UNIVERSITY OF PARDUBICE
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DEVELOPING CULTURAL AWARENESS IN ELT

THESIS

AUTHOR: Lucie Vrbová
SUPERVISOR: Mgr. Pavel Brebera

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ROZVÍJENÍ KULTURNÍHO POVĚDOMÍ PŘI VÝUCE ANGLICKÉHO JAZYKA

DIPLOMOVÁ PRÁCE

AUTOR PRÁCE: Lucie Vrbová
VEDOUCÍ PRÁCE: Mgr. Pavel Brebera

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Abstract

The thesis deals with developing cultural awareness in primary level learners in foreign language learning in classroom setting. For this purpose, relevant terms, such as culture and intercultural awareness, are defined and benefits, as reasons for including culture learning into the learning process are listed. The aims of culture learning are discussed in relation to the revised Bloom's taxonomy of teaching aims. The theoretical part further deals with culture learning process. It gives guidelines for culture teaching; discusses recommended techniques and teaching materials, especially textbooks.

Practical part consists of two studies conducted in order to find out how cultural awareness is being developed at Czech primary school at the level of the 9th grade. The first study concentrates on cultural content of textbooks. The research method is content analyses and it examines what cultural aspects are included in textbooks and to what extent. The second study concentrates on materials and techniques used in teaching process. It is conducted as case study in a form of questionnaire for pupils in order to find out whether textbook is used in the class. It is further interested in supplementary materials and learners' attitudes towards the target culture countries.

Abstrakt

Práce se zabývá rozvíjením kulturního povědomí na úrovni žáků základní školy v hodinách anglického jazyka. Za tímto účelem jsou nejprve vydefinovány relevantní termíny, jako kulturní povědomí a interkulturní komunikativní kompetence. Dále jsou uvedeny důvody pro implementaci prvků kulturních studií do procesu vyučování anglického jazyka a cíle výuky kultury cizojazyčného vzdělávání jsou prodiskutovány na základě revidované Bloomovy taxonomie. Další teoretická část práce se zabývá doporučovanými pokyny, metodami a materiály, zvláště učebnicemi, pro rozvíjení kulturního povědomí žáků.

Praktická část práce obsahuje dvě výzkumná šetření, která se zabývají prostředky používanými k rozvíjení kulturního povědomí u žáků devátých ročníků základní školy. První studie se zaměřuje na učebnice s cílem zjistit, které aspekty kulturních studií obsahují a do jaké míry. Druhá studie se zabývá materiály a metodami používanými v učebním procesu. Za tímto účelem je provedena případová studie ve formě dotazníků pro žáky. Cílem studie je zjistit zda se zkoumaná učebnice skutečně uplatňuje ve vyučovacím procesu a jaké další materiály a metody jsou v konkrétní třídě žáků využívány k rozvíjení kulturního povědomí. Dále se studie zabývá postojem žáků k zemím cílové kultury.

Content:

1. Introduction

For many generations of language learners, culture learning meant to be background information in foreign language learning. This attitude was presented not only in lessons but also in textbooks. This view contrasts with the current situation that attributes great importance to culture learning in curricula and academic publications, for example Common European Framework for Languages (2002), and RVP ZV (2004).

This change in understanding of culture learning is associated with changes in social and political environment as culture learning is part of that complex. O'Dowd claims that goals and methodologies of foreign language education "will inevitably reflect certain beliefs in how the world should develop and what role our learners should play in this world." (O'Dowd 2004:11)

This thesis answers the question why has been given to culture learning such an important role in foreign language education, what culture learning actually means and what activities it involves. It also deals with techniques and teaching materials which are available to teachers who want to integrate culture into their lessons. It is important to point out that this thesis deals only with culture learning that takes place in classes of English as foreign language where "aspects of the day-to-day behaviour of the culture's members have been presented in authentic materials and textbooks." (ibid.)

The practical part of the thesis therefore concentrates on textbooks used at Czech primary schools at selected level. The aim of the research is to identify what educational value is there in cultural content of the textbooks for developing learners' cultural awareness. The research concentrates on cultural content in order to examine what aspects are included in the textbooks and to what extent. The second part of the research focuses on materials-in-process. It is conceived as a case study in order to find out whether textbook is actually used in the lessons and what other materials as well as techniques are used at the particular class in order to develop cultural awareness.

2. Defining Culture

This chapter sets out to examine various aspects of culture and establish what culture is considered appropriate in foreign language teaching. Furthermore, it will review terms relevant to culture learning such as cultural awareness, cultural knowledge, cultural competence, intercultural competence and cultural sensitivity.

Culture has many definitions, "it is very complex and broad topic to be learnt", (Valdes 1986:5) "it is multifaceted", (Moram 2000:13) it "lies at the crossroads of a number of fields of study and academic disciplines." (Stern in Valdes 1986:5) There are many different approaches to this term. The key disciplines dealing with this topic are sociology, sociolinguistics, and anthropology. (Valdes 1986:5) In sociolinguistic terms, culture is understood as communication. It deals with ways of communication; it means verbal and nonverbal communication as well as the social situations under which communication takes place. In anthropological terms culture is defined by its characteristics which are shared by a community and make it distinguishable from other communities. This division is supported by Kramsch who recognizes two kinds of definitions which influence the manner in which culture learning is dealt with. The first definition comes from humanities and it "focuses on the way a social group represents itself and others through its material productions, be they works of art, literature, social institutions, or artefacts of everyday life." (Kramsch 1996:2) The second definition derives from social sciences and refers to "the attitudes and beliefs, ways of thinking, behaving and remembering shared by members of that community." (ibid.)

These definitions gave rise to two different approaches to the studies of culture; the historical and the ethnographical. Culture learning has been for a long time associated with historical approach as language teachers come from humanistic background. Students were made to learn facts and figures about country's culture although connections between culture and language, as present in ethnographic approach, were missing. The culture traditionally taught was called 'big C' culture, it referred to "the great achievements of people as reflected in their history, social institutions, works of art, architecture, music and literature." (Halverson 1985:327) Customs, traditions and practices carried out in everyday lives were called 'small c' culture.

Definition of culture as products, practices, perspectives, communities and persons by Tomalin and Stempleski is best suited for the purpose of language teaching. They define culture as following:

> Culture is 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. (Tomalin, Stempleski in Moran 2001:17)

They further claim that "evolving way of life reflects the dynamic nature of culture." (ibid.) All artifacts produced or adopted by members of the culture as well as environmental issues are considered to be products of the culture. The products range from tangible objects such as written documents, clothing, and buildings to spoken language, music and institutions as family, education, politics, religion. "Products, both tangible and intangible, are located and organized on physical places." (ibid.) Practices are actions carried out by members of the culture individually or with other members. Language and other forms of communication and self-expression are forms of these practices as well as actions associated with social groups and use of products. Practices are both verbal and nonverbal, including interpretations of time, space, and the context of communications in social situations relating also to appropriateness and taboos. Perspectives provide meaning and constitute worldview, they are often implicit. They cover "perceptions, beliefs, values, and attitudes that underlie the product and that guide persons and communities in the practices of the culture." (ibid.)

Not until the 20th century was it possible to separate culture and the way people live as those two were interrelated. People were born into the culture and stayed in it. In the 20th century, people could create their own identity for the first time and it was mostly young people who used this opportunity forming various kinds of subcultures. Culture is a common identity for the members of the society or group members. Culture influences world view of its members and the members influence the culture. It is a dialectic process in the dynamic force of culture which takes place in an encounter with foreign cultures. (Fenner 2000:144) Kramsch adds that culture forms itself around three axes; the diachronic axis of time, the synchronic axis of space, and the metaphoric axis of the imagination. (Kramsch 1996)

Cultural awareness, another term relevant to this thesis, is according to Tomalin and Stempleski "sensitivity to the impact of culturally-induced behaviour on language

use and communication." (Tomalin and Stempleski 1993:5) Cross-cultural, sometimes also intercultural awareness "covers beliefs, values, attitudes and feelings conveyed not only by language but by paralinguistic features such as dress, gestures, facial expressions, stance and movement." (ibid.) Developing sensitivity and understanding another ethnic group involves internal changes in attitudes and values. Qualities such as openness and flexibility towards other people also play important role in developing cultural awareness. Cultural awareness must be supplemented by cultural knowledge. To explain difficult concept of intercultural awareness Kramsch claims:

> If...language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency ... Culture in language teaching is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing. (Kramsch 1993:27)

Kramsch further suggests that we cannot be competent in the language "if we do not have an awareness of that culture, and how that culture relates to our own first language/first culture." (ibid.) She therefore claims that it is essential to have cultural awareness together with intercultural awareness in order to be efficient in the language. In Common European Framework for Languages (2002), intercultural awareness is explained as a product of the relation between knowledge, awareness and understanding of 'the world of origin' and 'the world of the target culture'. Intercultural awareness also includes awareness of regional and social diversity of both cultures and how the culture appears from the perspective of the other culture; often in the form of national stereotypes.

Skills and attitudes together with knowledge make competence. This competence is called by Common European Framework sociocultural. It enables a language learner "to develop an enriched, more complex personality and an enhanced capacity for further language learning and greater openness to new cultural experiences."(Common European Framework 2002:43) Others call this competence intercultural competence and their definition is different. According to Byram intercultural competence includes five elements:

- Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.
- Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of social and individual interaction.

- Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.
- Skills of discovery and interaction: 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.
- Critical cultural awareness/political education: an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries. (Byram 2000)

Byram uses two terms: intercultural competence and intercultural communicative competence. Intercultural competence refers to the ability to communicate with members of other cultures in one's own language and intercultural communicative competence refers to the same ability but using a foreign language.

Kramsch (1996) raised a question whether being culturally competent means to behave in accordance with social conventions of the culture of target community. Long time experience gives answer not to separate cultural competence and performance. Kramsch concludes that taking over someone else's behaviour is not guarantee that one will be accepted by the group who speaks the language neither it would lead to mutual understanding.

Cultural knowledge is a part of intercultural competence and can be understood as familiarization with the characteristics of society and culture of the community in which the language is spoken. Sociocultural knowledge covers features relating to everyday living, living conditions, interpersonal relation, values, beliefs and attitudes, body language, social conventions, ritual behaviour etc. Cultural knowledge is one aspect of the knowledge of the world. Common European Framework warns to pay special attention to this part of the cultural competence as it can be "distorted by stereotypes." (Common European Framework 2002:102)

Stereotypes and prejudices are common problems associated with culture learning. They are not products of direct experience but are handed down and kept by tradition. Byram claims that stereotyping:

> …involves labeling or categorizing particular groups of people, usually in a negative way, according to preconceived ideas or broad generalizations about them – and then assuming that all members of that group will think and behave identically. …Prejudice occurs when someone pre-judices a particular group or individual based on their own stereotypical assumptions or ignorance. (Byram, Gribkova, Starkey 2002:21)

Kramsch points out, the cultural imagination of public consciousness has been formed through centuries by cultural products, such as literary texts, and media, such as press and broadcasting, and it is a big challenge for language teacher to deal with this problem.

> Breaking down stereotypes is not just realising that people are not the way one thought they were, or that deep down "we are all the same". It is understanding that we are irreducibly unique and different, and that I could have been you, you could have been me, given different circumstances — in other words, that the stranger… is in us. (Kramsch 1996:3)

Developing cultural sensitivity, knowing cultural differences without assigning values to them is a way how to deal with this problem. Kramsch suggests developing a third perspective which "would enable learners to take both an insider's and outsider's view" (Kramsch 93:210) on the target and their own culture. This perspective requires a more complete and less partial understanding of both cultures.

Concluding from the above mentioned, culture has in its broad sense two major components. The first, sociological or anthropological culture refers to daily activities of people, their values, and attitudes. Language also belongs to this group. It is necessary to study language in order to be able to understand the target culture since society cannot be wholly understood without the knowledge of its language. The second component is the history of civilization. It traditionally represents elements of culture in language teaching including geography, history, achievements in the sciences, the social sciences, the arts and forms framework for the sociological culture; "it represents the heritage of people and as such must be appreciated by the students who wish to understand the new target culture." (Valdes 1986:54)

3. Foreign Language Teaching and Culture

> As language teachers we must be interested in the study of culture (in the social scientist's sense of the word) not because we necessarily want to teach the culture of the other country but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are

teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for unless he is warned, unless he receives cultural instruction, he will associate American concepts or objects with foreign symbols. (Jovanovich in Valdes 1986:123)

3.1 Language and Culture

In this chapter the overview of the issue surrounding the intersection of language and culture will be provided and practical reasons which can be derived from it for language teaching will be mentioned.

The term 'culture' is ambiguous. At large it is understood as a whole system of learned behaviour handed over from generation to generation. Language is a form of learned behaviour and therefore a part of culture. Salzman claims that it is "a key to the cultural past of a society" (Salzman 1997:41) and he explains the relation of language to culture to be that "of part to a whole." (ibid.) The intrinsic relationship of language and culture is widely recognized and although there is some controversy over the extent to which language shapes and controls its speakers' thinking or reflects their world view the correlation between vocabulary of the language and culture is obvious. (Saville-Troike in Salzman 1997) Duranti, who is interested in the affinity between language and culture, describes their relationship as following:

> …to be part of a culture means to share the propositional knowledge and the rules of inference necessary to understand whether certain propositions are true (given certain premises). To the propositional knowledge, one might add the procedural knowledge to carry out tasks such as cooking. (1997, in Thanasoulas 2001:5)

Relationship between language and culture has been at the center of interest of many scientists and has undergone a profound development. The intersection of language and culture is studied by methods of cognitive anthropology. It is believed that even the slightest differences in the culture are encoded in its vocabulary.

Sapir assessed that language and culture are not correlated only to admit later that language and our way of thinking are inseparably linked and can be considered the same. The ideas by which he supported his presumptions could be summarized as following: structure of cultural patterns is encoded in language of its culture; language is a guide to "social reality" (in Salzman, 1997:41) and strongly conditions human thinking about social problems and processes. He believed that understanding the world

is determined by language habits of society. Worlds, in which the societies are living, are different worlds, not the same world understood differently. (Sapir in Salzman 1997:209) Whorf developed Sapir's presumptions into what is nowadays known as Sapir-Whorf hypothesis of linguistic relativity. This hypothesis posited that language determines thought and the way of seeing the world:

> …the background linguistic system of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas …We dissect nature along lines laid down by our native language. …We cut nature up and organize it into concepts, an ascribe significances as we do, largely because we are parties to an agreement to organize it in this way – an agreement which holds throughout our speech community and is codified in the patterns of our language. …all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated. (Whorf in Hudson 1999:101)

Whorf further suggests that users of obviously different grammars are aimed at different observations; therefore, they are not the same as observers but have to end up with a different world view. Principle of language determinism, way of thinking is determined by the language of its speaker, and language relativity, differences between languages have to mirror in the differences of its speakers' worldview, is considered too extreme nowadays and it is clear that Wharf in his hypothesis exaggerated.

