Cultural awareness in TESOL student and teacher material

by

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Dedication

To my parents, Janakbala and Chandrakant who filled me with love and wonder for the world.

To my brothers, Rahul and Samir, whom I admire, respect and love.

To my wife, Saskia, for her love, support, encouragement, eternal patience and without whom the completion of this thesis would have been impossible, "No more 'Exile Island' my love."

Abstract

The aim of this thesis is a qualitative examination of TESOL material, specifically New Headway Advanced [NHA] -3rd Edition (Soars & Soars: 2002), and the degree to which Cultural Awareness [CA] is present in the material. CA is herein defined as

> the use of empathy to explicitly examine the contextual variations which give rise to different languages and cultures with the aim of avoiding stereotypes and promoting a mediated third linguistic and cultural place which incorporates the variations of context inherent in a student's L1 and WEs.

The thesis provides an overview of TESOL methodology together with issues arising from postmethod views of TESOL. Qualifications for ESOL teachers, namely the CELTA and Cert.TESOL, are also examined with specific attention to their inclusion of references to CA. The examination of NHA is carried out with the use of Hofstede & Bond's (1980) Dimensions of Cultural Variability to provide a dimensional profile of NHA. Finally there is a discussion of the extent to which CA is present in NHA and recommendations for the future development of ESOL and TESOL material.

Opsomming

Die doel van hierdie tesis is om 'n waardebepaling van TESOL materiaal te doen, veral New Headway Advanced (NHA) – 3e weergawe (Soars & Soars:2002), en die mate waarin Kulturele Bewustheid (KB) in die materiaal teenwoordig is. KB word in hierdie konteks gedefinieer as die gebruik van empatie vir die deeglike ondersoek van kontekstuele variasies wat lei tot verskillende tale en kulture ten einde stereotipering te vermy en 'n bemiddelde derde taalkundige en kulturele plek te bevorder wat die kontekstuele variasies inherent in 'n student se L1 en WE insluit.

Die tesis voorsien 'n oorsig van die TESOL metodologie saam met kwessies voortspruitend uit sieninge na die aanbieding daarvan. Kwalifikasies van onderwysers, naamlik CELTA en die TESOL sertifikaat, word ook ondersoek met spesifieke verwysing na KB. Die ondersoek van NHA word gedoen met behulp van Hofstede & Bond se (1980) Dimensions of Cultural Variability om 'n dimensionele profiel van NHA te verskaf. Laastens is daar 'n bespreking van die mate waarin KB teenwoordig is in NHA en aanbevelings vir die toekomstige ontwikkeling van ESOL en TESOL materiaal.

Opsomming

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Chapter 1: Introduction

When Charles V ascended the Spanish throne and became emperor of the Holy Roman Empire in the early sixteenth century he had no firsthand knowledge of Spain or Spanish. Reared and educated in Holland and Germany by his German father, he felt little inclination to learn Spanish. According to Pei (1949:49), after mastering the language he, reputedly, made the observation that:

> French is good for telling lies, Italian is good for conversing with ladies, German is good for calling dogs and horses, English is good for transacting business, and Spanish is most appropriate for talking to God.

Many students of English as foreign or second language feel that despite their awareness of the vocabulary, grammar and syntax of the language they may still find it difficult to understand and be understood by native/first language English speakers. Their ability to accurately express their inner thoughts in English is hampered by some unknown force. I believe that this is due to the lack of cultural awareness (CA) on the behalf of the students and teachers.

1.1 Background

This thesis developed out of my background as a TESOL (teaching English to speakers of other languages) teacher who has worked in England, Japan and South Africa. Whilst TESOL teachers and students may become aware of the link between

language and culture I wish to examine how this is reflected in teacher and student books. The linguistic and cultural hegemony once held by United Kingdom and the United States over what was prescribed as English is at issue with the current global use of English. While there is increased awareness of World Englishes (WEs), English as a Lingua Franca (ELF) and the complex global flows of English across cultures (Baker 2009:568) within the field of applied linguistics, this may not have been addressed sufficiently in the current training of TESOL teachers nor in the TESOL material used by students.

