:115).

The last set of culture teaching outcomes described as *identity* is closely connected with the learners' psychological changes occurring during the process of intercultural learning. These transformations concern such concepts as social, racial, cultural, and gender identity; and focus on the process of adopting a new identity while using a second language. Brown (1994), calls such a person a new person while Guiora (1972) introduces the concept of language ego or language personality. The model for this new identity can be the native speaker, or the learner can adopt a bilingual or even multilingual identity where more than two languages influence the learner's identity. However, according to Byram (1997), learners should become intercultural speakers who are not just imitators of native speakers but should be

rather perceived as social actors engaging with other social actors in a particular kind of communication and interaction which is different from that of native speakers. Hoopes (1979) presents yet another version of identity, which he describes as a multicultural identity in which one develops a relativistic outlook on him/herself, whereas Bennet (1993) proposes an identity outcome of 'constructive marginality', describing a person who is on the margins of two or more cultures and is able to move among them. Furthermore, Kim (1997) puts forth the concept of 'intercultural personhood', a perception of oneself that allows a connection to humanity and growth beyond the parameters of one's cultural upbringing, while Adler (1975:411) describes a 'multicultural man', "whose orientation and worldview profoundly transcend his/her indigenous culture" (Moran 2001:115-116).

One of the culture learning outcomes mentioned by a number of authors is *personal competence*, which results from language and culture teaching and can be defined as the specific learners' capacity to function simultaneously as language and culture users. Authors such as Cohen (1990), Oxford (1990), O'Malley and Chamot (1990) when discussing learner strategy training, write about the development of learners' abilities as foreign language learners. Oxford (1994) for example, makes a direct connection between the acquisition of specific learning strategies and the development of cultural awareness. Stern (1983) lists similar outcomes, including enhanced self-esteem and self-confidence, willingness to take risks, acceptance of errors, broadening of horizons, seeing one's potential, and self-realization. Paige (1993) proposes related outcomes, such as tolerance of ambiguity, curiosity, and openness whereas Fantini (1999, 2001) writes about self-awareness. Finally, Ting and Toomey (1999) introduce the idea of developing mindfulness (Moran 2001:118).

Moran shows in his book how personal competence organizes the other culture learning outcomes discussed earlier. These outcomes depend equally on the learners' personal goals and priorities as well as the emphases that the teacher brings into the foreign language classroom. What is more, they also depend on differences in learning contexts, the overall purposes of language/culture curricula learners encounter in schools, and educational philosophy. Finally, the culture learning outcomes rely on the learners' willingness to engage with other cultures and their representatives. Learners' attitudes toward their native language and culture also exert influence on the possible outcomes. Language learning outcomes transform into intercultural communicative competence, from which other potential culture learning outcomes emerge. Having so many contextual variations, teachers need

to explicitly articulate the outcomes to the students and to themselves as well as to make their own decisions about culture learning outcomes (Moran 2001:120).

2.6. Cultural syllabus

The analysis of a *cultural syllabus*, demonstrates that it is often designed in the form of a list usually comprising socially oriented topics, which concern learners' everyday life. Furthermore, the order of presenting these topics to learners seems not to be of the primary importance. The example of such a syllabus can be the list of sixty-two topics compiled by Brooks (1968, 1975), which provides an informal introduction to the daily life of the country whose language is being learnt and includes, for example: greetings, patterns of politeness, verbal taboos, festivals, folklore, music, medicine, hobbies, learning in school, meals, sports, and careers. Chastain (1988:303-304) prepared a list of thirty-seven topics adopting an anthropological perspective and claims that learners are allowed to add topics with which they want to become more familiar. Furthermore, the author claims that the selection of the topics should be based on comparison between learner's native and target culture. Chastain's list includes topics such as: family, home, money, religion, holidays, clothes, good manners and non-verbal communication.

A similar approach is also presented by Durant (1997:31), whose list consists of such topics as food, customs, legal system, holidays, housing and gardens, social attitudes, as well as, forms of political expression. The author says that there seems to be little need for any fixed list or fixed order of themes and the choice of the topics should depend on learners' interests and suggestions. Moreover, Nostrand (1974) developed the 'Emergent model scheme' which comprised six main categories. The first category, culture, regards, for example, values systems and habits of thought. The second category, society, includes familial, religious and other organizations. The third category, conflicts is comprised of interpersonal as well as intrapersonal conflicts. Ecology and technology includes, for example, exploitation of plants, health care, and travel while the fifth individual category concerns intrapersonal and interpersonal variations. Finally, cross-cultural environment has to do with attitudes toward other cultures. Such classification of topics indicates a demand for a comprehensive and detailed scholarly approach to the culture of the target country. Furthermore, the information included under the six headings does not need to be complete in order to understand a culture (Stern 1992:209).

The Common European Framework (2001) offers a similar list made 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, working practices, and leisure activities), living conditions (e.g. housing conditions), interpersonal relations (e.g. class structure, family structures, relations between generations), values, beliefs, and attitudes (e.g. social class, wealth, regional cultures, minorities, and arts), body language, social conventions (e.g. punctuality, dress, behavioral and conversational conventions, taboos), and ritual behavior (e.g. birth, marriage, and death). Hasselgreen (2003) suggests a list of categories based on those presented by CEF which have been redesigned and supplemented on the basis of the learners' suggestions. The topics included in the list represented the learners' intercultural skills and included, for example, the ability of coping with daily life activities, traditions, living conditions, the ability to deal with social conventions, confidence with the values, beliefs and attitudes of the foreign language users, as well as the ability to use verbal and non-verbal communication means.

Byram and Morgan (1994:51-52) propose nine broader analytical categories which should make up a minimum content of cultural learning. The categories comprised social identity and social groups (e.g. social class or ethnic minority), social interaction (e.g. verbal and non-verbal behavior), belief and behavior (e.g. certain actions and their meanings such as going to school or church), socio-political institutions (e.g. government or health care), socialization and the life-cycle (e.g. family or schools), national history (e.g. different periods and events), national geography (e.g. distribution of population, topography or climate and vegetation), national cultural heritage (e.g. embodiments of national culture from the past and present), stereotypes and national identity (e.g. explanation of stereotypes or symbols of national stereotypes and their meanings). Furthermore, they say that a culture course, either delivered on its own or integrated into language teaching, should give learners inspiration which helps them to orientate in the foreign culture and to understand it. According to them, culture courses should provide learners with cultural understanding and create opportunities for comparison and contrast with learners' own national views (Byram and Morgan 1994:52).

According to Stern (1992), six categories which an average foreign language learner is likely to require include: places; individual persons and way of life; people and society in general; history, institutions, art, music, and literature. While designing a syllabus, foreign language teachers should select a particular country or region where the language is spoken. The sec-

ond aspect being individual persons and way of life is seen by the author as the most important one because the contact with everyday life in the community not only familiarizes learners with customs of the society but helps them to investigate beliefs, thoughts, and attitudes of its representatives. The third category enables foreign language learners to identify significant groups indicative of social, professional, economic, and age differences. As far as learning history of a particular country is concerned, Stern (1992) stresses the native speaker's point of view and states that learners need to get to know the main historical developments, symbols, events and trends, and the main historical personalities as well as critical issues of past and present. Institutions are identified as the system of government, the educational system, social welfare, economic institutions, the military and the police, religious institutions, political parties, and the media. Learners' knowledge of these institutions should be comparable with that of the institutions of learners' native country. In the case of art and other achievements of the target culture, learners should be familiar with them to the extent that these are common knowledge in the speech community and form what he calls 'common literacy' (Stern 1992). Topics to be included in each of the categories should be carefully selected by foreign language educators who should take into consideration their learners' age, their previous foreign language learning experience as well as their general educational background.

In Poland, the main rule stating that the syllabus must cater for the realization of all the general and subject aims stated in the Core Curriculum obliges the authors of foreign language syllabi to include the elements of target language culture (Komorowska 1999, 2007 Obidniak 2000, Dłutek 2003, Bandura 2003, Bandura 2007). Polish teachers who decide to choose a syllabus because of the cultural aims will find an extensive list of nonlinguistic, pedagogical aims to be incorporated into language classroom.

Teachers who are interested in cultural education may also evaluate the usefulness of the syllabus by using one of the readymade sets of questions designed to verify the compliance of a syllabus with the Core Curriculum (Obidniak 2000:27). The authors of contemporary foreign language syllabi postulate the extension of the target language culture component, more precise integration of knowledge and skills related to everyday life, autonomous learning and cooperative learning. They also say that within every topic, teachers may focus the learners' attention on the differences between cultures, preparing learners to encounter with a variety of cultures, diminishing stereotypes, and developing tolerance (Kłos and Sikorzyńska 2002:8). Furthermore, Smolik and Galant (2002:5) claim that learners should be encouraged to become active creators and participants of their native language culture.

2.7. Cultural education in foreign language teachers' training and professional development

The Council of Europe's Modern Languages project (1971-1981), includes an exhaustive formulation of objectives and proposal for foreign language teacher education. Furthermore, Trim (1981) writes that personal and social development of the individual, capacity for co-operation and critical thinking, tolerance, and understanding should be included in the curriculum. In *Cahier 5*, the publication of the European Teacher Education Association on the attainment targets for foreign language teacher education in Europe, one can find valuable insights into the development of foreign language teacher's cultural competence, his/her capacity for co-operation, and his/her social insights and skills. Additionally, the booklet presents four elements in the competence and skills of language teachers to organize their curriculum. These include: learner autonomy, language acquisition theory, the European dimension in foreign language teaching, and the teacher's classroom skills (Willems 1993).

Certain recommendations included the concept of *European Language Teacher*, a title which allows working as a teacher in any European country. European Language Teachers are supposed to be educated in the skills and methods necessary to make their students aware of their role as the citizens of Europe and special attention was to be paid to integration of language teaching and content of different subjects. The education of European Language Teacher should therefore fulfill certain conditions, so that the qualified teacher can effectively transmit his/her knowledge to foreign language learners (Kelly 2002: 76). First of all, teachers should be provided with the opportunity to teach language and another subject as well. Secondly, they should take into consideration the significance of teaching language and culture for the development of Europe as a whole, as well as for the personal development of individual students, their country and region. Moreover, teachers should highlight the autonomous development, emphasize the importance of group work, include 'European citizenship' in their teaching, and underline the social and cultural values. They should also promote and present the benefits of the European Language Portfolio as well as create opportunities for training abroad or in a group which is culturally mixed (Kelly 2002:76).

The new models of education designed for foreign language teachers move away from educating a philology graduate and focus specifically on a future language teacher. The educational model which emphasizes profes-

sional behavior of a foreign language teacher should contain supporting fields of science, such as literary knowledge and knowledge about the life and institutions of target language countries. Additionally, it should also include the knowledge of L1 culture, literature, and language itself. Finally, it should contain knowledge related to pedagogy, didactics, and psychology. Another model includes six fields, which are connected with specific goals as well as foreign language teacher training content. One of the fields includes language teaching and language policy, whereas another focuses on the importance of literature and knowledge of the target language countries. The next, called the intercultural field, includes the comparison of cultures and relationships between countries. The central position in teachers' education should be occupied by intercultural studies and the development of positive attitudes towards multilingualism because the foreign language teacher should be aware that his role is to develop multilingualism and multiculturalism (Obidniak 2000: 30-31).

According to Zawadzka (2004:189), foreign language teachers who want to efficiently introduce culture during their language lessons should develop on three levels: attitude, knowledge, action. Attitude is essential for teachers who are looking for opportunities to use foreign language, possess critical awareness, are able to reflect critically, have open attitude, and are ready to tolerate and accept otherness. Knowledge assumes that foreign language teachers are aware of socio-cultural aspects of living in different countries and of different aspects of living in their own country, as well as working styles, different interpretations of behaviours, and ways to avoid cultural misunderstandings. Action implies that the teacher should have the skills in the foreign language necessary to negotiate meaning. The teacher should be able to work with different types of materials useful in cultural education and effective interpretation of language and culture phenomena (Edelhoff 1997, Zawadzka 2004).

The presented models show that among new concepts related to foreign language teachers' education, there exist tendencies reflecting contemporary approaches to teaching which are based on the reflective practice and social constructivism. It means that increased attention is paid to the teacher himself/herself creating the knowledge which is based on his/her own theories, as well as the opinions of others, and the reflective approach to teaching practice. While developing teacher training programs, it is useful to use the experiences, aims, and didactic materials used in the cultural training prepared for business people, diplomats, and manufacturers from different cultural backgrounds in the USA and Western Europe. Experts in cultural training in business point to two fundamental aims: making the learner

aware of his/her own way of thinking (inborn ethnocentrism), and equipping the learner with the knowledge, attitude, and skills allowing effective functioning in culturally different environment (Potocka 2003).

The analysis of Polish teachers' professional competences may suggest that the cultural component is more explicitly utilized on philologies other than English (Aleksandrowicz-Pędich 2003, 2005). It also seems that the cultural component is rarely present in most of the European training models. The reason for such a situation may be an insufficient emphasis put on the cultural component during teachers' professional training. The presence of the cultural component is largely dependent on foreign language teachers' attitude towards understanding the concept of culture. In Polish classrooms cultural education often has a form of selected issues presented in stereotypical ways. Furthermore, teachers, mainly because of the intuitive understanding of the word culture and philological education, often associate culture with such issues as art and good manners. It needs to be emphasized that it is not the lack of materials or time constraints that prevent teachers from including cultural topics into their lessons but rather the lack of intrinsic motivation of language teachers to introduce the foreign language culture. The research on the hierarchy of foreign language teaching aims conducted among teachers of foreign languages showed that the aim related to accustoming learners with the target language culture and the aim related to accustoming learners with elements of their native culture were considered very low among all the aims. The research also shows that the attitudes of Polish teachers, in relation to the hierarchy of teaching aims, are to a large extent similar to the attitudes of language teachers from other European countries. Additionally, insufficient interest in culture may result from teachers' lack of knowledge or the narrowing of teachers' role to a language skills developer (Bandura 2004, as cited in Komorowska 2007:43).

Another study seems to point to the same negative trends. For example, one may notice a subordination of the goal of culture teaching to other goals, especially communicative ones and an excessive focus on language form. It is rather alarming because culture provides a perfect authentic context for practicing language skills. Other negative trends may be the absence of controversial social issues in texts and activities and tourism-oriented representation of the cultural character of the foreign society. Looking closer at the culture content in the foreign teaching materials, one can also notice stereotypical representation of target cultures as well as the students' own culture (Derenowski 2010).

Finally, cultural education is one of the most important topics of conference presentations and discussion panels during conferences. It has also

been the topic of a number of conferences held in Poland in the recent years. The examples include: the annual conference of Polish Association of Modern Languages (PTN) held in 2001, where the topic of the conference was *European Integration, Intercultural Communication, and Foreign Language Teaching*; IATEFL Conference held in Radom in 2004; Conference on ELP and Polish system of education held in Łódź in 2006, biannual conferences on autonomy, organized by The State School of Higher Professional Education in Konin and Adam Mickiewicz University in Kalisz, the Eleventh International Conference on English and American Studies organized by Jagiellonian University in 2008, or the 22nd International Conference on Foreign/Second Language Acquisition held in Szczyrk, in 2010. In 2011, Szczecin University organized a conference on *Interdisciplinary Approach in Language Learning and Teaching*.

2.8. Culture in coursebooks

“No longer thought to be value-neutral, coursebooks and other materials used in foreign language learning present a certain worldview through the ‘cultural lens’ of the authors. Prior to the 1940s, many textbooks were written from a monocultural perspective, as the multiple realities which make up specific cultures were not included” (Kramersch and Mcconnell-Ginet 1992:234). The underlying belief was that a homogeneous and relatively static national culture could be identified, described, and its ‘facts’ could be memorized by learners. With the introduction of the functional and communicative proficiency approach in the 1970s and all through the 1980s, foreign language educators moved away from relying solely on coursebooks to teach foreign languages. As a result, a coursebook became perceived as a snapshot, and only one of many, through which the culture could be explored and understood (Kramersch 1993). Coursebook evaluation checklists include Cunningsworth (1984, 1987, 1995), Sheldon (1988) and Skierso (1991). Among the more thorough lists of coursebook evaluation criteria are checklists proposed by Damen (1987), Byram (1991), Risager (1991), and Aleksandrowicz-Pędich (2005).

For example Risager’s (1991:182-183) coursebook evaluation criteria consists of the micro level (phenomenon of social and cultural anthropology includes the social and geographical definition of characters, material environment, situations of interaction, and interaction and subjectivity of the characters: feelings, attitudes, values, and perceived problems), the macro level (social, political, and historical matters: broad social facts about con-

temporary society, broad sociopolitical problems, and historical background), international and intercultural issues (comparisons between the foreign country and the pupils' own, mutual representations, images, stereotypes, mutual relations: cultural power and dominance, co-operation and conflict), and point of view and style of the author(s). As Bandura (2007) writes, due to time constraints, it would be impossible to construct a complete list of cultural topics. It would be more beneficial to find the answer to the question if, and to what extent, a coursebook can present a contemporary, objective and honest image of the target language culture. Table 2, presents the outcome of the author's literature survey aiming at identifying different approaches to foreign language coursebook cultural content.

Table 2. Approaches to culture content in foreign language coursebooks

Approach	Proponents	Characteristics
Rigid fact and phenomenon based approach	Byram (1989) Hutchinson and Tores (1994) Cunningsworth (1998) Cortazzi and Jin (1999)	A concise list of cultural content which should be included in the coursebook and introduce broad categories, such as facts from history, geography, religion, or world-views.
Intercultural dialogue based approach	Sercu (1995) Roberts et al. (2001)	Only through dialogue can certain meanings and identities be established, which is why an ideal solution would be a course book which allows a meaningful dialogue between learners and their teachers, which leads to 'negotiations' of meanings and the development of learners' national identity.
Overcoming negative cultural stereotypes based approach	Huhn (1978) Fenner (2000)	Appropriate approach to intercultural content by acknowledging the potential challenges of negative cultural stereotypes or the potential problems with presenting a finite image of historical and social context, as well as using it in foreign language teaching.
Implicit cultural content based approach	Tucker (1978) Breen and Candlin 1987) Wallace (2003) Zarate (2004)	Course book content only implies intercultural content by asking questions like: "In what ways do the materials involve your learners' values, attitudes and feelings?"

Most teachers expect coursebooks to include factual information concerning target language culture that can be incorporated into their foreign language lessons, during which learners are often presented with the target language culture in a defragmented, flat, superficial 'nutshell'. Such an oversimplified image does not develop learners' cognitive and affective spheres. Prodromou (1988) and Alptekin (1993) advocate that the use of the target language culture as a vehicle for teaching the language in coursebooks is foremost important for foreign language teachers, because it is impossible to teach a language without embedding it in its cultural context. They argue that such a process inevitably forces learners to express themselves within a culture of which they have scarcely any experience, which may result in alienation, stereotyping, or even reluctance or resistance to learning (Cakir 2010:183).

Kramersch (1987) believes that culture should be taught as an interpersonal process rather than presenting cultural facts. Cultural topics included in foreign language coursebooks can motivate students to undertake individual investigations into comparing cultures and encourage them to observe, analyze, contrast, and think independently (Cakir 2010:184). Therefore, contemporary foreign language coursebooks should have a form of a dialogue between the author and learners, full of deeper meanings, problem solving and a complete cultural context. The image of a particular target language culture is often a subjective vision of the coursebook's author (Huhn 1978, Risager 1991, Fenner 2000, Byram et. al 2002). Correspondingly, the proponents of intercultural dialogue based approach present the opinion shared by the author of this book that a coursebook cannot be reduced only to compendium of knowledge about a particular culture. Moreover, it cannot create an impression that it presents a complete and objective image of a culture. Otherwise, the effect may be an oversimplified, stereotypical, disfigured image of the target language culture. Only through a critical approach, dialogue with text, searching for additional information, can learners get closer to the real image of other cultures. The discovery of other cultures with the use of a coursebook should be accompanied with intellectual effort and learners should employ their existing knowledge, exploit curiosity, sensitivity, and thoroughness while describing intercultural phenomena (Bandura 2007: 84-85).

Even if we assume that the knowledge concerning the target language culture can be obtained from other sources than a coursebook, a good foreign language coursebook should equip teachers with a variety of means for developing learners' cultural knowledge. However, even the best coursebook will not be sufficient enough without a motivated, creative and proficient teacher who is willing to experiment with the language teaching proc-

ess. Finally, a coursebook can be seen as a source of teaching tendencies. Created according to the latest trends in didactics, coursebooks can constitute a valuable aid in teachers' professional development. The selection of the appropriate coursebook requires teachers' practical didactic knowledge. Only then can coursebooks serve as a valuable aid in foreign language teaching and learning (Bandura 2007: 88- 89).

2.9. Selected techniques for teaching culture in the foreign language classroom

As Byram (1994) stresses, the extent and ways of incorporating cultural aspects in foreign language instruction "vary in different teaching materials, and therefore, it is important for the foreign language teacher to know what to look for in a particular language coursebook or teaching materials in order to decide if it is suitable for attaining the aforementioned goals". Similarly, Stern (1992:223) notes that there are three specific situations in which cultural education should be placed. One of them is a foreign language classroom where learners are physically and often psychologically removed from the real life in the target speech community. In the second situation, learners may be physically far away from the target language country but psychologically they come nearer as they are preparing to visit it. Finally, the third situation involves learners already living in the target language environment. Therefore, the cultural setting does not need to be invented. In the target language classroom teachers may use a variety of techniques and tools in order to effectively incorporate elements of the target language culture.

Brown (2007:213) presents a checklist for culturally appropriate techniques and suggests that when choosing an appropriate technique, the teacher should take into consideration the following eight criteria:

1. Does the activity value the customs and belief systems that are presumed to be a part of the culture(s) of the students?
2. Does the activity refrain from any demeaning stereotypes of any culture, including the culture(s) of your students?
3. Does the activity refrain from any possible devaluing of the students' native language(s)?
4. Does the activity recognize varying degrees of willingness of students to participate openly due to factors of collectivism/individualism and power distance?

5. If the activity requires students to go beyond the comfort zone of uncertainty avoidance in their culture(s), does it do so empathetically and tactfully?

6. Is the activity sensitive to the perceived roles of males and females in the culture(s) of your students?

7. Does the activity sufficiently connect specific language features (e.g. grammatical categories, lexicon, discourse) to cultural ways of thinking, feeling, and acting?

8. Does the activity in some way draw on the potentially rich background experiences of the students, including their own experiences in other cultures?

Most of the criteria presented above focus mainly on the affective perception of the native and target cultures. As can be seen from these questions, teachers should select culturally oriented techniques that would cater for their learners' development of intercultural sensitivity and openness towards other cultures. Stern (1992) divides techniques of culture teaching into eight groups: creating an authentic classroom environment (for example displays and exhibitions of realia), providing cultural information (for example cultural aisle, culture capsule, and culture cluster), cultural problem solving (for example culture assimilator), behavioral and affective aspects (for example drama and mini-drama), cognitive approaches (for example student research), the role of literature and the humanities (for example literary readings and watching films), real-life exposure to the target culture (for example pen-pals, visits to the class by native speakers, 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). For obtaining a broader view of the repertoire of available cultural techniques, some of them will be described in a more detailed fashion in the table below.

Table 3. Description of culture oriented techniques
(www.nadasisland.com/culture, www.linguistics.byu.edu/classes/ling577lh/culture)

Technique	Description
Cultural islands	Posters, pictures, maps, signs, realia, visual aids, displays, posters, bulletin boards, any tangible presence of the other culture. Additionally, foreign language teachers may prepare on their own or ask their learners to prepare short presentations on a topic of interest with appropriate pictures or PowerPoint presentations (Stern 1992).
Culture	A brief description of one aspect of the other culture followed by a discussion of the contrasts between the learners' and other cultures. The contrast-

Technique	Description
capsules Taylor and Sorenson (1961)	<p>ing information can be provided by the teacher, but it is usually more effective to have the learners themselves point out the contrasts Henrichsen (1998: 4). A typical culture capsule consists of a paragraph of explanation of one nominal difference between two customs, along with several illustrative photos or relevant realia. The minimal cultural difference to be highlighted in the capsule can be selected in much the same way as the episodes in culture assimilators, discussed later in the chapter. The capsules' content can be chosen to represent the various relationships between cultures, so that culture capsules are not merely disassociated fragments of life of a society. Like culture assimilators, the subject matter of culture capsules can be quite varied. However, there are two differences between these two techniques. In assimilators the learner has to identify culturally appropriate explanations for the described situation; whereas in culture capsules the explanation of the cross-cultural difference is presented to the learners in both the textual description and in the accompanying multimedia. Additionally, capsules can be prepared by learners for oral delivery during class (Seelye 1994).</p>
Culture cluster Meade and Morain (1973)	<p>A group of three or more illustrated culture capsules on related themes and one simulation that integrates the information contained in the capsules, where the teacher acts as a narrator to guide learners. It involves an incorporation of a few separate, ten minute culture capsules into the class format. One thirty minute segment of the class is spent acting out the cultural concepts introduced in the capsules and reviewing the content of the previous culture capsules (Chastain 1988: 310). A similar description was provided by Seelye (1994) who writes about three illustrated culture capsules that develop related topics, plus one 30-minute classroom simulation that integrates the information contained in the capsules. This active integrating skit is accomplished by having the teacher act as a narrator to guide the learners (through stage directions) to appropriate actions and speech.</p>
Culture assimilator Fiedler et al. (1971)	<p>Typical culture assimilator consists of a short passage demonstrating an cultural exchange in which a misunderstanding occurs, four possible interpretations of what transpired, and feedback for the students as to the correct answer (Chastain 1988). Furthermore, it provides the learners with seventy five to one hundred episodes of target language cultural behaviors. Each of these episodes describes a critical incident of cross-cultural interaction that is usually a common occurrence in which interlocutors find the situation puzzling or conflicting or that they are both likely to misinterpret, and a situation that can be interpreted in a fairly unequivocal manner, given sufficient knowledge about the other's culture (Seelye 1994, Heath 1996). Another definition describes culture assimilator as a technique which usually consists of short written descriptions of incidents or situations where interaction takes place between at least one person from the target language culture and members of other cultures. The description is followed by four possible choices about the meaning of the behavior,</p>

Technique	Description
	<p>action, or words of the participants in the interaction with emphasis on the behavior, actions, or words of the target language individual(s). Learners read the description in the assimilator and then choose which of the four options they feel is the correct interpretation of the interaction. Once all learners have made their individual choices, the teacher leads a discussion about why particular options are correct or incorrect in interpretation. Written copies of the discussion issues can be handed out to students although they do not have to be. It is imperative that the teacher plan what issues the discussion of each option should cover. The whole process takes about three minutes for each episode (Brislin et al. 1986, Chastain 1988, Seelye 1994).</p>
Critical incidents	<p>Critical incidents are descriptions of situations which demand that a participant in the interaction makes some kind of decision. They are sometimes identified with culture assimilators; however, there are some differences between the two techniques. Individual critical incidents do not require as much time as individual culture capsules or individual culture assimilators, so generally when this method is used, more than one critical incident is presented. It is probably most effective to have all the critical incidents presented at one time be about the same cultural issue (Henrichsen 1998)</p>
Mini drama Gorden (1970)	<p>Stern (1992: 227) describes them as a series of scenes from everyday life that illustrate culturally significant conduct. The skit is read, viewed on a video, acted out and followed by a discussion. Mini-drama scenes often contain examples of miscommunication and the main aim 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. Mini-drama, described by Kramsch (1993: 278) usually consists of three to five brief episodes in which misunderstandings are portrayed, containing examples of miscommunication. Additional information is made available with each episode, but the precise cause of the misunderstanding does not become apparent until the last scene. With mini-dramas, scripts are handed out and learners are assigned to act out the parts. After each act, the teacher asks learners (not necessarily the ones performing in the drama) what the actions and words of the characters in the drama mean and leads them to make judgments about the characters in the play (Altman 1981: 289). After all the scenes have been portrayed and the learners have made their stand, they are asked to reinterpret what they have seen in view of the information which the 'knowing figure' provided. The episodes are generally written to foster sympathy for the non-native of the culture, the 'harm' that is done to him or her by a member of the target culture. At the end of a mini-drama, someone explains what is really happening and why the target culture member was really not doing wrong.</p>
Auto motor	<p>In this technique, the teacher provides his/her learner with a set of commands to which they respond by acting them out. These commands are arranged in the order that causes learners to learn a new cultural experi-</p>

Technique	Description
unit	ence by performing it. In a typical audio-motor unit language and culture are naturally combined (Chastain 1988: 311). With an audio-motor unit, the classroom is set up as the required setting and with the required props. Teacher directs orally individual learners to carry out appropriate actions. The process can be repeated several times with different learners carrying out the instructions. Once appropriate behavior is established, minor but relevant changes can be made and learners can see what factors require adjustment.
Cultoos	A <i>cultoon</i> is a technique which might be termed a visual culture assimilator. The teacher gives learners a cartoon strip where some misunderstandings may occur. The situations are described verbally by teacher or learner who read the accompanying written descriptions. Learners may be asked if they think the reactions of the characters in the cultoons seem appropriate or not and try to come up with the correct interpretation. Learners may be asked if they think the reactions of the characters in the cultoons seem appropriate or not. After the misunderstandings or surprises are clearly in mind, learners read explanations of what was happening and why there was misunderstanding (Henrichsen 1998).

Regardless of the extensive descriptions included in the table, some additional comments concerning the presented techniques need to be made. If learners are to learn in a classroom environment which is as close to target language culture reality as possible, teachers should create *cultural islands* in their classrooms from the very first lesson. Furthermore, creating cultural islands may be a perfect opportunity to involve learners and make them responsible for decorating the classroom. Teachers, along with their learners, should create an authentic classroom environment, especially in the situation where language and culture are taught far away from the target country. The same decorated classroom may successfully create a significant context for *culture capsules* during which teacher and his/her learners talk about the differences between cultures. Foreign language teachers, equipped with the knowledge needed to describe other cultures, can prepare culture capsules with minimum additional work. The advantage is that learners become involved in the activity and can consider basic characteristics of their own culture.

Apart from providing the opportunity to find out more about the learners' native culture, another indisputable advantage of culture oriented techniques is the development of learners' autonomy. When working on a typical critical incident, learners have to read the incident independently and make individual decisions about what they would do in a given situation.

Learners are also given the opportunity to see how their decisions and reasoning compare and contrast with the decisions and reasoning of members of the target culture. Similar situation occurs during the preparation of culture capsules when the responsibility can be delegated to learners. Another advantage of culture oriented techniques is the development of learners empathy and intercultural sensitivity. For example, typical critical incidents create opportunities for the emotional response about the cultural issue. A culture assimilator may be considered an effective technique for providing learners with understanding of cultural information and may even promote emotional empathy or affect if learners have strong feelings about one or more of the options (Chastain 1988:308-315). Mini-dramas are often used by foreign language teachers to help their learners visualize a particular culture content. The first time mini-drama is used in an ESL classroom, it should promote quite a lot of affective response of the kind that really happens during cultural misunderstandings (VanLier 1988:211). On the other hand, audio-motor units provide learners with knowledge and practice about the correct behavior, but they do not necessarily promote understanding and empathy. Audio-motor unit works very well for any cultural routine which requires physical actions rather than understanding (Benett 1993, Henrichsen 1998). Similarly, cultoons promote understanding of cultural facts, but they do not usually give real understanding of emotions involved in cultural misinterpretation. Additionally, cartoons are often perceived by teachers as childish and appropriate only when working with young learners, which is obviously an oversimplified perception of this particular aid (Henrichsen 1998:6).

Except for the techniques described above, there exist a number of other, useful culture oriented techniques, such as *culture aside*, which can be defined as an unplanned, brief culture comment. Its advantage is that it helps to create a cultural content for language items and to make mental associations similar to those that native speakers make. On the other hand, the cultural information presented to learners is likely to be disordered and incomplete (Chastain 1988:309). The same author mentions also dramatization, which he describes as "the point is made with a minimum content and a maximum of dispatch". Dramatization involves learners who are encouraged to put themselves into the position of the target culture representative. Like in the case of critical incidents and mini-dramas, dramatization develops learners' empathy and understanding of otherness (Chastain 1988:310).

Stern (1992:227) observes that "such dramatizations make cultural differences vivid and memorable and are useful devices particularly for students with little or no experience in a foreign culture". Teachers may also focus

their learners' attention on social-psychological contrasts between the two cultures. They make learners aware of the differences between their culture and a foreign one and make them read materials on the contrasts, prepare and participate in various projects illustrating the influence of these contrasts in daily life (Chastain 1988:311). Another culture oriented technique is slice-of-life technique, suggested by Taylor (1972), where the teacher chooses a small segment of life from the target culture and presents it to his/her learners at the beginning or the end of the lesson. The advantage of this technique is that it catches learners' attention and arouses their interest.