Current ideas on this topic are represented by Hudson who argues that language affects thought beyond the effects of specific lexical items:

> … there is a good evidence that some semantic contrasts which are expressed by grammar are also applied outside the strictly linguistic realm of language use. Whether or not a person applies these contrasts in general life seems to depend on how their language expresses the contrasts concerned (obligatory, often, rarely or not at all), so it seems reasonable to assume that language is the cause and the 'thought-patterns' are the effects. (Hudson 1999:101)

Even though it has been proved that language affects thought, language is not the only kind of experience which has such influence. Language is and important instrument of socialization relating to the fact that some cultural concepts, including abstract concepts, are learned through language. The same applies to more general thought patterns as Hudson suggests, these patterns might be influenced by grammatical patterns of the language. Both these concepts and thought patterns "seem to affect our behaviour not only when talking but also in other activities." (Hudson 1999:105)

Another theory dealing with influence of lexical and grammatical categories of a language on its speakers' perception of the world around them is advocated by Duranti

who gives example of metaphors[1] which provide, according to him, "conceptual schemata through which we understand the world." (Duranti 1997, in Thanasoulas 2001:6) As Hudson suggests, semantic system of a language is loosely linked to the culture of its speakers. But the semantic systems of various languages vary enormously as well as do the cultures, so he confirms the correctness of semantic relativity. (Hudson 1999:91)

The issue of the relationship between language and thought has a practical relevance for language teachers as it brings into consideration two opposite learning theories. The first theory claims that in order to learn words, phrases and routines in a foreign language and culture, learners also need to learn the 'mindset' behind them. On the other hand, the second theory suggests that learner acquire the 'mindsets' by learning language form in foreign language without necessarily knowing about it.

As it can be seen, the development of the theories relating to the relationship of language and culture went long way from radical theories to the evidence that language and culture definitely interact but the effects on each other are not so extreme. Recently, language educators came to conclusion that even though language does not determine how its users will think, some concepts can be more easily expressed in one language than in another. (Cohen 2002) Brown claims that "while some aspects of language do provide us with potential cognitive mindsets, there are still numerous universal properties of language." (Brown 2000, in Cohen 2002:77) A learner of the foreign language needs to master the language to some degree and find mindsets from his native language and culture which he can apply to the other language in order to be able to communicate and interact in the foreign language.

Both teacher and learner need to be aware of the culture-specific meanings encoded in the language and "attuned to the culture of a specific social group in a particular time and space." (Byram and Fleming 1998, in Cohen 2002:78) Cohen suggests viewing the link between language and culture as a "connection going both ways." (ibid.) Morgan and Cain suggest three possible theories of understanding the link between language and culture for practical use: "language denotes culture; language creates cultural categories and culture shapes language." (2000, in ibid.)

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[1] On metaphor *Understanding is seeing* is based expression *I see what you mean*; the metaphor *Ideas are food* can be used to explain expression *It gives me food for thought*; etc.

Supporters of 'language denotes culture' theory believe that to master a language learners need to be able to understand values of that culture. These values should cover both, collectively shared values and values of individual persons, as members of the culture differ in their interpretations deriving from their personal characteristics. Language does not only refer to concrete objects and actions, but also to abstract concepts. That might, as Cohen suggests, cause difficulties for language learners who in order to learn these abstract concepts need to draw from their "cultural data bank." (Fisher 1983, in Cohen 2002:78) Teachers have to pay attention to the plurality of culture, making their learners aware of this fact.

'Language creates cultural categories' theory is based on presumption that language is "acting as a primary classification system" (Cohen 2002:78) which may sometimes obstruct students' understanding of some concepts that "lie outside of their cultural frame of reference." (ibid.) This theory suggests that language teachers should teach apart from lexical items also "alternative lexical categories" (ibid.) so that learners would be able to encode new cultural constructs.

'Culture shapes language' theory derives from belief that language use is determined by culture norms. Language learner, in order to use language accurately in particular situation, needs to be familiar with particular "language routines and cultural patterns" (Cohen 2002:79) associated with the social situation.

Concluding from the above mentioned, culture is an integral part of the interaction between language and thought. Valdes claims that "cultural patterns, customs, and ways of life are expressed in language; culture-specific world views are reflected in language." (Valdes 1986:45) Culture is "inextricably and implicitly related to language." (Thanasoulas 2001:6)

3.2 Why to Teach Culture?

Even though the relationship between language and culture has been in the interest of linguists and educators for ages, teaching culture has been considered important only for about a century, (Kitao 2000) reaching its climax in the 1990s. It was not until the development of structural linguistics[2] that language teachers started

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[2] Linguists and cultural anthropologists made the relationships between language and culture clearer with the development of structural linguistics. (Sapir in Kitao 2000)

emphasising the importance of culture in foreign language teaching. The rise of communicative competence in the 1980s brought acknowledgement of sociocultural dimension of language learning but the learners' sociocultural background was ignored. Culture was one of the aspects to be learnt in order to achieve communicative competence. Although various advantages of teaching culture in language classes were accepted, there were still problems about what to teach and how. The reasons for including culture in foreign language teaching nowadays are dealt with in this chapter.

McKay claims that culture influences language teaching in two important ways: linguistic and pedagogical. Linguistically, culture is significant in the linguistic dimension of the language itself, affecting the semantic, pragmatic, and discourse levels of the language. Pedagogically, it influences the choice of language materials because cultural content of the language materials and the cultural basis of the teaching methodology are to be taken into consideration while deciding upon the language materials. (McKay 2003)

In many cases, culture is learned implicitly through linguistic forms in which it is embedded. To make students aware of the cultural features reflected in the language Peterson and Coltrane urge teachers to make those topics explicit by discussion in relation to the linguistic forms studied. (Peterson, Coltrane 2003) Students should also learn to
understand socially appropriate communication in the target culture. McKay says that in order to master a language students have to learn both, its linguistic and cultural norms. (McKay 2003)

Common European Framework claims cultural awareness and intercultural learning part of its policies in order to promote international understanding and world peace. Kitao also considers international understanding a benefit of culture learning and gives some other reasons why is it important to include culture in foreign language curriculum. Kitao with reference to Stainer claims that studying culture gives students a reason to study the target language because understanding culture makes studying foreign language and literature more meaningful. (Kitao 2000) One of the problems, in language learning from the perspectives of learners is to conceive the native speakers as real persons. Although textbooks give examples of real life situations, they might sound 'strange' to language learners without reference to cultural aspects. Chastain suggests

that if students were provided access into cultural aspect of language, they would relate abstract sounds and forms to a language. (Chastain in Kitao 2000) Another reason for studying target culture is, according to Kitao, increased interest in the target countries. Wallach claims that activities based on culture, such as role plays, singing, dancing, etc., have influence on students' choice of countries they want to visit or live in. (Wallach 1973, in Kitao 2000)

One of the main reasons proved by experts like Gardner and Lambert why to study culture is the affect of motivation in language learning. The study of culture increases not only learners' curiosity about and interest in target countries but also their motivation to study foreign languages. Keller and Ferguson (1976), Klayman (1976) give examples of students who showed an increased interest in studying foreign languages after attending courses based on culture. (in Kitao 2000) Steiner urges to use culture even for a purpose of short-term motivation. (Steiner 1971, in ibid.)

Studying culture is also useful for teaching students to understand their own culture. According to Rivers, students are 'culture bound', it means that their world view is determined by the values of their own culture. This can lead to problems when they are confronted with different cultures. Kitao claims that studying culture, besides already mentioned benefits, "gives students liking for the people of that culture", (Kitao 2000) "helps avoid the stereotypes" (Nemni in Thanasoulas 2001:5) and is part of general education.

Tomalin and Stempleski see the role of culture teaching in developing student's understanding of the fact that all people exhibit culturally-conditioned behaviour and that social factors, such as age, sex, influence the ways in which people speak and behave. Studying culture helps students become aware of conventions of behaviour in common situations in target culture, increases awareness of cultural connotations of words and phrases in the target language and develops the ability to evaluate and refine generalization about target culture. (Tomalin and Stempleski 1993)

According to Peterson and Coltrane, anthropologists have long recognised that "the forms and uses of a given language reflect the cultural values of the society in which the language is spoken." (Peterson and Coltrane 2003:38) But as Krasner claims, linguistic competence is not enough for language learners to be competent in the language. Learners need to be aware of socially appropriate behaviour in which the

language is used to be competent in the language. Kitao suggests that "studying culture is a useful part of foreign language instruction because of its influence on language and communication." (Kitao 2000) It has benefits on language learner as it increases motivation and student's interest in target culture and its people, improves understanding of student's own culture. There has not been found any argument, according to Kitao, relating to disadvantages of studying cultures in foreign language classes. (ibid.)

4. Aims of Culture Teaching in ELT

This chapter is going to deal with various characteristics of intercultural competence, especially with its learning objectives and practical consequences it may have for foreign language teaching and learning. Byram's model of intercultural communicative competence (Byram 1997:73) will be taken as a main point of reference. This model, commonly referred to in the literature, has been already used in foreign language classroom. Intercultural competence will be discussed in relation to a revised edition of Bloom's taxonomy by Anderson and Kratwohl's Taxonomy for Learning Teaching and Assessing (2001). Although I am aware of the fact that Bloom defined in his taxonomy of aims three domains (affective, cognitive and psychomotor) only affective and cognitive domain will be relevant for the needs of this paper. The knowledge dimension of the cognitive domain, defined by Anderson and Kratwohl (2001) as factual, conceptual, procedural and meta-cognitive, will be discussed in terms of factual and procedural knowledge which are relevant to this paper.

Byram suggests that "the acquisition of intercultural competence is never complete and perfect" (Byram, Gribkova, Starkey 2002:7) as to be able to interact

successfully with target culture one does not need complete and perfect competence. It is impossible to acquire all the knowledge which might be needed for that interaction as all cultures are constantly changing and one never knows with whom he will interact. Everyone's values, beliefs and identities develop through meeting new experience. It is a never complete process. It is important to point out that there is not such a thing as a perfect model of native speaker whom learners should try to imitate. Learners are not expected even "to acquire the social identity of a native speaker, such as a new national identity."(ibid.)

Valette defines four cultural goals: developing a greater awareness of and a broader knowledge about the target culture; acquiring a command of the etiquette of the target culture, understanding differences between the target culture and the student's culture; and understanding the values of the target culture. (in Valdes 1986:36) Moran defines teaching goals from learner's perspective and calls them 'culture learning outcomes'. They are: culture-specific understanding, culture general understanding, competence, social change and identity. (Moran 2001:108).

4.1 The Affective Domain

4.1.1. Attitudes

The foundation of intercultural competence is, according to Byram, in the attitudes of intercultural speaker and mediator. For many years teachers have tried to develop positive attitudes in learners towards the target culture assuming that learners needed to see the target culture positively in order to want to learn the foreign language. This belief was modified in the mid 90s by Byram who claimed to change attitudes of students from positive to the ones of openness and curiosity in order to avoid positive prejudice which can prevent mutual understanding. (Byram 1997) Intercultural attitudes according to Byram should be those of "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own."(Byram, Gribkova, Starkey 2002:7) Byram uses term ability to 'decentre' to explain this concept:

> This means a willingness to relativise one's own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from an outsider's perspective who has a different set of values, beliefs and behaviours. (ibid.)

The list of attitudes given by Byram covers basic items which are nowadays considered to form intercultural learning such as tolerance and openness to difference.

There is also a special mention given to the willingness to question and reflect critically on the values which underlie one's own culture and willingness to discover alternative perspectives or the desire to interpret behaviour through the eyes of someone from the other culture. It is necessary to point out that the concept of openness and curiosity is not generally shared and that there are educators who believe in the role of positive attitudes in foreign language learning, for example Gardner (1985), Risager (1998). (in O'Dowd 2004)

Avoiding to stereotypes and prejudices is another particularly relevant affective aim of foreign language learning. Learners are supposed to be "willing to question their own cultural assumptions and beliefs and willing to accept other ways of acting and thinking without prejudice or discrimination." (Parmenter 2003:20) Parmenter believes that foreign language teaching can perpetuate students' prejudices about foreign culture and she warns that language teachers have the responsibility to promote positive rather than negative attitudes towards all other cultures and its people.

4.1.2. General Education

Many writers agree on intercultural understanding as the aim of intercultural learning. The approaches towards this aim differ from cultural determinism, represented by Said (1985, in O'Dowd 2004) who claims inability of learners to understand a culture, the theory that assimilation can be the only outcome of understanding another culture, to the concept of the 'third place' advocated by Kramsch. Kramsch claims culture learning to be interactive and dialogic process. The outcome of this process is learner's world view which is constantly being reconstructed, changed and adopted by contact with other cultures. Kramsch encourages learners to criticise and reflect the values and beliefs of the target culture rather that to blindly accept them. (Kramsch 1993) This opinion is also shared by Byram in his critical cultural awareness explained by Parmenter as:

> …an ability to identify and interpret values in another culture, the ability to critically analyse and evaluate cultural practices or products from another culture and the ability to interact and mediate in intercultural exchanges, drawing on one's knowledge, skills and attitudes. (Parmenter 2003:20)

In this self reflective aspect of intercultural learning Byram requires learners to be aware of their own values and how they may influence their behaviour rather than to adapt values of target culture. Valette suggests that students should be taught about

differences in values and attitudes between their own culture and target culture. According to her, students are at first made aware of the existing differences in values and attitudes and then an effort to develop an understanding of these new values is made. (in Valdes 1986:78)

Byram further explains that intercultural understanding is an ability to see other cultural perspective and coming into contact with it adjusting one's own perspective. Learners have to use the understanding which they achieved to explain misunderstandings and find compromise by using the skills of interpreting and relating and the skills of discovery and interaction. Not all authors agree with this approach. Savignon and Sysoyev (2002) approached the intercultural dialogue with intention to avoid potential conflict by discussing neutral topics. This approach could be argued as it does not teach learners to negotiate about arbitrary topics. (in O'Dowd 2004)

4.2 The Cognitive Domain
4.2.1. Factual Knowledge

In the early approaches to culture teaching educators focused primarily on factual knowledge about the target culture. In recent times, on the other hand, there has been great turn and importance given to affective domain and procedural knowledge leaving factual knowledge behind. But this does not mean that factual knowledge should be left out completely as it makes part of intercultural communicative competence.

Knowledge is an umbrella term for knowledge of cultural and social conditions of the target culture but also of student's own culture. Byram suggests that it should cover "knowledge of how social groups and identities function and what is involved in intercultural interaction."(Byram, Gribkova, Starkey 2002:8)

Objectives relating to the knowledge are according to Byram following:

- Historical and contemporary relationships between one's own and one's interlocutor's countries.
- The means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from and the institutions which facilitate contact or help resolve problems.
- The types of cause and process of misunderstanding between interlocutors of different cultural origins.

- The national memory of one's own country and how its events are related to and seen from the perspective of one's interlocutor's country.
- The national memory of one's interlocutor's country and the perspectives on it from one's own country.
- National definitions of geographical space in one's own country and how these are perceived from the perspective of other countries.
- National definitions of geographical space in one's interlocutor's country and the perspectives on them from one's own.
- The processes and institutions of socialization in one's own and one's interlocutor's country.
- Social distinctions and their principal markers, in one's own country and one's interlocutor's.
- Institutions and perceptions of them which impinge on daily life in one's own and one's interlocutor's country and which conduct and influence relationship between them.
- The processes of social interaction in one's interlocutor's country. (Byram 1997:51)

The knowledge described by Byram concentrates on the relationship between learners' own and target culture in which learners are supposed to be aware of historical relationship. Learners are required to have a good knowledge of their own culture in order to be able to interact successfully with the target culture as well as to view their own culture from the perspective of the other. The last objective refers to the cultural differences in communication and its aspects, such as non-verbal communication, taboo words, and how it can influence intercultural communication.