1.2 Research Topic, Terms and Question

The research topic for this thesis is based on the concept of Cultural Awareness (CA) and how this is presented in teacher and student material. I will seek to examine whether ideas emanating from research into culture and CA, such as dimensions of cultural variation, empathy and stereotypes, are present in this material. Baker (2003:2) comments on how writers such as Boas (1911), Halliday (1979) and Hymes (1972) have changed our view regarding the position of language to include the wider context of culture and socio-pragmatics. In particular Halliday's (1979) and Halliday and Hasan's (1985) socio-semiotic view of language emphasizes the social meanings that language both represents and shapes:

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> The social structure is not just an ornamental background to linguistic interaction [...] It is an essential element in the evolution of semantic systems and semantic processes.
>
> (Halliday 1979:114)

This means that every language will reflect the values, beliefs and assumptions (culture) of the user of a language whether they are communicating in their L1 or L2. Thus learning a language will also involve a negotiation of one's dominant linguaculture[1] with that of the language being learnt or taught, whilst teaching English to a speaker of another language challenges the teacher to an introspection of their own linguaculture. Norton (2000:142) states that:

> it is only by understanding the histories and lived experiences of language learners that the language teacher can create conditions that will facilitate social interaction both in the classroom and in the wider community, and help learners claim the right to speak.

This understanding is particularly relevant to this thesis as the material analysed is well known and well regarded. The material to be examined is the New Headway Advanced (NHA) 3rd Edition series of books written by Liz and John Soars and published by Oxford University Press (Soars & Soars 2003a & b). This thesis will

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[1] The term "linguaculture" was coined by Friedrich (1989). The term is used to refer to the common ground shared by both language and culture and can be described as "a domain of experience that fuses and intermingles the vocabulary, many semantic aspects of grammar and the verbal aspects of culture" (Friedrich 1989: 307).

investigate how this series approaches CA with respect to three different cultural contexts, namely, the United Kingdom, Japan and South Africa. The research question is:

"To what extent is cultural awareness reflected in TESOL student and teacher material?"

1.3 Thesis Outline and Key Concepts

TESOL (Teaching English to Speakers of Other Languages) is a generic term for the teaching of English as a second language (L2) or a foreign language. The other names under which this teaching/learning process are known are EFL (English as a Foreign Language) and ESL (English as a Second Language).

Whilst broadly speaking these three methods are similar there are some theoretical and practical differences between them. EFL is used in contexts where English is neither generally used by the population nor forms a general medium of instruction in education. Japan, China, Gabon, D.R.C and Brazil are examples of countries where English is taught as a foreign language.

Conversely ESL is used in situations where English is the primary language of communication and education or the lingua franca of the population. Thus immigrants to countries such as Australia, Canada, New Zealand, South Africa, the

United Kingdom and the United States of America would likely encounter this in a language learning scenario. In these countries immigrants from non-English speaking backgrounds would have to use English in their work, education and general life and thus would have to acquire some level of competency in English.

Countries such as Singapore and India, where the population is multicultural and multilingual, use English as a lingua franca to allow communication between various groups which have differing L1's. In the case of India, English and Hindi perform this role of allowing communication across L1 boundaries. Here the term ESL would also be relevant/used.

The fact that English serves as the business and academic lingua franca throughout the world, together with the rise of globalisation and access to the internet, has meant that English has now developed in countries and contexts where it has adapted to the specific needs of those communities. Also with higher global mobility the number of people using English has also increased. I will further expand these ideas in chapter two of the thesis.

In chapter three of the thesis I will examine the concept of culture and cultural awareness (CA). Language may be used to convey ideas about physical reality, our perceptions of the world or others and our emotions or state of mind among other things. However the way in which a speaker forms and announces these and the way

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in which a listener may perceive or interpret what is said, the speech act, may not be in accordance with the speaker's intention.

A speech act may be affected by factors such as the context, gender, situational role and familiarity with the other participant. The choice of what we say and how we say it is also determined by various cultural and social rules which we are subconsciously aware of but which may differ in another speech community. Possible intercultural miscommunication may occur due to our level linguistic competence (grammar, syntax, pronunciation, etc) and our pragmatic knowledge of the culture which is not our own. Crystal (1987:120) points out that "in theory we can say anything we like. In practice we follow a large number of social rules (most of them unconsciously) that constrain the way we speak."