Self-awareness techniques raise learners' consciousness of basic beliefs that govern their own values, attitudes, and actions. In order to do so, foreign language teachers may use sensitivity exercises, self-assessment questionnaires, problem solving, profiles of personal attitudes, and checklists of value orientations. Chastain (1988:308-315) claims that the way people use the second language to express themselves reflects the way they organize reality and teachers can explore the language and culture connections that occur in the language classroom. He gives an example of formal and informal second-person forms which reflect fundamental societal relationships. The additional explanation facilitates learners' full understanding of these relations. Finally, *micrologue* 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. Learners listen, answer the questions, give an oral summary and finally, write the material as a dictation. 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.

2.10. Incorporating target language culture through literature

The continuing debate and a number of studies on the role of literature in Second and Foreign Language Education abide ample testimony to the significance given by scholars in this regard. Kelly and Krishnan (1995), Gebhard (1996), Gilroy and Parkinson (1997), Belcher and Hirvela (2000), Hanauer (2001), Yang (2001), Vandrick (2003) and Kim (2004) discuss how to use literature to teach English as a foreign language. In other studies (cf. Schröder 1977, Weinrich 1983, Caspari 1994, Sell 1995, Bredella 1996, Keunen and Eeckhouf 2001, Denka 2005, Hall 2005), the focus is on the position of literature in foreign language teaching. The common motive in both of these

types of research is that all these studies recognize the importance of integrating literature into foreign language education and discuss the possible challenges. Carter and Long (1991) stress how “the successful foreign language teacher will make learners appreciate literature and reading for the rest of their lives rather than just equip them with knowledge necessary for the next examination”. Widdowson (1990) goes further, by pointing out “the need to ‘democratize’ literature by giving students complete freedom of interpretation”.

Hall (2005) on the other hand, focuses on the development of literature studies based on classics tradition to its present day shift into cultural studies. During the early stages of literature in foreign language teaching, classical works by renowned writers, whose texts have been mostly used for translation and comprehension exercises, were integrated into the curriculum. This obliged the potential reader to focus on the surface structure of the text and vocabulary and not on its literary value. This also led the learners to look in a dictionary for each and every foreign word they came across, and it was expected that referring to the dictionary would become a habit students should accumulate (Denka, 2005:18). However, today literature tends to emphasize its role in improving communicative competence and providing an inspiration for the development of critical thinking and aesthetic appreciation. Furthermore, its role is to create an awareness of culture and society of the relevant country (Bretz, 1990:335-338).

“The statement that literature may be used to teach a foreign language culture is probably so widely accepted as to be almost seen as a cliché” (Valdes 1995:137). Nowadays in many foreign language coursebooks learners are presented with separate sections devoted to the target language literature (e.g. Literature Corner *Opportunities*). “Literature is accepted as a feasible component of foreign language programs at the appropriate level and one of the major functions of literature is to serve as a medium to transmit the culture of the people who speak the language in which it is written” (Valdes 1995:137). Furthermore, as Kramersch (1993:1) writes: “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 /.../ challenging the good language learners”. Theoretical doctrines seem to underline the need to avoid the language-culture dichotomy, which simplifies the issue raised. The planning of a language course can be justified by the need to use language for successful communication with representatives of other sociocultural backgrounds. In this perspective, learners develop their awareness of the significance of contextualizing language by connecting it with its cultural connotations. This may possi-

bly result in learners' appreciation of the social and anthropological values embodied in language and moving away from mistaken perception of culture only as a context for four language skills (Plastina 2000).

According to Valdes (1995:138), the necessary condition for understanding literature is the discrimination of the values represented by a particular culture group. These values, being inherent, but not necessarily specifically expressed, underline the plot and become the theme in virtually all works of literature. Obviously, most of these values are not universal and may differ even within the same culture. However, there are also certain concepts in each cultural group that carry general consensus, despite dissenting minorities. The task of a foreign language teacher would be to teach literature in such a way as to make the values that underline the behaviour of characters presented in the literary works comprehensible to learners. Moreover, all literature genres make the study of the target language culture more meaningful by providing much greater insight into the culture and leading to greater understanding and appreciation of both language and culture depicted in literature.

Incorporating literature into curriculum provides also an ideal opportunity to transfer language and culture learning outside the foreign language classroom. Learners may extend their linguistic and intercultural competence through extensive reading designed as a part of a project or homework. Reading prose or poetry may be an excellent opportunity for the learners to discover the cultural content included in literary works and become more culturally sensitive. The biographies of the authors, historical background, geography, customs and traditions, values, beliefs, sense of humour, fashion, cuisine are just some of the components of the target language culture that foreign language learners can discover through reading. Furthermore, novels create an opportunity to follow the effects of cultural patterns and mores through the lives of the characters over a period of time. On the other hand, short stories usually present characters over a short period of time in situation that encapsulates a cultural attitude. When it comes to teaching culture, plays seem to be an obvious choice because of the presentation through language that represents real speech among real people. The undoubted benefit of literature is that when learners become attracted by the diversity of culture presented in the literary works, they may want to read even more. Of course, teachers should give manageable assignments and should not confuse learners with lengthy and difficult texts (Valdes 1995:137-146).

As Rivers (1983:33) says: "Our students need literature, poetry, music, and other artistic manifestations, not only of a literature elite, but also of the

common people in oral traditions, folklore, the arts of the people, the history and stories that make small pockets of cultural identity unique. Through this content they can share the culture and the concerns of many times and many peoples, faraway and close at home. The preoccupations change and interweave, but societies and groups had to face basically the same issues”.

2.11. Incorporating target language culture through the European Language Portfolio

A significant number of high-quality foreign language teaching projects has been initiated by the Council of Europe. One of the distinguishing characteristics of these projects has been the recognition of teaching contexts’ diversity (Perclcova 2006). Derived from the international knowledge, recommendations made by the Education Committee of the Council of Europe have been examined and are currently being implemented by forty-six member states. The origins of the document date back to 1991, when it was agreed that common reference standards would greatly facilitate the mutual recognition of qualifications and communication concerning objectives and achievement standards. The chief intention was to create a mechanism for developing foreign language teaching in European countries by inventing a means of comparing the goals and achievement standards of learners in various national conditions. However, a much wider application has resulted from the document than it was originally intended, since it was meant to examine and codify language use, the shared knowledge and skills which enable users of language to communicate with each other. The project appeared in 2001 as a comprehensible, over 250 pages long document, called *The Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (Trim 2009:5).

The length of the document is considered by many educators as the biggest limitation, since while searching for a direction in their work, teachers, teacher educators, and course designers view the amount of details, the range of descriptors and terminology pretty confusing. On the other hand, as Morrow (2004: 7) indicates “one cannot expect the blueprint for the use of what is arguably the most complex of our human learnt (or acquired) behaviors, to be simple”. Learners, teachers, and ministers of education have to be aware of the fact that decisions made with reference to language teaching are established on account of the competences that require some improvement. The ELP offers such an account. Still, some modifications in presentation and parts of the book related to the learners’ interests and needs have been made (Morrow 2004).

According to Perclová (2006:1), “the ELP intends to support European linguistic and cultural multiplicity and it aims at higher learner motivation and higher pan-European transparency of language learning. It is designed to encourage learner autonomy and to put to use the Council of Europe’s common reference levels and scales of language proficiency, emphasizing an action-oriented approach to language use”. Furthermore, Little (2000:4) writes that the ELP is the property of the learner and is an instrument used by learners to capture and declare their developing linguistic identity. Furthermore, the document equips its users with a visible means of recording their progress, thus being valuable not only for learners, teachers, school principals, and inspectors, but also for parents. Additionally, it is used to accommodate the multi-faceted nature of foreign language learning by supporting the development of different skills to different levels in different timeframes.

Pawlak et al. (2008:267) support this claim by saying that the key function of the ELP is “to encourage its users to reflect on language learning and to assume responsibility for different aspects of this process”. Furthermore, the document accomplishes two basic and interdisciplinary functions. One of them being the *pedagogic function*, which relates to motivating learners, developing autonomy and reflection, and facilitating interaction with other cultures and languages, and the second being the *reporting function*, which aims to encourage learners to systematically record their linguistic and cultural experiences. The same principles have been published in *Principles and Guidelines*, the document issued by the Council of Europe in 2004 (Pawlak et al. 2008).

As was written in the final report from the pilot project phase, “the European Language Portfolio (ELP) is a personal tool for all Europeans to develop into plurilingual and inter-culturally competent citizens” (Schärer 2000: 3). European Language Portfolio is one of the Council of Europe’s projects. Therefore, it is based on a set of the same fundamental principles which are common for all versions of portfolios, even if they have been produced in different educational contexts, and include: learner ownership-ELP belongs to the learner who has a due right to decide about its use and presentation, basic internal division into the *Language Passport*, the *Language Biography* and the *Dossier*, an ELP gives a possibility for recording and reflecting on the process of language learning and cultural experiences of its user, an ELP promotes plurilingualism and pluriculturalism, an ELP develops learner autonomy, an ELP encourages learner self-assessment and makes consistent and coherent use of the common reference levels, and finally, an ELP positively affects learner motivation (Lenz and Schneider 2004: 22).

Heyworth (2006: 181) reports that the Common European Framework attempts to introduce a comprehensive instrument for syllabus designers, materials writers, examination bodies, teachers, and learners to place their different types of contribution to the modern language teaching in relation to an overall, unified, descriptive frame of reference. It, therefore, includes two closely-linked aspects: the *Common Reference Levels* and a comprehensive description of an action-oriented view of foreign language learning and teaching. Marciniak (2007) suggests that the ELP may become a reference point as well as a standard for describing linguistic competence, regardless of the borders, societies, and cultures. As the most important and characteristic features of the document the author mentions:

1. *flexibility* - as it can be used by students of different levels, needs and aims;
2. *openness* - it is employed to develop language learning;
3. *dynamics* - as it requires reaction from the user after its implementation;
4. *non-dogmatic nature* - it is not restricted to a single linguistic or didactic theory.

Stasiak (2001:4) describes the European Language Portfolio as a learner's aid which, on the one hand, may help learners' to become responsible for the assessment of their own learning and, on the other hand, will encourage them to collect their work (e.g. certificates) as evidence of their language learning achievements. It is also worth to notice the fact that learners themselves decide which of their work should be included in the Portfolio and which should be excluded. Through elimination learners impose a kind of censorship on their work, thus preparing themselves for becoming autonomous and objective in self-evaluation. In order to accomplish its purpose, the document has to be coherent, transparent, and comprehensive, and must relate to a general view of language learning.

2.12. Incorporating target language culture through Computer Assisted Language Learning

Nowadays, many people perceive technological development as fast paced, quickly changing, and sometimes difficult to keep up with (cf. Underwood 1989, Barson and Debski 1996, Warschauer 1996, Prensky 2001, Levy and Stockwell 2006). In addition, technological skills are now mentioned as the indispensable attributes required from foreign language learn-

ers to be considered successful. What is more, some people claim that more sophisticated computers can reflect many human qualities of a master teacher, such as: enthusiasm, knowledge, discipline, and the ability to encourage others.

Among the opportunities that technology creates for foreign language learners, Fox, Matthews and Ropes (1990:9) enumerate the almost unlimited access to large quantity of authentic samples of the target language culture, both spoken and written. Moreover, new technologies may prove useful in facilitating meaningful communication between representatives of different cultures. Furthermore, instructors hope that educational technology will bring into foreign language learning environment the real world of life and work, making it even more authentic and resulting in learners' development of intercultural communicative competence. The unlimited access to the outside world as well as the audio-visual attractiveness of educational technology constitute effective tools in making the teachers and their learners active researchers of the target language culture. Up-to-date materials for any topic of interest, country or regional variation, are easily accessible for educators and learners and no longer involve expensive travel and portability issues, even though nowadays learners are more mobile and travel to target language countries (Budin, Kendall and Lengel 1986, Phillips 1996, Hubbard 2009).

Computer Assisted Language Learning (CALL) facilitates linguistic and cultural competence among foreign language learners through demystifying perceived difficulties in the use of technology while getting the most out of its plentiful benefits. With the rapid changes taking place in technology, the teaching profession has now obtained the possibility of developing process oriented ways of teaching and evaluation more in keeping with the versatile nature of culture (Bacon 1995). Integration of foreign language culture and foreign language instruction became available to a wide group of educators as it no longer requires advanced technological understanding or sophisticated and expensive resources. Quite to the contrary, a lot can be accomplished with the use of a personal computer and the Internet access, resources increasingly available to educators at home and in schools and requiring very basic technological skills from the teachers (Butler-Pascoe 2003, Hubbard 2009).

The Internet is a rapidly growing context for intercultural communication, and its potential impact on the study and teaching of foreign languages is, as Blyth (1998) calls it, 'mind boggling'. It comprises seemingly unlimited arsenal of resources for foreign language teachers and foreign language learners. It offers easy access to library catalogues and archives, viewings of

exhibits in art and historical museums, material from the latest editions of popular magazines and newspapers, the free of charge availability of news, weather, and up-to-the-minute reports on finances and sports, audio and video recordings of social studies related content, communication with like-minded individuals about a topic of mutual interest, repository for learner portfolios, and exhibition space for learner multimedia projects (Blyth 1998, Braun and Risinger 1999).

Apart from the above mentioned resources, the additional benefit of the World Wide Web, is the immediate and free of charge access to authentic materials. It is now possible to see people in action as they go about their daily lives on live webcams, to watch TV excerpts, movie clips, and listen to news reports that might not be available in the learners' native country, or to compare views held by the native and target culture society on any of the contemporary global events (Garatti 2005). With so easily available Internet, foreign language teachers have the opportunity to move away from the traditional classroom resources and can easily incorporate into their foreign language lessons 'primary source documents' they obtain through the World Wide Web, or the opinions of experts through newsgroups and e-mail. They may join discussion groups or take part in video conferences. However, it needs to be reminded that the Internet should be treated only as a tool, and like any other educational tool, its use can be very enriching, but also often frustrating or even dangerous (Braun and Risinger 1999, Chun 2006).

The global access as well as the above mentioned advantages make the Internet a perfect tool for studying foreign languages and cultures. Most foreign language learners who want to improve their knowledge of a language and culture are looking for as much contact with the target language and culture as possible, preferably contact with native speakers of that language. Through online authentic, up-to-date documents learners can naturally immerse into target language culture as well as communicate directly with target culture representatives who are usually as interested in finding out about learner's native culture as the learner is in learning about theirs. Most foreign language learners and teachers are amazed when they discover the foreign language resources that are currently available online (Blyth 1998, Robin 2007). What is more, with the ever expanding access to the World Wide Web, foreign language teachers receive opportunities (and challenges) for creating better instructional materials to teach language and culture and making more effective use of those materials than was previously possible. One of the appealing aspects of technological resources is the ease with which recent and relevant information can be brought to learners. "It is clear that the Web promises to be an important resource for foreign lan-

guage teachers" (Finnemann 1996:6). Learners can be virtually surrounded by sights and sounds of native speakers in the target settings through the use of videodiscs, computer animated objects and figures, and voice activators that produce native-like utterances (Gale 1989, Saint-Léon 1988).

The main aim of multicultural education is to change the perception of foreign language teachers and learners about the cultural diversity through tackling the need to deal with the inevitable differences among groups and individuals. Multicultural education theorists (Banks 1994, Garcia 1995, Grant and Tate 1995, Vogt 1997, Brown, Cummins, Figueroa, and Sayers 1998) state that educational experiences can influence learners' beliefs, attitudes, and values regarding cultural diversity, and suggest changes in both the curricula and instructional practices. Fortunately, with the development of the Internet, high-quality multicultural education resources are more accessible to foreign language teachers. The Internet resources can assist both in-service and pre-service teachers in the implementation of the target language culture into their language lessons and by this promote greater understanding and acceptance of cultural diversity (Braun and Risinger 1999).

What is more, the Internet can function as a tool for communication between cultures. For example, *The Web of Culture* (<http://www.worldculture.com.index.html>) and *World Cultures* (<http://everyculture.com>) homepages contain several links for contacting foreign language speakers. *Travellers* is also an interesting link for potential pen pals from other cultures. The Web of Culture site also features a link entitled *Amigos de Email* whose goal is to facilitate language learning via email correspondence. The *Intercultural E-mail Classroom Connections Site* (IECC) provided by St. Olaf College in Northfield, Minnesota (<http://stolaf.edu/network/iecc>), is another electronic mailing list which, unlike the other pen pal sites that exist to help individuals make contact with other individuals, is aimed at classroom teachers looking for partner classrooms for international or multilingual email exchanges. For real time conversations with representatives of other languages and cultures, learners can also visit previously mentioned chatlines or chatrooms. A chatline refers to *The Internet Relay Chat* (IRC) and appears on the screen as a window that presents participants' contributions to the discussion in list form. What seems to be important is the fact that both learners and educators enumerate a number of benefits resulting from participating in chatroom environment. Firstly, learners can enter into an culturally diverse environment where a target language is being spoken and be forced to react to other's words and actions (Blyth 1998). Moreover, Beauvois (1998:106) mentions increased reading and writing comprehension resulting from electronic discussions and reports that participation in chat room dis-

cussions influenced learners' oral skills because it quickened their responses and thinking.

One of the most recent inventions in the multimedia world which can be used in developing cultural awareness is *Second Life* (SL). 3D virtual worlds like Second Life are now being used more often by foreign language teachers to provide simulation of real life environments and allow their learners to discover more creative and more realistic ways to improve their foreign language skills. However, three dimensional language teaching is still at its early stages of development, yet it is generating interest from learners, teachers and education consultants alike. Second Life with over 7 million registered users and \$1.7m of business done daily is rapidly becoming a parallel world for socializing, trading and, learning. The 3D online world is free to access and allows its virtual residents (or avatars) to build their own creations, allowing for an imaginative virtual world. Second Life brings immersive, immediate and - more importantly - supportive, social and truly constructivist potential to distance learning (Lessig 2008). As William and McMinn (2009:34) state: "Cultures collide, mix, evolve and comply in Second Life - and they converge".

In *Culture Convergence*, Jenkins (2006) is mainly concerned about how old and new media are colliding and popular culture is being mixed and re-mixed by corporate and consumer communities. "Welcome to convergence culture", he writes "where old and new media collide, where grassroots and corporate media intersect, where the power of the media producer and the power of the media consumer interact in unpredictable ways". The consumer, as Lessig (2008:124) would suggest, is also the creator. "A resident has the ability to consume and create objects (and environments) and culture is expressed each time a resident consumes or creates something, not only through text, but through audio, pictures, video, gestures, and so on. Culture is remediated with unintended outcomes in SL. Doing something with the culture, remixing it, is one way to learn. However, not much has been said or written about the influence of the SL on a specific culture or cultures".

Computer Assisted Language Learning is undoubtedly an asset in dealing with one of the main difficulties foreign language teachers have to embark upon while developing their learners' cultural knowledge, namely lack of instructional time in a curriculum often predominantly characterized by the teaching of linguistic elements. It seems that for many educators it is not uncommon to view foreign language culture as a separate area within the curriculum. Owing to a wide range of authentic materials available online, embedding language structures and culture may not only be easy, but can

become a captivating way into the products, practices, and perspectives of other cultures (Thrush and Thrush 1984, Garatti 2005). What seems to be even more crucial is the meaningful context culture creates for effective language acquisition. Furthermore, in this meaningful cultural context learners demonstrate increased attention and willingness to participate in language classes. Resources, such as images, photos, captions, excerpts, quotations, headlines, and short articles available online, also provide plenty of opportunities for placing the target language culture at the center of foreign language teaching and learning while simultaneously promoting linguistic knowledge and increasing motivation for learning the target language by focusing on learners' personal interests and passions. Moreover, it is important to accentuate the always up-to-date image of culture that online resources comprise, which can provide the learners with the opportunity to embark upon intellectually stimulating cultural topics. The ease of searching and the wide availability of authentic material through foreign websites can additionally be an advantage to foreign language teachers during more structure oriented classes. Through cartoons or ads, whose captions and visual elements not only can offer insights into semantic and pragmatic nuances of language use but can be also used for the exploration of national and foreign cultural sensitivities as well as for discussions of stereotypes (Garatti 2005).

Most teachers and learners are probably already familiar with e-mail and the WWW, the most common network resources used in first and second language instruction (Cononelos and Oliva 1993); however, Warschauer (1996) asserts that it is multiple-user-domains, Object Oriented (MOOs) that best allow for real time communication, simulation, and role-playing. According to Beatty (2010: 69), computer-mediated communication is one of the most popular application of CALL which includes various ways of communication through the computer, for instance communication by e-mail, bulletin boards, chat-lines within MOO environments and communication through social networking services (Facebook, Twitter). The highly interactive nature of CALL utilities, like MOOs, can facilitate the teaching of culture by providing immediate, ongoing contact with native speakers in the foreign language. In addition, the combined use of CD-ROMs and videodiscs can provide more authentic interaction in simulated cultural contexts, like the role-playing of Macario developed at Brigham Young University (Gale 1989). Such simulated interactions enable learners to adopt appropriate cultural norms and behaviors.

Finally, some foreign language teachers have argued for the use of interactive media for many years while others have experimented with video

material as a source for listening practice as well as for deepening cultural understanding. Nostrand (1989: 192) noted that technology offers access to databases which can “potentially make swiftly available the information on foreign cultures”. Nevertheless, some still express grief over the fact that schools and instructional methods have not kept up with available technological advances (Schmidt 1994). Cononelos and Oliva (1993) cautioned that the contribution computer networks make to foreign language education will ultimately depend on teachers’ use of them. The ways in which teachers integrate network services with other language learning activities in the instructional process will be instrumental in deciding the long term value of networks in foreign language education (Moore, Morale and Carel 1998).

2.13. Incorporating target language culture through Content and Language Integrated Learning

The term *Content and Language Integrated Learning* (CLIL) was adopted in 1994 (Marsh, Maljers and Hartiala 2001, Wolff and Otwinowska-Kasztelanic 2010) within the European context to describe CLIL as different types of school environment where teaching and learning take place in additional language (Dalton-Puffer 2008). The field of foreign language education is considered as a fundamental constituent in fostering learners’ cultural development. The duality of CLIL-classrooms, i.e. the merging of a foreign language with content subject matter seems to provide an ideal environment to initiate learning about cultures. Analyzing, (re)constructing, comparing, contrasting, and relativising learner’s own cultural perspective and foreign cultural perspectives are essential elements in the development of learners’ cultural knowledge. Shifting and mediating between these cultural perspectives is a center goal in the cultural learning process. Within assorted CLIL environments, a multitude of impulses take place, which may lead to an investigation of diverse cultural viewpoints and, subsequently, enable shifts between these (Sudhof 2010:30).

Interconnectedness between different elements of CLIL strengthens when links between language, cognitive processing, and culture are being explored. Halliday (1978:139) defined language development as a “sociological event, a semiotic encounter through which meanings that constitute the social system are exchanged”. If the social interaction is transferred to foreign language learning settings, then language and cultural understanding are closely connected with the content and the context of CLIL. If, as

Coyle, Hood and Marsh (2010: 39) state, “we follow the idea that culture determines the way people interpret the world, and that the use of language expresses this interpretation, then CLIL opens the cultural door, where foreign language learners can have experiences which they could not have had in a monolingual setting. Through CLIL foreign language learners are provided with cultural experiences which should be seen as fundamental to a deeper understanding of the so-called global citizenship. Such approach puts responsibility on CLIL teachers to be proactive in incorporating a wide range of technologies to make learning more culturally meaningful for their learners”.

CLIL makes an important contribution to learners’ understanding of similarities and differences between cultures by developing their ability to perceive and cope with the relationship between themselves and their own culture as expressed in the same language or even in a combination of languages. However, learners need to be actively engaged in interaction and dialogue within and outside the classroom. The extent to which CLIL will prove to be successful depends on the cultural ethos of the classroom (Coyle, Hood and Marsh 2010: 39-40).

In CLIL, introduced on various educational levels, foreign language culture is definitely not an overlooked aspect. The dual focus of CLIL-programs fosters *per se* using the foreign language as a tool to communicate and work on content matter. Learners utilize the foreign language in a functional as well as authentic way and deal with the tasks and problems the subject raises (Sudhoff 2010). The prerequisites for cultural learning seem fulfilled in CLIL contexts and, thus, a number of researchers suggest that the potential for learning processes in CLIL is particularly high (e.g. Wildhage and Otten 2003, Breidbach 2007). The possible reasons for introducing CLIL, apart from context, content, learning, and language include culture reasons, such as:

1. Building cultural knowledge, understanding, and tolerance, e.g. module of psychology on causes of authentic prejudice.
2. Developing intercultural communication skills, e.g. student collaboration on joint projects across nations.
3. Learning about specific neighbouring countries/regions and/or minority groups, e.g. ‘school shopping’, which engages students and teachers in border regions in sharing resources and curricular objectives.
4. Introducing a wider cultural context, e.g. comparative studies involving video links or the Internet communication (Wolf 2007, as cited in Sudhoff 2010:33).

CLIL can be treated as an effective method for teaching and learning target language culture because on the one hand, it is used to present informa-

tion related to culture itself (e.g. history or geography) and, on the other, the emphasis is put on a broader understanding of culture in relation to communication. As Sudhoff (2010: 34) writes: "Gaining knowledge about evolution theories, studying the World Wars, learning about judicial or political systems can be seen as examples of school mediated additions to the process of constructing cultural identity. It may well be argued that all school subjects - regardless of their CLIL or non-CLIL nature- serve as building blocks in the learners' process of growing into a culture, i.e. enculturation process".

CLIL classrooms provide an opportunity to add additional cultural dimension by analyzing topics through foreign perspective which can be created by the use of a foreign language. Furthermore, in CLIL contexts, it is not only the linguistic level that enables the initiation of cultural learning processes. In trying to create a rich CLIL learning environment, it seems logical to resort to authentic materials in the target language which are taken from respective foreign cultural contexts. Besides various other sources (e.g. print or film media), the digital world offers ample opportunities to access such authentic materials for CLIL-subject purposes. Foreign coursebooks may serve as additional points of reference. Additionally, using a foreign language should trigger and support the efforts to draw on foreign cultural examples to work on content subject matter (Wildhage and Otten, 2003:20).

The high cultural potential of CLIL lessons is strongly connected to the learning environment that is created in practice. Not only may CLIL teaching create excellent opportunities for a learner-centered, function-focused, task-oriented, authentic and constructivist classroom, but it may also serve as a means of promoting learner's autonomy. An integral role in the creation of such culturally diverse environments is played by various teaching materials (Sudhoff 2010:34). Referring to coursebook use, for instance, Rivers states: "The importance of the textbook cannot be overestimated. It will inevitably determine the major part of the classroom teaching and the students' out-of-class learning" (1981:475). Insights into the potential and the implementation of learning about cultures in CLIL materials can, for example, be gained through analyzing course books used by foreign language teachers (Study 1). The question of whether or not a topic is introduced in a way that reflects a cultural perspective, may be considered as the starting point of the course book analysis. This can be seen as the basis and prerequisite for activities in which learners explore the cultural perspective. As an added dimension, the learners may then be asked to compare and coordinate the portrayed perspective and their own perspective, thus, engaging in a process of possible mediation between the two. A suggestion that CLIL contexts offer a variety of opportunities to promote cultural learning proc-

esses can be easily supported and the following list of measures may be seen as a sample selection (Sudhoff 2010:34-35):

1. Impulses for culture-oriented learning on the basis of content subject related linguistic and terminological differences (L1 vs. L2).

2. Drawing on word choice, connotative differences, referential meanings, underlying interpretations and literal translations can serve as examples.

3. Exploration of cultural perspectives on the basis of materials used in teaching content subject matter.

4. Using authentic materials to discover differences (and similarities) in cultural viewpoints and portraying various own and foreign cultural views (catering for a possible diversity of viewpoints; dynamic and hybrid character of cultures and sub-cultures).

5. Using educational materials (e.g. own and foreign cultural textbook resources) in order to point to, (re)construct and extract cultural perspectives on a given topic. Here, the perspective lies, for example, in the ways in which textbook authors, teachers, and other educational professionals involved decided to present a given topic. In this context, it seems also interesting to analyze where in the representation of a topic the main emphasis is placed and which of the relevant issues are included or excluded within the material.

6. (Re)constructing, shifting between, and coordinating one's own and foreign cultural perspectives on the basis of content subject topics.

7. A variety of content subject topics evoke *different* culture-dependent standpoints, opinions, interpretations, beliefs, emotions, etc. To name but a few, historical events, political and judicial systems, topical agendas within societies, geographical implications and environmental issues may trigger cultural specific perspectives. These perspectives need to be approached and (re)constructed within CLIL learning environments (e.g. via project work: encounter projects or correspondence projects which enable and facilitate the interaction with members of the foreign culture).

8. A variety of content subject topics evoke *same or similar* cultural perspectives.

9. Reaching the *third space*, relativising one's own cultural perspective, and integrating different cultural perspectives involve the core ability to shift between different cultural perspectives. As such, rich CLIL environments promote the learners' skills to decentre, take on and mediate between different cultural perspectives (activities include, for example, role plays) (Sudhoff 2010:34-35).

2.14. Conclusion

Throughout the whole chapter, an attempt was made to apprise the diverse pedagogical proposals related to culture teaching and learning in the foreign language classroom. The main insight that emerges from the foregoing discussion appears to be that there are several options for language teachers to effectively incorporate the elements of target language culture into their syllabi and their everyday teaching. Unfortunately, despite the multitude of choices available for the educators, some teachers may not see the benefit of doing so, focusing solely on communicative competence development. Some language teachers may even feel a certain degree of uneasiness about the fact that 'opening a window' on culture throughout the curriculum may prompt learners to inquire numerous cultural aspects with which he/she might not be completely familiar. However, for example, in CALL-based instruction, the language teacher no longer needs to be the sole repository of cultural knowledge. With the use of the techniques and devices described in the chapter, learners may not only broaden their cultural horizons but, at the same time, they can become more autonomous and motivated. What is more, they can also naturally merge classroom learning with the outside world proving that learning languages does not only combine various subjects but also connects classrooms with the world around them. It is the recognition of the need to actively and effectively incorporate the target language culture into foreign language classrooms as well as to activate language teachers and learners in that process, that motivated the author to carry out the empirical investigation reported in the final chapter of the present work.

RESEARCH METHODOLOGY AND RESULTS

3.1. Introduction

Identifying the influence of incorporating the target language culture into foreign language classroom is something which “troubles teachers, whether they work with learners in classrooms far removed from the culture of the language they are learning or with learners who are physically immersed in the culture, but experientially and psychologically distant from it” (Pica 1994:70). Therefore, in contemporary foreign language classrooms, teachers are expected to integrate culture components because language teaching has been influenced by a significantly different perspective on culture itself. This specific perspective, which comes from social sciences, defines culture in terms of knowledge, values, beliefs, and behaviors that a group of people share. In this understanding of culture, language and culture are integral to one another. The structure of language and the ways in which it is used reflect the norms and values that members of a culture share. However, they also determine how those norms and values are shared, because language is the means through which culture is transmitted (Goode et al. 2000:1).

All studies described in Chapter Three focus exclusively on English language instructors teaching in Polish senior high schools. At this point it has to be explicitly stated that selecting this particular group of teachers does not imply, at any point, that senior high school education is the only appropriate context for incorporating the target language culture into foreign language learning process; however, due to learners’ age, personal experience, knowledge of the outside world, self-awareness and intellectual abilities, senior highschool teachers seem to be the most fitting group to investigate. The choice of the language is also intentional since the English language is the

leading language in the majority of Polish senior high schools, with the number of hours reaching five per week. By comparison, the number of lessons allocated to other languages rarely surpasses two hours per week. Of course, this in turn, does not imply that teachers of other languages should not or do not incorporate culture into their language lessons; nevertheless, having so many contact hours, English language teachers seem to be privileged in having opportunities for teaching the target language culture to learners.

For the sake of clarity, Chapter Three includes three separate sections, each of which is devoted to the presentation and discussion of one study. Since the language coursebook is present in almost every foreign language classroom, the first study aims at analyzing the quality and usefulness of culture oriented content in selected English language coursebooks available on Polish educational market and used by teachers in senior high schools. It is important to find out whether even these teachers who abstain themselves from using any other teaching resources than the language coursebook, have the necessary tools to broaden learners' cultural knowledge and thus make them better prepared for contacts with members of other cultures. The second study, which is questionnaire based, tries to find out more about teachers' and learners' opinions and beliefs concerning the place of culture in the foreign language classroom. Additionally, the study aims at obtaining plausible data concerning the usefulness of diversified resources utilized while teaching selected elements of culture. Finally, the third micro study investigates the impact of explicit exposure to culture on the development of learners' cultural knowledge. In this particular study, the data is obtained through the analysis of learners' journals. In each case, the rationale for the inquiry is provided, along with the aims clearly set. Additionally, the author presents the research design together with the methods of data collection and analysis. As a final point, the results of each study are discussed. At the end of Chapter Three, the reader will find a set of pedagogical implications resulting from all the studies described as well as suggestions for further research.