More theoretically, foreign language classes should involve issues and themes which are representative of modern society but also information about historical context which lead to the present practices and cultural products. Another aspect of knowledge to which language learners need to be exposed is communication and its various modes. Of course, it is impossible to anticipate all the knowledge the learner might once need (Byram, Gribkova, Starkey 2002:7), so learners need to develop procedural knowledge and attitudes along the factual knowledge to be able to further develop intercultural competence.

4.2.2. Procedural Knowledge

Skills are part of intercultural competence necessary for developing an understanding of alternative cultural perspective as well as for gaining knowledge. Skills needed by intercultural speaker differ from those of speakers from the same

culture. However, it is quite difficult to find in the literature what these skills are as they are referred to in vague manner.

Two sets of skills are considered important by Byram; the first set relates to the skills of interpreting and relating and second set to the skills of discovery and interaction. Byram explains the first set of skills as an "ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own". (Byram, Gribkova, Starkey 2002:8) He claims that intercultural speakers need to acquire the attitudes of decentring, discussed in the affective domain, and skills of comparing in order to be able to understand how misunderstandings arise. By using the ability to "put ideas, events, documents from two or more cultures side by side and seeing how each might look from the other perspective" (ibid.) intercultural speaker can see how misunderstandings happen. The skills of interpreting and relating should cover ability to:

- Identify ethnocentric perspectives in a document of event and explain their origins;
- Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of the cultural systems present;
- Mediate between conflicting interpretations of phenomena. (Byram 1997:52)

As intercultural speakers can not possibly anticipate all the needed knowledge, it is important for them to acquire skills of finding new information and integrating it with those already known. Skills of discovery and interaction are explained by Byram as:

> 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. (Byram, Gribkova, Starkey 2002:8)

These skills cover ability to:

- Elicit from and interlocutor the concepts and values of a document or events and to develop and explanatory system susceptible of application to other phenomena;
- Identify significant reference within and across cultures and elicit their significance and connotations;
- Identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances;
- Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors form a different country and culture, taking into consideration the degree of one's existing familiarity with the country and culture and the extent of difference between one's own and the other;

- Identify contemporary and past relationship between one's own and the other culture and country;
- Identify and make use of public and private institutions which facilitate contact with other countries and cultures;
- Use in real-time knowledge, skills and attitudes for meditation between interlocutors of one's own and a foreign culture. (Byram 1997:52-53)

Intercultural competence consists, according to Byram, of attitudes, factual knowledge, procedural knowledge and critical cultural awareness. Each of them plays an important part in the competence. But as already mentioned, intercultural competence can never reach a point when one is able to understand the other culture completely as one does not even understand completely one's own culture. Fenner believes that foreign language classroom should be open to encounters with foreign culture and through these encounters reflect on one's own culture. Learners should employ knowledge of the foreign culture and skills in interaction with others to experience their own identity. (Fenner 2000:149) Ricoeur adds to the above an aspect of cultural awareness. He claims that "the foreign culture provides the mirror in which we can see ourselves reflected; it provides an outside to our inside." (ibid.)

5. Implementation of Culture into ELT

This chapter will answer the question how to incorporate culture into the foreign language curriculum relating to the specifics of Czech primary schools. Teaching guidelines, some common techniques and materials used in teaching culture in order to develop cultural awareness will be presented taking into account the communicative nature of language teaching; communicative language teaching being the most popular teaching method nowadays. (McKay 2003) The learning environment dealt with in this thesis is solely classroom although I am aware of the beneficial aspects of visiting and preferably staying in target country, great influence of mass media on learners, and specialised approaches, such as cultural studies and ethnography for language learners, but these are going to be of no concern here.

Culture learning should be, according to Moran, a conscious, purposeful process in which the tacit is made explicit. Teaching culture is currently being understood as "aspect of values education" (Tomalin, Stempleski 93:4) based on critical thinking and developing tolerance towards differences. According to Byram, (1997) culture learning is seen as a comparative process in which learners are encouraged to get aware of their own culture and contrast it with the target culture. Emphasis is put on developing skills of analysis and interpretation of cultural data from the target culture as well as developing self-awareness. This "can have affective and motivational outcomes and link to the psychological and cognitive objectives of language learning." (Ellis 2003:16) Learners are encouraged to collect authentic data by exploring resources available in

their society and by using technology to get into contact with the target culture. Culture teaching is described by Bateson as following:

> a set of situations or circumstances involving intercultural communication in which the individual, as a result of the experiences, becomes aware of his own growth, learning and change. As a result of the culture shock process, the individual has gained new perspective on himself, and has come to understand his own identity in terms significant to himself. The cross-cultural learning experience, additionally takes place when the individual encounters a different culture and as a result examines the degree to which he is influenced by his own culture, and understands the culturally derived values, attitudes and outlooks of other people. (in Valdes 1986:38)

Cultural learning process consists of "ongoing series of encounters with cultural differences presented through structured participation in the language-and-culture curriculum." (Moran 2001:124) Fenner calls these encounters interactions and prompts to make these simulated situations as close to the real interactions with the foreign culture as possible. He suggests choosing "approaches which enhance the interactional aspect" (Fenner 2000:146) of the encounter. The interaction can take place with spoken or written authentic text through which learners have opportunity to "reinterpret their understanding of the world, also the world outside the classroom in which the authentic text has been produced." (ibid.) Literature mostly agrees on the authentic text as the most effective way how to bring target culture into artificial, standardized environment of the classroom. Fenner claims that developing cultural awareness is dependant on the communication with written and oral texts because it is where learner encounters language as culture. In order to promote communicate approach in foreign language learning, learners need to be able to use both interpretation and negotiation and be aware of misunderstanding and conflict as possible part of intercultural communication. (in Newby 2000)

Moran gives a list of factors affecting culture learning; among others, there are learner's characteristics, the relationship between the learner's culture and the target culture, the teacher-student relationship, the instruction context. Byram considers important factors connected with the individual personalities characterised by attitudes, motivation, values, beliefs, cognitive styles and personality types which contribute to learner's identity. According to him, attitudes and personality factors can greatly affect not only learner's role in communication but also their ability to learn. The development of an 'intercultural personality' involves both, attitudes and awareness which raise

important ethical and pedagogical issues. Firstly, to which extent personality development can be an explicit educational objective. Secondly, which personality factors facilitate and which prevent foreign language learning and acquisition. Finally, how different personalities can be reconciled in the process of language learning. (Byram, Gribkova, Starkey 2002)

In typical foreign language classes, which meet for three hours per week, there might not be enough time to dedicate to culture teaching. For this case, Brown suggests a combination of culture with other language aspects as a solution:

> Since one must read, speak, or write about something, and listen to something, why should not that something have a cultural facet of the society which speaks the target language, then read a selection on the same facet, it is virtually impossible to teach a language without teaching cultural content, although it is not, unfortunately, impossible to attempt to superimpose the native culture onto the target language, particularly when the teacher is of the same cultural and linguistic background as the students. Such a hand-me-down fitting of one culture over another language must result in a gross misfit. (in Valdes 1986:121)

Kramsch proposes to make the foreign language classes a 'culture island'. She urges teachers to organize classroom that is essentially a culture island through the use of posters, pictures and frequently changing bulletin board, all of which are designed with the purpose of attracting students' attention, eliciting questions and comments. (Kramsch 1993) The teacher's task is, therefore, to:

> … stimulate students' interest in the target culture, and to help establish the foreign language classroom not so much as a place where the language is taught, but as one where opportunities for learning of various kinds are provided through the interactions that take place between the participants'. (Ellis in Kramsch 1993:245)

Setting goals is one of the stages in planning culture teaching. Kramsch has defined four categories of the teaching goals. For the purpose of rising cultural awareness at primary level education, her following definition of teaching goal is the most appropriate:

> … developing a greater awareness of and a broader knowledge about the target culture; acquiring a command of the etiquette of the target culture; understanding differences between the target culture and the students' culture; and understanding the values of the target culture. (Kramsch 1993:4)

Byram urges teachers to be very specific about what they want to achieve in their module, unit, or lesson because intercultural competence is such a complex concept that

it cannot be achieved in a few lessons and teachers should not be too ambitious. He suggests clearly defining feasible aims. There are different approaches to formulation of objectives; they can be stated as a focus of a lesson (analysis of a text, learn to respect otherness) or formulated in terms what learners should be able to know and perform at the end of the lesson or a unit (for example knowledge of the cultural icons of Irish identity or ability to design and develop a questionnaire). (Planet, Byram 1999)

Important part of every learning process is assessment. The assessment of intercultural competence is very difficult concept. I do not intend to deal with this topic profoundly as there are many various approaches available in the literature. Instead, portfolio evaluation proposed by Council of Europe will be mentioned. The portfolio is used as a "record of learner's competences" (Byram 2000) rather than in traditional terms of assessment such as testing and examining. It consists of three parts:

> o   the Passport section provides an overview of the individual's proficiency in different languages at a given point in time; the overview is defined in terms of skills and the common reference levels in the Common European Framework; it records formal qualifications and describes language competencies and significant language and intercultural learning experiences; it includes information on partial and specific competence; it allows for self-assessment, teacher assessment and assessment by educational institutions and examinations boards; it requires that information entered in the Passport states on what basis, when and by whom the assessment was carried out.
> o   The Language Biography facilitates the learner's involvement in planning, reflecting upon and assessing his or her learning process and progress; it encourages the learner to state what he/she can do in each language and to include information on linguistic and cultural experiences gained in and outside formal educational contexts; it is organised to promote plurilingualism i.e. the development of competencies in a number of languages.
> o   The Dossier offers the learner the opportunity to select materials to document and illustrate achievements or experiences recorded in the Language Biography or Passport. (Byram 2000)

The portfolio has two functions: pedagogical and reporting. The first, pedagogical function is a productive and practical tool that gives leaner responsibility for structuring self-assessment and planning his learning. It should lead to increased motivation and improved quality of language learning. The second function, reporting, should give information about knowledge and intercultural experience of a learner.

5.1. Guidelines for Teaching Culture

This chapter is mostly based on guidelines formulated by Lessard-Clouston (1997) taking into consideration the dynamic nature of culture. Lessard-Clouston considers important to develop knowledge about target culture together with skills necessary for mastering communication and behaviour in the target culture. He claims cultural awareness necessary for developing learner's understanding of the dynamic nature of the target and learner's own culture. From methodological point of view, teachers must adopt systematic and structured approach as learners benefit most when culture lessons and the cultural aspects of language teaching are well planned and developed. (Lessard-Clouston 1997) Culture learning assessment is part of learning process and provides important feedback to learners as well as to teacher. Lessard-Clouston points out that even though it has been recently neglected it is a necessary part of the learning process.

Teacher helps learners to express and respond to their cultural learning experiences. Learners move through the stages of learning cycle building skills, developing cultural behaviour, discovering cultural explanation. The teacher's role in the learning cycle is crucial as it can to a great deal influence learner's attitude towards culture learning. Teacher needs to establish a good working relationship with learners, "creating an atmosphere of mutuality and respect." (Ellis 2003:17) Teacher needs to be versatile. There are numerous roles he has to be able to perform: "to present and elicit cultural information, coach and model cultural behaviors, guide and conduct cultural research and analysis." (Moran 2001:138) He also has to listen to learners and empathize with them. Teacher should share their own cultural experience with learners to help them enter another culture.

It is obvious that teacher has a central role in developing cultural awareness of his learners. He supplements learners with core materials to integrate cultural objectives into the learning process. He needs to be aware of the fact that every child is individual and has his own cultural identity. Teacher encourages active reflection and cultural

comparison; develops metacognitive awareness which includes cultural awareness. (Ellis 2003:17)

5.2. Techniques for Developing Cultural Awareness

There are many various opinions about what techniques should be used in the classroom in order to develop cultural awareness in learners. Literature and drama have been found to be very effective for making learners sensitive to alternative cultural perspectives. (O'Dowd 2004)

Planet and Byram consider important learner-centredness in intercultural teaching. (Planet, Byram 1999) This principle should ensure that learner's own culture is not dealt with as an abstract concept but the focus is put on learner's involvement in it. Learners are encouraged to reflect on their culture on the basis of their own experience. The fact that these analyses take place in English lessons and learners use techniques which they would use to explain their own culture to people from other cultures, make this different from culture teaching in other subjects. Planet and Byram warn not to provide learners with ready-made information which they might need in their analysis but instead, with information and sources where they might use themselves. Even though learners were born into the culture and are familiar with it, they need to require a more distant and general look on their culture together with some information in these analyses. Byram urges teachers to start with reflecting on learner's own culture and only later introduce the target culture. The principle in which learners are supposed to discover their own knowledge applies even to dealing with the target culture.

Technique for developing intercultural competence supported by Byram is comparative approach which, as he suggests, should "provide a double perspective but not to evaluate to see which is better." (Planet, Byram 1999:189) This double perspective can be reached by fronting phenomena from target culture and putting focus on interpreting own ways of doing as not 'natural' but 'cultural' (learned and acquired in home culture). The comparative approach contains evaluation in the terms of improving the familiar, "comparison makes the strange, the other, familiar and makes

the familiar, the self, strange – and therefore easier to re-consider." (ibid.) Teacher begins each discussion period with a presentation of one or more items in the target culture that are distinctly different from the students' culture. The discussion then centers on why these differences might cause problems.

Culture assimilators, developed by social psychologists for facilitating adjustment to a foreign culture, are used as a brief description of a critical incident of cross-cultural interaction that would probably be misunderstood by the students. After the description of the incident, the students are presented with four possible explanations from which they are asked to select the correct one. If they make the wrong choice, they are asked to seek further information that would lead them to the correct conclusion. Culture assimilators are supposed to be a good method to promote understanding of cultural information and emotional empathy. (Hughes in Valdes 1986)

Among other techniques are culture capsule which draw learner's attention to comparisons between the home and target culture by presenting isolated items about the target culture. This technique uses visual aids which illustrate the difference, and a set of questions to stimulate class discussion. (ibid.) Cultural problem solving covers presentation of a problem for learners to solve and to evoke discussion about culture differences. Participants read or hear briefly about a real-life problem. The problem should illustrate the topic or theme of the discussion and can be set out quite elaborately with a number of points to discuss. Instead of the discussion about solving the problem, learners can be offered alternate endings to the story, the following discussion then centers on deciding which solution to adopt. (Thanasoulas 2001)

Both previously mentioned techniques are using discussion which should allow students to express their own ideas. It can be also used to form a way into a topic which can stimulate students' imagination and give a teacher an indication of how much the students already know. The emphasis should be always on the ideas which are being expressed rather than on the accuracy of how the thought is being expressed. Discussion can be approached through brainstorming. Pupils can work in small groups as long as there is a clear and concrete focus of the activity and it is kept short. (ibid.)

Very effective techniques are role play and drama. (O'Dowd 2004) In a role play students take on the role of another person. The situation and sometimes some ideas are given in instructions. Role play is a popular method for communicative use of language

where students are encouraged to use language imaginatively and creatively. Being based on real-life situations it is always welcome in a role play to use authentic aids from English speaking countries (for example train tickets, menus). Sometimes it is useful to record the role play on a video or audio cassette for future reference. (McKinnon, Rigby 2005) Drama is similarly useful for directly involving students in cross-cultural misunderstanding. In this technique selected members act out in a series of short scenes a misinterpretation of something that happens in the target culture and is clarified in the final scene.

Among other techniques which can be used to teach culture can be mention Audiomotor Unit or Total Physical Response, primarily designed as a listening exercise, employs a carefully constructed list of oral commands to which students respond. These commands are arranged in such a way to make students act out a cultural experience. (Bowen 2005) There is a vast literature on this topic; I provided only limited insight into used techniques.