According to Kaschula (1995:14), communicative competence implies a knowledge regarding the linguistic and sociolinguistic rules governing what is appropriate in terms of social interaction in specific contexts within the culture that the communication takes place. Therefore to be communicatively competent what is most important is knowledge of these rules. This, the author feels, is the approach currently undertaken by many TESOL materials and by NHA. However, knowledge of these rules doesn't necessarily lead to either a greater awareness of the role culture has in a language or an understanding of why these rules exist in languages and cultures. As such there appears to be a difference between communicative

competence and cultural awareness. Furthermore Kaschula's definition of communicative competence doesn't mention how someone may feel about these rules of appropriateness. How would an ESOL student feel about rules of appropriateness which are different or nonexistent in their own language? And how should they deal with these feelings in the context of learning English? The use of empathy together with an examination and awareness of the concept of linguaculture may help an ESOL student with these aspects of learning English. These issues will therefore be examined further in chapter three.

Chapter four will involve a qualitative examination of specific sections of unit one of NHA student's book and the corresponding sections of the teachers' manual. The examination will proceed from the perspective of seeing if and to what extent they reflect an awareness of CA as defined in chapter 3. This will be done in order to see whether NHA promotes a form of communicative competence which does or doesn't include CA. Chapter five will comprise a conclusion and recommendations for possible future research.

Chapter 2: Teaching and Learning English

In this chapter I will firstly examine the two major teaching methodologies used in TESOL over the last 30 years, communicative language teaching and task based learning. This will be followed by an overview of the current state of TESOL in the world. Finally, I will present a description of the two main teaching qualifications which TESOL teachers study for: the University of Cambridge Certificate in Teaching English to Adults (CELTA) and Trinity College London Certificate in TESOL. Throughout this examination attention will be focused on whether cultural awareness forms a part of these teaching methodologies and qualifications and how it is approached.

For various historical and economic reasons, English has become the dominant language of the world in the twenty-first century. English is the language of science, air traffic control, tourism, the internet and to a very large extent of trade and export. According to the British Council, 600,000 people come to the UK to study English and at least one billion people speak or are trying to speak English at the present time and of those about 300 million people are actively studying the English language.[2]

According to Alptekin and Alptekin (1984:17) there are two opposing pedagogical views which exist within the TESOL world:

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[2] http://www.britishcouncil.org/learning-english-gateway.htm

One, promoted chiefly by native English speaking teachers, is that English teaching should be done with reference to the socio-cultural norms and values of an English-speaking country, with the purpose of developing bilingual and bicultural individuals. The other, advocated by the host country where English instruction takes place, is that the teaching of English should be independent of its nationality-bound cultural context, with a view to creating bilingual yet not necessarily bicultural people.

2.1 Communicative Language Teaching (CLT)

According to Kumaravadivelu (2006:60) Communicative Language Teaching (CLT) was the dominant methodology used in the 1980's and was, as far as Savignon (1991:263) was concerned, primarily focused on "competence in terms of social interaction". This was a departure from its predecessor, the audiolingual method, which relied on developing students' ability to manipulate linguistic structures with little or no emphasis on the social component of communication.

The theoretical concepts of CLT were rooted in the three particular theories of language communication. These theories were Austin's (1962) *Speech Act Theory*, Halliday's (1973) *Functional Perspective* and Hymes' (1972) theory of *Communicative Competence* (Kumaravadivelu 2006:61). CLT was, as such, primarily concerned with concepts of negotiation, interpretation and expression. Therefore classroom practice

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incorporated role play, games and drama and was based on the sharing of information between students and teacher and the negotiation of meaning, whilst fostering grammatical accuracy together with communicative fluency (Kumaravadivelu 2006:61).

CLT sought to move beyond solely focusing on linguistic structures and emphasised that these structures were only one component of communicative competence and were not a goal in themselves. Communicative competence entails that the fundamental components of communication are both knowledge of linguistic structures together with knowledge of social and cultural rules and norms. The emphasis on communicative competence therefore led to CLT being more sociolinguistic in orientation than its predecessor, the audiolingual method (Kumaravadivelu 2006:72). CLT sought to move TESOL from classroom presentation-practice-production (PPP) and into the world of real life linguistic exchanges.

However, the attempts by CLT to recreate authentic, real life communication were not without problems. Widdowson (1990:130) states that communication "is what may or may not be achieved through classroom activity; it cannot be embodied in an abstract specification". The perceived shift away from the rigid attention to linguistic forms in the CLT classroom was in fact challenged by research into classroom practice. Nunan (1987:144) found that in the classrooms he studied, activities which stressed linguistic structures and grammatical accuracy were more evident than

communicative activities and concluded, "there is growing evidence that, in communicative class, interactions may, in fact, not be very communicative after all". Kumaravadivelu (1993a:113) also analysed CLT lessons and reinforces the above findings, saying, "even teachers who are committed to CLT can fail to create opportunities for genuine interaction in their classroom". Widdowson (2003:26) echoes these sentiments in his belief that research into CLT does not show a "radical break from traditional approaches."