With the intention of providing utmost precision and meaningfulness in the three conducted and described studies, the author decided to implement the definition of culture proposed by Sonia Nieto (2010:136), who described it as: "The ever changing values, traditions, social and political relationships, and worldview created, shared and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class and religion". Furthermore, the notion of intercultural competence was accepted as the one in which "the knowledge of similarities and differences between living styles and views

characteristic for different cultures, and the skills to use this knowledge in practical communication (e.g. *Branching Out* 1998:32)" (Bandura 2007:57).

The research is mixed-method type because it combines qualitative and quantitative approaches (coursebooks analysis, questionnaires, journals). The quantitative part of the study includes the results of coursebooks analysis and two surveys distributed among English language learners and English language teachers from Polish senior high schools. The qualitative data is included to ensure more complex and varied examination of foreign language culture use in the foreign language classroom. Qualitative data is obtained through the analysis of journal entries. It must also be explicitly stated that information obtained from journals is not, at any point, statistically generalisable. Nevertheless, it is analyzed in order to provide additional insight into the results of the study and to create hypotheses, which may be applied in other educational contexts. All the necessary details concerning particular instruments and procedures will be described in separate sections included in the descriptions of each study.

3.2. Study 1 - Comparison of cultural content in selected English language coursebooks

Considering the rationale for this study, it seems reasonable to follow Wendt's (2003:92) view that "language is learnt in context and any approach to research on language learning needs to take this fully into account". Assuming that culture constitutes meaningful language learning context, finding an answer to the question how to broaden the context of foreign language learning is a key to making the process of developing learners' cultural knowledge more effectual. Since foreign language learning contexts and their interpretations are usually understood as being culturally determined, developing diverse learning environments (e.g. computer software and Internet sources) contributes to the globalization of learning contexts (Wendt 2003:93). The foreign language learning context for learners comprises both classroom situations (e.g. coursebook, teacher, other students) and external contexts, understood as stimuli from outside the classroom (e.g. TV, radio, press, books, the Internet). For many learners and teachers, the foreign language classroom remains the main, if not the only, educational context, either because they have limited access to other resources of information or because their proficiency in foreign language is not sufficient enough to use the resources available. The problem concerns mainly beginners for whom

the information available on TV or the Internet is too difficult to be processed. For them, coursebooks remain the main source of knowledge (Szymańska-Czaplak 2010:228).

The impetus for the research project was threefold and came from a pilot study conducted by Kjartansson and Skopinskaja (2003), whose intention was to examine the extent to which teaching materials included a focus on each of the following areas: rationale behind foreign language teaching materials' design, cultural content of the teaching materials, presentation of content through cultural knowledge, presentation of content through attitudinal perspective, presentation of content through cultural perspective, and presentation of content through culture-and-language perspective. In the study, the researchers used a thirty-six-item questionnaire and interviews, and found out that there were attempts to create reality in coursebook texts by including serious social issues and to personalize the FLL process by providing opportunities for exchange of views. Additionally, one could find a large range of accents and voices and a variety of genres and text types. However, the authors also pointed to some negative trends, such as subordination of the goal of culture teaching to other language teaching goals, the absence of controversial social issues in texts and activities, tourism-oriented representation of the cultural character of the foreign society, stereotypical representation of target cultures as well as learners' own, the excessive focus on language form, and the neglect of intercultural communication, and the Anglo-centric focus of coursebooks. Even more important finding was that the existence of cultural input in coursebooks does not automatically entail its exploitation.

Another inspiration for the study came from the research conducted by Bandura (2007), focusing on a comparative analysis of selected coursebooks existing on Polish educational market in relation to intercultural education. The author, in her study, compared four coursebooks published after 2000 and seven supplementary coursebooks used during foreign language classes. The researcher found out that foreign language teachers in Polish educational context have a significant number of coursebooks which include cultural materials to choose from. What is more, these coursebooks can be used as an additional source of ideas for teachers who want to use them as a supplementary source of knowledge. Finally, the researcher's two decades of teaching practice and his own personal experience with a number of coursebooks, available on the educational market, constituted an additional motive to find out more about the cultural potential of this most widely used teaching tool.

3.2.1. Statement of purpose

The predominant aim of the study is manifold and endeavors to diagnose the usefulness of selected English language coursebooks in introducing target language culture among secondary school learners by answering the following research questions:

Q1. *Do the analyzed coursebooks help in developing learners' knowledge concerning the target language culture?* As the first question proposes, one of the focal points here is to investigate if the topics included in the coursebooks underline the connections between culture and language as well as the influence of sociocultural competence on the effectiveness of communication. What is more, this question aims to explore the presence of texts and activities allowing teachers to assess learners' progress in becoming more culturally knowledgeable.

Q2. *Do the analyzed coursebooks encourage foreign language learners to broaden their cultural knowledge?* The main aim of the question is to investigate whether the content included in the analyzed coursebooks encourages learners and teachers to enthusiastically extend their cultural knowledge. This can happen through research projects, authentic materials or homework. It is essential to remember that not only learners but also language teachers should see the need to broaden their knowledge concerning cultures. Sometimes teachers believe that their knowledge is sufficient or they rely too much on their previous teaching experience. The essence of being a good teacher is to constantly develop and culture provides perfect opportunities for teachers not only to extend their knowledge of the outside world but also to make their lessons more involving and interesting for learners. What is more, activities like projects can be a perfect opportunity for learners to focus on their interests, discover something new or find links between foreign language and other school subjects.

Q3. *To what extent do the analyzed coursebooks develop learners' knowledge concerning their native culture?* It is believed that through comparison and contrast between native culture and foreign language culture, learners can meaningfully comprehend the cultural diversity existing around them. What is also important is the fact that learning based on comparison between L1 culture and foreign language culture may result in learners becoming more sentient about their native language culture which is often neglected by Polish learners and teachers

Q4. *To what extent do the analyzed coursebooks include up-to-date materials and information concerning target language culture?* In the past, coursebooks available on Polish educational market often did not include information

and facts taken from learners' reality. Texts were concerned with musicians popular in the 1950's and actors who starred in movies from 1960's and 70's. As a consequence, learners could not identify with information included in the coursebooks and were often demotivated to learn a foreign language. Contemporary coursebooks are often very up-to-date, which means that nowadays it is the teacher, rather than the learner, who has to find out more about the cultural content in the coursebook. On the other hand, there seems to be some sort of reluctance among learners concerning the discovery of the outside world.

3.2.2. Choice of the coursebooks for the analysis

As has already been mentioned, an effective evaluation of the language coursebook is a complex process. First, it demands that one establishes relative merits from among a wide range of features (Carrel 1984, Greenall 1984, Cunningsworth 1984, Cunningsworth 1987, Cunningsworth 1995, Rea-Dickins and Germaine 1992, McDonough and Shaw 1993, Ellis 1997, Kayapinar 2009, Tsiplakides 2011). The pedagogical factors to be considered include: suitability for the age group, cultural appropriateness, methodology, level quality, number and type of exercises, skills, teacher's book, variety, pace, personal involvement, and problem solving. Secondly, one has to bear in mind not only construct validity or "the extent to which a reviewer thinks that a book will or will not be useful to a specified audience" (Rea-Dickins 1994:82), but also the materials already in use. In addition, whenever possible, one may want to consider the possible outcomes such as the achievement of learners who have used the texts. Furthermore, it needs to be considered whose views one wishes to consider in a particular activity.

Taking the above-mentioned opinions into consideration, the process of selecting coursebooks for the analysis was not an easy task mainly due to a multitude of publications available on Polish educational market. Altogether, the analysis was based on fourteen English language coursebooks, all approved by the Polish Ministry of Education and published in Poland. The coursebooks used in the research were published by six different publishers: Express Publishing, Nowa Era, Oxford University Press, Longman, PWN, and MacMillan. They were easily available coursebooks used as the main coursebooks in Polish senior high schools. Nine of them were localized coursebooks, designed especially to prepare learners to the Final Exam in English (New Matura), three titles were global coursebooks, not specifically designed for Polish learners of English, whereas two other coursebooks were

popular Final Exam review coursebooks. The titles chosen for the analysis included:

- Harris, M., Mower, D., Sikorzyńska, A. 2000. *Opportunities intermediate/pre-intermediate*. Longman.
- Evans, V., J. Dooley. 2002. *Upstream intermediate/pre-intermediate*. Express Publishing.
- Brzozowski, R., D. Elloway. 2003. *Advance intermediate*. PWN.
- Oxenden, C., Ch. Latham-Koening, P. Seligson. 2005. *New English File pre-intermediate*. OUP.
- Guide, K., Duckworth, M., Gryca, D. 2005. *New Matura Matrix intermediate/pre-intermediate*. Oxford.
- Gryca, D., Sosnowska, J. 2007. *Oxford Excellence for Matura*. Oxford.
- Rosińska, M., Ker, P. 2009. *Matura Masters intermediate/pre-intermediate*. MACMILLAN.
- Rosińska, M. Mędeła, A. 2009. *Matura Repetytorium*. MACMILLAN.
- Hughes, J., B. Polit. 2011. *Matura Explorer intermediate/pre-intermediate*. Nowa Era.

As can be seen from the above presented titles, all of them were designed for pre-intermediate or intermediate level (B1) since these are the levels most often achieved by foreign language learners in Polish senior high schools. Of course these thirteen titles are not the only coursebooks used in Polish lyciums; however, the researcher visited about sixty web-pages of different Polish senior high schools containing lists of recommended coursebooks and the titles presented above appeared most often, as suggested for the senior high school learners. The analysis did not include any additional and supplementary books focusing on English language culture, despite their variety and availability on the market.

3.2.3. Instruments and procedures

When analyzing the cultural content in coursebook analysis, two issues should be taken into account: first of all, what aspect of culture needs to be taught and second, what parameters have to be considered in order to evaluate a particular element in coursebooks that are followed in any foreign language department (McDonough and Shaw 1993, Hinkel 1999, Aria et al. 2001). As Cortazzi (1999:196) affirms: "The extent and quality of inclusion are sometimes assessed using textbook evaluation checklists, but some published checklists do not mention culture, others involve cultural content in

terms of learners' attitudes, values and feelings; others draw attention to stereotypes of races and cultures in textbooks; others mention varieties of target cultures". While evaluating a coursebook from the cultural perspective, it may be advisable to use suggestions provided by Fenner and Newby (2000). The authors state that introducing cultural content into coursebooks should include: knowledge about political system and geography and their influence on the style of living, awareness of norms concerning sense of humor, awareness of learner's L1 culture specificity, development of tolerance and empathy, ability to differentiate between opinions presented by an individual and opinions shared by a group of people, broadening of one's horizons, simultaneous development of national identity and membership in international community, knowledge concerning the similarities and differences between the native and the foreign language culture, and finally practical activities facilitating interpersonal communication.

Bandura (2007:209) introduces a set of questions that have to be addressed when assessing the correspondence between foreign language coursebooks and the elements of intercultural education included in the curriculum, such as: Does the coursebook include materials integrating language teaching with other subjects? Does the coursebook promote tolerance and openness towards other cultures? Does the coursebook include ideas that can help language teachers in introducing learners' self evaluation? Do the activities included in the coursebook allow learners to become more creative? Sercu (1995) formulates a questionnaire which allows for even more detailed analysis of cultural elements in foreign language coursebooks. Some of his suggestions include: do not present only superficial image of a given culture, present a multicultural image of a given society, provide the learners with examples of situations in which, in order to successfully communicate, linguistic knowledge must be combined with knowledge concerning cultural realities, encourage using other sources in order to extend cultural knowledge or broaden horizons, provide opportunities for reflection concerning L1 culture, present the same issues from different perspectives and encourage learners to choose points of view and support them.

Taking the above presented theoretical background into consideration, the author designed a research instrument, which had a form of a concise list including a set of criteria representing various aspects of efficient cultural teaching such as:

1. explicit focus on the relationship between language and culture;
2. focus on different linguistic means to express personal attitudes;
3. focus on register appropriate to the learners' needs (formal-informal, slang, idioms);

4. the influence of sociocultural knowledge on successful communication;
5. activities useful in challenging the existing stereotypes;
6. comparison of learner's native and foreign language culture;
7. development of national identity;
8. development of autonomous approach to becoming more culturally competent;
9. inclusion of ideas for interdisciplinary projects focusing on culture related issues;
10. up-to-date, learner interest oriented topics and materials;
11. assortment of materials related to such issues as geography, history, politics, art, everyday life issues, subcultures, diversity of cultures as well as taboo topics;
12. examples of original use of authentic materials;
13. development of tolerance and empathy towards otherness;
14. assessment of learners' progress in becoming more culturally competent;
15. specific sections devoted to teaching culture.

The results of the analysis will be presented in three tables. Each criterion included in the table will receive a mark (☑) even if it is fulfilled at least partially in a given coursebook. Apart from the analysis of the criteria in the table, there will be a detailed analysis of coursebooks content with examples of culture and language integration. The analysis will also embrace additional comments and opinions concerning cultural elements presented in the coursebooks.

3.2.4. Results of the comparative analysis

3.2.4.1. Global coursebooks

When it comes to Polish educational context, English language coursebooks dominating in Polish school in the 1990's were designed by well-known British publishers for culturally diversified readers from different countries. In these linguistically valuable global publications no comparison was made between L1 culture and L2 culture. Learners were not encouraged to analyze cultural phenomena and to reflect on their own cultural identity. Such a trend could be observed until the beginning of the 1990's (Bandura 2007). What is more, the phenomenon of *cultural relativism*, i.e. neutral style of providing facts, avoiding judgments and comparisons, could be observed

(Risager 1991). It resulted in learners having no motivation to conduct genuine, motivating discussions or developing reflectivity. The first group of coursebooks to be analyzed in the study include three coursebooks which were not specifically designed for Polish learners of the English language. These coursebooks were not published in Poland and were not designed specifically for Polish educational context. However, when looking at the lists of suggested coursebooks for Polish lyceums, they seemed to be quite popular among English language teachers in our country.

Table 4. The analysis of global coursebooks

Criteria	Global Coursebooks	Upstream pre-int.	Upstream int.	New English File pre-int.
1. Intercultural topics		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
2. ICC assessment		<input checked="" type="checkbox"/>		
3. Questioning stereotypes				
4. L1 - L2 culture comparison		<input checked="" type="checkbox"/>		
5. Individual work		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
6. Diversity of sources/Conclusions		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
7. Authentic materials		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
8. Interdisciplinary projects		<input checked="" type="checkbox"/>		
9. Home projects				
10. Being up-to-date		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
11. Geography		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
12. Politics				
13. Arts		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
14. Cultural variety		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
15. Subcultures				
16. Taboo topics			<input checked="" type="checkbox"/>	
17. Social issues		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
18. Tolerance towards otherness		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
19. Empathy towards otherness				
20. Feeling of national identity				
21. Awareness of different linguistic means				
22. Register		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
23. Culture section		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	

The first coursebook to analyse is *New English File pre-intermediate*, published in 2005 by Oxford University Press. The coursebook seems to be a traditional coursebook presenting culture in an oversimplified way. To present the target language culture, subject and content of books should incorporate culture specific topics. In addition, while presenting the topics under interrogation in realistic social settings, authenticity in regards to the target culture should be designed as required. This particular coursebook does not have any separate section devoted to culture issues. Although the publication includes culture oriented topics, they are common and socially oriented, which does not present learners with deeper cultural context. Topics included in the book present rather a stereotypical and superficial view of the target language culture with the main emphasis on British culture. The reader may find some isolated examples of other English speaking countries, such as Australia (p. 28, 67) or the USA. (p.46), but they are used mainly for presenting linguistic aspects rather than evoke any reflection on the culture of these countries. As for the cultural content of this coursebook, the authors included activities involving issues related to geography, literature and art. However, they are mainly used for practicing language skills without any reflections on culture. One of the activities is quite interesting and it concerns a photo of president Nixon and a photo of the Beatles in a hotel room (p.18). Apart from describing pictures and focusing on the Past Continuous tense, learners could find out more about historical events and culture icons. Unfortunately, the activity does not reflect on culture but only uses the cultural context to introduce grammar.

Despite not being up-to-date, the activity includes famous people and historical events everyone should have some knowledge about. Another activity concerns a music quiz and a text about John Lennon and his famous song *Imagine* (p.21). Again, the authors use culture as a background for grammatical and linguistic activities. Apart from the above mentioned examples, one can find illustrations of popular culture, such as a text about Mick Jagger, or activities connected with famous movie directors (p. 78/79). Some pages in the coursebook include comparisons of American and British lexicon as well as different types of register, but they do not move away from a rather stereotypical presentation of language/culture content.

The *New English File* is also a coursebook where it is difficult to find any opportunities for individual work or interdisciplinary projects for learners. The content of the coursebook does not encourage learners to develop their national identity or understanding otherness. What is more, it seems that the authors do not include any culture oriented assessment activities. Despite these drawbacks, learners will find some of the activities involving, such as

the reading passage from page 51, which, apart from vocabulary presentation includes an involving story about a well known actress, Audrey Hepburn. Even if learners may not be familiar with her biography or acting, the story of her life can be an involving cultural experience and may lead to watching movies or finding more about actors and actresses from these times.

Another activity that should be emphasized, is the exercise from page 27, which focuses on making questions in the Past Simple tense. Although it is a grammar exercise, one of the questions that learners are supposed to make is: *What ___ you doing on September 11th 2001?* Learners do not have to be culturally competent to recognize the date. September 11th is now one of the most important dates in the contemporary history of the world. Finally, there is also one text concerning a student who comes to Poland after she finished a course of Polish in England. In the text, the author provides the readers with reflection on the difficulty of the Polish language, which can be a good starting point for comparing languages and cultures. Learners can evaluate the difficulty of their own language and talk about other languages, consider them either 'easy' or 'difficult', 'nice' or 'harsh'.

Another title selected for the analysis is *Upstream*, published by Express Publishing. The analysis will include two levels of the coursebook, *Upstream pre-intermediate* and *Upstream intermediate*, the former published in 2004 and the latter in 2002. The first difference to be noticed between *New English File* and *Upstream* titles is the presence of sections devoted specifically to the foreign language culture in the *Upstream* books. Both levels include not only sections called 'Culture Clips' but also 'Literature Corners', which include information concerning dream towns in the USA, annual events in the UK, British sense of humor, Scottish castles, the Rocky Mountains or New Zealand. It is easy to notice from these examples that the coursebooks include a variety of English speaking countries to be presented to readers. Apart from the UK and the USA, one may find texts concerning New Zealand, the Republic of South Africa, Ireland, Scotland, Australia, and Canada. *Upstream intermediate*, in Self-Assessment Module presents language learners with a reading called 'A journey through the English speaking world', in which learners discover three English speaking countries.

However, despite such a diversity, both coursebooks are dominated by the 'British culture' context and present a rather stereotypical image of the foreign language culture. Hotels in England, British teenagers, white cliffs of Dover, markets in London, British monetary system, or London are just some of the British culture topics learners will find in *Upstream*. The Literature Corners included in *Upstream pre-intermediate* contain only British au-

thors and sections devoted to history embrace only events and people from British history. Nevertheless, if compared to *New English File*, *Upstream* titles present more diversified cultural context. For example, teachers may come across sections with famous people's quotations. A similar activity can be found in *Upstream intermediate* (p.22) where learners describe famous actors and celebrities. In *Upstream pre-intermediate* learners will have a chance to combine their linguistic knowledge with geography when analyzing climates around the world. Both levels of *Upstream* contain also more activities in which learners will have the opportunity to compare cultures, develop their understanding of L1 culture and become more tolerant towards other cultures. One such activity expects learners to compare school regulations in England and in their own country.

An activity in *Upstream pre-intermediate* compares educational systems in the UK and the USA. Here learners are asked to make a comparison between Polish and British educational systems. Other examples include comparisons of unique sport disciplines, objects characteristic of different cultures or celebrations and customs from different countries. An interesting activity, designed to develop learners' understanding of otherness, can be found in *Upstream pre-intermediate*, where learners read about a traditional Irish wedding. The authors of the coursebook not only present typical Irish wedding customs, but expect learners to compare them with their own culture wedding customs. *Upstream intermediate* includes one activity where Poland is mentioned, unfortunately in quite a stereotypical perspective. In *Upstream intermediate* teachers will find something which *New English File* and most coursebooks do not have, that is, an example of activity concerning a taboo topic. These are topics which are usually avoided by authors due to their controversial nature. Page twenty of *Upstream intermediate* contains an activity called 'While there's life there's hope', which is concerned with divorce and death in the family. They are mentioned in relation to stressful life events and may be problematic for learners to talk about not because of the language barriers but because of personal experience.

In the introduction to *Upstream* coursebooks, the authors mention cultural texts which are associated with the theme of the unit and are designed to broaden learners' understanding of the various societies which comprise the English-speaking world and the literature extracts which are linked to the theme of the unit and accompanied by a biography of an author. These provide learners with the opportunity to use their language skills in order to enjoy literature in its authentic form. These sections are unfortunately absent in *New English File*. What is more, in *Upstream pre-intermediate*, the authors included 'My Language Portfolio', which is a booklet containing documenta-

tion and suggestions to enable learners to build a personal *Language Portfolio*, plus a section called *My Dossier*, with photocopiable worksheets that serve as the basis of writing and project work. According to Perclová (2006: 1), “the ELP intends to support European linguistic and cultural multiplicity and it aims at higher learner motivation and higher pan-European transparency of language learning”. Unfortunately, *Upstream intermediate* does not have a similar portfolio included.

When looking at the results of the analysis of the first coursebook, it seems that *Upstream* titles as well as *New English File* acknowledge the cultural diversity and although ‘British oriented’, they present language learners with cultural aspects of other English speaking countries. They also include separate sections devoted to foreign language culture facts. Although *Upstream pre-intermediate* seems to contain the most extensive list of culture oriented items, it is not without drawbacks, the biggest of them being a rather stereotypical presentation of the foreign language culture.

3.2.4.2. Localized/local coursebooks

Creating an English language coursebook requires a massive investment, which is often only justified by selling the book throughout the world. Such global course books aim to cater to the needs and wants of all learners at a specified level, but frequently they end up catering to the needs and wants of nobody. For a coursebook to help a learner to acquire a language, it needs to be perceived as relevant to the learner’s needs and wants and to provide new learning experiences that connect with the learner’s previous experiences (Arnold 1999).

Ideally, a coursebook should be designed to facilitate localization and personalization by teachers and learners but, unfortunately, this is rarely the case, and it is left to the teacher to adapt and supplement the course book in ways that connect with their learners’ previous experiences. In order to achieve this, the teacher needs to develop an ability in humanizing, localizing, and personalizing the coursebook (Sheldon 1988, Tomlinson 2002, 2003, 2006). Many global coursebooks present a “sanitized world which is bland and dull and in which there is very little excitement or disturbance to stimulate the emotions of the learner” (Tomlinson 1998:20). Additionally, many of the activities that learners are asked to do in global coursebooks involve little more than easy and fairly meaningless practice, and very few stimulate learners to think and feel. This is obviously an oversimplified statement which is not true of all global coursebooks available on the market. However,

Table 5. The analysis of local coursebooks

Criteria	Title	Matura Masters Pre-int.	Matura Masters Int.	Oppor-tunities Pre-int.	Oppor-tunities Int.	Ex-plorer Pre-int.	Ex-plorer Int.	Matrix Pre-int.	Ma-trix Int.	Ad-vance Int.
1.	Intercultural topics	<input checked="" type="checkbox"/>								
2.	ICC assessment									
3.	Questioning stereotypes									
4.	Culture comparison	<input checked="" type="checkbox"/>								
5.	Individual work	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>							<input checked="" type="checkbox"/>
6.	Diversity of sources/ Conclusions					<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
7.	Authentic materials									
8.	Interdisciplinary projects		<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>
9.	Home projects									<input checked="" type="checkbox"/>
10.	Being up-to-date	<input checked="" type="checkbox"/>								
11.	Geography	<input checked="" type="checkbox"/>								
12.	Politics			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
13.	Art	<input checked="" type="checkbox"/>								
14.	Cultural Variety	<input checked="" type="checkbox"/>								
15.	Subcultures		<input checked="" type="checkbox"/>							
16.	Taboo topics									
17.	Social issues	<input checked="" type="checkbox"/>								
18.	Tolerance of otherness		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>					
19.	Empathy towards otherness									
20.	National identity				<input checked="" type="checkbox"/>					
21.	Different linguistic means									
22.	Register	<input checked="" type="checkbox"/>								
23.	Culture section	<input checked="" type="checkbox"/>								

if teachers follow the coursebook as a script, rather than using it as a resource (as many teachers do), then the learner is often reduced from an intelligent, individual human being with views, attitudes, and emotions to a mindless language learner whose brain is dedicated to low-level linguistic decoding and encoding. A global coursebook can make sure that it locates its units in as many different locations around the world as possible but, unfortunately, it cannot do what some local course books do and start each unit in settings familiar to learners.

After the analysis of selected coursebooks, a general conclusion is that all of the analyzed coursebooks present a rather traditional, stereotypical image of the target language culture and they include only a few examples of 'communication between cultures' practice. It is mainly up to teachers to make sure their learners will have a chance to question and analyze the culture oriented content. All the analyzed coursebooks, apart from *Advanced intermediate*, include separate sections devoted to the target language culture. In *Opportunities pre-intermediate* and *Opportunities intermediate*, readers will find sections called Culture Corner and Literature Spot. In both books the authors introduce nine sections altogether devoted to describing the foreign language culture, six of them devoted to geographical landmarks, such as London, New Zealand, Wales or Scotland. They present a rather stereotypical, fact oriented, tourist-like image of these places, providing learners with little opportunity to discover more than just the basic facts they can find in books or the Internet. Maybe these materials should be treated more as starting points for learners' further individual research.

Apart from these geographical culture corners, the remaining three are concerned with eating habits in Britain, Jesse James, and Elton John. One may wonder if learners find any interest in an nineteenth century American outlaw. Apart from sections devoted to the foreign language culture, learners will have a chance to discover selected exemplars of English literature including different authors, genres, and epochs. In *Opportunities pre-intermediate* learners are presented with works of such famous writers as Dickens, Steinbeck or Oscar Wilde. Additionally, the coursebook includes selected Arthurian legends. Learners should be familiar with *Christmas Carol* or *The Picture of Dorian Grey*, as these titles are discussed during Polish language classes. The intermediate level coursebook includes the works of Mary Shelley (*Frankenstein*), Graham Greene (*The Third Man*), Kurt Vonnegut (*Thomas Edison's Shaggy Dog*), and an Indian writer, R.K. Narayan (*A Horse and Two Goats*). Despite such a diversity of authors, learners may have problems with recognizing any of them, which of course, does not have to be a disadvantage. All *Literature Corners* follow a similar pattern presenting

learners with the biography and an image of the author, followed by an excerpt from the book, and a set of activities designed to develop learners' communicative competence. Apart from reading the passages, learners also have a chance to listen to them as all of the texts were recorded on a CD.

In the *Matrix* titles one will find Culture Zones in the pre-intermediate level and Culture Focus in the pre-intermediate level. Culture Zones are definitely more diversified than Culture Corners from *Opportunities* and provide learners with a more varied image of the target language culture. Topics included in Culture Zones are concerned with European Union, British Parliament, various types of music, reading passage from Bram Stoker and George Bernard Shaw, habits and lifestyles, and carnivals. Culture Focus topics include British cinema, special days in the USA, South African National Park, education in UK, Sydney, and an interesting passage concerning global culture. The activities attached to culture pages are rather stereotypical and focus mainly on language skill development; however, there are also activities allowing learners to make comparisons between their own native culture and the target language culture. An even more diversified image of the target language culture can be found when analyzing *Matura Masters* titles, where one comes across sections called Culture, which include topics connected mainly with social issues, such as British teenagers, food habits, educational system in England, crime, reality shows, street art, summer jobs, football, but also James Bond, London, Dublin, Rastafarian culture, well known American cities, Canada, Environmental Investigation Agency or the Edinburgh Fringe Festival. Due to such a diversity, language learners have a unique opportunity to become accustomed to various aspects related to social issues of the target language culture. Not surprisingly, the activities are designed mainly for Final Exam practice and focus on language skills development. What is worth mentioning is the fact that both coursebooks include also additional sections called Culture Pages (six in every coursebook), which contain such original topics as Andy Warhol, the Maori culture, multicultural England or Trinidad and Tobago. These and other topics included in Culture Pages are designed mainly for Final Exam skills practice but they can also be used for developing learners' intercultural competence. Since *Matura Masters* is designed for the Final Exam, in the pre-intermediate level the authors included also a chapter devoted entirely to 'knowledge concerning target language countries' where the learners, apart from practicing language skills and exam taking strategies, have the chance to find out more about English speaking countries, film stars (both Polish and American) and English proverbs.

In *Matura Explorer pre-intermediate* and *Matura Explorer intermediate* the authors included separate pages concerning selected aspects of the target language culture. In the pre-intermediate coursebooks learners are familiarized with such topics as: sport in Britain, food festivals, Burn's night, varieties of English, Christopher Columbus, the Edinburgh Festival. Intermediate level coursebook includes a passage devoted to Bronisław Malinowski. Other sections in these coursebooks include passages from literature, such as Charles Dicken's *Nicholas Nickelby*, Mary Shelley's *Frankenstein*, George Orwell's *1984*, Conan Doyle's *Sherlock Holmes Adventures*, or Roland Dahl's *Charlie and the chocolate factory*. All of the culture pages follow a rather stereotypical, skill oriented pattern, focusing mainly on practicing language skills, vocabulary, grammar, and pronunciation. All of them include visual aids (pictures, drawings) to aid comprehension. What is appealing about *Matura Explorer* culture pages is that apart from typical English language culture oriented topics, they contain passages that focus more on global culture (e.g. neighborhoods, gap year, born to be wild, cultural tips for visiting someone's home, great treasures of culture, unusual competitions, where are you from, media moments in history). Apart from typical culture pages, *Matura Explorer pre-intermediate* contains Module 11, English Around the World, which starts with a short passage about Joseph Conrad. It is followed by an interesting text concerning the work of translators in the European Union and an entire passage devoted to varieties of English, where learners discover differences between various types of English, language existing around the world. What is more, in *Matura Explorer intermediate* teachers may find section 1E devoted to Malinowski and his exploration of primitive cultures. Also in the same coursebook, one will find Module 4, Culture and Civilizations, including descriptions of various festivals and celebrations, descriptions of various ancient civilizations and cultural treasures. Due to these Modules and passages, which are often accompanied by specially attached movies adapted from National Geographic, learners can broaden their cultural knowledge in a natural and involving manner.

Although *Advance pre-intermediate* does not include any separate sections devoted to the target language culture, language learners may find activities which use culture as a meaningful context for language development activities. In this particular title, the authors try to fulfill the requirements of cultural education included in the curriculum. When it comes to other criteria included in the analysis, all the coursebooks include cultural topics; however, most of them are topics which usually appear in language coursebooks. In *Matrix intermediate* learners find a chapter devoted to national characteristics and national identity. In Culture Focus attached to this par-

ticular chapter the authors included reading devoted to different perspectives on the European Union. Also, in *Advance pre-intermediate* as well as *Matura Masters* and *Matrix* readers will find sections devoted to European education and European citizenship. In *Matura Explorer intermediate* the authors included a whole chapter devoted to the European Union. It starts with a brief introduction to EU structure and origins which is followed by an activity focusing on political systems in England and Poland. The following pages comprise a listening activity devoted to the history of Europe and the European Union and an interesting passage about Eurosceptics, where learners are asked questions concerning Poland and their opinion about Poland joining the European Union. Additionally, teachers also come across an interesting section called United in diversity, where they can read about Polish Tatars and other minorities living in Europe. Finally, in *Matura Explorer intermediate* the authors bring in the topic of visiting a home of a person from different culture. Learners receive some useful advice and information concerning the rules of proper behavior, including Polish context as well. There is also a reading called Cultural Tips, where author includes information concerning selected cultural intricacies.

Unfortunately, none of the analyzed coursebooks includes explicit forms of intercultural assessment. What is more, no attempt is made to question existing stereotypes and some of the books even seem to strengthen them. For example, in *Matura Masters pre-intermediate* learners will find a picture of an Irish pub or typical British souvenirs. On the one hand, stereotypes facilitate the understanding of other cultures; on the other hand, they create an oversimplified image of a given culture. Again, it is up to the educators to create a dialogue between them and their learners in order to make the target language culture more diversified and profound.

What is positive about the analyzed coursebooks is the fact that they all encourage learners to make comparisons between their own culture and the target language culture and to adopt different perspectives and reflections. For example, in *Matura Masters pre-intermediate* learners have an opportunity to compare trends among young people in Poland and Britain; in *Matura Masters intermediate* learners compare health care systems in England and Poland; in *Advance pre-intermediate* political systems are compared. However, in all these examples, there are usually typical speaking activities which focus mainly on the material provided and do not encourage learners to use other sources of information.