5.3 Teaching Materials

Various materials have been used in teaching culture in foreign language classes. Durant lists nine sources of materials which he considers to be of great efficiency. The sources vary from interaction with members of the target culture, recorded testimony of members of the target culture, visits to the country, the country's media, data from ethnographic fieldwork, historical and political data, surveys and statistics, heuristic contrasts and oppositions to fashions and styles from the target country. (Durant 1997) Literature, a very effective source of culture materials, is missing although this list is considered to be quite comprehensive.

It is common issue that materials used in language teaching convey cultural biases. It means that they implicitly express attitudes towards the target and learner's own culture. In order to encourage intercultural point of view, materials must treat culture themes from at least two contrastive perspectives, so called two-dimensions. Unfortunately, one-dimensional point of view is still more common as it is very hard for textbooks writers to avoid using culture-bound ideas. Dunnett, Dubin and Lezberg urge teachers to separate cultural habits and customs from language teaching materials in order to realize the implicit cultural message. They claim cultural habits and customs to

be "elements that are broadly recognized as not being universally the same – from the less transparent themes." (in Valdes 1986:153)

5.3.1 Foreign Language Textbooks and Intercultural Learning

Textbooks usually play a dominant role among materials used in the lessons. They serve as a rich source of topics, texts, visuals and language as well as help to form syllabus of the course. (Pulverness 2004:28) Textbooks used in English lessons at Czech primary schools are primarily designed to facilitate foreign language learning but because of interrelation of language and culture, textbooks are expected to include some aspects of target language culture as well. Furthermore, to become fluent in the second language, communicative competence is needed. It covers a cultural understanding of social behaviour, routines and discourse nuances as well as society's norms and values. (Kramsch 1994) It establishes requirement for foreign language (further FL) textbooks to include accurate representation of the target language culture.

Skopinskaja suggests that there are two types of textbooks currently used at schools: international or global and locally produced textbooks. International or global textbooks are produced with international market in mind; it means that these textbooks are written to be as universally appealing as possible. They usually focus only on the target culture and international level of encounters. These textbooks can represent either culture-specific or culture-general orientation. Locally produced textbooks, on the other hand, are written by non-native author or in cooperation with non-native speaking authors. These textbooks are usually written in accordance with national curriculum and have approval of Ministry of Education of particular country. Being written by local authors, they tend to introduce target culture from local perspective and usually also include some aspects of local culture. (Skopinskaja 1992:42)

Both types of textbooks are used at Czech primary schools side by side. The decision is left on the schools which of these textbooks they find more convenient for their teaching. The choice of appropriate teaching materials is one of the most difficult problems language teachers are facing. The structure of culture teaching in textbooks should integrate knowledge, sociocultural competence and attitude. These three categories must be interrelated so as to reflect real life situation where "gaining knowledge usually happens simultaneously with the ability to use this knowledge and develop attitudes related to it." (Camillery, Fenner in Newby 2000:154)

Cultural information can be conveyed through written or oral texts, photographs, maps, graphs, etc. Gaining knowledge serves as a basis for developing sociocultural competence. There are various approaches to it but as sociocultural competence is a process it must be developed through process approach. Pulverness claims importance of the comparative method in the learning process. This method, recommended by many scholars, employs analysis, comparison and contrast to be included in the treatment of culture content in textbooks. (Pulverness 2004) Newby suggests a variety of interactive tasks to develop sociocultural competence and learner's understanding foreign culture. (Newby 2000)

Learning a foreign language is considered a universal tool for developing better understanding and tolerance to otherness. Contrary to it, foreign learners often develop simplified and stereotyped views of the target culture. Textbooks can challenge simplification by presenting stereotyped attitudes of target and learner's own culture and making them topics of discussions. Similarly, they can ask learners to perform tasks where they have to interact with the members of the target culture. Fenner suggests that learners "aware of equivalent stereotyped attitudes held by members of target culture can assist a process of getting beyond a simplification and developing cultural awareness." (in Newby 2000:142)

There are many theorists who point out the extensive benefits of FL textbooks while many other researchers and practitioners possess critical views on this subject. Pulverness considers textbook's topics and articles to be possible danger for learners as they might restrain teachers from expressing other point of view than that adopted by textbook writers. He urges teachers to go beyond the textbook and provide learners with supplementary resources that would introduce cultural polyphony and will 'add value' to the textbook. It is up to teacher to diversify the range of perceptions to be available in the classroom. Pulverness claims that these supplementary materials should either compensate for cultural dimensions that are totally missing in the coursebook or take "students well beyond the usual end-of-unit gesture of *Now compare this with houses/festivals/occupations etc in your country.*" (Pulverness 2004:28)

Textbooks are also being criticised for being too artificial in their presentation of the target language. Their lack of authentic material leads to an oversimplification of language and unrealistic views on real-life situations. Other possible problems are

presented by Alptekin (1993) who suggests that inclusion of foreign subject matter and social construct in FL textbook can lead to misunderstandings due to learner's lack of cultural schemata and should be remedied by explanation given by native-speaker instructor. O'Dowd in his overview of textbooks' criticism names researchers such as Porreca (1984), Clarke and Clarke (1990), Carrell and Korwitz (1994) and Renner (1997) who have demonstrated that many FL textbooks contain examples of gender biases, sexism, and stereotyping. Gray concentrated in his criticism on attempt of FL textbooks to pass off certain western values and communicative styles as being universal. (2002, in O'Dowd 2004:64-65)

   While there can be found a wide area of criticism on how culture is dealt with in textbooks, there are also many suggestions and guidelines how to improve the situation. Cortazzi and Jin claim, in their series of proposals, the need of constant interaction between the cultural perspectives brought by a teacher, learners and a textbook. They demand a broader cultural content in textbooks as well as explicit intercultural elements discussing different cultural interpretations of linguistic and non-linguistic behaviour. (1999, in O'Dowd 2004:66) Sercu provides a comprehensive list for evaluating cultural content of foreign language textbooks but has its limitation as it does not cover skills. (1998, in ibid.) Textbook in order to be effective has to include role-plays, project work and other activities which teach how to analyse a cultural document, carry out an ethnographic research and identify cultural values and perspectives encoded in target culture. (ibid.)

5.3.2. Other Resources

   Use of authentic materials is rewarding and stimulating for both learners and teachers and should be used as far as possible. It is commonly used with higher level students but can be equally used with lower levels. Traditional songs, rhymes, riddles, and other children's lore are ideal for younger children. (Ellis 2003) Authentic materials do not include only newspapers and literature but also materials such as web pages, TV broadcasts, films, leaflets, posters, basically anything written in the target language and used unedited in the classroom. The same material can be used in classes of various levels provided that the task is graded to learner's abilities and interests. (Newby 2000)

Using authentic materials is relatively easy and convenient way of improving learner's general skills as well as confidence in real situations.

Many aspects of culture, that are not usually found in a textbook, are present in the newspaper but as Blatchford claims it "is mammoth and to tackle one in a foreign language is a great task." (in Valdes 1986:135) There is so much cultural interference and language difficulty in newspapers that students get easily discouraged and teacher's firm guidance in working with this media is essential. Good cultural insights can readily be found in headlines, advertisements, editorials, sports pages, comics, even the weather report. The humor found on the comic pages is especially revealing. Through newspaper teaching, learners are given "lots of practice in the language as well as some instruction in how the newspaper fulfills its social role of informing, advising, helping, and entertaining." (ibid.135-136)

Literature, in a foreign classroom where direct contact with the target culture is missing, can serve as rich resource of authentic language showing interaction between culture and language. According to Valdes, literature "can offer a broad, state of the nation view but can also give students myriad insights into the sensibilities of the British and the texture of life in contemporary Britain." (Valdes 1986:138) She considers literature in foreign language classrooms to be "viable component" (ibid.) at appropriate level. She sees literature as "an unabridged fiction, drama, poetry, or essay written for an educated audience of native speakers of the language in which it is written, purporting to represent life as it really is." (ibid.) From this can be derived the level for which teaching literature is appropriate: from an upper-intermediate to advanced learners. Readers are suggested for lower-level students but in this case teachers should be aware of the fact that these simplified versions of great literary works don't have any elements of literature in them and should be used only for linguistic purposes. Readers are not going to be of concern here, though.

The main role of literature teaching, apart from all the other aspects covered in it, is, according to Valdes, presenting "values that underlie the behaviour of characters and points of view of the authors." (ibid.) Students are not supposed to judge these values but to understand them as well as to understand the literary works that contain them. The values of any cultural group are not universal but, as Valdes suggests, there are "certain concepts" (ibid.) in each cultural group that can be considered as a "general

consensus." (ibid.) Teacher's role in teaching literature depends on understanding these values and presenting them to pupils by selecting a literary work of interest and proficiency appropriate to students, extracting them and including in teaching process.

Authentic children's literature provides a rich resource for culture learning as it contains cultural information divided by Ellis and Brewster into eight categories:

- Linguistic: for example, conventions of politeness;
- Geographical: for example, information on different countries, flags, capitals;
- Historical: for example, information on dinosaurs;
- Festivals: for example, information on Easter;
- Illustrations: for example, information conveyed through illustrations;
- Everyday life: information on shops and shopping, meal times;
- Citizenship-related issues: for example, tolerance;
- Song, music and rhymes: many traditional songs and rhymes link well to stories and provide authentic examples of children's lore. (Ellis 2003:16)

Poems and plays can also be included in foreign classroom. Both cultural content and meaning can be approached in them. Poems should be read aloud and explained holistically while teacher's task is to "attempt to overcome students prejudice and lead students to consider all sides of an issue." (Valdes 1986:145) Even though plays might seem easier literature genre to approach as they contain real speech and characters interacting in the plot, it is still demanding task for teacher to guide his students to reveal cultural patterns hidden in the work.

Films, filmstrips and slides provide cultural insights as well as welcome variety of classroom activities. Excellent filmstrips on culturally related subjects are available commercially, and slides that teachers have collected in their travels can be worked into short, first-hand cultural presentations. In general, students find the use of videos motivating and stimulating. Videos are a useful vehicle for learning more about the topic, for making cross-cultural comparisons and for making the language more memorable. To talk about cross-cultural aspects student write down after viewing four things they noticed which are different from their culture (objects, buildings, clothes, food, etc) and four things that are the same. Put them on board and discuss why the things are the same or different. (McKinnon 2005)

6. Research

6.1. Introduction

In the theoretical part of this thesis were advocated reasons for including culture teaching into foreign language curriculum, aspects of intercultural communicative competence were presented as well as common techniques and resources used in teaching culture. The research part of the thesis will reassume to the conveyed information. It consists of two studies proceeded in order to find out how cultural awareness is being developed at Czech primary schools at selected level. The first study concentrates on textbooks used in English language lessons in order to found out

to what extent cultural aspects are present in them. The research method is content analysis of the textbooks and it refers to theoretical value especially to construct validity of the textbook's materials. (Breen 1989, in Skopinskaja 1992) The second part of the research is interested whether textbook is actually used in the lessons in order to develop cultural awareness and what other resources as well as techniques are used in the lessons. Data for this study were collected by a questionnaire for pupils.

6.2. Evaluation of the Cultural Content of English Textbooks

The aim of this study is to find out how culture is presented in English textbooks currently used at Czech primary schools at selected level. The study is interested in cultural content and how this content is presented in terms of cultural knowledge, attitudes, intercultural awareness and relationship between culture and language. Textbooks chosen for this study were selected from currently used textbooks at Czech primary schools at random order. The textbooks are aimed at learners of the 9th grades of Czech primary schools. Cambridge English for Schools and Project represent textbooks that are used internationally while Angličtina pro 9.ročníky ZŠ is locally produced textbook that meets requirements of the national curriculum Základní škola and have official approval from Ministry of Education.

Breen identifies three phases of classroom material evaluation: materials-as-workplan, materials-in-process, and outcome from materials. (1989, in Skopinskaja 1992:43) In case of this study, the phase of materials-as-workplan is relevant as it refers to its theoretical value, "namely construct validity of materials which provides information about the materials as they stand, that is without reference to their actual utilisation in the classroom." (ibid.)

Although I am aware of the multiplicity of sources dealing with evaluation of teaching materials, evaluation criteria selected by Skopinskaja is going to be used for the need of this study. This list of criteria is in agreement with the information conveyed in the theoretical part of this thesis and is modified to the needs of this study. The modified list of evaluation criteria according to Skopinskaja is following:

A. Cultural content of the TM that is culturally sensitive versus tourism-oriented portrayal of the cultural character of the foreign country; integration of the cultural content into the FL course; and the nature of the TM character representation with regard to learners' age, social class, interests, mentality and family situation.

B. Presentation of content through cultural knowledge, that is inclusion of the historical, geographical, political, ideological, religious and creativity arts perspectives to explain the national identity of the target language community; portrayal of different ethnic origins and sub-cultural groups; presentation of socio-political problems, socially acceptable or taboo topics as well as cultural/racial/gender stereotypes; and reference to the learners' own culture

C. Presentation of content through attitudinal perspective, that is development of tolerance and empathy towards otherness as well as a feeling of the national identity; challenging the learner's existing stereotypes; arousing curiosity about otherness; and preparing students for an adequate behaviour in the target language;

D. Presentation of content through intercultural perspective, that is encouraging learners to compare the foreign culture with their own; and offering mutual representation, images and stereotypes of the students' own and the foreign culture;

E. Presentation of content through culture-and-language perspective, that is development of students' linguistic as well as paralinguistic awareness; teaching appropriate register; and authenticity of the material used in the texts, exercises, tapes, etc. (Skopinskaja 1992:46)

This list is further developed into twenty-four item questionnaire; out of which A part consist of three questions, B part ten questions, C part five questions, D part two, and E part of four questions.

Sheldon observes "it is clear that coursebook assessment is fundamentally a subjective, rule-of-thumb activity, and that no neat formula, grid or system will ever provide a definite yardstick." (in Skopinskaja 1992:43) Being so, the scale for evaluation of the selected criteria was defined by the author of the thesis to maintain objectivity of the evaluation. For the need of quantitative analysis every question of the questionnaire is marked from zero to four points where zero is the lowest and four is the highest possible score. The highest score of the whole table is 96 points; out of which twelve points in A part, forty points in B part, twenty points in C part, eight points in D part, and sixteen points in E part. Textbooks are analysed also qualitatively apart from the quantitative analysis.

The questionnaire was piloted by experienced teacher whose data of the evaluated textbook were compared with the data from author's evaluation of the same textbook. The divergence was found only minor and the questionnaire was considered convenient for ensuring objectivity of the evaluation. The evaluation was conducted in January 2006.

6.2.1. Analysis of the Data

The order of the textbooks is following:

1. Littlejohn, D., Hicks, A. *Cambridge English for Schools Three*, CUP, 1997.

2. Hutchinson, T. *Project 4*, OUP, 2001.

3. Lacinová, E. *Angličtina pro 9.ročník ZŠ*, Praha: SPN, 2001.

The quantitative analysis is followed by the qualitative analysis and the defined criteria for quantitative analysis after each question. The whole questionnaire is included in the thesis in appendix 1, the criteria for evaluation in appendix 2.