However other authors, such as Larsen-Freeman (2000) and Richards & Rodgers (2001), dispute these evaluations of CLT. Their belief is that CLT did in fact elevate the value of sociocultural and contextual factors in TESOL. However, according to Kumaravadivelu (2006) CLT in fact duplicated the methodology of its predecessors, audiolingual and PPP, but used communicative activities instead. Therefore Kumaravadivelu believes that CLT did not represent a shift in conceptual and methodological terms, merely a shift in terms of classroom activities.

The belief that the CLT was more learner-centred and took into account the sociocultural and contextual factors of the student and language use has also come under scrutiny from authors from diverse backgrounds. Chick (1996:22) questions whether "the choice of communicative language teaching as a goal was possibly a sort of naïve ethnocentrism prompted by the thought that what was good for Europe or the USA had to be good for Kwazulu." Further to this, Sato (2002) reported

practical difficulties in the implementation of CLT in a Japanese context. Kumaravadivelu (2006) asserts that as result of these negative experiences and results from the use of CLT there was a shift towards task based learning (TBLT).

2.2 Task Based Language Teaching (TBLT)

In comparison with CLT, which has been viewed as method for TESOL instruction, TBLT is difficult to define. Kumaravadivelu (1993b:72) argues that TBLT cannot be linked to any one method and believes that it is related to curricular content rather than methodological construct. The difficulty in finding an all encompassing definition of what a task is has led to TBLT varying according to the particular definition being used. Skehan (1998:121) offers three variations of TBLT, structure centred, communicatively centred and a combination of structure and communicative centred. Structure centred tasks focus on linguistic forms. In Fotos and Ellis (1991) and Fotos (1993) these tasks are labelled "grammar tasks". Communicatively centred tasks "engage the learner mainly in the negotiation, interpretation and expression of meaning, without explicit focus on form" (Kumaravadivelu 2006:65).

TBLT has, to some extent, led to a blurring of the methodological boundaries and has also resulted, according to Chick (1996), in a reinforcement of the cultural hegemony and practical problems related to its implementation.

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2.3 Postmethod TESOL

As a consequence of the methodological and practical problems associated with TBLT, there is a need to adopt a critical approach towards TESOL methodology and move towards a postmethod view of TESOL (Kumaravadivelu 2006). The limitations of adopting specific methodologies have been viewed as reinforcing cultural hegemony and not actually doing anything to further CA. Pennycock (1989:589) states that the concept of method "reflects a particular view of the world and is articulated in unequal power relationships." In contrast, a postmethod approach to TESOL "seeks to facilitate the advancement of a context-sensitive, location-specific pedagogy that is based on a true understanding of local linguistic, social, cultural, and political particularities" (Kumaravadivelu 2006: 69). Consequently the aim of this thesis is to examine if NHA concurs with this postmethod view and whether CA is considered or present in the material. The author of this thesis is of the opinion that in light of Kumaravadivelu's opinion above that CA should be an explicit and essential component of TESOL material if one is to attain 'true understanding' and avoid a clash between linguacultures.

2.4 Teaching Qualifications

There are two main qualifications that TESOL teachers study for and that are accepted internationally. Firstly, there is the University of Cambridge Local Examinations Syndicate (UCLES) Certificate of English Language Teaching To Adults

(CELTA). The certificate forms part of the new CILTS (Cambridge Integrated Language Teaching Syllabus) and replaces the old Certificate in Teaching English as a Foreign Language (Cert. TEFLA). It is aimed at those without ELT experience, but with a standard of education which would allow entry to Higher Education. Candidates must be at least 20 years old at the start of the course. Courses have a minimum length of 100 contact hours, 6 hours supervised practice teaching and 8 hours directed observation of live lessons. Full-time courses last four to five weeks and part-time courses up to one year. According to the UCLES website more than 10 000 people complete a CELTA annually.

Secondly, there is the Trinity College London Certificate in Teaching English to Speakers of Other Languages (Cert. TESOL). This is a first qualification for those with little or no previous teaching experience. It qualifies the trainee to teach both adults and children and is available to both native and non-native speakers. Courses usually last for 1 month (intensive) or part-time from 3 months to 1 year. (Trinity College stipulates a min. of 130 hours of tuition, with at least 6 involving practical teaching experience.)