Out of the nine analyzed titles only *Advance pre-intermediate*, *Matura Masters* (to some degree) and *Matura Explorer* encourage learners to work individually and introduce the concept of interdisciplinary projects. In the for-

mer, learners have the chance to find out how to design web pages and find information concerning the target language culture as well as to broaden their knowledge concerning international exchange. *Advance pre-intermediate* contains separate sections devoted to project work. An interesting example of a mixed-cultures, interdisciplinary project can be found in *Matura Masters intermediate* (Language Review), where learners are to organize a two-day festival of alternative culture. Learners have to decide about the events, plan the timetable of the festival and design a web page concerning the festival. In *Matura Explorer pre-intermediate* learners are asked, for example, to design a map of English and Polish popular dishes.

Communication activities included in the above mentioned coursebooks have a similar function. In these activities learners assume different roles in order to successfully interact with members of other cultures. *Advance pre-intermediate* encourages learners to use different sources of information and to draw their own conclusions. Of course, other coursebooks also assume the same functions. For example, *Matura Masters intermediate* asks learners to use *Google* for finding extra information concerning discussed topics.

On the one hand, in none of the coursebooks can learners find any examples of taboo topics. On the other hand, the same coursebook touch upon important social topics as in the text concerning Christopher Reeve talking about his disability in *Opportunities pre-intermediate* (Chapter 2) or immigrants from Chechnya in Poland in *Advance pre-intermediate* (Chapter 7), and immigrants in America in *Opportunities pre-intermediate* (Chapter 6). The same coursebook in Chapter 2 introduces famous freedom rights campaigners, such as Martin Luther King or Vaclav Havel. All the coursebooks should be considered as up-to-date as they contain contemporary events and people. In all the coursebooks readers will find information concerning geography with a variety of countries, cities, and landmarks. Topics concerning geography are usually accompanied with images of the discussed places and include such countries as the USA, Great Britain, Australia, Canada, RSA, Ireland, Scotland, Wales but also Trinidad and Tobago or Papua New Guinea. New York, London, Sidney, Las Vegas are just some of the examples of the cities that can be found in the book.

A similar situation concerns broadly understood 'arts'. Learners are familiarized with contemporary actors, actresses, and singers, but they also have an opportunity to find out more about recognized musicians and artist (e.g. Bob Dylan or James Dean). What is more, not all the analyzed publications include political topics even though they can be found in *Opportunities* and *Advance* titles. Not much information can be also found about existing subcultures; however, *Matura Masters intermediate* includes an exam task,

gap filling activity about Banksy, who was a well known English graffiti artist and can be considered a member of a specific urban subculture.

Learners also come across very few examples of developing tolerance towards otherness. *Matura Masters*, *Opportunities*, *Matura Explorer* and *Matrix* include topics concerning festivals and celebrations from different countries. In *Opportunities pre-intermediate* the authors devote an entire chapter to describing different festivals and celebrations, including a wedding, whereas in *Opportunities intermediate* learners will find a chapter called *Culture Shock* and a section devoted to presenting differences in behavior among members of different cultures, such as rules of politeness, gestures, and conducting conversations. *Matura Explorer intermediate* users will find an involving text concerning the Cornish language and British accents. There is also previously mentioned text called 'United in diversity', where learners find out about national minorities in Poland and Europe.

To the researcher's disappointment, the authors do not pay much attention to developing learners' national identity. One of the few exceptions can be found in *Opportunities intermediate*, where the learners can find a picture from *Pan Tadeusz*. Other examples can be found in *Matura Explorer pre-intermediate*, where, in Module 4, learners are asked to discuss most important historical events or a birthplace of a famous national hero. Additionally, in the same coursebook learners can read about Chopin's statue and discuss the famous Polish composer or find out more about Lech Wałęsa or Janina Ochojska-Okońska. What is more, as the analysis revealed, the majority of the analyzed coursebooks included learners' native language, which was used mainly as a language of instruction, grammar explanations, additional comments.

3.2.4.3. Final exam review coursebooks

The introduction of the reformed final exams in Polish senior high-schools gave rise to changes in the way of teaching foreign languages to senior high school learners. The reform aroused uncertainties but also hopes for a better examination system evaluating knowledge and skills in a more objective way and improving entrance procedures to higher education institutions. At the same time, modifications which have been introduced in the form of the foreign language final exam brought about changes in the ways teachers conducted their classes.

Foreign language teachers deliberately started to neglect certain aspects of language instruction, such as teaching grammar or pronunciation, and

began to focus more on practicing exam taking strategies and productive skills of speaking and writing. Language courses transformed into intensive courses preparing for the final exam and teachers along with their learners focus on specific skills and exam taking strategies instead of experiencing genuine language learning. Language teachers often claim that such publications are popular and used mainly due to the lack of time. They also use such books in order to fulfill learners' expectations who treat final exams very instrumentally and expect their teachers to prepare them for the final challenge. Such an approach, in turn, influenced the choice of coursebooks, which nowadays often include the words 'New Final Exam' in the title. Some teachers went even further in their coursebook selection and deliberately choose New Final Exam review titles in the last year of junior and senior highschool. Today it seems to be a common practice to spend the last year of secondary school preparing foreign language learners for the final exam and use specifically designed publications instead of regular coursebooks, which is why the current study is going to include an analysis of two popular New Final Exam review coursebooks: Gryca, D., Sosnowska, J. 2007. *Oxford Excellence for Matura*. Oxford, Rosińska, M., Mędela, A. 2009. *Matura Repetytorium*. MACMILLAN. Even though these publications were designed specifically for the final exam in the English language and they treat language learning quite instrumentally, it would be interesting to find out if they contain any elements of the target language culture and if they, in any way, develop cultural knowledge of foreign language learners. The criteria used for the analysis were the same as the criteria used for the previously analyzed coursebooks and included twenty three items.

Table 6. The analysis of New Final Exam coursebooks

Criteria	Title	Oxford Excellence for Matura	Matura Repetytorium
1.Intercultural topics		☑	☑
2.ICC assessment			
3.Questioning Stereotypes			
4.L1 - L2 culture comparison		☑	☑
5.Individual work			
6.Diversity of sources/Conclusions			
7.Authentic materials			
8.Interdisciplinary projects			
9.Home projects			
10.Being up-to-date		☑	☑
11.Geography		☑	☑

Criteria	Title	Oxford Excellence for Matura	Matura Repetytorium
12. Politics			
13. Art		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
14. Cultural Variety		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
15. Subcultures			
16. Taboo topics			
17. Social issues		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
18. Tolerance towards otherness			
19. Empathy towards otherness			
20. National identity			
21. Different linguistic means			
22. Register		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
23. Culture section			

Both analyzed coursebooks contain elements of the target language culture, though in both cases culture is treated rather instrumentally and stereotypically. In both publications learners will find language activities including geography and arts. Places such as Australia, Canada, Jamaica or the USA constitute geographical content whereas famous movies, actors (Leonardo Di Caprio), athletes (Mohamed Ali) and singers (John Lennon) provide artistic background for different exam tasks. For example, John Lennon's biography is used for a 'fill in the gap' activity focusing on the Past Tense and the names of famous people are used for relative clauses practice. Other culture related items are often used for practicing language skills. Di Caprio's picture is used for practicing describing pictures and speaking practice; the text about Australia is designed to help learners practice sentence gap filling, Hollywood is the background for TRUE/FALSE activity practice, and a text about the football team Arsenal makes learners practice multiple choice tasks. Apart from geography and art oriented elements of English culture, the authors included socially oriented topics such as education, marriages (and divorces), and the issue of weapon possession in the USA.

Neither coursebook includes any intercultural assessment means. Although target language culture elements included in both coursebooks can be considered up-to-date, the images are rather stereotypical, such as the image of Irish people wearing green and celebrating St. Patrick's Day. There is also almost no comparison of the native and target language culture. Despite being designed for Polish learners of English rarely will the learners find elements of their own native culture. One of the examples concerns an image of people waiting in front of the Museum of Warsaw Uprising.

Another observation made is that the elements of the target language culture do not aim at developing tolerance or empathy towards otherness. In *Matura Repetytorium*, the authors include a chapter concerned with the elements of the target language culture, where the learners will find vocabulary builder with English speaking countries and their capitals and TRUE/FALSE activity with facts about English speaking countries. Other tasks are also vocabulary/grammar oriented and include famous monuments and British history. The chapter includes also a culture oriented crossword and a reading about the Beatles. Listening sections include mixed-race celebrities and Burns' Night.

3.3. Study 2 - Investigating foreign language teachers' and learners' opinions and beliefs concerning the place of culture in foreign language educational context, in Polish senior high schools

Kramsch and McConnell-Ginet (1992) claim that the primary focus of teaching based on the intercultural approach is on teaching the target cultures; yet, it also includes comparisons between the learner's own country and the target country, thereby helping learners to develop a reflective attitude to the culture and civilization of their own countries. Foreign language learners need to become accustomed to being culturally sensitive by supporting them to build the ability to act as a cultural mediator, to see the world through the other's eyes, and to consciously use culture learning skills (SenGupta 2002).

Having said that, it seems natural to state that foreign language teachers should teach the language in connection with its culture (Castro 1999; as cited in Atay et al. 2009:124) and to mediate between the native language and target language cultures in order to help learners achieve desired goals (Byram and Risager 1999, Edelhoff 1993). In order to meet these expectations, educators need to become acquainted with basic insights from cultural anthropology, culture learning theory, and intercultural communication (Edelhoff 1993, Lazar 2003, Willems 2002, Liddicot 2004). In Polish educational context a number of very significant contributions concerning the above presented issues may be found in publications of such authors as: Aleksandrowicz-Pędich 2003, 2005, 2007, 2010; Bandura 2003, 2004, 2007, 2009; Komorowska 2004, 2007, 2010; Niżegorodcew 2010, 2011; Wilczyńska 2003, 2004, 2005).

3.3.1. Statement of purpose

The predominant aim of the study, which focused exclusively on Polish senior high schools, was to investigate the attitudes, beliefs, and practices of English language teachers and English language learners concerning the process of meaningful incorporation of culture into foreign language educational context.

3.3.2. Participants of the study

The study included two groups of respondents which consisted of five hundred and ten Polish senior highschool learners and forty-eight senior highschool teachers of English.

3.3.2.1. Teachers

The study included forty-eight senior high school teachers of English from Konin. Altogether, forty three female teachers (89.6%) and five male teachers (10.4%) took part in the study. When it comes to the age of the participants, 44 of the respondents (92%) were between twenty and thirty years of age, whereas the remaining group of teachers, aged between thirty one and forty, consisted of only four teachers (8%).

Among the participants taking part in the study, only four teachers (8%) graduated from M.A. programs and had their pedagogical training fulfilled. The remaining group of respondents had B.A. degrees (2%) or there were in the process of working on their M.A. thesis (90%). The preponderance of the respondents (93.8%) have been teaching only for five years, whereas only three respondents (6.2%) had their teaching experience over six years, which still is far from being a very experienced teacher. The respondents who participated in the study 'fell' into two lowest categories of professional development, namely apprentice teachers (33) and contract teachers (15). Among these forty eight teachers, there were only two teachers who taught more than one language. One of the educators taught English and French whereas the other teacher taught English and German.

The next characteristic of the respondents was the number of hours taught per week. Fifty-four percent of respondents worked above that number, whereas thirty-three percent had from ten to eighteen hours per week. Only thirteen percent of the respondents had to remain in school less than ten hours per week. The smallest group of teachers working from 1-9 hours

per week were usually substitute teachers replacing regular teachers who were either on sick leave or maternity leave. The largest group within the population of the respondents taught in town schools (39%), followed by village teachers (37%) and finally city school teachers (24%).

The type of coursebook used by the respondents was in the focus of attention in the penultimate query in the section devoted to describing teachers. Six different coursebooks were selected by the respondents including titles well known on the educational market, such as *Matrix* or *Opportunities* as well as recently released titles, such as *Matura Masters* (the coursebooks are described and analyzed in Study One. Finally, only two teachers (2.01%) participated in such courses whereas the remaining 97.99 % of the respondents never had an opportunity to take part in such a seminar or course. Unfortunately, these two teachers who admitted taking part in such seminars were unable to provide the exact titles of these tutorials.

3.3.2.2. Learners

Another group participating in the study consisted of five hundred and ten learners of English from senior high schools in Konin. The majority of them were female (382) and the remaining 128 being male learners. Among 510 respondents there were learners from three age groups. Since they were all senior high school learners, their age varied from 16 to 18. In the study group there were 183 learners aged 16, 187 learners aged 17, and 140 learners aged 18. The average for the whole group was 16.9.

The majority of learners came from small towns (203), followed by a group of city residents (171). The smallest number of learners came from villages (136). When referring to the number of years spent on learning English, more than half of the learners (281) chose 'eight to nine years'. One hundred and fifty-one respondents claimed to have been learning English between six and seven years, forty-seven of them had been studying English language for no longer than six years whereas the remaining thirty-one learners stated that their English language experience lasted for more than nine years.

For the majority of the learners (408/80%), English was the leading foreign language. Only 102 learners (20%) pointed to German as the main language, which comes rather as no surprise. In the study group, 381 learners had three hours of English and the remaining 129 learners (mainly from the third grade) had four contact hours of English weekly. The average number of hours for the whole group was 3.27. The number of contact hours may be considered as one of the factors contributing to the next learners' characteris-

tic, namely their language level. In the study group the highest number of learners (293) identified themselves as intermediate learners.

The second group, representing the elementary level consisted of 130 learners whereas the smallest set of students (87) described themselves as pre-intermediate learners. In relation to the described language level the respondents were asked about the difficulty of learning the English language. The overwhelming preponderance of the learners (380) found English language learning easy whereas the remaining 130 learners found the process difficult. The declared easiness of learning the English language may however correspond with the 4.0 grade average achieved by the learners in the last three school years.

The three most popular coursebooks mentioned by the respondents included *Matrix* (132), *Matura Success* (159) and *Matura Masters* (219). In almost 70% of homes (355 learners) parents spoke English, whereas in the remaining 30% of homes, English was not spoken by the parents. Four hundred fifty three learners admitted to knowing someone who lived in one of the English speaking countries, leaving fifty seven learners who did not have any acquaintances in the English speaking world.

Finally, the learners were supposed to choose four reasons for learning English. *Travelling* (474 learners) and *future professional life* (452 learners) were the most often selected answers. Classroom oriented reasons, such as *good grades* (152 learners) and *pleasure of learning* (96 learners), received lesser attention. For 154 learners, *knowledge concerning culture* was the reason for learning languages, especially since for two hundred and fifty-two learners finding out more about the outside world was one of the four most important reasons to develop their English language skills.

3.3.3. Design and procedures

The study included two questionnaires (Appendix 1 and Appendix 2), one for English language teachers and one for English language learners from selected senior high schools in Konin. Both questionnaires were written in Polish in order to avoid any misunderstandings. In both cases, before the questionnaires were distributed among the English language teachers and the learners, they were first distributed, during a pilot study, among twenty senior high school English teachers and sixty senior high school English language learners in order to discover any potential errors or misunderstandings. Such a procedure allowed designing even more reliable surveys for the sake of the study.

3.3.3.1 Questionnaire for the teachers

The alpha coefficient for the teachers' questionnaire was $\alpha > 0.8$ (0.857), suggesting that the items have relatively high internal consistency. In the case of the questionnaire designed for the English language teachers, it was anonymous and distributed among teachers of English who taught in senior highschools. *Section One* was biodata administered to collect basic information about the participants of the study. All the questions included in this section were close-ended items. *Section Two* aimed at describing the foreign language teacher whereas *Section Three* comprised questions concerning teachers' beliefs, opinions and knowledge about the target language culture, as well as potential benefits and challenges of cultural education. Additionally, the teachers were asked about their knowledge concerning different elements of target language culture as well as their priorities in selecting culture related issues. *Section Four* dealt exclusively with documents and regulations concerning linguistic and cultural education. Finally, *Section Five* focused on tools, materials, techniques, and activities utilized while introducing the target language culture in the foreign language classroom.

3.3.3.2 Questionnaire for the learners

The second questionnaire (Appendix 2), designed for the language learners, was anonymous and distributed among foreign language learners from senior high schools. As for the learners' questionnaire, the alpha coefficient was $\alpha > 0.8$ (0.832), again showing high internal consistency of the survey items. *Section One* was administered to collect demographic information about the participants of the study. *Section Two* started with a question focusing on the roles that teachers performed in the classroom, followed by the question expecting the learners to identify the main aims of teaching a foreign language. *Section Three* focused on the opinions and knowledge concerning culture. The queries asked about the source of learners' language knowledge and the willingness to broaden their knowledge concerning English speaking countries as well as the possible correlation between the elements of the target language culture presented during language lessons and the learners' motivation. Additionally, the learners had to assess their knowledge concerning English speaking countries. The questions in *Section Four* included an evaluation of selected activities, materials, and techniques used while teaching the target language culture. The ultimate set of questions was designed in order to gather the learners' opinions concerning the content of coursebooks used during English language lessons.

3.3.4. Presentation of the results – teacher questionnaire

Out of all the options, *communicating without obstacles* (8.21) was chosen as the most important goal of foreign language education, followed by the *development of language skills* (7.33). *Developing learners' enthusiasms* (7.10) was selected as the third in importance and *teaching the elements of the target language culture* (5.64) as fourth. The fifth in importance was *teaching languages for future professional reasons* (5.44), which was just slightly higher than teaching foreign languages in order to *read and watch movies* (5.17). The next two aims of foreign language education comprised *development of openness and tolerance* (4.62) and *acquisition of language skills* (4.54). *Using linguistic knowledge while learning other subjects* (3.35) was selected as the penultimate aim whereas *the development of national identity* (3.29) proved to be the least important aim of language education according to the English language teachers.

The answers to the following question showed that the two most popular roles performed by teachers included a *facilitator* (89.6%) and a *presenter of the target language culture* (79.2%), followed by a *controller* (66.7%) and an *assessor* (54.2%). The three least popular roles among the respondents turned out to be the role of a *helper* (45.8%), a *motivator* (37.5%), and a *guide* (27.1%). When it comes to teaching culture, the respondents stated unanimously that selected elements of the target language culture should be incorporated into the foreign language course and for forty-seven educators (98%) it was possible to successfully integrate language and culture teaching. Furthermore, almost half of the teachers (48%) were in favor of including L1 culture into language lessons whereas twenty-five were against the idea.

The four aspects of culture to be taught in the foreign language classroom which received the highest recognition among the respondents included *savoir vivre* (4.35), *traditions and festivals* (4.35), *norms of behavior* (4.04) and finally, *symbols and stereotypes* (4.00). *Nonverbal communication* (3.79) and *family values* (3.79) received slightly lower consideration from the teachers. Issues related to *teenagers' life* (3.52) were considered not as important as one might have expected whereas *education*, with the average of 3.47, was next in order of importance, followed by *literature* (3.16), *food* (3.12), and *music* (3.10). *History* (2.97) and *geography* (2.95) were not very popular among the learners, with *monarchy* (2.68) and *government* (2.62) being at the bottom of the teachers' list.

The respondents were also asked about the key sources of their learners' contact with culture outside the classroom. It turned out that in the teachers' opinion their learners used *TV* (97.9%) and the *Internet* (97.9%) most often while finding out about the target language culture. The eleventh muse and

the WWW were followed by *travel*, which was pointed out by 50% of the teachers. The remaining four tools proved to be less popular among the language teachers and received no more than 17% of positive answers. *Books* (16.7%) opened the list, followed by three consecutive items *radio*, *newspapers*, *letters* and *e-mails*, which received 12.5% of the teachers' answers .

When asked about the potential difficulties in teaching culture to their learners as well as the benefits of cultural teaching, the respondents mentioned *overloaded curriculum* (95.8%) as the foremost obstacle. It was followed by *lack of didactic aids* (68.8%) and *lack of methodological background* (52.1%). Furthermore, *measuring intercultural competence* posed a problem for 43.8% of the English language teachers. *Learners' negative attitude* was considered as an impediment only by 25% of the respondents, and only 14.6% of the English language teachers considered themselves as *not competent* enough to teach culture.

The analysis of the teachers' responses revealed also that *efficient existence in foreign country* was (3.77) considered the most important benefit of incorporating culture into language classroom, resulting in a *positive attitude towards language learning* (3.54), being the second in importance. *Learners' autonomy* (2.62) and *lesson diversification* (2.66) received almost the same amount of attention from the English language teachers. The teachers did not see much value in using culture for *developing learners passions and hobbies* (2.41). The investigation of the data revealed that *festivals and traditions* (4.06) and *family life* (4.04) turned out to be the topics which the respondents declared possessing most extensive knowledge about. Other items, such as *food*, *national symbols*, and *savoir a vivre* received mutual recognition from the teachers resulting in average calculated slightly below 4.0. They were followed by *music* (3.85), *teenagers* (3.72), and *norms of behavior* (3.72). The remaining cultural items received comparable attention from the respondents and varied from the average of 3.66 to 3.18. Even *history* and *government*, which were two items to have little knowledge about.

According to the results, 93.7% of the English language teachers did not know *Common Reference Levels*. Surprisingly, *Core Curriculum* and *Syllabus* were not known to 75% of the teachers, who seemed to be quite familiar with European documents, such as *CEF* (66.7%), and documents issued by the *European Council* (70.8%). The *European Language Portfolio* did not receive expected attention, resulting in not even 40% of the respondents being familiar with the content of the ELP. 77.1% of the teachers took part in at least one *interdisciplinary path* whereas 39.6% of participants came across the elements of target language culture during the *Final Exams*.

The assessment of the frequency of using selected activities, showed that *telling learners what the teacher read or heard about the target language culture* (2.72) and *discussing cultural stereotypes* (2.72) were two activities closest to the average of 3.0. *Teacher telling learners about fascinating aspects of the target language culture* (2.68) and *comparing aspects of target and native culture* (2.62) were the next two activities pointed by the teachers. For the remaining activities their average ranged from 2.37 (*teacher asks learners about their experiences from abroad and teacher does not omit these cultural aspects which he/she has a negative attitude towards*) to 1.25 (*teacher invites native speakers to lessons*). Some teachers bring *cultural artifacts* (2.12) to their lessons, others *tell learners about their travel experiences* (2.22), yet other educators *ask their learners to imagine life in other cultures* (2.27). Not too many of the participants *ask their learners to describe their native culture in the target language* (1.58) or *ask learners to think about the image of the target language culture created by the media* (1.89). The remaining two activities included *asking learners to analyze selected aspects of the target language culture* (2.02) and *teachers comment on how culture is pictured in teaching materials* (2.14). The table below shows the obtained results in percentages.

Table 7. Activities used while teaching culture

Type of the activity	1 never	2 some- times	3 often
	[%]		
Telling learners about target language culture	2.1	22.9	75
Discussing cultural stereotypes	0	29.2	70.8
Teachers talk about fascinating aspects of the target language culture	2.1	27.1	70.8
Comparing aspects of the target and native culture	2.1	33.3	64.6
Teachers ask learners about their experiences from abroad	18.8	25.0	56.2
Teachers talk about cultural aspects he/she has a negative attitude towards	20.8	20.8	58.4
Teachers invite native speakers to lessons	77.1	20.8	2.1
Teachers bring cultural artifacts	18.8	50.0	31.2
Teachers tell learners about their travel experiences	27.1	22.9	50.0
Teachers ask their learners to imagine life in other cultures	10.4	52.1	37.5
Teachers ask learners to describe their native culture in target language	58.3	25.0	16.7

Type of the activity	1 never	2 some- times	3 often
	[%]		
Teachers ask learners to think about the image of culture created by media	33.3	43.8	22.9
Teachers ask learners to analyze selected aspects of target culture	33.3	31.3	35.4
Teachers comment on how culture is pictured in teaching materials	27.0	31.3	41.7

As many as 93.5% of the English language teachers (43) mentioned culture as one of the criteria for selecting their language coursebook. The teachers generally believed that the *aims included in the coursebooks matched their learners' characteristics* (3.37) as well as *their aims* (3.52). Furthermore, they *matched the learners' interest* (3.44) and they were *integrated with the course* (3.19). The respondents also claimed that *coursebooks and materials developed learners curiosity* (3.19) and they *represented the target language culture well* (3.08). Most of the participants were of an opinion that *coursebooks and materials created a rather authentic image of the target language culture* (3.04), however, at the same time, the teachers were less enthusiastic about *coursebooks and materials defining cultural aims* (2.79), *cultural diversity* (2.71) as well as *encouraging learners to compare cultures* (2.83).

When it comes to the specific content of the coursebooks and materials, the teachers had a low opinion of cultural elements related to *history* (1.98), *politics and religion* (2.04), *art* (2.35) and *geography* (2.58), *tolerance* (2.90), and *empathy* (2.77). The teachers were also rather skeptical about coursebooks and materials presenting learners' *native culture* and developing *national identity* (2.48). The teachers did not consider coursebooks and materials a source of *stereotypes* (2.56). The obtained results calculated into percentages are presented in the table below.

When analyzing the usefulness of teaching the target language culture, *discussions* (4.14) and *discussions about current events* (4.14) were on top of the list, followed by *DVD* (4.02), and *projects* (4.10). *Reading authentic texts* (3.708) and *role plays* (3.81) were quite popular. *Songs* (3.37) were almost at the bottom of the list and *radio* (3.14) and *lectures* (2.66) were penultimate and ultimate activities on the list. Furthermore, *celebrating festivals* was the most popular technique among the participants (4.12). The teachers also pointed to, very popular in all types of schools, *mini lectures about differences between cultures* (3.70) and *visual aids such as posters and pictures* (3.52). *Movies* turned

out to be less popular (3.18) among the language teachers, followed by *mini lectures* (2.86). The two least accepted techniques included *mini dramas* and *dramas*, both below the average of 3.0 (2.70).

Table 8. Teachers' opinions concerning coursebooks and supplementary materials

Statements	Not true at all	Somewhat true	Very true
	[%]		
Aims in coursebooks match learners' characteristics	6.2	54.2	39.6
Aims in coursebooks match learners' aims	8.3	37.5	54.2
Coursebooks and materials match learners' interests	14.6	27.0	58.4
Coursebooks and materials define cultural aims	33.3	47.9	18.8
Coursebooks and materials show an authentic image of culture	22.9	47.9	29.2
Cultural elements are integrated with the course	25	35.4	39.6
Coursebooks and materials represent TL culture	25	45.8	29.2
Coursebooks and materials include historical content	75	16.7	8.3
Coursebooks and materials include geographical content	45.9	35.3	18.8
Coursebook and materials include political and religious issues	79.2	14.5	6.3
Coursebook and materials include art content	64.5	16.7	18.8
Coursebooks and materials present learners' native culture	75	20.8	4.2
Coursebooks and materials develop learners' tolerance	33.2	42.7	24.1
Coursebooks and materials develop learners' empathy	35.3	43.8	20.9
Coursebooks and materials develop learners' national identity	50	37.5	12.5
Coursebooks and materials develop learners' curiosity	14.5	52.1	33.4
Coursebooks and materials encourage comparison of cultures	39.6	35.4	25
Coursebooks and materials offer cultural diversity	43.7	37.5	18.8
Coursebooks and materials present stereotypes	52	29.2	18.8

The analysis of the results concerning authentic materials showed that apart from *advertisements* (2.97), *announcements* (2.97), and *books* (2.75), all the

remaining authentic materials received the average of 3.0. *Radio broadcast* was the lowest in this group with the average of 3.18. *Postcards* and *menus* were evenly evaluated with 3.22 average, whereas newspapers received 3.39 average. The three most recognized materials encompassed *brochures* (3.41), *movies* (3.64), and, most popular among the teachers, *songs* with, the average of 4.39.

As many as 45 teachers (89.6%) did not use multimedia and the Internet for teaching culture. The remaining 10.4% of the respondents used *web pages in native language* (41.70%-very often), *Powerpoint presentations* (39.60% - very often), *You-tube* (31.20% - very often), *web pages in the target language* (29.20% - very often), and *online dictionaries* (29.20% - very often). Less popular tools included *computer programs* (22.90% - very often) and *blogs* and *e-mails* (12.40%). The least often used tool was *Skype*, which received only 4.20% of 'very often' answers. Finally, 96% of the respondents (46 teachers) claimed to use CLIL in their schools.

3.3.5. Discussion of the results

Not surprisingly, *effective communication* turned out to be the foreign language teachers' predominant aim of language education since the communicative approach is still strong. Furthermore, the form of the final exam encourages educators to direct their teaching efforts to communication. Unfortunately, in many cases effective communication is understood as being able to 'send the message across', using very basic and grammatically unstructured language, which is why teachers often deliberately decide to neglect grammar and pronunciation since, in their opinion, without these sub-skills learners will still be able to communicate.

The situation described above seems to correspond with the second popular teaching aim, the *development of language skills*. On the one hand, it seems natural to assume that foreign language teachers develop language skills; however, such a choice is, to some extent, also the outcome of teachers' 'final exam preparation' approach. Teachers focus on these skills which will prove useful during the final exam. The practicality of the teachers' approach was also depicted in such aims as *teaching language for professional reasons* and for *being able to read and listen in English*. Learners often perceive English language as an indispensable factor, necessary in their future professional and personal life. Furthermore, it may seem rather comforting that foreign language teachers value *learners' enthusiasm* as one of the most important teaching aims selected by the respondents of the study. Undoubt-

edly, without learners' active involvement in the foreign language acquisition process, the results may prove mediocre. Meaningful cultural context turned out to be highly valued, according to the answers provided by the teachers in the study. However, one may wonder if this potential recognition of culture is not associated with the main theme of the questionnaire and the participants felt to some extent inclined to mark culture as one of the most important teaching aims.

Such a statement seems to be even more evident if one analyzes the other two remaining, culture oriented teaching goals, the *development of cultural identity* and the *development of openness and tolerance*, which have been located at the bottom of the importance list. Furthermore, another culture related topic, *national identity*, connected with the knowledge concerning the native language culture, received from the teachers a rather reluctant treatment. The reason for such a situation may be the fact that quite often foreign language teachers have a rather extensive knowledge concerning English language, having, at the same time, very insufficient knowledge about their native language. The same applies to culture teaching where teachers often know a lot about English culture festivals and celebrations, but they have rather limited and superficial understanding of the Polish equivalents. For many foreign language teachers history lessons or Polish language lessons rather than English language classroom are the right place to develop Polish national identity. Foreign language teachers seem often unaware of the natural advantage of their subject in developing learners' positive attitudes towards members of other cultures and changing the existing stereotypical views. If so, the teachers seem to forget that the 'interdisciplinary paths', which aim at integrating various subjects, exist in senior high schools and that CLIL becomes more and more popular in Polish educational context. Maybe this is why a teaching aim related to *using English in other subjects* did not receive sufficient recognition from the teachers taking part in the study. These findings are even more disappointing due to the fact that the study included young teachers, some of whom were still English Philology students and with their courses in American and British culture and literature, they seemed natural emissaries of the target language culture in their English language classrooms.

Teachers today are encouraged to adapt and adopt new practices that acknowledge both art and science of learning. They understand that the essence of education is a close relationship between a knowledgeable, caring teacher and a secure, motivated learner, which is why it was hardly unanticipated to learn that the teachers saw themselves as *facilitators*. Teachers realized that classroom is not all about them and their way of thinking, and

that being a facilitator is about leading their learners to a new understanding within themselves. Their responsibility is not to tell, it is rather to stimulate thinking, encourage exploration, and make associations. "The success of the teacher depends on how well he/she can arouse the interests and motivation of pupils. He/she will manipulate the classroom situations in such a way that pupils are induced to pursue their goals vigorously and enthusiastically" (Bhatia 2001:11).

If selecting *facilitator* as the most popular role turned out to be quite expected, the selection of *presenter of the target language culture* was rather unexpected. When asked about the teacher's roles, the educators usually choose either traditional roles or they point to these more alternative ones. There exists a likelihood that the respondents were biased by the main theme of the questionnaire; however if not, the results were very promising and provide hope that in the everyday teaching practice, teachers deliberately introduced elements of the target language culture while teaching languages. The next two roles selected by the respondents were rather traditional in their nature. Nunan (1996:65) compares traditional, 'linear' language learning to the construction of a wall which is erected 'brick by brick' and the role of learners is to get these linguistic bricks in the right order. Language teachers who are perceived as *controllers* and *assessors* are responsible for providing learners with the right 'bricks'. The reason for selecting these two traditional roles may result from the fact that the study concerned teachers who have recently been students themselves and they still may be influenced by their previous learning experience. Another explanation for the choices made by the educators may be their lack of teaching experience. One of the inexperienced teachers' main teaching concern is discipline. Inexpert teachers often believe that the only way to control the class is to adopt traditional roles of controller and assessor. However, with time their judgments may undergo significant modifications.