6.2.1.1. Cultural Content

1. To what extent does the textbook reflect the cultural character of foreign society?	4	1	3
2. To what extent is the cultural content integrated in the course?	3	2	4

3. To what extent are the characters in the textbook representative of the foreign society?	3	3	2

1. The presentation of cultural character in Project seems as to be taken from travel brochure. It deals with topics such as British summer, Australia, the United Kingdom, giving very brief description of only positive aspects of the national character; the only exception is made in the case of religious trouble in Northern Ireland. Sercu points out that "tourism oriented textbooks only discuss situations which are marginal to the ordinary everyday situations members of the foreign culture find themselves in." (1998, in O'Dowd 2004:67) On the other hand, Cambridge English and Angličtina include also negative aspects of the foreign society. Angličtina deals with stowaway in Bristol Channel, Munich Agreement saying that it was "the darkest chapter in British – Czech relation" (Lacinova 2001:23) while the Cambridge English employs a larger scale of negative topics. It talks about pollution in Britain, slavery, declining number of Aborigines and Indians, etc.

0	From information conveyed the cultural character of foreign society is not obvious.
1	Only tourism-oriented situations are incorporated.
2	Negative or problematic social and cultural aspects are conveyed to some extent.
3	Negative or problematic social and cultural aspects are conveyed to a large extent.
4	Negative or problematic social and cultural aspects are conveyed in profound manner to give realistic picture of the foreign society.

2. In the Project, culture is presented only in separated units which are included in every third lesson and link between them and the rest of the lesson is not evident. Cambridge English apart from the culture units consists of some other cultural content which is incorporated into the context; for example history of rock music (The Beatles), Franklin Expedition. Angličtina succeeded in integrating cultural content into the context of the lessons. It deals with culture throughout its context.

0	Cultural content is presented only in isolated facts which are not integrated into the context of the textbook.
1	Cultural content presented by songs, poems, stories, etc. which are not integrated into the context of the textbook.
2	Cultural content presented in context of special units dedicated to culture teaching (usually called culture page, culture matters, etc.) which are not further integrated into the textbook.
3	Cultural content presented in context of special units dedicated to culture teaching which are further integrated into the textbook; some cultural content is integrated in the textbook.

4	Cultural content presented in context throughout the textbook.

3. I found the depiction of textbooks' characters at about the same level referring to features of their age, social class, interests, and family situation. The characters portrayed in Angličtina seem to possess opinions slightly above their mental age.

0	Characters' age, social class, their interests, mentality and family situation pictured are not representative of the foreign society.
1	Only limited amount of the characters' features are representative of the foreign society.
2	Only some features are representative of the foreign society.
3	Almost realistic characters of the foreign society are presented throughout the textbook.
4	Realistic characters of the foreign society are presented throughout the textbook.

6.2.1.2. Presentation of Content: Knowledge

1. To what extent is the historical perspective present to explain the national identity of the target culture?	3	2	1
2. To what extent is the geographical perspective present to explain certain features of the national character of the target language cultures?	2	2	0
3. To what extent are the political (also ideological and religious) perspectives of the target culture taken into consideration?	0	1	1
4. To what extent does the textbook offer insight into the creative arts of the target language culture?	1	0	3
5. To what extent does the textbook offer insight into a variety of cultures (for example, British, American, Indian, etc.)?	3	2	1
6. To what extent does the textbook offer insight into a variety of sub-cultural groups?	3	1	0
7. To what extent does the textbook offer insight into the socially acceptable or taboo topics of the target culture(s)?	0	0	0
8. To what extent does the textbook offer insight into the cultural/racial/gender stereotypes?	2	0	0
9. To what extent does the textbook offer insight into the students' own culture?	0	0	4
10. To what extent does the textbook offer insight into socio-political problems of the target language culture(s)?	3	1	0

1. All three textbooks cover historical perspective but only Cambridge English is more extensively dealing with it. The topics such as European colonisation, history of Australia, Native Americans in the past and slavery are included. Angličtina covers only topic of 'Poppy day' and Project gives very brief historical perspective of the countries of the UK and Australia.

0	Historical perspective is not present at all.
1	Only some isolated facts presented about historical perspective of certain features of the national character of the target language cultures.
2	Limited historical perspective given in context to some national identities.
3	Most national identities presented in textbook are explained from historical point of view.
4	All national identities presented are explained from historical point of view.

2. Cambridge English includes geography of Australia, USA and Canada. It is mostly presented through maps and pictures. Project does basically the same but also includes the UK and Australia. Angličtina does not contain any geographical features to explain the national character.

0	Geographical perspective is not present at all.
1	Only some isolated facts presented about geographical perspective of certain features of the national character of the target language cultures.
2	Limited geographical perspective given in context to some national identities.
3	Most national identities presented in textbook are explained from geographical point of view.
4	All national identities presented are explained from geographical point of view.

3. Complete lack of political issues was found in the textbooks. Cambridge English does not deal with this topic at all; Project only mentions religious situation in Northern Ireland and Angličtina only talks about election in the Czech Republic in relation to which one character points out that he prefers "honest people to political parties." (Lacinova 2004:78)

0	Political, ideological and religious perspectives of the target culture are not taken into consideration at all.
1	Only few facts about political, ideological and religious perspectives of the target cultures are presented.
2	Some aspects of political, ideological and religious perspectives of the target cultures are presented in the textbook
3	Political information reduced to factual information about political system of a country; ideological and religious perspectives are dealt with.
4	Most target cultures are realistically presented from political, ideological and religious perspective.

4. Angličtina includes in every unit poem or short story written by famous author from the target language culture, for example O. Wilde, W. Wordsworth, and introduces students to architecture of the UK. Cambridge English talks about famous music groups, singers and composers. Project does not contain this feature.

0	Creative arts of the target culture are not included in the textbook at all.
1	Some facts about creative arts of the target culture are included in the textbook
2	Limited amount of information about creative arts presented; eventually one-sided interpretation of the perspective.
3	Large scale of information about creative arts presented.
4	Profound and realistic picture of the creative arts is included (history, famous works and authors, popular artistic movements, etc).

5. The broadest variety of cultures is depicted in Cambridge English. It deals with Australian population – the Aborigines, European immigrants, USA - Native Americans, Afro Americans, etc. Project informs about population of Australia and about people from the four countries of the UK while Angličtina talks about globalisation and population generally pointing out the mix of races in the USA.

0	Textbook shows the target cultures as uniform cultures; does not show its varieties.
1	Some facts about varieties of cultures presented in the textbook.
2	Information conveyed about varieties of cultures is not sufficient; eventually does not give realistic picture.
3	Varieties of cultures are pictured to a large extent but not sufficient for realistic depiction.
4	Profound picture of varieties of cultures is given.

6. While Angličtina does not cover this feature at all, Project only mentions few facts such as people living on farms in Australia or people in Northern Ireland who differ in religious confession. Cambridge English deals for example with the Aborigines, Afro-Americans but also with the change of the role of women in the society.

0	Sub-cultural groups are not deal with at all in the textbook.
1	Very limited amount of information about sub-cultural groups is presented in the textbook.
2	Information conveyed about sub-cultural groups is not sufficient; eventually does not give realistic picture.
3	Sub-cultural groups are pictured to a large extent; but eventually not sufficient for realistic depiction.
4	Profound picture of sub-cultures is given.

7. This feature is totally missing in the textbooks.

0	Socially acceptable or taboo topics of the target cultures are not dealt with at all.
1	Only limited amount of facts about socially acceptable or taboo topics included in the textbook; not sufficient at all.
2	Socially acceptable or taboo topics are dealt with in an insufficient manner.

3	Socially acceptable or taboo topics are dealt with to a large extent but the outcome is not sufficient.
4	Socially acceptable or taboo topics dealt with in profound manner; giving learners' realistic picture about the topic.

8. Only Cambridge English deals with this topic showing lives of ethnic minorities living in Australia and the USA. Even here, the treatment of the stereotypes is not sufficient.

0	The topic of cultural/racial/gender stereotypes is not dealt with at all.
1	Some facts about cultural/racial/gender stereotypes presented in the textbook.
2	The topic of cultural/racial/gender stereotypes is dealt with but not in sufficient manner.
3	The topic of cultural/racial/gender stereotypes is dealt to a large extent; eventually the final outcome is not sufficient
4	The topic of cultural/racial/gender stereotypes is dealt with in profound manner giving learner realistic picture of the current situation

9. Only Angličtina is dealing with student's own culture as it is locally produced textbook. It contains features of student's culture, an article from Czech newspaper, quotation by Czech writer. There are Czech characters depicted throughout the textbook who comment on various features of culture (architecture, election, globalisation, travelling, adoption, etc).

0	Student's culture is not dealt with.
1	Some facts about student's culture are presented.
2	Student's culture is dealt with but in insufficient manner.
3	Student's culture is dealt with in most of the topics presented about target culture in the textbook giving student opportunity to contrast and compare the two cultures.
4	Student's culture is dealt with in profound manner so that students are able to contrast and compare the two cultures.

10. While Angličtina does not deal with this topic at all, Project only mentions religious troubles in Northern Ireland. Cambridge English deals with slavery, declining number of Aborigines and Indians, pollution caused by traffic.

0	Textbook does not show socio-political problems of the target cultures at all.
1	Some facts about socio-political problems of the target cultures are presented in the textbook but do not have any influence on the final learner's picture about target culture.
2	Textbook deals with socio-political problems of the target cultures but only in limited manner.

3	Textbook deals with socio-political problems of the target cultures to a large extent.
4	Textbook deals with socio-political problems of the target cultures in profound and realistic manner.

6.2.1.3. Presentation of Content: Attitudes

1. To what extent does the textbook develop tolerance towards otherness?	2	1	1
2. To what extent does the textbook challenge the students' existing stereotypes?	3	1	0
3. To what extent does the textbook develop a feeling of the national identity?	2	1	4
4. To what extent does the textbook encourage curiosity about other cultures?	3	2	3
5. To what extent does the textbook prepare students to behave adequately when in contact with the members of other culture(s)?	4	1	0

1. The textbooks were found not to deal with this feature adequately only Cambridge English includes topics such as driving in Britain or USA – a melting pot that might provoke students to comparing the differences.

0	Textbook does not deal with attitudes at all.
1	Textbook's presentation of otherness does not challenge students to further action and so does not have any influence on their attitudes.
2	A few encounters with the target culture included in the textbook leading to students' realization of otherness but not necessarily to tolerance; provoke students to examine their attitudes to otherness.
3	Several encounters with the target culture included in the textbook which help students to explain and understand otherness.
4	Through series of encounters with the target culture, textbook presents students with possible sources of conflict which should serve as a starting point for discussion and so developing tolerance to otherness.

2. Presentation of Australia in Project as a warm country full of sport lovers or British enjoying Wimbledon in the summer are just a few examples of stereotypes which are not further worked with and leaving the initiative to teacher to explain the simplified view to students. Cambridge English includes more information about stereotypes helping students to realize the simplified view.

0	Textbook does not deal with stereotypes at all.

1	Some examples of stereotyped attitudes are included in the textbook; they do not challenge presumptions held by students.
2	Textbook includes some examples of stereotyped attitudes without encouraging students to work further with the information.
3	Textbook helps students to become aware of their stereotyped views through series of interactions with the foreign culture.
4	Textbook presents examples of stereotyped attitudes held by people of both target and native culture; simplifications become conscious and can be made a topic for discussion.

3. Project shows some features of the British identity – British way of spending summer or free time activities of British teenagers. Unfortunately, they are not particularly challenging for students. The similar applies to Cambridge English, with the difference of bigger variety of the pictured features – the USA and Canada, giving students more materials for comparing. Angličtina contains features of student's own culture along the target one, referring to a wide variety of topics.

0	Textbook does not deal with attitudes at all.
1	Some examples of national identity included in the textbook; they do not challenge students to further exploration and comparison.
2	A few encounters with the target culture included in the textbook which not necessarily lead to students' realization of national identity.
3	Textbook apart from identity of target culture also deals with student's own national identity, helping students to realize the differences and similarities; textbook may provide 'ready made' answers.
4	Through serious of encounters with the target culture students gain also understanding of self, their national identity.

4. Angličtina and Cambridge English were found about the same level of provoking student's curiosity about other cultures. They provide a wide variety of interesting topics about target cultures. Cambridge English makes attractive presentation of target culture through photographs and pictures while Anglictina relies on authentic material in a form of literally works and articles taken from newspapers and magazines.

0	Cultural content of the textbook is completely uninteresting for students.
1	Cultural content not appropriate for students because of their level of English, age, interests, social class, etc.
2	Textbook provides only 'ready made' answers about target culture; difficult to awake interest in students.
3	Cultural content appropriate to students' interest; leaving enough space for interpretation and discussion.
4	Cultural content is so motivating and stimulating for students that it encourages

	their further interest in target culture; work with other materials; look out for further information.

5. Only Cambridge English contains adequate examples of behaviour in target culture. It is in a serious of dialogues between characters that appear throughout the textbook and deal with various topics, for example friendship and loyalty, borrowing things from people, equality at school, etc.

0	Textbook does not deal with appropriate behaviour of the target country at all.
1	Textbook only transmits knowledge or set of behaviour patterns; students are not actually taking part in interaction with the target culture.
2	Textbook shows examples of behaviour of the target country which might cause misunderstandings; they might seem strange and foreign to students.
3	Textbook presents adequate behaviour of the target culture, leaving enough space for students to discover, compare, and solve problems.
4	Textbook includes apart from knowledge about behaviour of the target culture and behaviour patterns also interactive tasks which develop students' sociocultural competence; textbook also contains tasks which make individual interpretations topics for classroom discussion.

6.2.1.4. Presentation of Content: Intercultural Awareness

1. To what extent does the textbook encourage students to compare the foreign culture with their own?	3	3	4
2. To what extent does the textbook offer mutual representations, images and stereotypes of the students' own and the foreign culture?	0	0	3

1. This feature is dealt with well in the textbooks. The international textbooks urge students to find information about their own culture and compare them to the information presented while the local textbook provides enough comparisons for learners to realize the differences and similarities among cultures.

0	Students are not encouraged to compare target and own culture at all.
1	Very limited access to cultural comparisons is provided by textbook.
2	Some cases of cultural comparisons are provided in the textbook but result in 'ready made' information.
3	Textbook encourages students to compare selected features of target culture to student's own culture; systematic approach to this problem might be missing.
4	Textbook encourages students to compare presented aspects of target culture to student's own culture at most cases providing enough information for student's realistic realization of intercultural differences and similarities and so developing student's intercultural awareness.

2. Only Angličtina includes "materials written by members of the different nationalities living in the foreign country" (Sercu (1989) in O'Dowd 2004:67) in this case presented by the British living in the Czech Republic.

0	Textbook does not include mutual representation of cultures at all.
1	Mutual representations, images and stereotypes of student's own and target culture are not given special emphasis and are dealt with as marginal features.
2	Textbook includes some examples of mutual representations of both cultures but the final picture of both cultures is not sufficient for breaking national stereotypes about the cultures.
3	Textbook deals with mutual representations, images and stereotypes of student's own and target culture to a large extent but the final picture of both cultures is not realistic or well-balanced.
4	Textbook provides realistic picture of student's own and target culture as seen by members of other nationalities living in the foreign country; deals with mutual stereotypes and images.

6.2.1.5. Presentation of Content: Culture and Language

1. To what extent does the cultural content of the textbook develop students' awareness of different linguistic means to express their attitudes?	1	1	0
2. To what extent does the textbook develop students' awareness of the paralinguistic means to express their attitudes?	0	0	0
3. To what extent does the textbook teach register appropriate to the students' needs (formal-informal, slang, regional idioms, etc.)?	0	0	0
4. To what extent is the material used in the texts, exercises, dialogues, etc., authentic?	1	1	2

1. The textbooks were found to be totally inappropriate for developing students' awareness of different linguistic means.