Each institution sets its own entry requirements, but a good standard of general education is expected by all of them. In general, preference is given to students aged 20+. Prices for these courses vary depending on the mode of instruction but for full-time courses the price is approximately £1000/R 11 000.

2.4.1 University of Cambridge Local Examinations Syndicate - CELTA

According to the UCLES website[3], the Certificate in Teaching English to Speakers of Other Languages (CELTA) is an introductory course for candidates who have little or no previous English Language teaching experience. It may also be suitable for candidates with some experience but little previous training. The course aims are to enable candidates to acquire essential subject knowledge and familiarity with the principles of effective teaching. Candidates acquire a range of practical skills for teaching English to adult learners and demonstrate their ability to apply their learning in a real teaching context.

The syllabus is divided into six units: Unit 1 – Learners and teachers and the teaching and learning context, Unit 2 – Language analysis and awareness, Unit 3 – Language skills; reading, listening and writing, Unit 4 – Planning and resources for different teaching contexts and Unit 5 – Developing teaching skills and professionalism. An overview of the first unit will provided here. This unit consists six sections: 1.1 Cultural, linguistic and educational backgrounds, 1.2 Motivations for learning English as an adult, 1.3 Learning and teaching styles, 1.4 Context for learning and teaching English, 1.5 Varieties of English and 1.6 Multilingualism and the role of first languages. The learning outcomes expected as a successful completion of these sections are that candidates will be able to demonstrate an understanding of the

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[3] http://www.cambridgeesol.org/exams/teaching-awards/celta.html

cultural, linguistic and educational backgrounds of student. There is, however, no mention of developing cultural awareness within the teacher or the student.

Unit 1 has, as all the units do, a written assignment. This assignment is titled 'Focus on the learner' and involves examining a student's motivations for learning English as an adult. The assignment should be able to demonstrate an understanding of the different motivations and expectations that adults bring to learning English and identify ways in which personal factors may affect language learning. They should also make practical use of this knowledge and understanding to plan and teach with sensitivity and finally develop and maintain motivation, identify and respond to student expectations. [4]

With regard to section 1.4 above, the syllabus states that the teacher should have an understanding in broad terms of the context in which teaching is taking place with special reference to the learners, the physical surroundings and the availability of resources. Additionally they should understand the broad range of learning needs including the needs of learners with learning difficulties and/or disabilities and make practical use of this understanding in adapting teaching to contexts and learners' needs.[5]

[4,5] http://www.cambridgeesol.org/assets/pdf/exams/celta/celta-syllabus-assessment-guidelines-2011.pdf

Furthermore, with reference to section 1.5 above, the prospectus states that the teacher should be aware of and understand the main ways that varieties of English differ from one another and be able to demonstrate awareness of the need for teachers and learners to make informed choices about language models for teaching and learning and make practical use of this knowledge and awareness in planning and teaching.[6]

Referring to the final part of unit 1, section 1.6 'Multilingualism and the role of first languages', the learning outcomes the teacher should be able to demonstrate an understanding of the kinds of language backgrounds that learners may come from (e.g. multilingual/monolingual; standard/non-standard) and how a learner's language and how a learner's language background might influence the learning of English.[7]

Overall the CELTA syllabus says that student teachers should at the end of the course be able to demonstrate professional competence as teachers by[8]

> teaching a class with an awareness of the needs and interests of the learner group, teaching a class with an awareness of learning styles and cultural factors that may affect learning, acknowledging, when necessary, learners' backgrounds and previous learning experiences and establishing good rapport with learners and ensuring they are fully involved in learning activities.

[6,7,8] http://www.cambridgeesol.org/assets/pdf/exams/celta/celta-syllabus-assessment-guidelines-2011.pdf

The 1000 word written assignment for this unit is titled 'Focus on the learner' and involves a needs analysis of the student, including an investigation of the learning context and assessment of learner needs with reference to a specific learner or group of learners together with the identification of sources for language development and, where appropriate, personal support as well as suggestions for specific language/skill focussed activities and an explanation/rationale for the use of these activities with the specific learners outlined. According to the syllabus, the candidates demonstrate their learning by[9]

> showing awareness of how a learner's/learners' background(s), previous learning experience and learning style(s) affect learning; identifying the learner's/learners' language/skills needs; correctly using terminology relating to the description of language systems and language skills; selecting appropriate material and/or resources to aid the learner's/learners' language development; providing a rationale for using specific activities with a learner/learners and finding, selecting and referencing information from one or more sources using written language that is clear, accurate and appropriate to the task.