As Kumaravadivelu (2006: 44) points out that "teaching however purposeful cannot automatically lead to learning for the simple reason that learning is primarily a personal construct controlled by individual learner". Since learning and teaching are collaborative in nature, it was significant for the participants to recognize more alternative roles of *helper*, *motivator*, and *guide*. The answers provided by the respondents present a certain degree of inconsistency due to the fact that the same teachers have already pointed to the role of a facilitator as the most important one, and being a helper, motivator or guide seem to be closely related with the concept of facilitating the learning process. It is difficult to explain this inconsistency; however, it may come from the fact that the teachers who took part in the study were still

rather inexperienced educators and they were still adjusting themselves to the classroom reality. With time, they will probably have a more consistent opinion on the roles performed by the teacher.

Almost every participant saw the need to incorporate selected elements of the target language culture into foreign language learning. When looking at these results, it may seem that a discrepancy exists in the teachers' answers. However, the obtained results may point to a phenomenon that lingers in Polish foreign language classrooms. Foreign language teachers consider the target language culture as a useful addition to developing language skills, which can make learning more attractive and diversified, and express positive attitudes towards having elements of the target language culture during their lessons. Nevertheless, they will accept culture only if it does not interfere with language learning or when there is enough time after the language material has been completely covered. In view of the above, the obtained results may not be considered surprising, since language teachers are convinced that language teaching is mainly focused on effective communication and effective development of language skills, rather than broadening learners' cultural horizons.

During lessons, the teachers often focused on the items corresponding directly with the learners' cultural background, such as *traditions and festivals* or *symbols and stereotypes*, which were chosen by the respondents as frequently emphasized during their meetings with learners. The reason for selecting these two topics may come from the fact that they are included in most, if not all, coursebooks available on the educational market. Contemporary foreign language coursebooks also include comparisons of the target and native language culture items, which is why it seems natural for the teachers to have pointed to these topics in the questionnaire. *Norms of behavior*, especially *good behavior*, were also selected as frequently discussed during foreign language lessons. Such a choice should not be considered as unexpected, since for many foreign language teachers, discussing norms of behavior enables natural comparison between cultures and introduction of existing stereotypes.

Interestingly, the educators also valued topics connected with *nonverbal communication* and *family values*. Especially the first issue requires from the teachers rather extensive knowledge about how people exchange information through pantomimic, paralinguistic, and proxemic devices. Low mean scores for issues connected with *teenagers' life* were rather unexpected due to the fact that the study was conducted among teachers of senior high schools. However, it may be seen as more understandable if analyzing the teachers' rather neglectful attitude towards learning more about their learners' back-

ground. Although teachers spend three to four hours a week with their learners, they rarely show any interest in their passions and hobbies.

Additionally, the set of cultural issues included a number of traditional topics taught during foreign language lessons, such as *education, literature, music, geography, history, and food*. These topics frequently constitute for the chapters' main themes. Learners have their subjective preferences and favor chapters about music or eating habits. *Literature, geography, and history* are less popular, as they reflect learners' regular school subjects which are usually difficult to cope with. As it could have been predicted, the least popular cultural issues included *monarchy and government*. Maybe because when presented during language lessons, they rarely evoke significant degree of enthusiasm among learners despite teachers' attempts to introduce their learners to basic knowledge about British monarchy and American political parties.

The following question examined potential problems the English language teachers encountered while introducing the target language culture in their classrooms, and it came as no surprise to find out that for the majority of the respondents *overloaded curriculum* was considered as the main problem in teaching culture. It was a predictable, but rather disappointing discovery, due to the fact that the teachers have almost unlimited autonomy when it comes to deciding which parts of the syllabus to include and which to omit. If so, there is almost nothing that restrains them from incorporating elements of the target language culture into their classrooms. It all depends on good organization and willingness of language teachers to acknowledge the importance of culture. Other popular reasons were also surprising because Polish schools are well equipped and teachers can *incorporate a variety of tools and aids while teaching culture*. Owing to various programs and European projects, classrooms are now equipped with state of the art multimedia such as interactive boards, overhead projectors, computers, visualisers, etc. The author would even risk a statement that teachers in senior high schools have more equipment to utilize than most university teachers.

Furthermore, the participants' complaints about the *lack of methodological background* and *not being competent enough* seem also farfetched because during their academic education they attend courses in British and American history, culture, literature as well as life and institutions, not to mention 300 hours of teacher training. Having such an extensive theoretical background should effectively cater for any methodological background drawbacks. Maybe, since the study included mainly young and inexperienced teachers their professional self-confidence was still too low. However, with time their teaching practice will develop and such problems should no longer arise.

Additionally, the respondents also pointed to the *learners' negative attitude* towards the target language culture, which may be seen rather as a challenge than as a problem.

Not surprisingly, the most popular means of interacting with the target language culture are the *Internet* and *TV*. Young people are often referred to as *digital natives*, as they are accustomed to multimedia from the very early age and it is natural for them to use the World Wide Web to obtain information. What is more, teenagers are often not accustomed to using other sources of information, such as *books*, *radio* or *newspapers*. Unfortunately, in many cases, neither home nor school introduces them to the benefits of reading more traditional printed materials. Kindles and tablets are just two examples of modern technology which allow the potential reader to easily store a significant number of publications within one light, small and convenient device. Furthermore, these publications can be obtained within a short time from the actual purchase. However, easy access to information through multimedia and the Internet does not automatically convert into learners' practice. Despite spending hours in front of computer screens, learners do not look for useful information or broaden their cultural knowledge. Instead, they communicate with their peers through Facebook and other social websites.

Regrettably, despite noticing the potential gains resulting from teaching culture, the teachers were rather skeptical about the usefulness of culture while using it to *diversify* their lesson content or develop learners' *autonomy* and *hobbies*. On the one hand, such answers seem to correspond with the previously described results which point to the teachers' sometimes cautious attitude towards teaching culture during their lessons. There are also teachers who are uncomfortable with sharing the responsibility with learners. On the other hand, teaching culture through projects and other forms of classroom assignments provides learners with a natural opportunity to become more autonomous and discover their interest, thus making the learning process more personalized.

Coelho (2007:123) once wrote: "Changes happen only when we go against the grain, when we do something completely opposite to what we have been used to". The results revealed a rather high level of the teachers' self-confidence concerning their cultural knowledge, as all the items had the average above 3.0, with *festivals*, *traditions* and *family life* obtaining above 4.0 average. It is not unexpected to see these topics being on the top of the list, since they are popular topics for coursebook reading passages and writing tasks. They are also liked by learners and teachers who discuss the stereotypical differences between cultures. Celebrations constitute efficient context

in activities which prepare learners for the final exams, such as describing pictures, dialogues, and conversations. Other topics which received high scores, such as *food* or *savoir a vivre*, are to some extent embossed in the above described issues and they also frequently appear in language coursebooks.

As it was mentioned before, young teachers receive extensive academic education concerning English speaking countries' history, politics, and other social issues. This may explain why, according to the participants, *national symbols* were high on the teachers' list as well as *history* and *government*, although lower, still with the average above 3.0. It seemed that *music* and *norms of behavior* would receive more of the respondents' votes; however, they were still just below 4.0 average. Young teachers often listen to the same music as senior high school learners and it is easier for them to relate to faces and music included in coursebooks.

While introducing selected elements of the target language culture, teachers encounter a variety of official documents which often include essential inscriptions functioning as rationale for incorporating culture into the language learning and teaching process. Unfortunately, as the results show, most educators did not consider such knowledge indispensable in their everyday work. What is even more disturbing is the fact that the teachers lacked basic information included in documents constituting the basis of their profession such as the *Syllabus* or the *Core Curriculum*, which are obligatory for every teacher. Furthermore, the respondents were almost completely unfamiliar with the *Common Reference Levels*. In the researcher's opinion, teachers, especially young, are often unaware of the existing requirements and official documents. During their studies, they are not accustomed to official requirements and obligations in the teaching profession. The study results also demonstrate that the *European Language Portfolio*, which was introduced in Polish schools, did not receive satisfactory acknowledgment from the respondents. Despite a large scale promotion, teachers perceived ELP predominantly as an additional duty rather than facilitating device. European Language Portfolio required from teachers a significant change in perceiving the nature of foreign language acquisition. Unfortunately, most Polish teachers were not prepared for such a change in their professional mentality. The situation is somewhat different when it comes to very popular, among the participants, *interdisciplinary paths*, i.e. finding links between subjects within one general topic. The reason for such a popularity of interdisciplinary paths among the respondents may come from the fact that in the interdisciplinary paths teachers of different subjects cooperate with each other in

order to create a more concise and meaningful image of the learning process for their learners.

When it comes to the choice of activities, instruments, and techniques, they seem almost inexhaustible and only limited by teachers' creativity. Regrettably, most educators in the study limited themselves to a rather traditional repertoire of activities based on teachers' dominating role in presenting culture in the language classroom. If any descriptions of the target language culture appeared during lessons, they were usually *introduced by the teachers*. What was even more distressing was the fact that even if teachers decided to compare cultures, most of these comparisons were *stereotypical in nature*. The reason may be that the educators are often reluctant to make an extra effort and search for more in-depth images of the target language culture, preferring to adopt 'black and white' perspective. The teachers were also skeptical about *allowing their learners to take on a more active role* and prepare projects and presentations that could shed more light on the true nature of the target language culture. Maybe the educators' reluctance resulted from their inexperience in teaching and a belief that if learners assume more active role in the classroom, the importance of the teacher will depreciate. Possibly for the same reason, other ways of involving learners in active discovery of culture such as: *talking about their travelling experiences, imagining life in one of target language countries, or asking them to bring cultural artifacts acquired during their travels, and cultural artifacts* did not receive satisfactory recognition among the respondents. One of the least popular activities were *describing learners' native culture in the target language and the analysis of the target language culture image presented in the media or teaching materials*. A rather unexpected result, since media are easily accessible and may be adjusted to learners' level. Perhaps the teachers lack sufficient knowledge concerning their native culture or they simply do not see it as noteworthy enough.

One of the criteria for selecting an appropriate coursebook should be cultural content. Almost all the teachers identified culture as one of the most decisive factors in selecting coursebooks. On the one hand, most of them claimed that coursebooks available on the market contain less culture that they should. On the other hand, even if the coursebook does not meet all of the educators' demands, they can easily cater for potential scarcity of cultural information by using authentic materials or any form of available audiovisual aid.

Despite the existing inconsistencies in the teachers' opinions, it was motivating to look at the reflection created by the teachers' responses. When taking into consideration the general aims and responding to *learners' characteristics and interests*, coursebooks received positive response. Most of them

were also integrated with the *aims* of the whole course. Such results are not surprising as publishers and authors present increased awareness of learners' characteristics and their needs. Another welcoming discovery concerned the attractiveness of coursebook content which according to most of the teachers, develops *learners' curiosity*. The educators seem to understand that contemporary learners are visually oriented and they expect the coursebook to have colorful, eye-catching layout and visual feedback in the form of pictures, videos or realia. Furthermore, the content needs to be up-to-date and in accordance with learners' interests. These statements seem to be supported by the fact that also opinions concerning the *representation of the target language culture* in teaching materials and creation of *authentic image of the target language culture* through teaching materials received positive responses from the teachers.

One of the characteristics depicting any culture is its *diversity* which seems to be indispensable in embracing the encountered otherness. Unfortunately, according to the respondents, the existing teaching materials did not include a sufficient number of opportunities for *comparing native language culture and target language culture*. It is to some extent a surprising judgment, since contemporary coursebooks contain various activities during which learners have the opportunity to compare cultures. Even though comparisons are mainly related to stereotypical topics such as celebrations, traditions, education or eating habits, claiming that coursebooks do not provide such opportunities for teachers seems to be farfetched.

When it comes to specific cultural topics and issues included in the teaching materials, the results brought a rather predictable outcome, although low average for all the items was to some extent surprising. It would seem that according to the respondents, *geography* and *stereotypes* are commonly present in coursebooks for senior high school learners. Moreover, geography is a 'safe' subject and usually evokes positive responses from learners who like to discuss travelling and visiting places. It was also very comforting to find out that issues related to *tolerance* and *empathy* turned out to be among the most popular choices among the respondents. Perhaps, the teachers believed that through increased tolerance and empathy, their learners become more willing to accept existing cultural differences and overcome difficulties in language learning. Furthermore, if coursebooks are to meet learners' expectations, they cannot contain topics which are either controversial, taboo topics, or issues which are of little interest to teenage learners. Maybe this explains very low scores among the participants for such topics as *history*, *politics*, and *religion*. Maybe the teachers considered history as one of these school subjects that learners often did not find interesting,

due to their general attitude to school subjects that have little practical application. Politics, on the other hand, might have been perceived as a boring topic for most learners. Even if coursebooks include political issues, foreign language teachers often tend to omit political issues during their lessons. Religion, on the other hand, may be considered one of the so called taboo topics and due to its personal involvement, omitted by the educators. In comparison, *art* is neither a controversial nor boring topic; however, according to the respondents, learners often do not find it involving enough. The reason may be a stereotypical way art is presented in coursebooks and teaching materials, or the attitude of teachers who often do not fancy art topics. It is, however, surprising to learn that according to the teachers there was so little art in the teaching materials, because it would seem that at least two chapters in every book are directly devoted to some form of art, not to mention additional cultural and art pages.

The choice of cultural topics is strongly connected with the choice of appropriate materials and teaching aids. Most of them, designed for teaching culture, turned out to be very popular among the respondents with *discussion* being the most valued activity. The reason may be that during discussions learners have an opportunity to present their personal opinions and discussions are dynamic and natural in their nature. Another accepted instrument used by the participants was *DVD*, maybe because it makes the learning process more stimulating and motivating for the learners. Since they connect learning and learners' interests, *projects*, the next activity on the teachers' list, might be considered a powerful tool used for culture teaching and learning. The motive why the respondents regarded project as a useful instrument for discovering culture may result from the fact that the learners have more influence on the topic selection and the selected topic is often a reflection of their personal interests. Furthermore the popularity of the project among the respondents may come from the fact that while working on a project, learners not only concentrate on the cultural content, but also develop language skills.

Unexpectedly, *role plays* turned up high on the teachers' preference list. In spite of indisputable advantages in culture teaching, role plays may not be very popular among teenagers due to their reluctance to perform in front of other peers. Teenagers are often timid and do not like to expose themselves publicly. However, despite the possible drawbacks, the educators believe that apart from the communicative aspect, role plays actively involve all the learners despite their diverse linguistic abilities and personalities. If authentic plays are adapted into short role plays it may be a wonderful op-

portunity to accustom learners with *authentic reading materials*. One of them being *songs*, which received surprisingly low results. Anthropological research shows that creating music is characteristic of all known cultures, and the development of speech was probably preceded by rhythm and its variations. Additionally, one of music's most significant function has been to maintain social bonds and emphasize group membership. Each of the song's constituents, lyrics and melody, may be successfully utilized for cultural purposes (e.g. songs of Bruce Springsteen, for instance, talk about contemporary social issues – *Wrecking Ball*, September 11th – *Rising*, Vietnam War – *Born in the USA*, American literature – *Road of Tom Joad*. American politics – *We shall overcome*). The rationale for low appreciation of songs from the teachers may come from the fact that songs are often perceived only as a pleasurable break in learning, not as a valuable teaching and learning device.

Finally, *radio broadcasting* and *lectures* received the lowest recognition among the respondents. The reason for popularity deficit of the former may result from the fact that today radio has been replaced by Internet portals as an information source. Contemporary youth in search for the latest news prefers to listen to video broadcast on the Internet or to read Web pages. Lectures, on the other hand, are often perceived as passive, mundane activities learners do not find involving. Due to multimedia and the Internet, teenagers' span of attention is becoming shorter and learners cannot concentrate on one activity for a longer period of time, which is why the teachers did not consider lectures as an effective technique for teaching.

In their daily work teachers use an ample assortment of culture teaching techniques and activities including the most popular among the respondents, *celebrating festivals*. The popularity results from the fact that it often presents a rather stereotypical image of the target language culture, which is easy to explain and comprehend. Probably, according to the respondents, an additional advantage of 'festivals and celebrations' lies in the richness of teaching materials and teaching aids that can be used during language lessons. Another popular technique is a *mini lecture* focusing on cultural differences. Maybe the participants believed that if lectures are made shorter and adjusted to learners' abilities, they may turn out to be a functional technique for discovering culture. Aside from more experimental techniques, the teachers seemed to favor more traditional means of presenting culture to their learners, including decorating classrooms with *visual aids* (posters, pictures). For the teachers it is often the easiest way to involve their learners in culture discovery by making them responsible for updating classroom displays with pictures and images related to particular cultural events, such as Christmas or St. Patrick's Day.

Other visual aids used in the foreign language classroom encompass *movies* and *drama*. On the one hand, movies reflect learners' interests and are very popular among contemporary teenagers. On the other hand, maybe according to the respondents, teenage learners often do not fancy theatre performances, considering them as tiresome and uninteresting. *Movies* and *songs* were followed by *brochures*, *menus*, and *postcards* which according to the teachers, are 'easy to get' and 'easy to read' authentic materials. *Advertisements*, *announcements*, and *radio broadcast* were also mentioned in the query; however, they did not receive considerable attention from the teachers. Maybe because they contain linguistic content which often requires the ability to comprehend more sophisticated and not presented in a straightforward way messages. However, if teachers are looking for more extensive reading materials to be used for teaching the target language culture, they may include *books* into their syllabus. Even at a very young age learners are accustomed to texts containing elements of the target language culture, such as fairy tales or nursery rhymes. Therefore, it was unexpected and disappointing to see books among less popular items. One of the explanations may be that the educators adopted a commonly held belief that reading is unpopular among young people or they simply considered reading as too lengthy for their classroom purposes.

Most teachers working in schools today should be described as 'digital immigrants' rather than 'digital natives'. This description applies even to younger teachers, who although raised in times of the Internet, are often computer illiterate. Despite an increasing amount of equipment being installed in Polish schools, teachers still perceive computer enhanced teaching as difficult, time consuming, and ineffective. Maybe this is the reason for such a drastically low percentage of teachers using the Internet and multimedia for teaching culture. The remaining assembly of teachers based their culture teaching on web pages in native language and traditional, but effective *PowerPoint* presentations. The reason for the choices made by the respondents may be that sometimes the simplest means are the most effective and such tools as *PowerPoint* presentations do not require sophisticated knowledge and skills, at the same time providing diversity during lessons. Other Internet tools used by the pedagogues during teaching the target language culture included *YouTube* and web pages in the target language. A less controversial Internet and very popular among learners device used for teaching culture is an *online dictionary*. Increasing popularity of online dictionaries resulted in changes introduced in school regulations.

Unfortunately, the same results show that neither *e-mail* nor *Skype* is considered by the educators as a convenient form of communicating with their

learners. The teachers' reluctance to communicate with learners through e-mails and social network may result from the general attitude teachers share about communicating with learners. Spending so many hours in school, teachers want to have some private time at home and they simply do not want to be bothered by learners after school. What is more, the teachers see such means of communication mainly as a tool for private not professional contacts. Finally, such forms of exchanging information require all learners to have access to the Internet and be skilled enough to use such tools effectively. In spite of the negative attitudes expressed by the respondents, e-mails can be considered as an effective tool for implementing and collecting homework, e.g. cultural projects. No matter how skeptical the teachers are about using computer technology for teaching language and culture, progress cannot be stopped or turned back. The Internet in the foreign language classroom is *signum temporis* and whether teachers feel comfortable about it or not, they will have to accept it as part of their teaching repertoire.

If technologies are perceived as a challenge for teachers so is probably the concept of *Content and Language Integrated Learning*. Teaching content subjects through the target language requires from educators not only being educated in a particular subject, but also being proficient in a foreign language. It would seem that not too many teachers are capable of meeting these requirements; however, almost all the participants claimed to have CLIL in their schools. Maybe the teachers misunderstood the concept of CLIL, or they did not understand the question from the survey.

3.3.6. Presentation of the results – learner questionnaire

The role of a *facilitator* turned out to have been the least popular teacher's role among 427 learners (83.7%) followed by a *presenter of the target language culture* (81.9%). Almost equally unwanted role was that of a *motivator* selected by 380 learners (74.5%). According to 312 learners, teachers should employ two most traditional roles of an *assessor* (61.1%) and a *controller* (52.9%) as well as accept the role of a *guide* (54.9%). The remaining role of a *helper* received 58.8% of negative votes.

When it comes to foreign language teaching aims, *popularizing the target language culture* (3.23) was selected as the least important, right after *encouraging learners to develop tolerance and openness towards other cultures* (4.07). The other side of the scale included teaching aims, such as *helping learners in developing skills useful in learning other subjects* (7.21) and *developing language skills, grammar and vocabulary* (6.85). The learners also pointed to *encouraging*

learners to develop skills useful in learning other languages (6.60) and helping in learning a language for reading newspapers and watching movies (6.23). The focal point of the scale was occupied by such teaching goals as *developing enthusiasm and motivation* (5.32) and *developing national identity* (5.11), preceded by *effective communication* (6.11) and *studying abroad* (6.03).

As many as 476 (93%) participants believed it was possible to successfully integrate language and culture. Furthermore, the majority of these learners (75.4%) claimed that language lessons were the perfect place for culture to be taught. The remaining 24.6% of the learners were of a different opinion. For four hundred and sixteen learners (85.5%), language lessons were the predominant source of cultural knowledge. The additional sources of cultural knowledge included TV, the Internet, and travels. What is more, 87% of the respondents would like to find out more about the target language culture and 91% of the learners would be willing to broaden their cultural knowledge during foreign language lessons. For 91% of the learners, the presence of the target language culture during language classes had a significant, motivating effect on them. Subsequently, the learners confirmed their actual level of their cultural knowledge. Only seventeen respondents described their level as *very extensive* whereas one fifth (102 respondents) of all the participants stated that their comprehension of cultural knowledge was *very poor*. Almost 300 (58.5%) learners believed that they were either *good* or *average* when it came to evaluating their cultural knowledge.

The evaluation of the effectiveness of activities used for presenting target language culture showed *songs* (3.80) and *projects* (3.73) as the most useful activities, followed by *DVD movies* (3.70). *Discussing cultural differences* (3.51) and *discussing current events* (2.91) also proved to be perceived as quite popular. The remaining activities encompassed *role plays* (2.72), *reading authentic texts* (2.67), *radio broadcasting* (2.65), *reading articles from newspapers* (2.60), and finally *lecture* (2.08).

The analysis showed that the learners appreciated the opportunity to *compare and contrast native and target language culture* (91%). Furthermore, they enjoyed lessons during which they could *describe their own experiences and present their own opinions* (65%) as well as experience the target language culture through *artifacts* (75.8%) brought by the teacher to classroom. Other techniques were less popular and only using *multimedia and the Internet* (56.6%) received considerable attention. *Discussing stereotypes* (39.6%) and *creating the image of other culture* (40.1%) received moderate recognition, nevertheless they were still more popular than *teacher talking about his/her experiences* (37%) and *his/her knowledge concerning the target culture* (32.1%). The

penultimate technique was *teacher talking about his foreign travels* (28%). The technique which received the fewest votes was *decorating classroom with posters* (25%).

Table 9. Selected activities for teaching culture

Activities	1 the least useful	2 not very useful	3 useful	4 very useful	5 the most useful
	[%]				
Lecture	40.39	20	30.58	8.01	1.02
Discussing differences and similarities	7.64	13.92	27.84	19.22	30.84
Watching DVD	4.31	16.67	20.19	21.96	36.51
Listening to songs	2.55	4.75	29.60	33.9	29.20
Radio broadcasting	19.21	28.62	26.66	17.45	8.06
Newspaper article reading	21.95	26.47	28.43	15.49	7.61
Discussing current events	15.68	21.56	37.08	6.47	19.21
Reading authentic texts	21.76	19.01	35.89	15.50	7.93
Role play performing	19.42	27.25	25.1	17.06	11.17
Projects	6.86	10.59	20.19	25.88	36.48

The assessment of the attractiveness of cultural topics proved that the topics related to *music* (4.08), *teenagers* (4.29), and *norms of behavior* (4.21) were the most attractive. The opposite side of the scale was occupied with such related topics as *history* (1.80), *monarchy* (2.05), *government* (2.39), and *law* (2.38). Furthermore, the learners did not find much interest in *geography* (2.35), *traditions and holidays* (2.76) and *education* (2.73). *Nonverbal communication* (3.54), *symbols and stereotypes* (3.24) and *family* (3.19) received moderate recognition from learners; however, *literature and art* (3.38) achieved a reasonable average. *Norms of good behavior*, were evaluated with 2.94.

Table 10. Popularity of cultural topics

Cultural topics	1 the least popular	2 not very popular	3 popular	4 very popular	5 the most popular
	[%]				
Geography	30.3	23.33	32.74	7.05	6.58
History	45.68	36.27	11.76	4.11	2.18
Monarchy	32.74	41.56	16.07	6.27	3.36
Traditions and holidays	6.47	9.01	29.60	24.31	30.61

Cultural topics	1	2	3	4	5
	the least popular	not very popular	popular	very popular	the most popular
	[%]				
Literature and art	13.13	4.50	37.45	20.39	24.53
Music	2.15	2.15	17.45	41.17	37.08
Government	32.54	21.96	25.68	13.13	6.69
Law	28.43	26.27	29.21	10.58	5.51
Education	19.60	17.45	39.20	16.86	6.89
Family	8.62	16.27	38.82	19.41	16.88
Teenagers	0.00	3.92	18.43	21.76	55.89
Symbols and stereotypes	7.05	20.19	32.74	21.17	18.85
Norms of behavior	15.29	18.03	42.15	17.05	7.48
Savoir a vivre	10.98	17.25	47.64	14.90	9.23
Nonverbal communication	4.50	8.62	37.05	27.84	21.99

According to the learners, their teachers often talked about what *they knew about the target language culture* (4.21) and *commented on the ways in which culture was described in newspapers* (4.06). The learners also pointed to *comparing cultures* (3.85) and *not avoiding taboo topics* (3.66). The repertoire of less frequently used activities included *asking learners to analyze selected cultural aspects* (3.21), *bringing artifacts to classroom* (3.02), *asking learners to imagine living in the target language culture* (2.93) and *asking learners to describe selected aspects of the target language culture* (2.87). The language teachers were also moderately enthusiastic about *asking learners to think about the image of culture presented by media* (2.23) and *talking about the cultural aspects they found fascinating* (2.11). There were also these which the teachers never used while teaching culture, such as *inviting native speakers to their lessons* (1.79) and *discussing personal experiences with the learners* (1.23).

When it comes to the occurrence of selected culture teaching techniques it turned out that the most popular *celebrating holidays* (4.49) was followed by *placing photos and posters in a selected place in the classroom* (3.72), and *watching movies made by recognized directors* (3.68). The remaining techniques included *discussions and debates* (2.79), *mini lectures* (1.90), *mini drama* (1.37), and *role plays* (1.23). The next set of the obtained results pointed to *songs* (4.65) as the most popular materials, followed by *movies* (3.58) and *books* (2.98). Another group included *newspapers* (2.71), *radio and TV broadcast* (2.70), *brochures* (2.26), and *advertisements* (2.20). There was also a set of materials which were very seldom used, such as *menu* (1.99), *announcements* (1.95), and *postcards* (1.72)

Table 11. Authentic materials used by teachers while introducing culture

Teaching aids	1 never	2 seldom	3 sometimes	4 often	5 very often
	[%]				
Ads	21.39	49.01	20.58	6.67	2.35
Movies	4.12	8.82	25.69	46.28	15.09
Books	4.51	13.33	65.30	12.94	3.92
Newspapers	17.06	18.83	45.29	13.53	5.29
Songs	0	0	2.74	29.21	68.05
Radio and TV broadcast	13.14	16.86	58.43	9.41	2.16
Postcards	50	28.04	21.96	0	0
Announcements	20.98	62.94	16.08	0	0
Menu	19.21	60.78	18.04	0	0
Brochures	27.65	24.12	43.14	5.09	0

Furthermore, *You Tube* (3.82), *web pages* (3.06), and *web pages for language learning* (2.99) turned out to be the most popular multimedia tools used by the teachers. *Multimedia presentations* with the average of 2.62 were slightly less popular means for teaching culture. The remaining four tools, including *e-mails* (1.90), *on-line dictionaries* (1.69), *Skype and other communicators* (1.26) as well as *blogs* (1.13) proved not to be widely used and received scores below 2.0 average.

In the learners' opinions, coursebooks provided a highly *stereotypical image* of target language culture (3.98), at the same time encouraging *comparison of cultures* (3.60). The respondents had also a low opinion concerning the coursebooks as a source of *national identity* (1.91), although for one third of all the participants the coursebooks quite well matched *learners' interests* (3.08). The coursebooks were also perceived as not sufficient enough source of information neither concerning *native culture* (2.39) nor the *target language culture* (2.19). Finally, the learners did not consider the coursebooks to be efficient tools for developing *learners' curiosity* (2.47).

3.3.7. Discussion of the results

The learners' perceptions of teachers' roles performed in the educational context significantly determine the relationship between both groups and constitute fundamental conditions for effective classroom cooperation. The teachers taking part in the study saw themselves performing more alterna-

tive roles whereas the learners preferred their teachers to remain more traditional in performing educational roles. For the majority of the learners, teachers should adopt these roles which are predominantly associated with teacher centered classroom such as a *controller* or an *assessor*. Perhaps the learners' answers were influenced by the opinion that despite research results indicating benefits of learners' autonomy development, the learners still preferred to be passive recipients of necessary information and teachers to control the classroom and assess the knowledge. Roles such as a *guide*, a *motivator*, and most surprisingly a *facilitator* were not considered by the respondents as essential in the teachers' repertoire. It seems that in Polish senior high school educational context, the learners expect teachers to assume the full responsibility for the process of language teaching. Such an attitude may result from the learners' previous educational experience obtained at lower levels of educational system as well as a general lack of interest and involvement in the educational process. Furthermore, teachers are also reluctant to resign from their dominating position in the classroom, making learners used to the fact that the teacher is the only decision maker. One may wonder if learners' and teachers' behavior is culturally determined, since becoming autonomous in private life seems to be as difficult as in the educational context. The social reality seem to correspond with educational reality making learners less willing or simply not used to being independent.

An incongruity between the learners' and the teachers' answers was discernible in relation to the role of *presenter of the target language culture*. The teachers saw this particular role as one of the three most important whereas the learners did not consider it as significant, placing it at the very bottom of the list. It seems that the teachers might have been influenced by the main theme of the survey. Furthermore, it seems that the teachers projected themselves as educators who generally acknowledged the importance of teaching the target language culture during foreign language lessons; however, they did not implement the theory into practice, often neglecting teaching culture for the sake of teaching language skills. The reason for such low placement of this particular role among learners may correspond directly with the teachers' attitude concerning the explicit implementation of the target language culture in the language classroom.

Further analysis of the results shows that also culture related teaching aims received rather moderate, if not poor, attention among the respondents. *Popularizing the target language culture* was the last of all teaching goals, followed by *encouraging learners to develop tolerance and openness towards other cultures*. The only culture related teaching aim that received more attention

from the learners was *development of national identity*. It is hard to explain such discrepancy between learners' opinions especially since their attitude towards target language culture presence in the foreign language culture was rather positive. It seems that in this case positive attitude does not automatically correspond with acknowledging the importance of target language culture learning and teaching. This claim is supported even further by teaching aims which were considered the most important for the learners, namely: *helping learners in developing skills useful in learning other subjects and developing language skills, grammar and vocabulary*. The learners adopted the teachers' priorities and although they considered culture as motivating and facilitating element of the language acquisition process, it was not reflected in their opinions about teaching aims.

Other teaching aims received varied recognition from the learners who see language learning as a practical opportunity to *develop language skills and motivation*. Additionally, the learners expected teachers to teach them how to *communicate effectively*, especially during trips and *studies abroad*. Such learners' expectations may be the direct outcome of the general attitude towards English, seen predominantly as an effective tool in worldwide communication. For the majority of people, English language functions as Lingua Franca of the modern world, without which it is difficult to exist in economy, traveling, trade, and the Internet. Teachers, on the other hand, as a consequence of the Matura final exam, concentrate their efforts on teaching learners 'tourist English', i.e. how to manage in everyday life situations. It has been already mentioned that today language teachers subordinate their teaching to equipping learners with exam passing skills, neglecting essential language components, such as grammar, pronunciation, and most of all, the target language culture.

The results obtained from *Section Three* seem to demonstrate that the learners were of an opinion that integrated teaching of foreign language and culture can be successfully accomplished. Furthermore, almost all the respondents were *eager to learn more about the target language culture* and they considered *foreign language lesson as a perfect place for broadening their cultural competence*. For nine out of ten learners, *culture included in the language lesson had a motivating effect on their language learning*. The attitude towards English language in senior high schools can be described as very optimistic since most of the learners acknowledged the importance of English outside the classroom for *educational, professional and travelling* related reasons. Furthermore, the learners are surrounded by English outside school while watching movies, listening to songs, travelling or using multimedia. Exposure to English language outside school transforms into positive reception of the lan-

guage and makes the learners believe that English is easy to learn. The necessity of presenting learners with the target language culture may also result from the diminutive number of the participants who believed that their knowledge of culture was *extensive*.