0	Linguistic means for expressing attitudes are completely missing in the textbook.
1	Only one way of expressing attitudes is included in the textbook.
2	Only limited scope of linguistic means for expressing attitudes is presented in the textbook.
3	Several varieties of linguistic means for expressing attitudes are presented in the cultural content.
4	A large variety of linguistic means for expressing attitudes are presented in the cultural content making students aware of its complexity.

2. Total lack of paralinguistic means for expressing students' attitudes was found in the textbooks.

0	Textbook does not deal with paralinguistic features of the target culture at all.
1	Paralinguistic features are not paid special attention to.

2	Paralinguistic features are presented in the textbook without being properly explained or presented in context.
3	Textbook introduces students to a broad scope of appropriate non-verbal communication of the target culture; explaining its use and function.
4	Tasks and exercises urge students to use paralinguistic features of the target culture presented in textbook; comparisons are encouraged.

3. Only formal expressions were found to be used in all textbooks.

0	Textbook uses only formal expressions.
1	Textbook introduces students apart from register of formal also to some informal expressions of the target country's language.
2	Some elements of other than formal register are included in the textbook without being further explained or specified.
3	Students are introduced to very limited register of informal, slang, regional idioms, etc. with brief explanation.
4	Textbook introduces students to formal and informal register of the target language, gives a brief overview of its regional varieties, slang used by their peers in target countries, giving clear explanation about its proper meaning and use.

4. While Project and Cambridge English contain materials that only seem to be authentic – face genuineness. (Newby 2000:17) Angličtina makes use of great amount of literature, articles from newspaper and magazines, songs, etc.

0	Textbook does not contain any authentic materials.
1	Only 'face genuineness' appears in the textbooks; it means that text seems genuine as text types are simulated in the textbook; for example letters, advertisements, announcements, dialogues, etc.
2	Some cultural content is authentic; textbook makes use of authentic materials such as traditional songs, rhymes, pieces of literature, etc.
3	Majority of cultural content is authentic; it means that students are exposed to real contexts, are using language spontaneously covering their genuine needs.
4	Textbook employs all three types of authenticity: text authenticity – spoken, written, graphic used in textbook; behaviour authenticity – the tasks, language activities, exercises which students perform; personal authenticity – the student's own attitudes towards, acceptance or rejection of text and behaviour authenticity.(ibid.)

6.2.2. Conclusion

The first section of the questionnaire was concerned with cultural content. It showed positive trend in textbooks to include also negative aspects of the target cultures not only information that is marginal to everyday lives of people from the target culture. (Sercu 1998, in O'Dowd 2004:67) The local textbook showed bigger amount of

integrated cultural content than the international textbooks but the textbook characters representative of the foreign culture are better portrayed in international textbooks. Cambridge English meet 83%, Project 50% and Angličtina 75% of the defined requirements.

The second section was interested in knowledge, namely the historical, geographical, political, ideological, and so on, in order to convey the national identity of the target language community. Socially acceptable or taboo topics and political perspectives were found to be totally neglected in the textbooks. Project and Angličtina were found inconvenient in most aspects of the presentation of knowledge apart from presentation of student's own culture and presentation of creative arts in Angličtina. Cambridge English that showed the best results in the evaluation does not present even half (42.5 %) of the required knowledge, Project presents only about 23% and Angličtina 25% of the required knowledge.

The section C was designed to find out about attitudes which are being developed by the textbook writers. Even here, the results are not satisfactorily in Project (meeting only 30% of requirements) and Angličtina 40%. Cambridge English meets 70% of the defined requirements. Angličtina showed good results in the next section dealing with raising intercultural awareness. It meets about 88% of the requirements for developing intercultural awareness while Cambridge English and Project meet only about 38%. The international textbooks lack mutual representation of student's own and target culture. The textbooks were proved completely inconvenient relating to the linguistic features presented in the last part of the questionnaire dealing with culture and language. All textbooks meet only 13% of requirements defined for this section of the questionnaire.

The textbooks showed good results in portrayal of the cultural character of the foreign society. They contain only some elements of the cultural knowledge and inadequately deal with developing certain attitudes. Intercultural awareness is best developed by the local textbook and the treatment of linguistic features for being competent in intercultural communication is totally insufficient. On the whole Cambridge English for Schools meets 48% of the requirements formulated in the

modified list by Skopinskaja; Project meets 27% and Angličtina pro 9.ročníky ZŠ meets 38% of the requirements.

6.3. Case Study: Resources and Techniques Used for Developing Cultural Awareness

The aim of this study is to find out whether the textbook evaluated in the previous chapter is actually used in teaching culture and what other supplementary materials are used in the lessons at selected level in Czech primary school. The textbook relevant to this study is Cambridge English for Schools 3. The study is further interested in techniques used in lessons and attitudes held by students towards the target culture.

The research is conducted as a case study and the method of data collection is in the form of questionnaire for pupils.

The class of participants in this study was selected randomly. The criteria for the choice were the textbook which the class uses and their level. They were 12 pupils attending the 9th grade at primary school in Brno (10 boys, 2 girls). The school is situated in the centre of the city and is of medium size referring to Czech standard. The school specializes in teaching mathematics and science subjects and is following curriculum Zakladni škola s rozšířenou výukou matematiky a přírodopisných předmětů. Pupils have to pass entrance exam from math for being accepted to the 6th grade of this school. The teacher of this group has been teaching English for five years. This group has the same English teacher from the 6th grade. English is taught three lessons per week and the group is using textbook Cambridge English for Schools 3.

The questionnaire was piloted at the same school with a group of four pupils at the appropriate grade. The teacher of this group was different from the group where the following research took place. The piloting was conducted two weeks before the actual research and did not show any inconveniences in the questionnaire. The questionnaire proved to be understandable and easy to use for pupils of the 9th grade of the primary school.

The questionnaire was written in Czech (pupils' mother tongue) in order to ensure pupils' understanding and avoid complications which might be caused by language unfamiliarity. The participants were informed that all the questions are concerned with culture teaching in English lessons only. The questionnaire is included in the thesis in appendix 3. It was designed by the author of this thesis consists of seven items aimed at: (1) resources (items 1, 2), (2) techniques (items 3, 4, 5, 6) and (3) attitudes (item 7). The form of questions is 'yes/no question', apart from the second item which is solely multiple choice type of question. The first, fourth and fifth questions if answered positively are followed by multiple choice questions. In the multiple choice questions, pupils can choose more than one item on the list. In the case of the last item, which is open ended, participants are supposed to give their own answers. The last item if answered positively is followed by two open ended questions. The choice of questions is based on information presented in theoretical part of this thesis. In the first two items, pupils were asked where they get information about culture

of English speaking countries (further only ESC) from. The second theme of the questionnaire aimed at investigating whether recommended techniques are used in the classroom. The last theme assessed the contribution of culture teaching to pupils' attitudes towards the target culture referring to Wallach who claims that "studying English increases student's choice of countries they want to visit." (1973, in Kitao 2000)

Data collection was conducted at the beginning of January 2006. Pupils filled in the questionnaires during their regular English lesson where author of the questionnaires was present. The return rate of the questionnaires was due to this fact hundred percent.

6.3.1. Analysis of the Data

6.3.1.1. Resources

I began the questionnaire with the item asking whether articles about culture of English Speaking Countries (further only ESC) are read in the English lessons. All 12 (100%) participants gave affirmative answer to this item which suggests that cognitive knowledge about culture of ESC is being developed in this group of pupils. Textbook was chosen by 11 participants as the most common resource of articles read in the lesson, followed by English/American newspapers chosen by 9 participants and English/American magazines and other resources, not named, were mentioned by two participants.
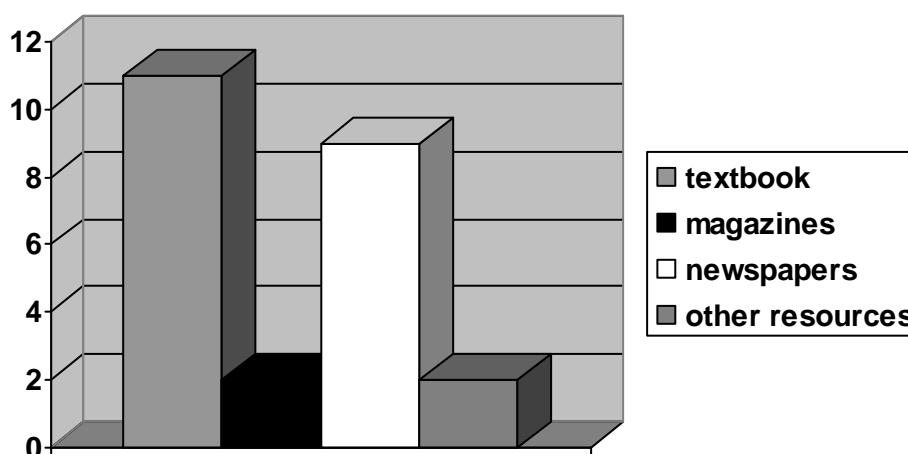
The second item asked whether suggested supplementary materials are used in the culture teaching in the English lessons. Listening to cassettes and CDs was stated by 9 respondents, watching video tapes by 3, watching films by 8, getting information from photographs by 8, other resources were mentioned by 2 participants: textbooks and getting information from teachers.
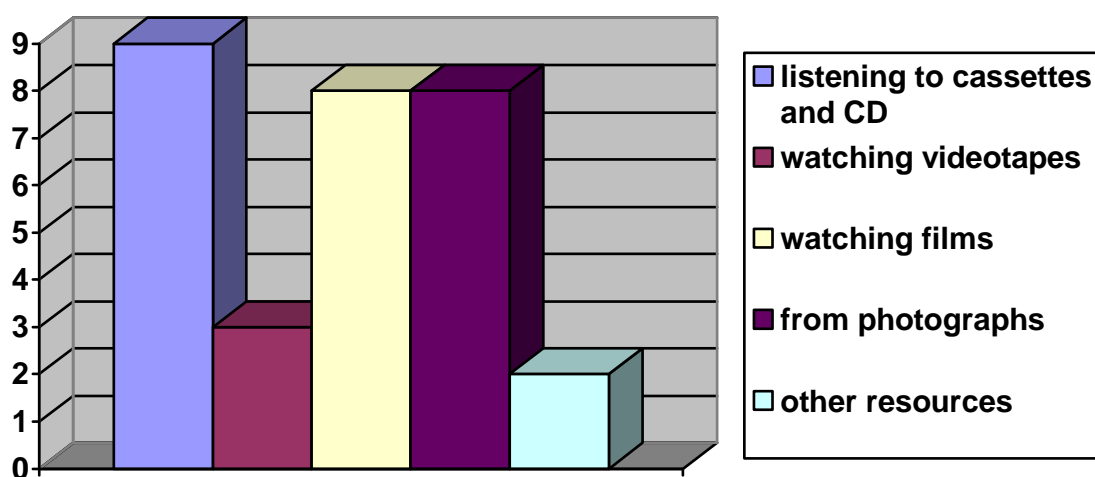
6.3.1.2. Techniques

In this theme of the questionnaire, I tried to investigate whether techniques recommended by scholars are actually used in the English classes. In the third item, I asked whether pupils discuss information received from the resources. Majority of participants gave affirmative answer 9 participants (75%) against 3 participants (25%) who do not discuss the information received.

The fourth question tried to find out whether comparative approach, suggested by Byram (1999) as very effective technique, is being used in the class. I asked pupils whether they compare received information about culture of ESC with information about their own culture: 10 (83.3%) participants answered positively, 1 participant negatively and 1 participant did not answer this question. Out of those who answered positively 8 participants compare information in discussion, 1 participant individually in written form, and 5 in a form of project work.

Project work, another recommended technique was in the focus of the fifth item where to the question whether pupils work on the projects about ESC: 11 (91.6%) participants gave affirmative and 1 participant negative answer. The participants who answered positively further claimed that: 2 participants look up information needed for their projects in textbooks, 3 in encyclopedias and 11 participants use internet as source of information.

The sixth item dealt with role play, technique recommended for developing communicative competence, in culture teaching. The participants answered the question whether they take part in role plays during their English lessons: 3 of them gave affirmative and 9 (75%) participants gave negative answer.

6.3.1.3. Attitudes

The purpose of the final item of the questionnaire was to find out what attitudes to ESC pupils possess, referring to Byram's suggested attitudes of openness and curiosity. I asked pupils whether they would like to visit any ESC: 11 (91.6%) participants expressed their agreement and 1 participant disagreed to do so. The participants who expressed their wish to visit ESC named Ireland twice, England four times, Canada once, New Zealand once, USA twice and Great Britain three times as their ideal destinations.
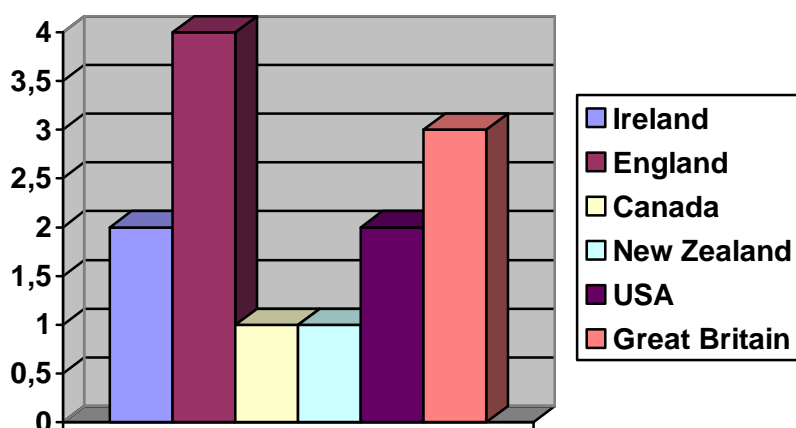
The reasons for visiting these countries differed as following: 2 participants expressed their wish to visit ESC to improve their English; 2 participants wanted to broaden their worldview; 4 participants wanted to visit ESC because of their natural beauty; 5 participants because of its culture („USA- je to můj sen", „Kanada, Nový Zéland - kvůli přírodě", „Irsko - příroda, prostředí, ochota lidí,…", „Velká Británie - zajímá mě", „Velká Británie, Amerika - chtěl bych poznat jiné země", „Irsko - příroda, Anglie - Londýn", „Velká Británie - blízko, hodně k vidění", „Anglie - abych se obohatil o kulturně-hudební hodnoty mého života", „Anglie - kultura", „Anglie - naučit se mluvit, jiné prostředí", „Anglie - zdokonalení angličtiny").

6.3.2. Conclusion

Majority of the corresponding answers were taken as data valid for concluding this research referring to the identical teaching environment from which the participant come from. The results showed that culture of ESC is taught in the class of the participants. The textbook, Cambridge English for Schools 3, is the most commonly used resource of information about target culture followed by English/American newspapers. Cassettes and CDs, films and photographs are other supplementary materials used in this particular class in order to develop pupils' awareness about the target culture. The study showed that comparative approach is being practiced relating to the fact that received information are further discussed in the class and compared to

the information about pupils' own culture. The compared information is further discussed. The participants also work on projects about culture of ESC where internet is used as the most common sources of information followed by encyclopedias and textbooks. Role play, recommended by Sercu (1998) to be useful for developing students' skill of analyzing cultural document, is not used in this class. The participants' skills of discovery and interaction, interpreting and relating (Byram 2002) has been developed in discussion, comparative approach and project work. The attitudes of openness and curiosity of the affective domain of intercultural communicative competence (Byram 1997) towards ESC were proved in the last item of the questionnaire where majority of pupils showed willingness to visit ESC and gave a wide variety of reasons for doing so. Unfortunately, this study does not show whether it was solely due to the culture teaching realized in the lesson at school or due to other influences such as mass media.

6.4. Conclusion

The first part of the research section of this thesis proved selected textbooks to be inconvenient for developing cultural awareness in learners of English as foreign language due to various aspects; evaluated cultural aspects were cultural content, and presentation of the content through cultural knowledge, attitudinal perspective, intercultural perspective and culture-and-language perspective. This finding is corresponding with opinions by Clarke and Clarke (1990), Risager (1990) and others as presented by O'Dowd. (O'Dowd 2004:64-65)

The textbooks mostly showed best results in reflecting the cultural character of the foreign society, integrating cultural content into the course and the nature of textbooks character representation with regard to its age, social class, interests,

mentality and family situation. Presentation of cultural content in relation to encouraging curiosity about other cultures was also quite sufficient. Unfortunately, linguistic aspects needed for intercultural communicative competence showed to be totally missing in the textbooks as well as dealing with stereotypes and socially acceptable and taboo topics of the target culture.

The locally produced textbook contains, as presented by Newby (1997) and Freebairn (2000) (in Skopinskaja 1992:42), insights into the students' own culture and offeres mutual representation of both culture. It is better at developing feeling of national identity and comparing the foreign culture to student's own than the international textbooks.

The second study conveyed that even though the textbook, Cambridge English for Schools 3, was not found to meet all requirements needed for developing cultural awareness, it is the most common source of information used in the class of participants of the case study together with supplementary materials. The supplementary materials are newspapers from target culture, audio recordings, films and photographs. Techniques used in this particular class are comparative approach, discussion and project work, these being the most recommended techniques by Byram (1997) and Pulverness (2004). The respondents showed a great deal of curiosity and openness, the attitudes advocated by Byram (2002), in willingness to visit some of the target culture countries giving culture as their reason for doing so in 42% of responds.

What transpires from the research is the fact that even though the evaluated textbooks do not meet requirements for developing culture awareness, there are other supplementary materials being used in the lessons as Pulverness claims compensate or diversify the cultural content of the textbook. (Pulverness 2004) Skopinskaja suggests that it is up to teacher to decide how to use a particular textbook. She considers textbook to be:

> …a tool in the hands of a teacher who must know not only how to use it, but also how useful interculturally it can be. By having a clear idea of cultural goals of FL [foreign language] instruction as well as bearing in mind the students' interests and needs, the teacher should try to use their TM [teaching materials] critically as well as creatively. (Skopinskaja 1992:52-53)

7. Conclusion

This thesis set out to look at how cultural awareness is developed in primary level foreign language learners. For this purpose, culture defined by Tomalin and Stempleski (in Moran 2001:17) as products, practices, perspectives, communities and persons and intercultural communicative competence consisting of attitudes, knowledge, skills and critical cultural awareness (Byram 2000) were taken as authoritative sources. The second chapter reviewed the development of theories of the relationship between language and culture and established culture to be "inextricably and implicitly related to language." (Thanasoulas 2001:6) International understanding, increased interest in the target countries, increased motivation, and understanding own culture were given as reasons for implementing culture learning into the foreign language education. The potential of culture learning was discussed in relation to Bloom's taxonomy of teaching aims; attitudes and general education in the affective domain, factual and procedural knowledge in the cognitive domain. The last chapter of

the theoretical part examined culture learning process and gave guidelines for culture teaching. In relation to modern approaches, focus was put on development of attitudes, skills and cultural knowledge. The principle of learner-centredness and techniques such as comparative approach (Byram 1999) and culture assimilators (Kramsch 1993) were discussed as well as some tangible teaching aids. Special attention was paid to textbooks, commenting on their function, their strengths and weaknesses.

The practical part of the thesis consists of two studies performed in order to find out how cultural awareness is being developed at Czech primary schools at the level of the 9th grade. The first study concentrated on cultural content of textbooks used in English language classes. The evaluated textbooks were found not to meet adequately the criteria necessary for developing cultural awareness. Nevertheless, the textbook proofed to be used in the lessons together with newspapers from target culture, audio recordings, films and photographs. Comparative approach, discussion and project work are techniques used. That emerged from the case study proceeded at one of the Czech schools. Finally, it is necessary to point out that "it is the responsibility of language teacher to deal more explicitly and more comprehensibly with the cultural component in the classes." (O'Dowd 2004:94)

Resumé

Práce se zabývá možnými způsoby implementace prvků kulturních studií do výuky anglického jazyka na úrovni základní školy. V teoretické části práce jsou za tímto účelem vydefinovány termíny související s touto problematikou. Je objasněn pojem kultura, v širokém pojetí se skládající ze dvou částí: sociologické a dějin civilizace. První část zahrnuje denní aktivity lidí, jejich hodnoty, postoje, patří sem také jazyk. Dějiny civilizace, které zahrnují geografii, historii, vědecké objevy, společenské vědy a umění, tvoří rámec pro sociologické chápání kultury. (Valdes 1986) Pro potřeby této práce se nejlépe hodí termín vydefinovaný Tomalinem a Stepleskim (1993) jako produkty, praktiky, stanoviska, komunity a lidé. Interkulturní komunikativní kompetence (intercultural communicative commpetence) definovaná Byramem (2000) se skládá z: postojů, vědomostí, dovedností interpretačních, uvádění v souvislosti a dovedností objevovat a uvádět ve vzájemné vztahy, další část tvoří kritické kulturní povědomí (critical cultural awareness). Byram rozlišuje mezi interkulturní komunikativní kompetencí a interkulturní kompetencí, kde první termín vyjadřuje schopnost komunikovat mezi kulturami v cizím jazyce, zatímco druhý termín v jazyce mateřském. Kramsch (1993) uvádí, že k dosažení schopnosti komunikovat v cizím jazyce je zapotřebí kulturního vědomí a mezinárodní komunikativní kompetence.

Druhá kapitola pojednávající o důležitosti zařazení prvků kulturního studia do cizojazyčné výuky nejprve nabízí přehled teorií o vztahu jazyka a kultury. Je zde uvedena Whorfova hypotéza, která rozvíjí Sapirovy myšlenky (princip jazykového determinismu – způsob jak myslíme je determinován jazykem, kterým mluvíme), která se dnes jeví, podle Salzmana (1997), nadsazená. Současné názory na toto téma jsou prezentovány Hudsonem (1999), který tvrdí, že i když jazyk neovlivňuje myšlení jeho mluvčích, některé pojmy mohou být snadněji vyjádřeny v jednom jazyce než v druhém. Vzájemný vztah jazyka a kultury přímo vyzívá k implementaci kultury do cizojazyčného vzdělávání. Mezinárodní porozumění, propagované Evropským rámcovým programem, zvýšená motivace, zvýšený zájem o cílové země, stejně jako porozumění vlastní kultuře jsou nejčastěji uváděné přínosy tohoto vyučování.

Cíle výuky kultury v cizojazyčném vzdělávání jsou prodiskutovány na základě revidované Bloomovy taxonomie v další části práce. Je zde citována Byramova myšlenka nedostižnosti docílení kompletní a dokonalé interkulturní komunikativní

kompetence. Ke schopnosti úspěšně komunikovat s cílovou zemí proto musí být u žáků rozvíjena afektivní a kognitivní oblast této kompetence. V oblasti afektivní se ustupuje od rozvíjení pozitivních vztahů k cílové kultuře a je doporučována otevřenost a zvídavost jako klíčové postoje, společně s tolerancí. Důležitým cílem afektivní oblasti kompetence je také předcházení stereotypům a předsudkům vůči cílovým kulturám a mezinárodní porozumění, rozvíjené uvědomováním si rozdílných hodnot. Znalost faktů (factual knowledge) a procesů (procedural knowledge) je součástí kognitivní oblasti kompetence. Vědomosti zahrnují znalost kulturních a sociálních podmínek, kdežto procesy zahrnují rozvíjení dovedností pracovat s informacemi - získávat, vyhledávat a interpretovat, uvádět v souvislosti.

Poslední kapitola teoretické části se zabývá přímo vyučovacím procesem, tedy rolí učitele v tomto procesu, metodami a materiály, které jsou pro rozvíjení kulturního povědomí vhodné. Výuka kultury v cizojazyčném vyučování je v současné době chápána jako výuka hodnot (Tomalin, Stempleski 1993) založená na kritickém myšlení a rozvíjení tolerance k rozdílům. Podle Byrama (1997) jde o komparativní proces ve kterém jsou studenti vedeni k uvědomění si vlastní kultury a jejímu porovnání s kulturou cílové země. Autentické materiály jsou doporučovány jako velice efektivní způsob přiblížení cílové kultury žákům. Jelikož se jedná o dlouhodobý proces je důležité jasně formulovat dosažitelné cíle hodin, případně jiných učebních celků. Hodnocení, důležitý aspekt zpětné vazby, je v tomto případě pojato formou portfolia, které má dokumentační spíše než klasifikační funkci. Hodnocení pomocí portfolia je propagované Radou Evropy. Dále je pojednáno o pokynech doporučovaných pro učení kultury, a to převážně Lessard-Cloustonem (1997) a Moranem (2001).

Důraz je kladen na autonomii žáka, tedy jeho aktivní zapojení do procesu učení. Komparativní přístup k výuce kultury je doporučovaný Byramem (1999), dále jsou zde uvedeny používané metody kulturní asimilace (culture assimilators) a kulturních kapslí (culture capsule). Jako velmi účinné jsou uváděné literatura, hraní rolí (role play) a dramatizace. Učebnice, které obvykle mají dominantní postavení mezi materiály používanými v hodinách, jsou Skopinskou rozděleny na mezinárodně používané učebnice a učebnice vydávané místně většinou se souhlasem Ministerstva školství určené pro jednotlivé státy. Kulturní aspekty jsou v učebnicích prezentovány nejen v textech, ale také s pomocí fotografií, map, grafů a pod. Učebnice musí zahrnovat

rozvíjení vědomostí, postojů a sociokulturní kompetence. Učebnice jsou kritizovány pro neautentické vyznění obsahu, zjednodušení jazyku a nerealistickému vyobrazení skutečných situací z cílové kultury. Mezi navrhovanými způsoby nápravy je uváděno zahrnutí autentických materiálů. Dále doporučované jsou tisk a literatura, stejně jako filmy, které jsou velice přínosné pro výuku kultury.

Praktická část práce obsahuje dvě studie zabývající se výukou kultury na základních školách v České republice. První studie se zaměřila na učebnice používané v devátých ročnících základních škol s cílem zjistit, které aspekty kulturních studií obsahují a do jaké míry. Za tímto účelem byla použita metoda obsahové analýzy učebnic. Kritéria pro hodnocení byla přejata od Skopinské (1992) a modifikována pro tuto potřebu do pěti bodů: kulturní obsah, presentace obsahu z hlediska vědomostí, presentace obsahu z hlediska postojů, presentace obsahu z interkulturního hlediska, a prezentace obsahu z lingvistického hlediska. Pro potřeby hodnocení byl sestaven dotazník skládající se z 24 otázek. Byla provedena evaluace tří učebnic, dvou používaných mezinárodně a jedné vydané speciálně pro potřeby českého školství: Littlejohn, D., Hicks, A. *Cambridge English for Schools Three*, CUP, 1997; Hutchinson, T. *Project 4*, OUP, 2001; Lacinová, E. *Angličtina pro 9.ročník ZŠ*, Praha: SPN, 2001.

První část, zabývající se kulturním obsahem obecně zjistila, že učebnice zahrnují také negativní stránky cílové kultury ve snaze zobrazit realistický pohled na cílovou kulturu. Místně používaná učebnice zahrnuje podstatně více začleněný kulturní obsah než učebnice mezinárodní, ty však jsou věrohodnější ve vyobrazení postav, které reprezentují cílové země v učebnicích. Druhá část dotazníku se zaměřila na prezentaci vědomostí a zjistila, že učebnice opomíjejí sdělovat, která témata jsou společensky přijatelná a která naopak naprosto nepřijatelná pro cílovou kulturu. Také politická témata jsou opomíjena. Co se týče prezentace vědomostí z geografie, historie, náboženské otázky a podobně, ukázaly se učebnice Project a Angličtina naprosto nevhodné. Cambridge English, která se umístila jako nejlepší v této části dotazníku, neobsahuje ani polovinu požadovaného obsahu kulturních vědomostí.

Ani výsledky další části nejsou uspokojivé, výjimku tvoří Cambridge English se 70% definovaného obsahu, který se zabýval afektivní oblastí vzdělávání. Tato část dotazníku pojednává o rozvíjení tolerance k zemím cílové kultury, odbourávání

stereotypů, uvědomění si národní identity, rozvíjení zvídavosti vůči cílové kultuře a do jaké míry seznamuje učebnice žáky s vhodným chováním cílové země. V rozvíjení mezinárodního chápaní se lépe osvědčila místně vydaná učebnice, jelikož zahrnuje porovnání kulturních aspektů žákovy země se zemí cílovou. Poslední část zabývající se lingvistickými disciplínami se ukázala být nedostatečně zahrnuta ve všech zkoumaných učebnicích. Celkově se učebnice ukázaly být nevhodnými pro výuku kultury anglicky mluvících zemí. Cambridge English for Schools splňuje pouze 48% požadovaných kritérií, Project 27% a Angličtina pro 9. ročníky ZŠ 38%.

Druhá část výzkumu se zaměřila na učební proces, konkrétně zda je učebnice používaná pří rozvíjení kulturního vědomí žáků devátých ročníků základních škol. Dále se výzkum zaměřil na používané doplňkové materiály, techniky a postoje, které žáci vůči kultuře anglicky mluvících zemí chovají. Výzkum byl pojat jako případová studie jehož data byla získána pomocí formuláře pro žáky. Jelikož respondenti pocházeli ze stejné třídy byla za validní považována data shodné většiny respondentů.

Výsledky prokázaly, že výuka kultuře anglicky mluvících zemí se v této třídě nejčastěji uskutečňuje za pomocí učebnice, Cambridge English for Schools. Dále je k rozvíjení kulturního povědomí přistupováno pomocí tisku z anglicky mluvících zemí. Audio nahrávky, filmy a fotografie jsou v této třídě používány k rozvíjení kognitivní oblasti interkulturní komunikativní kompetence. Získané informace o kultuře anglicky mluvících zemí jsou ve třídě prodiskutovány a porovnány s informacemi o vlastní kultuře. Výsledné informace jsou dále předmětem diskuze, je tedy uplatňován Byramem doporučovaný komparativní přístup. Žáci pracují na projektech o kultuře anglicky mluvících zemí. Jako nejčastější zdroj informací je při této činnosti využíván internet, následován encyklopediemi a učebnicemi. Hraní rolí se v této třídě neuplatňuje. Převážná většina žáků projevila zájem navštívit některou z anglicky mluvících zemí, čímž se dokazuje doporučovaný postoj otevřenosti a zvídavosti afektové oblasti příslušné kompetence. Jako důvod návštěvy anglicky mluvící země uvedlo její kulturu 42% dotázaných.