Although *songs* turned out to be less popular with the educators, they undoubtedly have potential to be used while learning foreign languages. The learners appreciate them because they naturally combine learning with pleasure. Songs often reflect learners' interests and are direct manifestation of the learners' personal preferences. Moreover, by combining classroom with the outside world, songs are motivating and may result in developing learners' autonomy. At the same time the learners appreciated, *projects* not only because they provided them with meaningful cultural content, but also developed their autonomy and decision making skills useful while learning other subjects. Additionally, maybe the learners believed that through projects they received a unique opportunity to expand their knowledge about the outside world and work on their own interests and passions.

Contemporary learners are to a large extent visually oriented, which is why watching *movies* was also considered as a useful technique for culture teaching. Furthermore, due to the learners' short span of attention, movies may be considered as efficient while learning a language. Additionally, the learners might have considered movies as genuine representatives of the target language culture and a very popular form of entertainment. On the contrary, the reason why *debates*, *mini lectures*, *mini dramas*, and *role plays* received such a low recognition among the respondents may be the fact that teachers sometimes consider their learners as not equal partners. What is more, teenage learners may feel reluctant to participate in public speeches or role plays. Similarly, *reading authentic texts* turned out to be low on the learners' list of effective activities, but this time it might have been caused by its subjective tediousness and monotony. Contemporary learners are not very fond of reading either in their native or in the target language and perceive it as mundane and passive. The same applies to *radio broadcast* which was even lower on the learners' list. Stereotypically, *radio* is often seen as old-fashioned and the learners prefer to use the Internet as more convenient instrument for obtaining information.

Apart from a wide assortment of culture teaching activities available in the language classroom, learners have access to a number of useful culture oriented techniques, the most popular including *comparison and contrast between cultures*. Maybe the popularity of these activities lies in the fact that they allow the learners to make use of background knowledge as they are related to their native culture and do not require from them any specific content knowledge. Furthermore, during such activities the learners may

feel less stressed when talking about issues they are familiar with. Besides, the element of comparison and contrast crates a feeling of discovery which can be intrinsically motivating for learners and results in further inquiries about the target and native culture. Additionally, comparing cultures allows *expressing learners' own opinions* and *describing their own experiences*, which in the respondents' opinions personalize the whole process and thus make it more meaningful and motivating for learners who can refer to their own knowledge and feel more responsible for the final outcome of the learning process. As the results indicate, discussing culture may be even more meaningful for learners if *multimedia* and *artifacts* are incorporated. The reason for their popularity among the respondents results from the authenticity they bring with them to the learning and teaching process. Through encountering authentic products of the target language culture the learners may participate in bona fide cultural experience despite being in a classroom environment. In spite of *travel* opportunities learners have today, not too many of them travel and for many of them bringing artifacts to lessons is like bringing a piece of another, the undiscovered yet world into their classroom.

As the study also showed, decorating the classroom with posters might not be enough for the learners. Sometimes; however, it is easier to understand this new world through a simple stereotypical perspective, which is why the learners preferred to be presented with an easier to comprehend, *stereotypical* image of the target language culture. Negative attitudes of the respondents towards teachers *presenting only their point of view* may result from the fact that contemporary learners are more self-confident, knowledgeable, and willing to take active role in the process of language learning. What learners do not like is when the teacher dominates the classroom time and imposes his/her point of view.

Not surprisingly, the most popular cultural topics, according to the respondents, were a reflection of teenagers' interests and included *music* and a rather general topic of *teenagers*. Senior high school learners, often due to the lack of free time, do not have diversified interests and prefer to spend it on listening to music or watching movies on their PCs. Probably for that reason, music turned out to be very popular with the respondents who associated it with something pleasurable and not necessarily typically school like. *Teenage life* was another issue which received a significant amount of interest from the participants, probably due to its direct association with the age of the learners. The popularity of the above mentioned topics is easier to explain than the recognition of the next issue related to the *norms of behavior*. Maybe the attractiveness of this particular topic results from the fact that it naturally fits 'comparison and contrast' activities which were already highly appreciated by the learners.

The list of the least popular topics seems to correspond with the teenagers' educational attitudes and preferences. *History* is generally disliked by learners as a school subject and the results of the survey which point to history as one of the least popular topics, followed by *monarchy, government* and *law*, seem to verify this statement. Furthermore, the learners' opinions correspond directly with the opinions of the educators, who pointed to the same topics as these which they felt the least competent in. Such a situation is rather regrettable since history and history related topics not only provide learners and their teachers with essential knowledge that creates a meaningful cultural context, but also result in the increase in national identity. Surprisingly, *geography* was not concerned as an 'attention-grabbing' topic for learners. Although it would seem that geography is one of these topics that attracts learners' attention through providing an opportunity to explore and discover new places and landmarks even though often only on the 'tourist' level. Maybe the reason for the low results lies in the fact that the learners associated geography with a school subject rather than travelling and sight-seeing opportunities.

What is more, geography is one of these topics which seem natural for engaging learners' personal and travel experiences. Apart from discovering new places, travelling carries the prospect of finding more about culture related *traditions* and *holidays*. Although in the teachers' opinion, traditions and holidays were the topics they had most extensive knowledge of, in the learners' questionnaires it was assessed rather low, maybe because of its frequent occurrence in coursebooks and other teaching materials.

Other topics, such as *education, nonverbal communication, norms of good behavior*, and family received moderate recognition from the learners. It seems that these topics are perceived as often included in the syllabus and learners consider them as a natural, but not involving part of their language learning experience. The other two topics, *symbols and stereotypes* as well as *literature and art*, which were also not very popular among respondents, require a little more consideration. Although symbols and stereotypes are not very popular with learners, they should receive its share of acknowledgment. People often perceive other cultures through simple images and symbols such as colors, flags, emblems, famous people, landmarks, etc. However, literature and art is a different matter, though equally important for cultural development. Maybe the reason for such low reputation comes from the fact that senior high school learners often perceive literature and art as 'necessary evil' they cannot avoid during their studies. For them reading school books and discussing unattractive forms of art are questioned, being perceived as old-fashioned or impractical. The learners sometimes do not see the obvious

connection between literature, art, and the contemporary world. The truth is that teachers sometimes also do not appreciate art, which makes it even more difficult for learners to encounter art and literature during language lessons although coursebooks contain quite an extensive amount of literature and art passages.

It is an acknowledged fact to any practicing educator that learners' preferences concerning culture based activities, techniques, and topics do not always correspond with teachers' preferences and selections. Unfortunately, the learners' preferences did not match the teachers' choices. Judging from the learners', to some extent, subjective responses, the foreign language teachers preferred to dominate the culture learning/teaching process and impose their own opinions and experiences, as *commenting on culture image* and *presenting personal knowledge* were most frequent types of activities during language lessons. One may wonder if such a choice of activities resulted from the teachers' beliefs concerning the advantage of the teacher-centered classroom or whether it was the outcome of learners' learning preferences. Maybe Polish senior high school learners are used to such classroom organization and they accept it as natural. Sometimes, such teacher's behavior results from his/her willingness to impress learners with his/her knowledge and experience. Other frequently applied activities involved *culture comparison*, although mainly stereotypical, and *discussing taboo topics*. It would be interesting to find out if taboo topics appeared due to the teacher's careful planning or they were the outcome of a random selection of topics. Taboo topics (death, terminal diseases, abortion, divorcing, etc.) do not appear too frequently in coursebooks and they are usually brought up by teachers in other teaching materials.

Regrettably, the activities which were considered by the learners as effective due to learners' involvement, did not find approval among the foreign language teachers who did not use them frequently enough during their lessons. Activities encouraging learners to express their own opinions, such as *learners' analysis of cultural aspects*, *asking learners to imagine living in target language culture*, *asking learners to describe selected aspects of the target language culture*, *asking learners to think about the image of culture presented by the media*, or *talking about cultural aspects learners found fascinating* were not used frequently enough during foreign language lessons. It seems that no matter how often the issues of learners' involvement and active participation during language lessons are brought up, educators present a rather reluctant attitude towards sharing responsibilities. The reasons for such approach may differ depending on the amount of the teaching experience. In the case of more experienced teachers, such behavior may be the outcome of profes-

sional routine and willingness to control the situation whereas among less experienced teachers it may be the outcome of their insecurity and teaching anxiety. Maybe young teachers believe that the most effective way to conduct classes is to maintain complete control over the lesson outcome and if learners have little freedom, they will not cause discipline problems. Another reason for such reluctance towards learners expressing their points of view may be the fact that they may differ significantly from the teachers' points of view, thus creating disagreement during lessons.

The same applies to using *artifacts* in the language classroom. An activity which was not appreciated by the foreign language teachers and highly valued by the language learners. Maybe because through artifacts the learners get a deeper insight into the target language culture. Furthermore, *native speakers* can also be 'used' as emissaries of the target language culture in the foreign language classrooms. Possibly because of the fact that native speakers are not so common in Polish senior high schools as they used to be, the educators did not refer to them in their surveys. However, for the learners native speakers, apart from being the source of authentic linguistic input, can turn out to be a valuable source of cultural information.

Like in the case of activities, also technique selection did not match learners' expectations and preferences. This seems to be especially true in the case of *decorating classrooms* with culture related posters and photographs. Despite the learners' low enthusiasm concerning this particular technique, the teachers seemed to appreciate visual input in the form of *posters* and *photographs*. Perhaps for the learners such type of visual aids is not as attractive as the teachers might believe, or the learners treat classroom decorations only as an integral part of the classroom and do not pay too much attention to its layout and content. Despite the existing disagreement concerning decorations, the participants on both sides seemed to agree on the effectiveness or rather ineffectiveness of other techniques such as *drama* or *role plays*, which according to the learners did not appear too often during foreign language lessons. The reason for low popularity of these techniques is twofold. On the one hand, teachers seem to acknowledge the fact that teenage learners are very sensitive about being exposed in front of a larger crowd of people and do not like to perform in role plays and dramas. On the other hand, teachers may not be willing to use these techniques as they are often time consuming and require extra effort from teachers as well as learners. When it comes to *lectures*, they are typically perceived by the learners as old-fashioned, passive, uncreative and not involving.

As the results also illustrate, the teachers seemed to favor *celebrating holidays*, although learners did not present a similar enthusiastic approach.

Maybe the reason is that, on the one hand, holidays and customs constitute an integral part of the target language culture and should be an important part of learners cultural experience. On the other hand, teachers even if they are using a compare and contrast technique, often tend to focus only on superficial information and stereotypical images of these holidays and traditions. Consequently, the learners are provided with the same information every time they encounter the same holidays and traditions in different coursebooks on different educational levels.

Additional authenticity during culture teaching and learning may be provided by using a wide repertoire of available authentic materials. Once again, *songs* and *movies* proved to be the most popular with the learners who valued them more than printed materials, such as *books* and *newspapers* as well as audio materials, such as *radio* and *TV broadcast*. The popularity of songs and movies results predominantly from their accessibility and universality. Although newspapers and books also exist in learners' private space, they not as popular as songs and movies. Teenage learners are rarely familiar with any magazines or newspapers and if teachers use them during language lessons, and just like books, they are usually perceived as tedious reading materials. Nevertheless, teachers often use them especially in the third class of secondary school, during final exam preparations when they incorporate extra material to prepare their learners better for the Matura exam. It is, therefore, disappointing that according to the learners' responses, the teachers so seldom made use of such printed materials as *brochures*, *advertisements*, *menus*, *announcements* and *postcards*.

If judging by the quantity of computer technology present in schools and free access to the Internet in every school, learners should be overwhelmed by the number of multimedia and the Internet based lessons. However, the reality in Polish schools is often somewhat different, especially during foreign language lessons. As it has been already stated, the overwhelming majority of the teachers denied incorporating multimedia and the Internet into their language lessons. The learners were more optimistic, and according to their answers 'only' seven out of ten language teachers did not make use of multimedia and the Internet. If the study included older teachers, the oversimplified explanation could be that they were simply not used to multimedia and the Internet. However, this study included young teachers who, if perceived stereotypically, originate from the 'digital' generation and should be up to date with all the latest classroom applications.

Despite such a low recognition of multimedia among the educators, according to the learners, their teachers used multimedia and the World Wide Web during their lessons. The choice of tools was not very surprising as You

Tube turned out to be the most popular target language culture teaching aid. It is very popular with learners who can listen to songs, watch movies and other visual materials at the comfort of their homes. Apart from *YouTube*, the learners pointed to different *web pages*, either devoted to language learning or just regular web pages. As projects were mentioned, the learners also brought up multimedia presentations which can constitute either as part of the language lesson, or their homework.

The questionnaire results brought about one significant piece of information related to multimedia and the Internet use. From the learners' responses it seems clear that digital aids are rarely considered as a convenient means for communicating with learners, as *e-mails*, *blogs* and other social communicators received very moderate recognition from the learners. Perhaps teachers do not want the classroom reality to interfere with their privacy and, therefore, they do not use social media to communicate with their learners. A similar lack of appreciation from the teachers concerned *on-line dictionaries* which today are easily accessible through learners' mobile phones. They have become so popular that schools have had to modify their regulations and allow learners to use on-line dictionaries during foreign language lessons. Learners appreciate them mostly due to their convenience and accessibility.

Finally, if teachers are so reluctant to use multimedia during their lessons, maybe they appreciate language coursebooks more. Therefore, in order to develop an even more complete image of coursebook usefulness for presenting the target language culture, learners were also asked to present their opinions concerning cultural adaptability of the coursebooks used during language lessons. In many cases, the learners' expressed opinions did not match the teachers' opinions. When it comes to presenting a *stereotypical image* of the target language culture, the learners were definitely more critical than the teachers whereas *comparison of cultures* was more positively evaluated by the learners than the teachers. However, learners and teachers were unanimous when evaluating the usefulness of coursebooks in providing information about their *native culture*. The learners were also more skeptical about developing learners' *cultural curiosity* and *national identity*, which in their opinion was the least present culture characteristic. The same was true of representing the target language culture. Besides, the learners presented a more reserved attitude towards the cultural content in language coursebooks than their teachers. Maybe the reason lies in the fact that the teachers had a more complete perspective since they had selected the coursebooks and had been able to utilize additional resources, such as a teacher book. Learners rarely analyze the coursebook content and their opinions are based on the materials they actually cover during lessons.

3.4. Study 3 – Investigating the influence of explicit culture teaching on the development of senior high school learners’ cultural knowledge

As Nizegorodcew (2011, as cited in Arabski and Wojtaszek 2011:7) writes: “Teaching English for intercultural communication or English as Lingua Franca has recently become one of the buzzwords of English language teaching methodology”. Such a claim is supported by Otwinowska-Kasztelanic (2011), according to whom in the last twenty years, the terms *culture* and *cultures* in connection with foreign language teaching have reoccurred in various European documents, syllabuses, educational projects and the Common European Framework of Reference for Languages. As members of united Europe, people not only need to be aware of their national identity, but also become more tolerant, open, and aware of cultural differences.

3.4.1. Statement of purpose

The place of the target language culture in foreign language teaching and learning contexts has been firmly established. At the same time, many language educators, researchers, and policy makers discuss the role of culture in foreign language curricula (Byrnes 2010, Levy 2007). Atkinson (1999) as well as other researchers (Giroux 1988, Levy 2007, Risager 2007) opt for a broad understanding of culture in second language teaching context, which encompasses the traditional view but is not limited to it. “It implies its elemental, dynamic, heterogeneous, multilayered and individualistic qualities that should be accounted for in foreign language learning and teaching contexts. This new conceptualization of culture also means that questions pertaining to what and most importantly how to teach culture need to be addressed” (Piasecka 2011, as cited in Arabski and Wojtaszek 2011:37). Intercultural education shifts the teaching of the target language culture towards the development of empathy for otherness, awareness of cultural differences, and the ability to adopt behavior which would help a person to function appropriately in various cultural contexts. Furthermore, this kind of teaching focuses on two culture systems; the learner’s native culture and the target language culture (Aleksandrowicz-Pędich 2007, as cited in Marczak 2010:16).

Intercultural teaching should prepare learners for intercultural contacts in educational, professional and tourist settings; enable learners to participate in social life in the changing circumstances of a mother/foreign country which result from migration processes; ensure that learners use the target language both without the feeling of discomfort and adequately for the social interactions they engage in; and finally, to foster learners' increased awareness of their native culture and cultural identity (Aleksandrowicz-Pędich 2007, as cited in Marczak 2000:16).

Therefore, the predominant aim of Study Three was to investigate the influence of explicit target language culture teaching on the development of learners' cultural knowledge and possible increase of learners' intercultural competence.

3.4.2. Participants

The study included twenty nine second grade learners from one of senior high schools in Konin. Their English language learning experience varied from three to eleven years. Some of them had had English in primary and junior high school; others started their English language experience in junior high school. In senior high school, all learners had three hours of English and two hours of German per week. Although the learners presented a rather varied language level, they used the same English language coursebook: *Matura Masters Pre-Intermediate*. Among twenty-nine learners there were twenty five females and four males, all of whom were between seventeen and nineteen years of age. Most of these learners (78%) came from small villages and towns around Konin and the remaining twenty-two percent were inhabitants of Konin. Furthermore, their social and educational backgrounds were comparable. The learners' contact with English was diverse and included such behaviors as using the Internet, travelling, watching movies, listening to songs, and reading printed materials. The learners were motivated and willing to cooperate and participate in the study.

3.4.3. Design and procedures

In order to obtain data, the learners were obliged to keep written journals they were supposed to fill in during the period of one semester. These were open, intrapersonal journals without any specific guidelines or pre-arranged content, and the learners were simply asked to write down their

reflections concerning teaching and learning culture. The entries could be written either in Polish or in English. The only request from the researcher was to make the entries as systematic as possible. Out of twenty-nine learners who were supposed to keep the journals for the period of six months only twenty three managed to do so. Furthermore, out of these twenty-three obtained journals at least half had unsystematically written entries or had very few entries altogether.

In January 2013, a group consisting of twenty-nine second grade senior highschool learners was selected for the purpose of the study. The rationale for choosing learners from the second grade was that although during the second year of the secondary education learners have the most extensive number of school subjects to attend, they have already graduated from year one, so they are more experienced, and they are still not 'Matura exam focused'. In other words, if there was any group prone to reflection, second grade learners seemed to be the most appropriate one. Obviously, the study might have included a comparison of learners from different levels; however, the researcher was more interested in observing potential changes occurring within this particular learners' group especially since during the second grade, learners become officially mature, which may result in changes in their worldviews. Such learners are flexible and prone to changes in the perception of themselves and the reality around them.

The selected group was later divided into three smaller groups. All groups had a comparable number of learners, had the same amount of English per week, and presented a similar language level (pre-intermediate). Group A and B consisted of nine learners, group C consisted of eleven learners. All the groups used the same coursebook and during the forthcoming semester they covered the same coursebook units. In group A, the teacher could only use the coursebook to introduce the learners with selected elements of the target language culture. In this group culture was supposed to be used mainly as a background for language teaching and learning. As result, if any elements of target language culture appeared in the coursebook teacher could discuss it with her learners; however, there was little or even no encouragement from the teacher to explore the cultural component more extensively than it was necessary to introduce new language component. If asked about the cultural content, the educator provided the necessary information, but made no additional effort to exploit the topic more broadly. For example, when learners came across a reading or listening passage based on target language culture (e.g. text about London, New York, or Thanksgiving), the teacher would use it to introduce new vocabulary items or practice new grammatical structure, but would not devote too much time,

if any, to discussing the cultural context or to increasing learners' interest in the topic.

In group B, the teacher, apart from the regular coursebook, could use additional materials to introduce the learners to elements of the target language culture. However, in this group again the main focus was supposed to be placed on the development of language skills and culture was treated as an additional element to be introduced if time allowed. In comparison to group A, the educator in group B would sometimes step away from focusing solely on the linguistic content and spend some time focusing on the cultural aspect being presented in the coursebook and, for example, ask learners questions about the topic or provide learners with some basic information. From time to time, she would also bring additional reading or listening texts (often songs) to the classroom and apart from language practice she would discuss with her learners cultural information included in the texts. Occasionally, she would also ask learners to prepare short multimedia presentations concerning the cultural content included in the coursebook or supplementary materials and present it to the rest of the class. However, the teacher most of the time, presented culture on rather superficial, stereotype oriented level and made no additional effort to interest her learners in the cultural context of the lessons.

In group C, the teacher could use the coursebook and any other additional materials to explicitly expose the learners to elements of the target language culture. The teacher was supposed to use any opportunity and means to develop learners' cultural knowledge and their sensitivity towards cultural similarities and differences. In this group, not only lesson content, but also any additional work performed at home was supposed to be related to the target language culture. Very often learners were asked to prepare power point presentations and speeches concerning selected elements of the target and native cultures. These presentations were later performed in the classroom and constituted a starting point for many culture oriented discussions. While working with group C, the teacher was supposed to explicitly focus the learners' attention on all the cultural issues presented in the coursebook and supplementary materials. During almost every language lesson, the learners discussed culture related topics and worked on learner designed cultural projects. Every time new vocabulary or grammar was introduced, the teacher made sure it is based on culture related texts or examples. Furthermore, language skills were also practiced through culture based supplementary materials (e.g. songs, movies, newspaper articles, literature passages, etc.) provided by the teacher herself or by her learners. The teacher often used group work and pair work to provide learners with the opportu-

nity to express personal opinions about cultures. Whenever possible, learners had the chance to compare target language culture with their native language culture. Through such comparison and contrast, the learners had the opportunity to find out more about similarities and differences between the target and the native language cultures, increase their sensitivity and understanding of otherness as well as become more open and sympathetic towards the representatives of the target language culture. The learners from group C were explicitly encouraged to become culturally reflective and develop an inquisitive approach towards other cultures. As it has been already mentioned, homework and supplementary materials were also supposed to expose the learners to meaningful and unequivocal cultural experience.

At the beginning of the second semester, twenty-nine learners were given journals to be filled in and returned after the period of six months (January 2013 to June 2013). The researcher explained the general aims of the journal writing process and asked the learners to fill it with any comments and reflections they felt appropriate. More specific guidelines concerning journal keeping focused on technical aspects, i.e. the need to stay as systematic as possible and trying to recall the classroom episodes precisely. The learners were told to use any language they felt was easier for them to write in, and they were asked to be as systematic as possible. Learners were also told that at the end of every month journals would be collected by the researcher and later returned for further keeping. Every time the journals were returned back to the learners, a short feedback session was held during which the researcher provided the learners with sample journal entries written by group members and answered all the questions the learners had concerning their journal writing process.

All groups for the period of six months, worked on the same material from *Matura Masters Intermediate*. Within the period of six months the learners covered six units: Unit 6 – Food, Unit 7 – Decisions, Unit 8 – Educational system, Unit 9 – Sports, Unit 10 – Art, Unit 11 – Spreading the word, and Unit 12 – Employment.

In Unit 6, devoted to eating habits, apart from regular activities, the learners from group C discussed and compared eating habits in Poland and other countries. During one of the lessons they had to bring a recipe for a traditional Polish dish and justify their choice whereas during another lesson, the learners talked about different types of national restaurants and their favorite cuisines. Apart from these activities, the learners from group C were presented with a separate section of the coursebook called *Culture wise: unusual restaurants in Poland*. This particular passage in the coursebook was connected with logging on to a webpage and finding out more about un-

usual restaurants existing in Poland. While extending their lexicon included in the section called *Skills builder*, the learners read about original eating festivals from the USA, Italy and Spain. Apart from 'filling in the gap' activity, the learners were divided into groups and had to discuss one of the festivals and later present it to the rest of the class. Afterwards, they tried to find similar festivals in Poland. During another *Culture wise* section called *Spam*, pupils had the opportunity to find out more from the Internet page about spam and read about the museum of spam in Austin. In the *Language review* section, the learners listened to a fragment of a podcast about Prague and had to choose the correct answer. Additionally, they had to describe pictures of the city. Since this unit was devoted to eating habits, teacher used *Culture page 3* to familiarize the learners with breakfast around the English speaking world. A rather lengthy reading passage included a number of opinions from Poland, the USA, Australia, and Scotland. The text was accompanied by a set of activities focusing on vocabulary.

Unit 7, titled *Decisions*, above all created an opportunity to discuss national stereotypes and national characteristics. Before stereotypes and characteristics were analyzed, *Culture wise* section dedicated to British TV and radio was utilized. More specifically the learners logged on to a web page designed specifically to present a variety of BBC programs dedicated to world news, science, history, literature, film and theatre. After reading through the Internet page, the learners had to prepare a short presentation concerning their favorite Polish TV and radio stations and programs. Once the *Culture wise* section was covered, the learners moved on to discussing stereotypes and national characteristics. First, the teacher showed a Power-Point presentation which explained how stereotypes are created and what are their main characteristics. Furthermore, the presentation included pictures depicting the most popular stereotypes concerning selected nationalities. After the presentation, the learners were put into groups and were asked to match nationalities with adjectives describing them best. Finally, there was a whole class discussion during which the learners had to justify their choices concerning nationalities and their characteristics. Apart from the above described activities there was an additional homework which required the learners to prepare one Polish myth or legend and describe it orally to the rest of the class. Learners could autonomously choose any myth or legend they considered characteristic of their national history and culture. During the next lessons the learners could present their selected myth or legend using props, decorations and costumes. They could also design a sort of a role play or a mini drama that would help them in their presentation. Apart from the cultural experience, the lesson brought a lot of enthusiasm

and entertainment. The researcher could see that the learners were genuinely involved in the lesson. For this unit, the teacher additionally selected *Culture page 2* devoted to myths and legends. The section included a pair of pictures depicting two famous legendary heroes, King Arthur and Robin Hood. The learners had to decide where and when they lived as well as who their friends were. In the follow up activity they had to match a number of lexical items closely connected with one or the other legend. Camelot, Maid Marion, Excalibur and Merlin were just some of the words to match. In the subsequent part of *Culture page*, the learners were presented with a text about two heroes with True/False statements. Discussing contemporary movie adaptations of the two legends was the next activity to perform, followed by a presentation on legendary Polish hero or interesting person from Polish history that would make a good subject for a TV series. While working on this exercise, the learners had to decide which actors they would hire for the leading and supporting roles.

Education was the topic of Unit 8, which started with a listening task concerning British educational system. Apart from the listening, the section included a number of pictures illustrating the main characteristics of education in Great Britain as well as a 'fill in the gap' activity in which the learners had to provide missing facts about education in England and other members of Great Britain. The preliminary part of the unit was supported by the *Culture wise* section focusing on British school system. As the learners became familiar with British education, they had to compare it with Polish educational system. The lesson concerning both educational systems was aided with a PowerPoint presentation and additional information about American educational system. The learners also watched a short documentary devoted to the most famous American Universities. Another *Culture wise* passage called *Famous entrepreneurs* presented the learners with biographies of Bill Gates, Peter Jones, British TV celebrity, and Alan Sugar, media personality and political advisor. The learners had to find information about these three famous people or choose other millionaire and write a short bio note. Unit 8 included interesting culture oriented homework which entitled comparison of two web pages of two famous schools, National Enterprise Academy and The BRIT Performing Arts and Technology school. After reading about these two schools, learners had to decide which school they would apply to and write a short paragraph explaining their reasons. This homework was a starting point for a later discussion about studying abroad. During the next *Culture wise* activity, the learners read about a famous American sport person and boxing champion, George Foreman, a British comedian and actor John Cleese, and the Korean Minister of Science and Technology, Kim

Young-Hwan, who was a poet and essayist. After becoming familiar with their short biographies, the learners had to divide themselves into small groups and decide if the books written by the Korean minister can be useful in teaching science to children and what motivated them to learn new things when they were children. In this activity, apart from cultural experience, learners had the opportunity to personalize their learning assignment thus making it more stimulating.

Unit 9 opened with a pair work discussion about sport, which was the main topic of this chapter. The learners had to decide what were the four important national and international sporting events and what sporting event they would like to attend. In addition, a set of sport related lexical items was included for the sake of future discussions and listening activity. During another lesson, the learners had to select one sporting event and prepare a short account including the host, the participants, the highlights of the event and closing ceremony. They were to select between the winter/summer Olympic Games, International Dance Championship or school volleyball tournament. During another activity, the learners had to complete sentences with correct modals. The sentences included names of famous American sportsmen such as Duane Chambers, famous places, such as Wembley, and national sports, such as baseball. A follow up project included a multimedia presentation concerning one of the famous national American or British sport disciplines. Learner generated slide shows introduced baseball, cricket and American football. *Culture wise* sections presented the learners with history of women participating in Summer Olympics and unconventional sports. In the latter section, web pages made the learners familiar with details about such sports as snowshoeing, paintball or urban exploration. As a follow up activity, the learners had to prepare short passages about sports popular in Poland. The final set of activities in this chapter was taken from *Culture page 5* and concerned the famous Oxford and Cambridge boat race. In this section, the learners had the opportunity to read a dialogue between a student taking part in the race and the interviewer. Additionally, the learners had to write the interviewer questions to make the dialogue complete. Moreover, the learners were to imagine they were spending a year in a British school. In groups, they were to think of a sporting event they wanted to organize in their school. They had to prepare a presentation for a meeting with the school principal and convince him/her to organize the event. In their presentation, the learners had to think about such issues as the type of event, costs, organization and how to make the event more public.

The subsequent Unit10, devoted to art, created a perfect prospect for a series of lessons devoted entirely to culture related activities. From the

very first class, the learners encountered cultural topics related to London's famous Trafalgar Square. Apart from reading about London's recognized landmarks, the learners discussed famous paintings and their authors. Andy Warhol, Vincent van Gogh, Leonardo da Vinci and Jan Matejko are just a few of the painters included in this activity. Describing paintings and expressing opinions were the essential ingredients of these activities. The teacher also prepared a virtual tour around the National Gallery in London, during which learners could see selected exhibitions present in the gallery. In one of the extra activities learners were involved in an art project which divided them into groups of four. Each group had to create a statue and tell other groups what it symbolized. Later on, the learners had a whole class discussion concerning famous sculptures and statues around the world. While being involved in the discussion, the teacher prepared a short competition during which learners had to guess the names of various statues from around the world. In *World of illusion*, the learners were presented with four theatre plays such as *Macbeth*, *Mouse Trap*, *Oedipus Rex* and *Phantom of the Opera*. They had to match posters with quotations and reviews in addition to culture related vocabulary work. In addition, the *Culture wise* section included additional information concerning the above mentioned plays. Finally, in *Skills builder* the authors of the coursebook included a gapped reading about street art and graffiti artists. The reading was followed by the *Culture wise* section which broadened the information concerning graffiti and its artists. The section also included a number of the Internet web page addresses concerning some recognized graffiti artists from Great Britain and the USA. For the purpose of this unit teacher selected two *Culture pages*, one devoted to Yellowstone National Park and the other devoted to Andy Warhol. From *Culture page 1*, the learners could find out about the park's history and origins. Apart from reading passage the section included a listening passage during which the learners had to match pictures with speakers, and a vocabulary exercise with useful words to describe landscape and nature. In *Andy Warhol Culture page*, the learners were presented with definitions of 'pop art' and a rather extensive reading passage about the artist. The section also included a listening passage with a quiz to provide answers to.

Unit 11, which focused on *Science* and *Technology* provided the opportunity for discussing modern information and communication technologies. The learners were encouraged to talk about social networking, such as Facebook, MySpace, Twitter or YouTube. It is one of these topics which should be familiar and interesting for the learners as it concerned their sphere of interests. Despite the fact that this unit did not provide many opportunities for the learners to talk about the target and native language culture, there

was one interesting follow up activity about ‘Polish plumber campaign’, which was introduced in 2005, one year after Poland joined the EU. The assignment designed for the learners included group work during which the learners were supposed to come up with an advertisement that would promote Poland outside our country. They could make a poster or a leaflet containing stereotypical images of Poland. Later, the learners presented their work to the rest of the class and described it in English. While talking about technology and world as a global village teacher used *Culture page 4*, devoted to the Maori culture. Learners could read about indigenous inhabitants of New Zealand and listen to a passage describing cultural characteristics of the Maori nation. There was a very stimulating discussion about how in the ‘shrinking’ and globalised world nations can preserve their cultural characteristics. The learners seemed genuinely interested in the topic and actively took part in the discussion.

The last unit in the coursebook (12) focused on professions and home. Like in the previous unit, the learners had a few occasions to experience the target language culture; however, in the opening section they could read about gondoliers in Venice and although the topic was not directly related to the target language culture, it was a stimulating starting point for discussion about working in Poland or working abroad. Despite the lack of personal experience, the learners had some interesting ideas they later presented to the rest of the group. One of the activities included in unit 12 required from the learners to describe people and instead of describing regular personas, they had to describe famous persons from Poland and target language culture countries. What is more, during description other learners had to guess who that person was. In order to make the guessing less challenging they could ask twenty YES/NO questions.