Závěrem je třeba uvést, že ačkoliv se ukázali být zkoumané učebnice nevyhovující požadavkům na rozvíjení kulturního vědomí žáků, jsou v hodinách používaný materiály, které učebnice doplňují, případně nahrazují. Skopinskaja (1992) poznamenává, že rozhodnutí, jak se bude s učebnicí pracovat je ponecháno na učiteli.

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Appendix 1: The evaluation questionnaire for foreign language textbooks

A. Cultural Content	Cambridge English	Project	Angličtina
1. To what extent does the textbook reflect the cultural character of foreign society?	4	1	3
2. To what extent is the cultural content integrated in the course?	3	2	4
3. To what extent are the characters in the textbook representative of the foreign society?	3	3	2
Score	**10**	**6**	**9**
B.Presentation of Content: Knowledge			
1. To what extent is the historical perspective present to explain the national identity of the target culture?	3	2	1
2. To what extent is the geographical perspective present to explain certain features of the national character of the target language cultures?	2	2	0
3. To what extent are the political (also ideological and religious) perspectives of the target culture taken into consideration?	0	1	1
4. To what extent does the textbook offer insight into the creative arts of the target language culture?	1	0	3
5. To what extent does the textbook offer insight into a variety of cultures (for example, British, American, Indian, etc.)?	3	2	1
6. To what extent does the textbook offer insight into a variety of sub-cultural groups?	3	1	0
7. To what extent does the textbook offer insight into the socially acceptable or taboo topics of the target culture(s)?	0	0	0
8. To what extent does the textbook offer insight into the cultural/racial/gender stereotypes?	2	0	0
9. To what extent does the textbook offer insight into the students' own culture?	0	0	4
10. To what extent does the textbook offer insight into socio-political problems of the target language culture(s)?	3	1	0
Score	**17**	**9**	**10**
C. Presentation of Content: Attitudes			
1. To what extent does the textbook develop tolerance towards otherness?	2	1	1
2. To what extent does the textbook challenge students' existing stereotypes?	3	1	0
3. To what extent does the textbook develop a feeling of the national identity?	2	1	4
4. To what extent does the textbook encourage curiosity about other cultures?	3	2	3

5. To what extent does the textbook prepare students to behave adequately when in contact with the members of other culture(s)?	4	1	0
Score	**14**	**6**	**8**
D. Presentation of Content: Intercultural Awareness			
1. To what extent does the textbook encourage students to compare the foreign culture with their own?	3	3	4
2. To what extent does the textbook offer mutual representations, images and stereotypes of the students' own and the foreign culture?	0	0	3
Score	**3**	**3**	**7**
E. Presentation of Content: Culture and Language			
1. To what extent does the cultural content of the textbook develop students' awareness of different linguistic means to express their attitudes?	1	1	0
2. To what extent does the textbook develop students' awareness of the paralinguistic means to express their attitudes?	0	0	0
3. To what extent does the textbook teach register appropriate to the students' needs (formal-informal, slang, regional idioms, etc.)?	0	0	0
4. To what extent is the material used in the texts, exercises, dialogues, etc., authentic?	1	1	2
Score	**2**	**2**	**2**
Total Score	**46**	**26**	**36**

Appendix 2: Point scale for evaluating cultural content of textbooks

1.A	
0	From information conveyed the cultural character of foreign society is not obvious.
1	Only tourism-oriented situations are incorporated.
2	Negative or problematic social and cultural aspects are conveyed to some extent.
3	Negative or problematic social and cultural aspects are conveyed to a large extent.
4	Negative or problematic social and cultural aspects are conveyed in profound manner to give realistic picture of the foreign society.
2.A	
0	Cultural content is presented only in isolated facts which are not integrated into the context of the textbook.
1	Cultural content presented by songs, poems, stories, etc. which are not integrated into the context of the textbook.
2	Cultural content presented in context of special units dedicated to culture teaching (usually called culture page, culture matters, etc.) which are not further integrated into the textbook
3	Cultural content presented in context of special units dedicated to culture teaching which are further integrated into the textbook; some cultural content is integrated in the textbook.
4	Cultural content presented in context throughout the textbook.
3.A	
0	Characters' age, social class, their interests, mentality and family situation pictured are not representative of the foreign society.
1	Only limited amount of the characters' features are representative of the foreign society.
2	Only some features are representative of the foreign society.
3	Almost realistic characters of the foreign society are presented throughout the textbook.
4	Realistic characters of the foreign society are presented throughout the textbook.
1.B	
0	Historical perspective is not present at all.
1	Only some isolated facts presented about historical perspective of certain features of the national character of the target language cultures.
2	Limited historical perspective given in context to some national identities.
3	Most national identities presented in textbook are explained from historical point of view.
4	All national identities presented are explained from historical point of view.
2.B	
0	Geographical perspective is not present at all.
1	Only some isolated facts presented about geographical perspective of certain features of the national character of the target language cultures.
2	Limited geographical perspective given in context to some national identities.

3	Most national identities presented in textbook are explained from geographical point of view.
4	All national identities presented are explained from geographical point of view.
3.B	
0	Political, ideological and religious perspectives of the target culture are not taken into consideration at all.
1	Only few facts about political, ideological and religious perspectives of the target cultures are presented.
2	Some aspects of political, ideological and religious perspectives of the target cultures are presented in the textbook.
3	Political information reduced to factual information about political system of a country; ideological and religious perspectives are dealt with.
4	Most target cultures are realistically presented from political, ideological and religious perspective.
4.B	
0	Creative arts of the target culture are not included in the textbook at all.
1	Some facts about creative arts of the target culture are included in the textbook.
2	Limited amount of information about creative arts presented; one-sided interpretation of the perspective.
3	Large scale of information about creative arts presented.
4	Profound and realistic picture of the creative arts is included (history, famous works and authors, popular artistic movements, etc.).
5.B	
0	The textbook shows the target cultures as uniform cultures; does not show its varieties.
1	Some facts about varieties of cultures presented in the textbook.
2	Information conveyed about varieties of cultures is not sufficient; eventually does not give realistic picture.
3	Varieties of cultures are pictured to a large extent but not sufficient for realistic depiction.
4	Profound picture of varieties of cultures is given.
6.B	
0	Sub-cultural groups are not deal with at all in the textbook.
1	Some facts about sub-cultural groups are presented in the textbook.
2	Information conveyed about sub-cultural groups is not sufficient; eventually does not give realistic picture.
3	Sub-cultural groups are pictured to a large extent; but eventually not sufficient for realistic depiction.
4	Profound picture of sub-cultures is given.
7.B	
0	Socially acceptable or taboo topics of the target cultures are not dealt with at all.
1	Only limited amount of facts about socially acceptable or taboo topics included in the textbook; not sufficient at all.
2	Socially acceptable or taboo topics are dealt with in an insufficient manner.

3	Socially acceptable or taboo topics are dealt with to a large extent but the outcome is not sufficient.
4	Socially acceptable or taboo topics dealt with in profound manner; giving learners' realistic picture about the topic.
8.B	
0	The topic of cultural/racial/gender stereotypes is not dealt with at all.
1	Some facts about cultural/racial/gender stereotypes presented in the textbook.
2	The topic of cultural/racial/gender stereotypes is dealt with but not in sufficient manner.
3	The topic of cultural/racial/gender stereotypes is dealt to a large extent; eventually the final outcome is not sufficient.
4	The topic of cultural/racial/gender stereotypes is dealt with in profound manner giving learner realistic picture of the current situation.
9.B	
0	Student's culture is not dealt with.
1	Some facts about student's culture are presented.
2	Student's culture is dealt with but in insufficient manner.
3	Student's culture is dealt with in most of the topics presented about target culture in the textbook giving student opportunity to contrast and compare the two cultures.
4	Student's culture is dealt with in profound manner so that students are able to contrast and compare the two cultures.
10.B	
0	Textbook does not show socio-political problems of the target cultures at all.
1	Some facts about socio-political problems of the target cultures are presented in the textbook but do not have any influence on the final learner's picture about target culture.
2	Textbook deals with socio-political problems of the target cultures but only in limited manner.
3	Textbook deals with socio-political problems of the target cultures to a large extent.
4	Textbook deals with socio-political problems of the target cultures in profound and realistic manner.
1.C	
0	Textbook does not deal with attitudes at all.
1	Textbook's presentation of otherness does not challenge students to further action and so does not have any influence on their attitudes.
2	A few encounters with the target culture included in the textbook leading to students' realization of otherness but not necessarily to tolerance; provoke students to examine their attitudes to otherness.
3	Several encounters with the target culture included in the textbook which help students to explain and understand otherness.
4	Through series of encounters with the target culture, textbook presents students with possible sources of conflict which should serve as a starting point for discussion and so developing tolerance to otherness.
2.C	

0	Textbook does not deal with stereotypes at all.
1	Some examples of stereotyped attitudes are included in the textbook; they do not challenge presumptions held by students.
2	Textbook includes some examples of stereotyped attitudes without encouraging students to work further with the information.
3	Textbook helps students to become aware of their stereotyped views through series of interactions with the foreign culture.
4	Textbook presents examples of stereotyped attitudes held by people of both target and native culture; simplifications become conscious and can be made a topic for discussion.

3.C

0	Textbook does not deal with attitudes at all.
1	Some examples of national identity included in the textbook; they do not challenge students to further exploration, comparison, etc.
2	A few encounters with the target culture included in the textbook which not necessarily lead to students' realization of national identity.
3	Textbook apart from the identity of target culture also deals with student's own national identity helping students to realize the differences and similarities; textbook may provide 'ready made' answers.
4	Through serious of encounters with the target culture students gain also understanding of self, their national identity.

4.C

0	Cultural content of the textbook is completely uninteresting for students.
1	Cultural content not appropriate for students because of their level of English, age, interests, social class, etc.
2	Textbook provides only 'ready made' answers about target culture; difficult to awake interest in students.
3	Cultural content appropriate to students' interest; leaving enough space for interpretation and discussion.
4	Cultural content is so motivating and stimulating for students that it encourages their further interest in target culture; work with other materials; look out for further information.

5.C

0	The textbook does not deal with appropriate behaviour of the target country at all.
1	The textbook only transmits knowledge or set of behaviour patterns; students are not actually taking part in interaction with the target culture.
2	The textbook shows examples of behaviour of the target country which might cause misunderstandings; they might seem strange and foreign to students.
3	The textbook presents adequate behaviour of the target culture leaving enough space for students to discover, compare, solve problems, etc. relating to the topic.
4	The textbook includes apart from knowledge about behaviour of the target culture and behaviour patterns also interactive tasks which develop students' sociocultural competence; textbook also contains tasks which make individual interpretations topics for classroom discussion.

1.D

0	Students are not encouraged to compare target and own culture at all.
1	Very limited access to cultural comparisons is provided by textbook.

2	Some cases of cultural comparisons are provided in the textbook but result in 'ready made' information.
3	Textbook encourages students to compare selected features of target culture to student's own culture; systematic approach to this problem might be missing.
4	Textbook encourages students to compare presented aspects of target culture to student's own culture at most cases providing enough information for student's realistic realization of intercultural differences and similarities and so developing student's intercultural awareness.
2.D	
0	Textbook does not include mutual representation of cultures at all.
1	Mutual representations, images and stereotypes of student's own and target culture are not given special emphasis and are dealt with as marginal features.
2	Textbook includes some examples of mutual representations of both cultures but the final picture of both cultures is not sufficient for breaking national stereotypes about the cultures.
3	Textbook deals with mutual representations, images and stereotypes of student's own and target culture to a large extent but the final picture of both cultures is not realistic or well-balanced.
4	Textbook provides realistic picture of student's own and target culture as seen by members of other nationalities living in the foreign country; deals with mutual stereotypes and images.
1.E	
0	Linguistic means for expressing attitudes are completely missing in the textbook.
1	Only one way of expressing attitudes is included in the textbook.
2	Only limited scope of linguistic means for expressing attitudes is presented in the textbook.
3	Several varieties of linguistic means for expressing attitudes are presented in the cultural content.
4	A large variety of linguistic means for expressing attitudes are presented in the cultural content making students aware of its complexity.
2.E	
0	Textbook does not deal with paralinguistic features of the target culture at all.
1	Paralinguistic features are not paid special attention to.
2	Paralinguistic features are presented in the textbook without being properly explained or presented in context.
3	Textbook introduces students to broad scope of appropriate non-verbal communication of the target culture; explaining its use and function.
4	Tasks and exercises urge students to use paralinguistic features of the target culture presented in the textbook; comparisons are encouraged.
3.E	
0	Textbook uses only formal expressions.
1	Textbook introduces students apart from register of formal also to some informal expressions of the target country's language.
2	Some elements of other than formal register are included in the textbook without being further explained or specified.
3	Students are introduced to very limited register of informal, slang, regional idioms, etc. with brief explanation.

4	Textbook introduces students to formal and informal register of the target language, gives a brief overview of its regional varieties, slang used by their peers in target countries, giving clear explanation about its proper meaning and use.
4.E	
0	Textbook does not contain any authentic materials.
1	Only "face genuineness" appears in the textbooks; it means that text seems genuine as text types are simulated in the textbook; for example letters, advertisements, announcements, dialogues, etc.
2	Some cultural content is authentic; the textbook makes use of authentic materials such as traditional songs, rhymes, pieces of literature, etc.
3	Majority of cultural content is authentic; it means that students are exposed to real contexts are using language spontaneously covering their genuine needs.
4	Textbook employs all three types of authenticity: text authenticity – spoken, written, graphic used in the textbook; behaviour authenticity – the tasks, language activities, exercises which students perform; personal authenticity – the student's own attitudes towards, acceptance or rejection of text and behaviour authenticity.

Appendix 3: Questionnaire for Pupils

Ahoj kluci a holky,
účelem tohoto dotazníku je zjistit jak je kultura anglicky mluvících zemí vyučována na
základních školách. Dotazník je anonymní a bude sloužit výhradně pro potřeby mojí
diplomové práce. Děkují Vám za ochotu a za čas, který věnujete vyplnění tohoto dotazníku!

Všechny otázky se týkají pouze hodin anglického jazyka!

1. Čtete články o kultuře anglicky mluvících zemí?   ANO   NE
   Pokud ano, je to z   □ učebnic
                                              □ anglických/ amerických časopisů
                                              □ anglických/ amerických novin
                                              □ jiného zdroje
                                                 jakého?

2. Dozvídáte se o kultuře anglicky mluvících zemí z?
                                              □ poslechu kazet, CD
                                              □ sledováním video kazet
                                              □ sledováním filmů
                                              □ prohlížením fotek
                                              □ jiného zdroje
                                                 jakého?

3. Diskutujete o získaných informacích?   ANO   NE

4. Porovnáváte získané informace s informacemi o naší kultuře?
                                                 ANO   NE
   Pokud ano, jak je porovnáváte?   □ diskuzí
                                             □ samostatně, písemně
                                             □ formou projektu
                                             □ jiným způsobem
                                                jakým?

5. Pracujete na projektech o anglicky mluvících zemí?   ANO   NE
   Pokud ano, kde vyhledáváte informace?
                                             □ v učebnicích
                                             □ v encyklopediích
                                             □ na internetu
                                             □ jinde
                                                kde?

6. Inscenujete v hodinách skutečné situace? (např. hrajete scénky, *v obchodě*, *na
   poště,…*)   ANO   NE

7. Chtěl/a by jsi navštívit některou z anglicky mluvících zemí?
                                                 ANO   NE

   Pokud ano, kterou? _____
           proč?   _____