3.4.4. Selected journal entries

From the journal entries provided by the learners it is easy to notice that their discernment of the target language culture and its representatives is mainly positive (one or two negative comments) and that they fully acknowledge the necessity and importance of broadening their cultural knowledge.

Last lessons we had made me realize how important knowledge about culture is. Everything around us seems to be interconnected and influence one another. I need to broaden my knowledge about culture if I am to exist in the modern world. What is

more I found out how much language and culture are connected. We can use language to express our emotions and feelings toward other people and cultures. The understanding of language can also help us in becoming more open and understanding towards other and often different from our native, cultures (Asia, Group C)

Learning English in the classroom is ok, but I can't wait to travel abroad to meet people I can talk to in English. Only then I will be able to find out if my English skills are ok or not. Speaking English outside the classroom is maybe more stressful, but I want to do it. It will make me more confident and since I like English language and English culture it will be very motivating for me to find out even more information concerning English speaking culture (Ewa, Group B).

In my opinion I do not need to know culture to learn the language effectively. All I need is grammar and vocabulary. I do not know Polish culture well enough and I can still communicate without any problems. Culture is about history and geography and I don't like these subjects at all (Krzysiek, Group A).

Being exposed to other cultures influences not only learners' understanding of otherness, but may also alter their personal value system. With discovery of different cultural aspects, such as norms of behavior, systems of beliefs, religions, native language culture etc. learners become more sensitive, open, understanding, and tolerant towards other cultures. The above presented claims found their reflection in the journal entries presented below. What seems to be important is the fact that almost of them came from group C learners.

After all these lessons about target language culture I have to confess I became more interested in values and customs of other cultures. Before I did not know much and I did not feel I should. However, now I would like to find out more about the values and beliefs of people from England or the USA. Some of our lessons were devoted to such topics and I found these lessons very stimulating. I think that because of these lessons I became more sensitive towards other cultures and I will try to understand them better before I make any judgments (Kinga, Group C).

The last English lesson made me think about other cultures more and reminded me how little I knew about them. Now when I know more I can honestly say I respect values and beliefs of other cultures. Now I know that different does not mean worse, just different. I think I became more open, tolerant and curious about other cultures. It would be exciting to meet someone from other country and see how similar of different we are (Gosia, Group C).

I try to understand behaviors which are unfamiliar to me or my culture. I think after this year of English lessons I became more tolerant and understanding. I must

confess it wasn't always like this. Before I was skeptical about other cultures often believing that my culture was the best. Now I think that it is better to try and find out more about other cultures and to understand them. For me it is even more motivating to learn English because I think it will allow me to comprehend differences (Gosia, Group C).

When I think about myself I think that knowledge about other cultures makes me more tolerant. I understand other cultures may have different points of view and values. I know such sentence seems obvious, but I did not realize it since my last English classes. During my last English lesson we talked about and watched a movie about other cultures. While we were watching it I realized that the world around me is different and similar at the same time. The differences do not have to be bad and they do not make others worse. I think that if we try to accept other people and their cultures the world will be a better place to live (Zuza, Group C).

Most learners presented positive attitudes towards the target language culture; however, while analyzing the obtained data, the researcher came across a few journal entries which gave evidence that not all of the participants were unanimous in their opinions. Most of these negative comments came from group A and B and ranged from indifferent through slightly negative, up to hostile although they were rather sparse.

For me other cultures are difficult to comprehend. There is still a lot I need to find out however, I do not understand all these traditions and customs I am learning about. I am not even sure I want to know more about them. I am perfectly happy with Polish traditions and customs and I think we don't need American Halloween or other holidays. I know I am not nice but, this is what I feel right now (Jacek, Group A).

I have enough of these cultural otherness. Why do we have to learn about all this cultures and their traditions. We should learn the language not cultures (Kasia, Group B)

I think it would be better if other cultures were similar to mine. I do not mind learning about other cultures but, I prefer to find out more about mine. Why we have to learn about other cultures if we still do not know enough about our own (Maciek, Group A).

It is hard to bear the behavior of people from other cultures. When I am learning about all these customs and traditions I can't stand it. Why do I have to learn about other countries? I do not care about them. I come to English lessons to learn English not culture (Iza, Group B).

A separate set of journal entries dealt with an extremely important issue of the learners' recognition of their own native language and native language culture. One more time, almost all of the comments concerning the importance of the native culture came from group C learners.

I am proud to be Polish. I think I always was however, I did not think about it so much. The last English lesson about Polish legends made me realize that our history is so long and that our cultural heritage especially compared to the USA is so rich in events. Now I am willing to find even more about Polish history. It was surprising for me how rich our culture is and we just looked at the well known facts and events (Iza, Group C).

During our English lesson we talked about spending holidays and places around the world which were worth visiting. Apart from exotic landmarks discussed during the lesson we also talked about touristic attractions in Poland. I have travelled around Poland during my holidays but it was during this lesson that I realized how beautiful our country was. People often travel abroad not knowing how beautiful country they lived in. Of course, visiting other countries and discovering other cultures is always exciting however, people should realize that before they start appreciating the world, they should at least travel around Poland (Marcin, Group A).

I have to write about my last English lesson during which we talked about martial law in Poland. During the lesson we watched two music videos with songs performed by two Polish bands Lombard and Budka Suflera. The videos included images from martial law. We also looked at the lyrics of another Polish song 'Autobiografia'. It was so hard to believe that such things happened in our country only thirty years ago. I cannot imagine living in such times. I often associated history with old times, but now I realize that history is also something that happened here and now. It was a very interesting and stimulating lesson. When I came home I asked my parents to tell me more about these times (Kinga, Group C).

I am going to write about my thoughts resulting from something that happened during English lesson. I think it is very important to discover Polish culture at any possible occasion. Our cultural heritage is essential in being proud of who we are. Nowadays, young people often ignore Polish culture and have little knowledge about it. I was very pleased to notice that our coursebook has texts about famous Poles and Polish history (Ewa, Group C).

Apart from the above presented journal entries, the researcher found a number of additional passages which did not fit any specific theme; nevertheless, they were related directly to the main theme of the study.

Today our teacher asked us to imagine ourselves living in another culture. It was difficult because every culture concerns not only traditions and cuisine but, most importantly beliefs, ideas, thoughts and emotions. Even during English lesson it is hard to pretend to be a member of English speaking culture. We did our best and thanks to teacher's prompts we managed to successfully accomplish the task. The additional benefit of this activity was realizing how rich my own culture is. For the last few weeks I have been feeling like a detective, investigating cultures of other countries and I have to say I want more. Different cultures are so interesting to discover and learn about. Our language lessons are so involving I can't wait to have another. Although there is so much to learn I feel like with every new cultural information I become a member of another culture. It makes me not only curious, but also open and empathetic towards other cultures (Nina, Group C).

During our English lesson we were asked about our experience from going abroad. It was involving and motivating to present our own points of view and experiences. We exchanged opinions and talked about other cultures we visited. Most of us were eager to talk despite language mistakes we made (Beata, Group B).

Despite a significant quantity of constructive, positive journal entries, provided by the respondents, it was also possible to find some comments which expressed a rather negative attitude towards implementing elements of the target language culture in the language classroom and the very content of the lessons.

I do not understand why we have to talk about Polish culture during English language. This is an English class and we should focus on English culture. I have enough of Polish culture during my Polish language lessons and history (Jacek, Group A).

Talking about educational systems in different countries was rather confusing. It would be easier if we focused only on one and maybe later compared it with other systems (Ania, Group A).

Why do we have to learn about American holiday? Halloween is not Polish holiday and we do not need to learn about it. In my opinion celebrating it in Poland does not make any sense. I am against importing foreign celebrations to our country. We have our own traditions and celebrations and we do not need any foreign ones. I told it to our teacher but she said it is a part of English culture and we need to know a little bit about it. I hope it will not happen too often (Kasia, Group B).

I have to confess I did not like our last lesson. We talked about racism and prejudice. We talked about American history and how people were segregated. I am not sure if I feel sympathy for these people. I am not a racist but I am against immi-

grants coming to our country. They take away our jobs and crime increases. I did not express my opinions openly however, I did not like the topic and I hope we will not talk about it anymore (Kasia, Group B).

Leshem and Trafford (2006, as cited in Gabryś-Barker 2012: 190) compare journals to mirrors that portray their authors, as they “allow us to see pictures of ourselves and to analyze what we see. However, like mirrors, they may distort or accurately reflect reality”. Keeping a journal is an intricate enterprise especially if one attempts to stay systematic and honest in his/her writing. It becomes even a greater challenge when the author of the journal is a learner, more specifically a teenage learner who is usually reluctant to any schoolwork, not to mention additional homework. Fortunately, not all teenage learners matched the stereotypical image of a teenage learner and it was possible to obtain valuable data from the study participants. The issues the learners reflected on were mainly technically oriented, i.e. materials, techniques, activities, and lesson topics. Luckily, it was possible to isolate a number of journal entries which were projections of the learners’ thoughts, personal opinions and beliefs, sometimes expressed in a simplistic fashion, nevertheless creating a succinct and meaningful image of the language learning and teaching process enhanced with the target language culture. Teenage language learners turned out to be inquisitive, reflective, and meticulous observers of everyday classroom reality. What was even more important was their willingness to look deep into themselves and put their personal thoughts and opinions onto the journal pages.

Journal keeping proved to be beneficial not only for the researcher but for the participants as well. Due to journal keeping, some learners became more reflective and aware of themselves and the world around them. They became more perceptive of similarities and differences between their native culture and other cultures. What seems to be equally important, the learners reflected also on their relations with their teachers. The same learner seemed to realize that the reality around is not just ‘black and white’ and that various ‘shades of grey’ exist. In her last journal entry she wrote:

I feel like after this semester my attitude to world around me changed. I see more and I think I understand other people better. I am more tolerant and understanding towards differences. Even if people from other cultures create diversified realities, different from ours, we should still accept it and try to understand them. The fact that cultures are different from each other makes the world more complex but at the same time more intriguing and picturesque. Now I just want to know more about these cultures and I want to discover the world around me!!! (Iga, Group C).

3.5. Conclusion

The main aim of the last chapter has been to relate the assorted theoretical assumptions and research findings presented in the preceding chapters to the process of introducing target language culture and its potential influence on the development of intercultural competence in Polish senior high school educational context. As it has already been explicitly stated in the introduction, foreign language educators seem to have almost unlimited access to necessary tools and resources which can be successfully included in the meaningful incorporation of the target language culture into foreign language classrooms. However, despite multitude of educational opportunities for increasing learners' cultural knowledge, language educators are rather skeptical or at least reticent about incorporating selected elements of the target as well as the native language culture into their everyday teaching. Thus, it is clearly indispensable to carry out relevant studies in context to which obtained findings will be applied. Furthermore, the obtained findings are not only bound to expand researchers' knowledge about the value of cultural teaching, but also to provide foundations for offering sufficient specifications which, in turn, can be effectively verified by practicing foreign language teachers in their own language classrooms.

When it comes to coursebook assessment, it seems clear that it is fundamentally a subjective, rule-of-thumb activity, and that no neat formula, grid or system will ever provide a definitive measure. But at the very least, perhaps the use of similar evaluative parameters will help to make it, when time and circumstances allow, a more coherent, thoughtful enterprise than it often is at present. Coursebook evaluation is not a once-only activity. When a coursebook is selected, its success or failure can only be meaningfully determined during and after its period of classroom use. Learners are not taught in a vacuum, but come from somewhere and are proceeding towards specific educational goals and future training. The coursebook ultimately needs to be appraised in terms of its integration with and contribution to these longer-term goals. As far as the inclusion of cultural elements in the analyzed English language coursebooks is concerned, all of the coursebooks under analysis, even Final Exam review coursebooks included cultural topics which focused mainly on everyday culture, providing a very limited coverage of the elements of high culture. Some of them, especially the local coursebooks designed for Polish learners taking their final exam in Polish senior high schools, took into consideration the main assumptions of cultural approach and if properly utilized by language teachers, they could be a valuable source for the increase of learners' cultural knowledge as well as

their positive attitudes concerning cultural dissimilarities. At the same time, it is virtually impossible to come across any means for intercultural assessment in any type of the coursebooks chosen for the analysis. The analyzed coursebooks did not contain tests which could allow foreign language learners to self-assess their cultural knowledge. It seems that the authors of these publications left the evaluation of learners' cultural knowledge to language teachers.

None of the analyzed coursebooks tried to question the existing cultural stereotypes. Instead, they presented rather stereotypical image of the target language culture regardless of the coursebook type. In fact, most of the cultural content included in the coursebooks is tourist oriented and provides learners with basic, survival knowledge about the target language culture. Many people consider stereotypes as rigid generalities that members of society impose on others with whom they are unfamiliar or do not understand. However, if the stereotype is well-grounded and justifiable, it may help to orient learners in a certain situation, but if it is unjust and loaded with negative emotions, it will hinder the interaction between cultures.

What is more, coursebooks used in Polish secondary schools do not contain taboo topics although learners seem to be mature enough to discuss some of them in the classroom. It would seem that at least local coursebooks designed especially for learners from a homogenous cultural background will include controversial topics; however, even in such publications, the authors decided to 'stick' to more socially accepted issues and more popular topics. Some isolated examples include divorcing and addictions, nevertheless, it is up to the teacher to decide if he/she wants to include such topics in the syllabus. The same applies to presenting subcultures which are virtually nonexistent in the analyzed coursebooks. Careful readers may find texts concerning graffiti and music oriented subcultures but these are rather sparse and again teachers along with their learners have to decide if subcultures, which may be quite involving for learners, are to be present during language classes or not.

If culture is to be meaningful, learners should be encouraged to find out more about it and coursebooks should provide chances for comparison of cultures. Comparison and contrast is a very useful technique in developing learners' critical awareness which facilitates the comprehension of differences between cultures. Fortunately, in most of the analyzed coursebooks, especially local publications, language teachers and their learners will come across a set of comparisons between their native and target language cultures. In most cases, these comparisons focus either on typical social issues, such as education, eating habits, and law or festivities and celebrations.

Nevertheless, incorporating L1 cultural elements does have a positive result on learners' appreciation and understanding of their own culture as well as developing stronger national identity. What is more, the materials included in the analyzed coursebooks exposed learners to a variety of cultures which was not often the case in publications thirty or twenty years ago. It is a welcoming change as contemporary learners have more opportunities to travel and discover the world around them firsthand. Due to such a cultural variety, learners can more efficiently develop their tolerance towards otherness and even though, as it was already written, most culture related materials are rather stereotypical, they still make it possible for learners to notice and accept the differences between their own culture and the target language culture.

Finally, it should be explicitly stated that teachers and their learners have a very wide range of additional materials, such as Internet pages, CDs, DVDs, articles, books, work-books, flashcards, pictures etc. What is more, even if these unlimited resources are not satisfying enough, language teachers can work with their learners on interdisciplinary projects which not only develop learners' cultural knowledge, but their autonomy as well.

A scrupulous analysis of the data obtained from both questionnaires draws attention to a number of similarities as well as differences between the teachers' and the learners' opinions. Although not all teachers taking part in the study were teachers who taught the learners participating in the study and the results cannot be correlated, certain regularities may be observed. It seems that there exists a mutual recognition among both groups of respondents, concerning the importance of incorporating selected elements of the target language culture into the foreign language curriculum. Unfortunately, it does not automatically transform into appreciation of culture related educational aims. It seems that some learners took on the educational priorities of their teachers.

Furthermore, there seems to be a significant discrepancy between the learners' and the teachers' perception of the role described as the presenter of the target language culture. The educators considered it as one of the three most important roles to perform in the foreign language classroom, whereas for the learners it was the least important role to be performed by their teachers. Maybe the teachers, when providing their answers, were to some extent influenced by the main theme of the questionnaire. The language learners, on the other hand, concentrated more on these roles which they felt are more appropriate and typical of their teachers in everyday educational context.

If the foreign language teachers decide to include culture into their syllabi, they predominantly focus their learners' attention on rather stereotypical images represented through descriptions of everyday life and customs. It is, however, comforting to discover that some of the educators make an extra effort and expand their learners' tolerance and openness towards otherness through more demanding cultural aspects, such as systems of values and beliefs. Teachers who decide to broaden their learners' cultural knowledge may come across some possible challenges such as: an overloaded curriculum, lack of teaching aids, lack of methodological background and learners' low interest in other cultures. Despite existing challenges, educators need to recognize the potential benefits, namely increased cultural knowledge leading to higher intercultural competence. Judging from the picture created by both groups of respondents, there are still many challenges awaiting Polish teachers and their learners, but if both sides decide to cooperate, foreign language lessons will not only introduce the target language and culture, but will definitely transform into enjoyable and meaningful experience.

Such a statement seems to be confirmed by the data obtained from the journal entries which were used in the third study and provided the researcher with valuable information for further analysis. Six months of journal writing not only led to an increase of cultural knowledge, but also transformed some of the learners into reflective and inquisitive observers of the target language culture and resulted in more positive and open approach to cultural otherness. Furthermore, the journal writing made some of the learners more sensitive towards their own culture. Selected journal entries included statements concerning an increased level of patriotism and devotion to Polish traditions and history. Learners often referred to their native culture claiming that reflective approach towards learning made them realize how little they knew about Polish culture and how multidimensional and 'attention-grabbing' Polish culture was. Such claims allow believing that the learners would not only develop their knowledge about their cultural heritage, but equally important, they would develop a more patriotic mind-set.

Out of the three groups involved in the study the one with most extensive and diversified culture teaching proved to be the most prolific in their journal writing. In the case of the two remaining groups the number of journal entries was definitely lower; nevertheless, they also proved to contain valuable data for further analysis. What needs to be strongly emphasized is the positive attitude of the participants towards the journal writing process. Despite certain drawbacks connected with systematic journal entries and the learners' honesty most of the learners managed to continue keeping their journals until the end of the study. Positive opinions were often expressed

by the learners while submitting journals to the researcher at the end of every month as well as at the end of the study. The learners often stated that due to the journal writing, they became more aware of themselves and their attitudes and beliefs. Some of the participants claimed even that their system of values had undergone modifications.

It seems obvious to state that the conclusions discussed above should be considered as incomplete and are directly related to the three research projects, the findings of which were presented in this chapter, therefore cannot possibly deal with all the options connected with teaching target language culture in the foreign language classroom in Polish educational context. A set of more comprehensive guidelines will be introduced in the following section, alongside the suggestions for further research.

CONCLUSIONS, PEDAGOGICAL IMPLICATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

It seems that from the perspective of an average foreign language teacher, regardless of the educational level, the amount of the target language culture incorporated into syllabi and used coursebooks is sufficient enough to provide learners with diversified and captivating images of language related cultures and effectively develop their cultural knowledge. Furthermore, multifarious techniques, tools, materials and activities language teachers can amalgamate during their foreign language lessons, create an inexhaustible source of inspiration and support for all willing and reflective educators. Unfortunately, despite such an elevating educational context, many educators still perceive culture teaching as a peripheral activity performed only if time allows, right after 'all' the grammar and vocabulary has been taught. However, authors, such as Kramersch (1993), Liddicoat (1997), Wilczyńska (2005), Sercu (2005), Aleksandrowicz-Pędich (2010), Bandura (2010), Nizegorodcew (2011), frequently emphasize the importance of explicit cultural teaching. If so, why does the target language culture not receive the satisfactory and well-deserved recognition among foreign language teachers? Why, regardless of so many educational opportunities and multitude of teaching aids, are teachers reluctant to explicit culture teaching? Finally, why, despite reshuffling of teaching priorities and a significant, as Pawlak (2006) calls it, 'swing of methodological pendulum' towards meaningful culture teaching teachers do not see the far-reaching advantages of explicit target language culture teaching, such as tolerance, empathy and openness to cultural divergence?

In the author's opinion, this persistence of the attachment to the traditional type of teaching where culture is only a modest addition to language teaching results from the widespread (especially among junior and senior high school teachers) assumption that the main aim of teaching a foreign

language is to present learners with basic language skills and sub-skills as well as prepare them for the forthcoming final exams. After all, what could be easier than acquainting learners with the relevant knowledge necessary for efficient exam passing. Many teachers adhere to previously prepared tests and materials believing that since they make their learners pass the exams, than their teaching must be effective enough. While I make no claim that foreign language teaching in many schools proceeds in such a traditional way, there are grounds to assume that this is exactly what happens in many language classrooms in different educational contexts. Teachers' attitudes are best described by the statement 'why fix something, which is not broken'. In modern foreign language classrooms, learners are taught how to write letters in English and how to find the right answer in a multiple choice test during a listening activity, but they are not familiarized with the natural context that culture provides for language acquisition. Learners are not presented with language content placed in a meaningful cultural context, which not only intensifies the language acquisition process, but transforms learners into reflective, culture sensitive representatives in modern plurilingual and multicultural society. I strongly believe that such a lack of willingness to introduce changes into teaching practice may be the outcome of teachers' conviction that what they are doing is proper and no changes should be introduced, or it is the result of wrongly placed teaching priorities.

Such a picture emerges from my numerous recordings and classroom observations made while working on other research projects, the feedback received from school graduates as well as professionally active teachers and, equally important, from my own twenty year experience as a foreign language teacher. If the description provided above is consistent with classroom reality, the perspectives of explicit integration of the target language culture with language teaching and learning process are rather austere. I can only hope that there is going to be a change in teachers' mentality and in their approach to language teaching with more extensive use of selected elements of the target language culture. Only then, their learners will become culturally competent and prepared for contacts with the diversified outside world. Therefore, apart from my modest contribution to the ongoing debate on the place of the target language culture in the foreign language pedagogy, I intend to expand foreign language teachers' and any other potential readers' knowledge concerning the importance of meaningful target language culture teaching.

As can be read in Chapter One, the cultural component has experienced varying degrees of recognition in language teaching throughout history. As Kramsch (1996: 1) claims: "After years of communicative euphoria, some

language teachers are becoming dissatisfied with purely functional uses of language". Byram (1997: 3) agrees with Kramersch by saying: "communication is not judged solely in terms of efficiency of information exchange", because the exchange of information is regulated by understanding the culturally diverse context. Thus, the time when the interest in the role of culture in language teaching has come. The area of foreign language teaching concerned with the cultural elements encompasses numerous terms relating to culture, for instance *intercultural awareness* (Risager 2004), *cultural component* (Kramersch 1996), *cultural experience* (Moran 2001). A multitude of terms possess one common element – culture, which, because of its multifaceted nature, happens to be highly complicated to define, but essential if foreign language learning is to be efficient. Although there has already been a number of significant publications devoted to presenting suggestions for researching and teaching the target language culture, the task of compiling a comprehensive list of pedagogical guidelines and suggestions for meaningful incorporation of the target language culture into Polish educational context should be considered a noteworthy augmentation to the already existing body of literature. Therefore, I present a number of pedagogical implications and recommendations that can be introduced to the readers in order to inform of the stipulation of the target language culture in Polish schools and to enhance the overall quality of language instruction in our educational context.

1. How to secure culture a rightful place in the foreign language teaching and learning process has been an ongoing concern for educators and scholars. One thing for me, seems to be certain; if incorporating culture into the language curriculum is to be successful learners' active involvement is of paramount importance. Only with learners' active participation will the teachers be able to create a motivating and inquisitive atmosphere in the language classroom. Byram and Morgan (1994: 50) stress that learners need to actively engage in the interpretations of the world and compare and contrast the shared meanings of both their own and foreign cultures. I strongly believe that learners should have access to routine and conscious knowledge held by the representatives of the target language culture so that they will be able to adjust themselves to routine behaviors and allusive communication.

2. Teaching and learning culture has to be a dynamic process. It is not enough to transmit information from the teacher to the learner. In modern foreign language classrooms learners need to see that culture is not a set of names, dates and facts to memorize during lessons, but rather a multidimensional reality which can be investigated by open and inquisitive minds.

3. Teachers should also allow their learners to be actively involved in the decision making process concerning the choice of cultural topics and materials to be used during their language lessons. By doing so, they will make language learning and culture discovery more personal, thus more meaningful and involving for learners. Such a situation will also have a positive impact on the development of learners' autonomous behaviors.

4. While teaching culture, teachers should be open and willing to make use of learners' personal experience. In the contemporary world, learners travel more and have wider access to contacts with members of other cultures. Through social networks, such as Facebook, learners can have friends all over the world. Higher mobility is also characteristic of younger generations and many of our learners have already been abroad for touristic, family or professional reasons. During foreign language lessons, teachers should not only base on their own cultural experience, but also provide learners with opportunities for sharing their personal opinions and experiences.

5. Judging from the results of Study Three, it is apparent for me that learners can be very observant and reflective, which is why teachers should provide learners with tools and procedures useful in personal development. Journals kept by learners seem to be effective in the process of becoming more reflective and aware of cultural aspects; however, any form of reflectivity among learners, i.e. debates, Internet blogs, recordings, observations, can prove to be a valuable source of cultural knowledge. Even if, in the initial stage of cultural investigation, learners may appear reluctant, making them aware of the long-term benefits may have a positive influence on their behavior.

6. Similarly, teachers should engage themselves in a meaningful investigation of cultures. Every good teacher should not be satisfied with his/her level of knowledge and should be willing to actively look for opportunities to expand it. Teachers should see their professional development as a way that leads to a desired goal; however, the road should be more important rather than reaching the desired goal. Teachers have to understand that their professional and personal development are infinite. Presenting learners with different cultures provides a unique prospect for self-development. While looking for materials and culture related information about different cultures, teachers can broaden their knowledge of the world and more importantly, they can reshape and reevaluate their personal system of values and beliefs. Furthermore, while teaching culture, teachers can utilize the same set of tools used for personal reflection.

7. While introducing culture into the foreign language curriculum, teachers should remember about what Kramsh (1993) calls *establishing*

a sphere of interculturality. It seems clear that teaching other cultures is not just transferring information between cultures but a foreign culture should be put in relation with one's own. During the discovery of other cultures, native language culture functions as a unique lens, through which learners can more clearly see the tinges of otherness between cultures as well as significant similarities between them. Polish culture constitutes a vital point of reference for these learners and teachers who want to submerge themselves into cultural reality existing around them. Such a submersion in native culture allows learners to discover their own native culture, which from the researcher's own experience still is, for many learners and teachers alike, an unfamiliar territory. Contemporary foreign language coursebooks contain examples of Polish language culture and even if teachers are not willing to make an extra effort and look for additional materials they can use materials included in the coursebooks.

8. In their teaching teachers should consider *multiculturalism* and *multi-ethnicity* of modern societies and look at such individual factors as age, gender, regional origin, ethnic background, social class. They have to understand that cultures are not monolithic. Even if Polish classrooms are still homogenous, especially when it comes to ethnicity, because of social changes happening in our country, it is possible to foresee that in the near future teachers will have to become more sensitive about ethnic differences and ethnic backgrounds of their learners.

9. While teaching the target language culture, foreign language teachers should make a conscious attempt to cross interdisciplinary boundaries and link the teaching of culture with other disciplines, such as history, geography, sociology or the Polish language. In my opinion, creating such links between subjects and creating interdisciplinary paths between various school subjects may help learners to see their learning process not as a set of unrelated subjects, but as a meaningful pattern of interrelated concepts leading to a greater understanding of oneself and the surrounding world.

10. If possible, teachers should avoid presenting their learners with stereotypical images of other cultures. Even if stereotypes present a simplified and, thus, more comprehensible picture of other societies, this picture is oversimplified and may lead to negative attitudes among learners. From my own teaching experience, I know how hard it is to avoid stereotypes while teaching culture, but teachers have to make any effort necessary to present their learners with as much diversified image of the target language culture as possible. Although it may be confusing at first, learners will appreciate the attempt made by their teacher and with the use of their own experience will create a more realistic reflection of other cultures.

11. If teachers are to avoid becoming effectively meaningless or remain on purely anecdotal level, they have to work simultaneously from both points of view, combining general data (statistics, overview articles) with more personal content, such as learners' field work or projects. This process may be either deductive, with general truths being demonstrated through real-life illustrations, or inductive, with a body of evidence being used as a basis on which to conjure more general hypotheses, which can be tested against further evidence.

12. Teachers should include an element of discovery learning in their culture teaching process. For me, the benefit of such an approach is that discovery learning implies a diversity of outcomes, with learners likely to produce work on different areas in, conceivably, a variety of formats. Discovery learning is believed to increase motivation among learners and lead to more effective work in and outside the foreign language classroom.

13. As we go on with our culture teaching, we should keep in mind that the world around us is constantly changing and that those changes significantly affect the content of our lessons. The elements of the target language culture should be put into broader cultural dimension. Only then will our learners be able to fully comprehend the complexity and uniqueness of other cultures. Obviously, in order to accustom the learners to broader cultural dimension, teachers need to be up to date with the latest news and information about the outside world. Sometimes, it may imply finding out more about these elements of culture which are more characteristic of learners' reality rather than teachers' sphere of interest. However, educators should not be discouraged and see it more as an opportunity to broaden their cultural horizons as well as understand their learners better.

14. When incorporating culture into the foreign language curriculum, we have to realize that there exist broader key elements behind target language culture presentation in the foreign language classroom that need to be taken into consideration such as: raising learners' self-esteem and empathy, teaching them to formulate personal ideas and opinions, developing sensitivity, and the skills of meaningful evaluation, promoting understanding and the development of awareness. The above mentioned ingredients make teaching culture more challenging and, at the same time, more rewarding for learners, who apart from developing their cultural awareness, develop their 'international posture' and are better prepared for future contacts with representatives of other cultures. They also become more aware of themselves and are more eager to introduce changes in their system of values and personal beliefs.

15. During foreign language lessons it is important to constantly show our learners the existing connection between language and culture it represents. Learners have to become aware that the language they learn defines and describes the culture behind it, which creates a meaningful context for language learning. In my opinion, noticing these connections will allow learners to fully comprehend the uniqueness of the foreign language and culture.

16. Teachers should make use of various types of authentic materials which nowadays are easily accessible and highly diversified. This should be done in order to make the classroom reality amalgamate with authentic components of the genuine target culture context. For me, accustoming learners to authentic materials makes language acquisition more significant and complete. Our learners see the direct connection between the language classroom and the outside world. Clearly, teachers need to make a careful selection of authentic materials to be later utilized during foreign language lessons and keep in mind learners' age, language level, interests, expectations and needs. The advantage of authentic materials lies in their universality as they can be used while working with every age group and proficiency level represented by foreign language learners.

17. In my work I have found out that one of the efficient tools for providing learners with authentic cultural and linguistic content is the Internet. The World Wide Web provides countless opportunities for learners to experience authenticity and culture if only they are willing to make an effort. Through social networks and Internet blogs, learners can make acquaintance with members of other cultures. E-mails, web pages of foreign language journals and television networks, movies in original, documentaries are just the tip of 'foreign language experience' iceberg. Teachers can also use the Internet tools such, as Skype, to stay in touch with their learners and monitor their work on web projects or web pages.

18. Having such an unlimited access to different tools, materials, and sources of cultural knowledge, teachers should ensure a variety in every of the mentioned aspects. I strongly believe that by providing learners with diversified linguistic and cultural input, we make learning more motivating and involving for learners. Learners' reality outside the classroom is dynamic, fast changing and multisensory, which is why it comes as no surprise that foreign language learners expect the same from their language lessons. On the one hand, keeping in mind that form should not overshadow the content, on the other, teachers, while designing their lessons, should consider a variety as one of the essential lesson planning guidelines.

19. Despite so many opportunities to provide learners with cultural material, teachers need to stay realistic in their expectations of the effect that their culture teaching may exert on some of their learners' cultural knowledge, especially with popular among learners 'exam oriented learning' attitude. No matter how attractive culture oriented lessons are, there are always some learners who will not find culture learning involving. Nevertheless, foreign language teachers should focus their efforts on these learners who are willing to broaden their cultural horizons and explicitly present them with selected elements of culture. They should also try to foster learner autonomy in learning and discovering cultures.

20. Finally, being such a strong advocate of cultural education I have to explicitly state that the teachers need to remember that including elements of culture into their language curriculum makes the whole process of language learning and teaching more enjoyable for both sides of the educational context. Positive attitudes among language teachers towards explicit culture teaching may help teachers to avoid not just negative routine teaching behaviors, but also more serious professional burnout. From my perspective, teaching culture may make teachers enjoy their teaching and increase their motivation and willingness to develop professionally. Analyzing culture teaching from any angle offers teachers more advantages than disadvantages, and it should be seen as a challenge to overcome. If teachers and their learners exist in a unique educational symbiosis, then positive attitudes of foreign language teachers may be naturally adopted by their foreign language learners. Such an educational mosaic should be welcomed by anyone who considers educational and personal success of learners important.

No matter how comprehensive my recommendations may be, I am fully aware that they are not infallible because they reflect my interpretation of the theoretical statements and research findings, supported by my own teaching experience and classroom observations. Thus, they need to be constantly updated and re-examined. Nevertheless, I am strongly convinced of the potential of my work in bridging the gap between SLA research and pedagogy as well as enhancing the quality of culture based foreign language learning and teaching in Polish educational context. The genuine value of such investigation lies in the fact that it has been carried out in actual foreign language classrooms with cooperation from professionally active foreign language teachers and their learners. The obvious shortcoming is, however, that the participants of this particular research came exclusively from the senior high school context.

Therefore, at a later time, the focus of such studies should be extended to investigating other educational levels of Polish classroom context. As

Pawlak (2006: 484) writes: "Regardless of how coherent and rational the provisional specifications produced by researchers may be, their implementation ultimately depends on the extent to which they are disseminated among practitioners, who, in turn, have to perceive them as relevant and useful". It is essential to design the research in such a way that it will prove constructive and applicable in their everyday classroom practice. Although teachers are often reluctant towards innovative ideas (e.g. the European Language Portfolio), such obstacle can be overcome by presenting teachers with practicable and reflective pedagogic proposals firmly set in Polish educational context.

My study included English language teachers who have just started their professional career. Hence, their lack of professional experience might have influenced their attitudes and opinions. It would, therefore, be interesting to find out if there is any correlation between professional experience and the attitudes towards incorporating culture into the foreign language curriculum. Furthermore, during the research, learner journals were used as a tool for collecting relevant data. Based on my personal experience, I strongly believe that the same instrument used with foreign language teachers would prove efficient in transforming them into more reflective educators, who are less reluctant towards the culture based language learning and teaching process and who understand the significance of explicit culture implementation into their foreign language curriculum.

Ryszard Kapuściński once wrote: "My writing is a combination of three elements. The first is travel: not travel like a tourist, but travel as exploration. The second is reading literature on the subject. The third is reflection". In my book, I have attempted to do exactly the same. I did my share of reading on the theoretical background concerned with culture and its place in the process of foreign language learning and teaching. Then, I travelled, not like a tourist, I explored foreign language classrooms and educational materials. This exploration took me to the most remote places such as teachers' and learners' hearts and minds. Finally, equipped with my twenty years of first hand teaching experience and the data obtained, I reflected on the place of culture in the foreign language curriculum. Being aware that the outcome of my 'exploration' may not be satisfying, I encourage other researchers and educators to pick up my trail and continue the journey because "people without the knowledge of their past history, origin and culture are like a tree without roots" (Marcus Garvey).

APPENDIX 1

ANKIETA DLA NAUCZYCIELI

Ankieta ma charakter anonimowy i jest częścią badania empirycznego dotyczącego analizy miejsca komponentu kulturowego w procesie nauczania języków obcych. W szczególności ankieta dotyczyć będzie takich zagadnień jak miejsce komponentu kulturowego w hierarchii celów nauczania języków obcych, sposobów nauczania kultury preferowane przez nauczycieli języków obcych, treści kulturowych w materiałach do nauczania języków obcych w tym podręczników, znajomość zagadnień kultury obcej wśród. Dziękuję za udział w ankiecie.

Część pierwsza: Dane demograficzne

1. Płeć: mężczyzna kobieta
2. Wiek: 20-30 31-40 41-50 51+
3. Jakie są Pana/Pani kwalifikacje?
 licencjat magister w trakcie studiów magisterskich
4. Staż pracy? 1-5 6-10 11-15 15-20 21-25
5. Jaki jest Pana/Pani stopień awansu zawodowego?
 stażysta mianowany kontraktowy dyplomowany
6. Jakiego języka Pan/Pani uczy poza angielskim?.....
7. Ile godzin tygodniowo Pan/Pani uczy? 1-9 10-18 18+
8. Lokalizacja szkoły miasto miejscowość wieś
9. Używany/e podręcznik/ podręczniki
.....
10. Czy uczestniczył(a) Pan/Pani w kursie dotyczącym nauczania kultury?
 TAK NIE
11. Jeśli odpowiedź na powyższe pytanie była *tak*, proszę podać nazwę:

Część druga: Nauczyciel języków obcych

12. Jakie są Pana/Pani zdaniem główne cele nauczania języka obcego? Proszę uporządkować je pamiętając, że 1 to najmniej ważny cel, a 10 to cel najważniejszy
 - a) rozwijanie ich sprawności językowych, słownictwa i gramatyki ____
 - b) popularyzowanie pośród uczniów znajomości kultury krajów języka którego się uczą ____
 - c) nauczanie języka obcego na tyle efektywnie żeby uczniowie mogli się nim porozumiewać bez większych przeszkód ____

- d) rozbudzanie entuzjazmu i motywacji do nauki języka obcego____
- e) pomaganie uczniom w doskonaleniu języka obcego na tyle, aby mogli czytać literaturę i oglądać filmy w języku obcym____
- f) zachęcanie do kształcenia otwartości i tolerancji na inne kultury____
- g) zachęcanie do zdobywania różnych umiejętności przydatnych w nauce innych języków obcych____
- h) pomaganie im w zrozumieniu własnej tożsamości kulturowej____
- i) pomaganie im w zdobywaniu umiejętności językowych przydatnych przy zdobywaniu pracy lub studiowaniu za granicą____
- j) pomaganie uczniom w zdobywaniu umiejętności, które przydadzą im się w nauce innych przedmiotów____

13. Jakie funkcje według Pana/Pani pełni nauczyciel we współczesnej szkole? Wybrać 3

- a) kontroler ____
- b)oceniacz ____
- c)ułatwicz ____
- d)pomocnik ____
- e)przewodnik ____
- f) motywator ____
- g) propagator obcej kultury ____

Część trzecia: Opinie i wiedza na temat kultury w klasie językowej

14. Czy sądzi Pani/Pan, że należy włączać informacje o kulturze kraju docelowego do nauczania języków obcych?

TAK NIE

15. Czy Pana/Pani zdaniem uczenie języka obcego i kultury obcej w sposób zintegrowany jest możliwe?

TAK NIE

16. Czy Pana/Pani zdaniem nauczanie języków obcych powinno nie tylko zajmować się obcymi kulturami, ale również pogłębiać rozumienie przez uczniów ich rodzimej kultury?

TAK NIE

17. Które aspekty kulturowe uważa Pan/Pani za najważniejsze w nauczaniu? Proszę ocenić w skali 1-5 (1-najmniej ważny, 5-najważniejszy). Zaznacz odpowiednią rubrykę wstawiając krzyżyk (x).

	1	2	3	4	5
Geografia					
Historia					
Monarchia					
Zwyczaje i uroczystości					
Literatura i sztuka					
Muzyka					
Rząd					

Edukacja i szkoła					
Życie rodzinne					
Żywność					
Życie nastolatków					
Symbole narodowe i stereotypy					
Wzorce zachowań					
Wzorce grzecznościowe					
Komunikacja niewerbalna					
Inne (proszę podać jakie)					

18. Jakie problemy z przeprowadzaniem lekcji dotyczących kultury Pani/Pan napotyka? (Proszę zaznaczyć maksymalnie trzy odpowiedzi)

- przepełniona podstawa programowa, brak czasu ___
- obawa przed byciem niewystarczająco kompetentną/-ym ___
- negatywne nastawienie uczniów do tego rodzaju zajęć ___
- brak odpowiedniego przygotowania metodycznego, brak konferencji tematycznych ___
- problemy ze zmierzeniem „świadomości kulturalnej” uczniów ___
- brak pomocy dydaktycznych ___

19. Jaki kontakt poza szkoła mają Pana/Pani uczniowie z kulturą języka docelowego? Proszę wybrać trzy według Państwa najczęstsze sposoby kontaktu

- a) telewizja
- b) radio
- c) Internet
- d) podróże
- e) książki
- f) prasa
- g) listy/maile

20. Jakie korzyści płynące z nauczania o kulturze kraju docelowego Pani/Pan dostrzega? Proszę uszeregować od najbardziej (5) do najmniej (1) istotnej

- a) tworzenie pozytywnego nastawienia do nauczanego języka ___
- b) przygotowanie uczniów do sprawnego funkcjonowania w obcym kraju ___
- c) możliwość rozwijania pasji, uczniów oraz własnych ___
- d) urozmaicenie lekcji ___
- e) rozbudzanie autonomii wśród uczniów ___

21. Jak dobrze zna Pan/Pani kraj, kulturę i naród najczęściej kojarzony z językiem obcym, którego Pan/Pani uczy? Proszę ocenić w skali 1-5 (1-nie znam, 5- znam bardzo dobrze). Proszę zaznaczyć odpowiednią rubrykę wstawiając krzyżyk (x).

	1	2	3	4	5
Geografia					
Historia					
Monarchia					
Zwyczaje i uroczystości					

Literatura i sztuka					
Muzyka					
Rząd					
Edukacja i szkoła					
Życie rodzinne					
Żywność					
Życie nastolatków					
Symbole narodowe i stereotypy					
Wzorce zachowań					
Wzorce grzecznościowe					
Komunikacja niewerbalna					
Inne (proszę podać jakie)...					

Część czwarta: Dokumenty i przepisy

22. Czy znane są Panu/Pani główne założenia Rady Europy odnośnie edukacji kulturowej?

TAK

NIE

23. Czy znane są Panu/Pani opisy poziomów biegłości językowej (A1-C2)?

TAK

NIE

24. Czy znane są Panu/Pani główne założenia Europejskiego Systemu Opisu Kształcenia Językowego?

TAK

NIE

25. Czy korzystał Pan/Pani z Europejskiego Portfolio Językowego?

TAK

NIE

26. Czy zna Pan/Pani założenia Podstawy Programowej dotyczące kultury języka obcego?

TAK

NIE

27. Czy brał Pan/Pani udział w tzw. 'ścieżkach międzyprzedmiotowych'?

TAK

NIE

28. Czy zna Pan/Pani zapisy dotyczące kultury języka obcego zapisane w rozkładzie materiału?

TAK

NIE

29. Czy spotkał się Pan/Pani z elementami kultury języka obcego podczas egzaminów licealnych?

TAK

NIE

Część piąta: Narzędzia, techniki, ćwiczenia i materiały do nauczania kultury

30. Proszę określić jakie ćwiczenia do nauczania kultury stosujecie Państwo na lekcjach. Często/co jakiś czas/nigdy

a)proszę uczniów żeby zastanowili się jaki obraz kultury obcej promują media ___

- b) opowiadam uczniom o tym co słyszałem, czytałem na temat danego kraju i kultury ____
- c) mówię uczniom co mnie dziwi lub fascynuje w danej kulturze obcej ____
- d) proszę uczniów o samodzielne przeanalizowanie jakiegoś aspektu kultury ____
- e) proszę uczniów, aby wyobrazili sobie życie w obcej kulturze ____
- f) opowiadam uczniom o swoich doświadczeniach zagranicznych ____
- g) proszę uczniów o przedstawienie ich doświadczeń zagranicznych ____
- h) zapraszam obcokrajowca na lekcje ____
- i) proszę uczniów o opisanie wybranego aspektu kultury własnej w języku obcym ____
- j) przynoszę na lekcje przedmioty reprezentujące kulturę ____
- k) komentuję sposób w jaki kultura obce przedstawiona jest w materiałach, których używam ____
- l) proszę uczniów o porównanie jakiegoś aspektu kultury rodzimej i obcej ____
- m) nie pomijam tych aspektów kultury obcej, co do których mam nastawienie negatywne ____
- n) rozmawiam z uczniami o stereotypach dotyczących danych kultur ____

31. Czy aspekt kulturowy był kryterium doboru podręcznika?

TAK

NIE

32. Odpowiedz na pytania używając skali od 1-5, gdzie 1 to w ogóle nie, a 5 to w bardzo dużym

a) W jakim stopniu cele i założenia w podręczniku odpowiadają charakterystyce uczniów ?

5 4 3 2 1

b) W jakim stopniu cele w podręcznikach i materiałach odpowiadają celom uczniów?

5 4 3 2 1

c) W jakim stopniu podręczniki i materiały odpowiadają zainteresowaniom uczniów

5 4 3 2 1

d) W jakim stopniu podręczniki i materiały definiują cele kulturowe?

5 4 3 2 1

e) W jakim stopniu podręczniki i materiały oddają charakter kultury języka obcego?

5 4 3 2 1

f) W jakim stopniu elementy kulturowe zintegrowane są z kursem (podręcznikiem)?

5 4 3 2 1

g) W jakim stopniu podręczniki i materiały reprezentują kulturę języka obcego?

5 4 3 2 1

h) W jakim stopniu podręczniki i materiały zawierają treści historyczne?

5 4 3 2 1

i) W jakim stopniu podręczniki i materiały zawierają treści geograficzne?

5 4 3 2 1

j) W jakim stopniu podręczniki i materiały zawierają aspekty polityczne, ideologiczne i religijne?

5 4 3 2 1

k) W jakim stopniu podręcznik i materiały zawierają aspekty związane ze sztuką?

5 4 3 2 1

l) W jakim stopniu podręczniki i materiały oferują różnorodność kulturową?

5 4 3 2 1

- m) W jakim stopniu podręczniki i materiały prezentują stereotypy?
5 4 3 2 1
- n) W jakim stopniu podręczniki i materiały prezentują kulturę rodzimą ucznia?
5 4 3 2 1
- o) W jakim stopniu podręczniki i materiały rozwijają tolerancję?
5 4 3 2 1
- p) W jakim stopniu podręczniki i materiały rozwijają empatię?
5 4 3 2 1
- r) W jakim stopniu podręczniki i materiały rozwijają poczucie tożsamości narodowej?
5 4 3 2 1
- s) W jakim stopniu podręczniki i materiały rozbudzają ciekawość kulturą języka obcego?
5 4 3 2 1
- t) W jakim stopniu podręczniki i materiały zachęcają do porównywania kultur?
5 4 3 2 1

33. Którą z czynności podanych w tabeli uważa Pan/Pani za najbardziej przydatną w nauczaniu kultury? Proszę ocenić w skali 1-5 (1-najmniej przydatna, 5-najbardziej przydatna). Proszę zaznaczyć odpowiednią rubrykę wstawiając krzyżyk (×).

	1	2	3	4	5
Wykłady					
Dyskusje na temat różnic i podobieństw kulturowych					
Oglądanie DVD					
Słuchanie i omawianie tekstów piosenek					
Słuchanie programów radiowych					
Czytanie i omawianie artykułów z czasopism/gazet					
Rozmowa na temat aktualnych wydarzeń					
Czytanie tekstów autentycznych					
Odgrywanie ról					
Przeprowadzanie projektów					
Inne (proszę, podać jakie)					

34. Jakie techniki Pani/Pan stosuje dla przekazywania informacji o kulturze kraju docelowego? (1-nigdy, 5 bardzo często)

	1	2	3	4	5
Wyznaczenie miejsca w klasie, przeznaczonego na zdjęcia, plakaty docelowym kraju					
Pogadanki o kulturze kraju docelowego					
Miniwykłady o różnicach między krajem ojczystym a docelowym					
Minidramy (rozwiązywanie problemów, reagowanie na obce kulturowo sytuacje)					

Celebrowanie świąt					
Odgrywanie przedstawień opartych o najbardziej znane teksty kraju docelowego					
Projekcje filmów, przedstawień teatralnych, odtwarzanie nagrań najwybitniejszych twórców					
Inne (proszę, podać jakie)					

35. Które z materiałów autentycznych wykorzystuje Pan/Pani podczas wprowadzania elementów kulturowych? (1-nigdy, 5-bardzo często)

	1	2	3	4	5
Reklamy/programy telewizyjne					
Filmy					
Książki					
Czasopisma					
Piosenki					
Wiadomości radiowe/telewizyjne					
Pocztówki					
Ogłoszenia					
Menu (z restauracji)					
Broszury informacyjne (np. turystyczne)					
Inne (proszę, podać jakie)					

36. Czy wykorzystuje Pan/Pani technologie informacyjne do prezentacji elementów kulturowych?

TAK

NIE

37. Jeżeli tak to jakich narzędzi Pan/Pani używa? (1-nigdy, 5- bardzo często)

	1	2	3	4	5
Programy komputerowe					
Prezentacje multimedialne					
Strony internetowe do nauki j.obcych					
Strony internetowe					
Słowniki, leksykony on-line					
You-Tube					
Blog, serwisy społecznościowe					
E-mail					
Komunikatory (Skype, ICQ, Messenger,etc.)					
Inne (proszę, podać jakie)					

38. Czy w Pana/Pani szkole odbywają się zajęcia z przedmiotów szkolnych w języku obcych?

TAK

NIE

DZIĘKUJĘ

APPENDIX 2

ANKIETA DLA UCZNIÓW

Ankieta ma charakter anonimowy i jest częścią badania empirycznego dotyczącego analizy miejsca komponentu kulturowego w procesie nauczania języków obcych. Dziękuję za udział w ankiecie.

Część pierwsza: Dane personalne

1. Wiek: 2. Płeć: KOBIEITA / MĘŻCZYZNA (zakreśl właściwe)
3. Miasto: Mała miejscowość : Wieś:
4. Od ilu lat uczysz się języka angielskiego: oraz innego
5. Językiem wiodącym w mojej klasie jest ANGIELSKI / INNY (zakreśl właściwe)
6. Jak oceniasz swój poziom języka angielskiego (zaznacz):
Podstawowy: Średnio zaawansowany: Ponad średnio zaawansowany
7. Średnia Twoich ocen końcowo rocznych z języka angielskiego z ostatnich 3 lat to :
8. Nauka języka angielskiego przychodzi mi (zakreśl właściwe) ŁATWO / TRUDNO
9. Grupa w której uczę się języka angielskiego liczy osób.
10. Liczba godzin lekcyjnych języka angielskiego w tygodniu to:
11. Podręcznik realizowany na zajęciach to:
12. Czy Twoi rodzice znają język angielski?
 tak nie
13. Czy znasz kogoś kto mieszka w kraju anglojęzycznym?
 tak nie
14. Dlaczego Twoim zdaniem warto uczyć się języka angielskiego? (Zaznacz 4 odpowiedzi)
a) Żeby poszerzyć swoją ogólną wiedzę o świecie
b) Dla dobrych stopni

- c) Bo kiedyś będę miał / miała dzięki temu lepszą pracę
- d) Bo chce podróżować
- e) Żeby dowiedzieć się czegoś o historii i kulturze krajów anglojęzycznych
- f) Ponieważ nauka języka sprawia mi przyjemność

Część druga: Nauczyciel języków obcych

15. Jakie funkcje według Ciebie pełni nauczyciel we współczesnej szkole? Proszę wybrać 3

- a) kontroler _____
- b) oceniacz _____
- c) ułatwiacz _____
- d) pomocnik _____
- e) przewodnik _____
- f) motywator _____
- g) propagator obcej kultury _____

16. Jakie są według Ciebie główne cele nauczania języka obcego? Proszę uporządkować je pamiętając, że 1 to najmniej ważny cel, a 10 to cel najważniejszy.

- a) rozwijanie sprawności językowych, słownictwa i gramatyki _____
- b) popularyzowanie pośród uczniów znajomości kultury krajów języka którego się uczą _____
- c) nauczanie języka tak żeby uczniowie mogli się porozumiewać bez większych przeszkód _____
- d) rozbudzanie entuzjazmu i motywacji do nauki języka obcego _____
- e) pomaganie w doskonaleniu języka , aby czytać literaturę i oglądać filmy w języku obcym _____
- f) zachęcanie do kształcenia otwartości i tolerancji na inne kultury _____
- g) zachęcanie do zdobywania umiejętności przydatnych w nauce innych języków obcych _____
- h) pomaganie uczniom w zrozumieniu własnej tożsamości kulturowej _____
- i) pomaganie uczniom w zdobywaniu umiejętności językowych przydatnych przy zdobywaniu pracy lub studiowaniu za granicą _____
- j) pomaganie w zdobywaniu umiejętności, które przydadzą im się w nauce innych przedmiotów _____

Część trzecia: Opinie i wiedza na temat kultury w klasie językowej

17. Czy uczenie języka obcego i kultury obcej w sposób zintegrowany jest możliwe?

TAK NIE

18. Jak duża jest Twoja wiedza o innych kulturach?

- bardzo duża duża przeciętna słaba bardzo słaba

19. Większość informacji o krajach anglojęzycznych uzyskałem/ uzyskałam:

- z zajęć języka angielskiego z innych źródeł (proszę podaj jakie)

20. Czy chciałbyś/chciałabyś dowiedzieć się więcej o krajach anglojęzycznych?

- TAK NIE

21. Jeśli odpowiedź na powyższe pytanie była *tak*, czy chciałbyś/chciałabyś dowiedzieć się więcej o krajach anglojęzycznych na zajęciach języka angielskiego?

- TAK NIE

22. Czy elementy kulturowe na lekcjach języka angielskiego wpływają pozytywnie na Twoją motywację do uczenia się języka angielskiego?

- TAK NIE

Część czwarta: techniki, narzędzia i materiały w nauczaniu kultury

23. Którą z czynności uważasz za najbardziej przydatną do zrozumienia i uczenia się o innej kulturze? (1-najmniej przydatna, 5-najbardziej przydatna). Zaznacz odpowiednią rubrykę krzyżykiem (×)

	1	2	3	4	5
Wykłady					
Dyskusje na temat różnic i podobieństw kulturowych					
Oglądanie DVD					
Słuchanie piosenek					
Słuchanie programów radiowych					
Czytanie i omawianie artykułów gazet					
Rozmawianie na temat aktualnych wydarzeń					
Czytanie autentycznych tekstów					
Odgrywanie scenek					
Przeprowadzanie projektów					
Inne (proszę podaj jakie)					

24. Które z podanych technik wprowadzania kultury na lekcji języka angielskiego uważasz za najbardziej interesujące? (maksymalnie 5).

- Kiedy nauczyciel prosi uczniów, aby zastanowili się, jaki obraz kultury obcej promują media.
- Kiedy nauczyciel opowiada uczniom o tym, co słyszał na temat danego obcego kraju i jego kultury.
- Kiedy nauczyciel mówi uczniom, co go dziwi lub fascynuje w danej kulturze obcej.
- Kiedy nauczyciel używa CD-ROMów lub Internetu do zilustrowania jakiegoś aspektu obcej kultury.
- Kiedy nauczyciel opowiada uczniom o swoich doświadczeniach zagranicznych.
- Kiedy nauczyciel pyta uczniów o ich doświadczenia zagraniczne.
- Kiedy nauczyciel przynosi na lekcje przedmioty reprezentujące obcą kulturę.
- Kiedy nauczyciel ozdabia salę lekcyjną plakatami ilustrującymi pewne aspekty innej kultury.

- Kiedy nauczyciel prosi uczniów o porównanie jakiegoś aspektu ich własnej kultury z tym samym aspektem kultury obcej.
- Kiedy nauczyciel rozmawia z uczniami o stereotypach dotyczących danych kultur i krajów lub ich mieszkańców.

25. Które aspekty kulturowe uważasz za najbardziej interesujące? oceń w skali 1-5 (1-najmniej interesujący, 5-najbardziej interesujący). Zaznacz odpowiednią rubrykę wstawiając krzyżyk (×).

	1	2	3	4	5
Geografia					
Historia					
Monarchia					
Zwyczaje i uroczystości					
Literatura i sztuka					
Muzyka					
Rząd i system polityczny					
Prawo					
Edukacja					
Życie rodzinne					
Życie nastolatków					
Symbole narodowe i stereotypy					
Wzorce zachowań					
Wzorce grzecznościowe					
Komunikacja niewerbalna					
Inne (proszę podaj jakie)					

26. Proszę określić jakie ćwiczenia do nauczania kultury stosują nauczyciele na lekcjach. Często/co jakiś czas/nigdy

- a) proszą uczniów żeby zastanowili się jaki obraz kultury obcej promują media ____
- b) opowiadają uczniom o tym co słyszeli, czytali na temat danego kraju i kultury ____
- c) mówią uczniom co ich dziwi lub fascynuje w danej kulturze obcej ____
- d) proszą uczniów o samodzielne przeanalizowanie jakiegoś aspektu kultury ____
- e) proszą uczniów, aby wyobrazili sobie życie w obcej kulturze ____
- f) opowiadają uczniom o swoich doświadczeniach zagranicznych ____
- g) proszą uczniów o przedstawienie ich doświadczeń zagranicznych ____
- h) zapraszają obcokrajowca na lekcje ____
- i) proszą uczniów o opisanie wybranego aspektu kultury własnej w języku obcym ____
- j) przynoszą na lekcje przedmioty reprezentujące kulturę ____
- k) komentują sposób w jaki kultura obce przedstawiona jest w materiałach ____
- l) proszą uczniów o porównanie jakiegoś aspektu kultury rodzimej i obcej ____
- m) nie pomijają tych aspektów kultury obcej, co do których mają nastawienie negatywne ____
- n) rozmawiają z uczniami o stereotypach dotyczących danych kultur ____

27. Jakie techniki stosowane są podczas przekazywania informacji o kulturze kraju docelowego? (1-nigdy, 5- bardzo często)

	1	2	3	4	5
Wyznaczenie miejsca przeznaczonego na zdjęcia, plakaty docelowym kraju					
Pogadanki o kulturze kraju docelowego					
Mini wykłady o różnicach między krajem ojczystym a docelowym					
Mini dramy					
Celebrowanie świąt					
Odgrywanie przedstawień opartych o znane teksty kraju docelowego					
Projekcje filmów, przedstawień teatralnych, odtwarzanie nagrań					
Inne (proszę, podać jakie)					

28. Które z materiałów autentycznych wykorzystują nauczyciele podczas wprowadzania elementów kulturowych? (1-nigdy, 5-bardzo często)

	1	2	3	4	5
Reklamy/programy telewizyjne					
Filmy					
Książki					
Czasopisma					
Piosenki					
Wiadomości radiowe/telewizyjne					
Pocztówki					
Ogłoszenia					
Menu (z restauracji)					
Broszury informacyjne (np. Turystyczne)					
Inne (proszę, podać jakie)					

29. Czy nauczyciele języków obcych wykorzystują technologie informacyjne do prezentacji elementów kulturowych?

TAK

NIE

30. Jeżeli tak to jakich narzędzi używają? (1-nigdy, 5- bardzo często)

	1	2	3	4	5
Programy komputerowe					
Prezentacje multimedialne					
Strony internetowe do nauki języków obcych					
Strony internetowe					
Słowniki, leksykony on-line					

You-Tube					
Blog, serwisy społecznościowe					
E-mail					
Komunikatory (Skype, ICQ, Messenger, etc.)					
Programy komputerowe					
Inne (proszę, podać jakie)					

31. Odpowiedz na pytania używając skali od 1-5, gdzie 1 to w ogóle nie, a 5 to w bardzo dużym stopniu

- a). W jakim stopniu podręczniki i materiały odpowiadają zainteresowaniom uczniów
5 4 3 2 1
- b). W jakim stopniu podręczniki i materiały prezentują kulturę języka obcego?
5 4 3 2 1
- c). W jakim stopniu podręczniki i materiały rozwijają poczucie tożsamości narodowej?
5 4 3 2 1
- d). W jakim stopniu podręczniki i materiały rozbudzają ciekawość kulturą języka obcego?
5 4 3 2 1
- e). W jakim stopniu podręczniki i materiały zachęcają do porównywania kultur?
5 4 3 2 1
- f). W jakim stopniu podręczniki i materiały prezentują kulturę języka ojczystego?
5 4 3 2 1
- g). W jakim stopniu podręczniki i materiały prezentują stereotypy?
5 4 3 2 1

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NAUCZANIE KULTURY W KLASIE JĘZYKOWEJ NA POZIOMIE SZKOŁY ŚREDNIEJ

Analiza podręczników i opinie nauczycieli oraz uczniów

Streszczenie

Wydaje się oczywistym, że zrozumienie języka nie wynika tylko ze zrozumienia reguł gramatycznych, fonologii i słownictwa, ale także ze zdolności zrozumienia unikalności kultury języka docelowego. Jeżeli chcemy efektywnie komunikować się przedstawicielami innych kultur musimy być w stanie poradzić sobie z istniejącymi różnicami interkulturowymi, takimi jak brzmienie głosu, dobór tematów konwersacji, kolejność wypowiedzi, akty mowy, które niewątpliwie istnieją w każdym języku. Oprócz tego, efektywna komunikacja interkulturowa wymaga od rozmówców świadomości istnienia społecznych i kulturowych systemów wartości i zasad, które niewątpliwie można odnaleźć w każdej kulturze. Rozwijanie kompetencji interkulturowej pozwala na pełniejsze zrozumienie odmienności, rozwija w nas empatię, a także otwartość na przedstawicieli innych kultur. Mając na uwadze przygotowanie naszych uczniów na efektywną komunikację interkulturową poza klasą, eksplicytnie nauczanie kultury języka docelowego musi stać się częścią naszego programu nauczania. Oprócz tego sami nauczyciele powinni stać się jeszcze bardziej kompetentni kulturowo i wrażliwi na delikatność kulturową swoich uczniów, tak aby nie zniechęcać ich do poznawania innych kultur w trakcie nauki języka.

Mając to na uwadze, autor publikacji w swojej książce skupia się na procesie efektywnego wprowadzania elementów kulturowych na lekcjach języka obcego. Książka składa się z trzech rozdziałów, z których pierwsze dwa zawierają treści teoretyczne, a ostatni rozdział omawia wyniki trzech badań przeprowadzonych w polskim kontekście edukacyjnym pośród uczniów i nauczycieli języka angielskiego. W pierwszym rozdziale autor podejmuje próbę zdefiniowania pojęcia 'kultura'. Oprócz tego, czytelnicy znajdą tu wybrane zagadnienia związane z wymiarami i domenami kulturowymi, a także zapoznają się z pojęciem wartości w kulturze. Kolejna część książki opisuje związek pomiędzy kulturą a językiem. Natomiast w ostatnich podrozdziałach pierwszego rozdziału zamieszczone zostały informacje na temat kompetencji interkulturowej oraz omówione zostały poziomy doświadczenia interkulturowego.

Głównym celem drugiego rozdziału jest zaprezentowanie najważniejszych aspektów związanych z wprowadzaniem elementów kulturowych na lekcja języka obcego. Rozpoczyna go krótki opis polityki Rady Europejskiej względem kształcenia kulturowego. Następnie autor opisuje modele nauczania kultury, a także cele nauczania kulturowego. Czytelnicy znajdą także dwie sekcje poświęcone treningowi kulturowemu nauczy-

cieli i sylabusowi kulturowemu. Pozostałe części poświęcone zostały miejscu kultury w podręczniach, literaturze, EPJ, nauczaniu wspomaganemu komputerowo, i w nauczaniu przedmiotów w języku docelowym (CLIL)

Rozdział trzeci przedstawia rezultaty trzech badań przeprowadzonych w polskich szkołach średnich pomiędzy uczniami i nauczycielami języka angielskiego. Dla większej przejrzystości, rozdział zawiera trzy odrębne sekcje opisujące każde z badań z osobna. Każda z sekcji zawiera także prezentacje i mówienie wyników poszczególnych badań. Jako że podręcznik obecny jest prawie w każdej klasie językowej pierwsze badanie miało na celu analizę przydatności wybranych podręczników wykorzystywanych w polskich szkołach średnich, do nauczania elementów kultury języka angielskiego. Ważne jest żeby nawet ci nauczyciele, którzy ograniczą się tylko do korzystania z podręczników mieli niezbędne narzędzia do rozwijania kompetencji interkulturowej swoich uczniów.

Drugie badanie oparte było na dwóch kwestionariuszach i miało na celu uzyskanie opinii i przekonań nauczycieli i uczniów na temat miejsca kultury w klasie językowej. Dodatkowo badanie miało na celu zdobycie informacji na temat użyteczności zróżnicowanych narzędzi i technik wykorzystywanych podczas nauczania kultury w klasie językowej. Zarówno w pierwszym jak i w drugim badaniu dodatkowa uwaga poświęcona została kulturze języka rodzimego uczniów. Ostatnie badanie poświęcone zostało na zbadanie wpływu eksplicytnego nauczania kultury na rozwój wiedzy kulturowej uczniów. W tym badaniu dane zostały uzyskane dzięki wykorzystaniu dzienników uczniowskich.

Książka kończy się zestawem wniosków, wskazówek i porad dla nauczycieli, którzy chcieliby świadomie rozwijać kompetencję interkulturową swoich uczniów. W tej części książki zawarte zostały także wskazówki, które mogą zostać wykorzystane podczas dalszego prowadzenia badań nad kompetencją interkulturową uczniów, a także do takiego zaprojektowania procesu uczenia się i nauczania, który z powodzeniem umożliwi nauczanie kultury. Ze względu na duże doświadczenie nauczycielskie autora, wszystkie propozycje i sugestie zamieszczone w książce powinny być wykorzystane głównie w klasie językowej.



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