There is no guidance contained in the syllabus as to how a candidate is to go about achieving these outcomes and, again, what it seems to assume is that while learners are different there is a methodology of teaching which may be applicable to specific

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[9] http://www.cambridgeesol.org/assets/pdf/exams/celta/celta-syllabus-assessment-guidelines-2011.pdf

groups or nationalities of students. The candidates viewed as appropriate for CELTA programme should have a standard of education equivalent to that required for entry into higher education, be aged 20 or over, have a standard of English which will enable you to teach at a range of levels.[10]

The website[11] further states that Candidates may still be accepted if they do not have formal qualifications at this level but can demonstrate that you would be likely to complete the course successfully and that some centres may at their discretion accept applicants aged between 18 and 20.

Therefore it seems that the teacher trainers will introduce these concepts. Teacher trainers must have attained the DELTA qualification from Cambridge then train to become a teacher trainer. Those wishing to enter the DELTA programme are required to have at least two years (1,200 hours) of teaching adults within the previous five years. Furthermore, this should have been in a variety of contexts and at different levels. Additionally they should have graduate level English knowledge.

The course is divided into three modules: Module One focuses on the background to teaching and learning, Module Two focuses on developing professional practice and Module Three focuses on a specialist option (e.g. Young Learners, English for Special Purposes). Once the DELTA has been gained a candidate is now in the position to

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[10] http://www.cambridgeesol.org/exams/teaching-awards/celta.html
[11] http://www.cambridgeesol.org/exams/teaching-awards/celta.html

apply to become a CELTA teacher trainer[12]. There are professional requirements for those interested in becoming trainers on Cambridge-approved teacher-training courses. Potential CELTA trainers are required to: have the Cambridge ESOL DELTA or equivalent ELT qualification at Diploma level (MA in ELT with a strong practical focus may also be acceptable provided the following two conditions are also met), have substantial, recent and varied ELT experience and be able to demonstrate professional involvement in ELT.

2.4.2 Trinity College London – Cert.TESOL

The Cert.Tesol course website does not provide a syllabus but does provide a list of criteria which successful candidates will be able to demonstrate. The candidate should have knowledge of the main phonological, lexical and syntactic features of contemporary English, awareness of the learning needs of individuals or groups of learners, and of the motivation of learners in a variety of cultures and environments together with the ability to establish rapport and to create and maintain learners' interest. They should have the ability to draw up a range of lesson plans with clear and achievable aims, using appropriate methods for learners with various needs and have the ability to manage and stimulate active participation among a class of learners and provide a relevant learning context and learning opportunities in relation to their learning objectives. Furthermore they must demonstrate the ability

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[12] http://www.cambridgeesol.org/exams/exams-info/faqs/celta-trainers.html

to evaluate, use and adapt published material and create simple teaching materials, which may include visual aids, audio, video and information/communications technology.

Also they should have a broad understanding of the main advantages and disadvantages of various language teaching approaches together with the ability to evaluate their own effectiveness as teachers and to work cooperatively as members of a teaching team or group. This should also be aligned with an awareness of the need to continue their professional development as ESOL teachers after training in a teaching post and through private study via further training or participation in professional networking events.

As such the Cert. TESOL and the CELTA qualifications are similar in certain regards. The British Council considers them to be of equal standing[13] however the CELTA is generally the more recognised, respected and required by potential employers and more widely available to undertake than the Cert.TESOL.

In the next chapter I will an examine culture and CA. Whether culture can be taught or not is an important question. Also, if culture can be taught does this then mean that TESOL should seek to promote the culture of English, to enable students to attain communicative competence. Even if culture is able to be taught, it may prove more beneficial, and avoid any accusations of the promotion of linguistic and cultural

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[13] http://www.britishcouncil.org/teacherrecruitment-tefl-qualifications-certificates-2.html

hegemony via the teaching of Standard American and British English, to enable

students and teachers to view language learning from the viewpoint of CA.

Chapter 3: Culture and Cultural Awareness

In chapter one Friedrich's concept of 'linguaculture' was introduced to demonstrate the connection between language and culture. The aim of this thesis is to examine the extent to which CA is reflected in TESOL material and to do this an analytical tool or methodology is required. In order to provide a basis for such a tool the degrees of difference between cultures will be examined using Hofstede and Bond's (1980) dimensions of cultural variability. Using these noted differences it will be possible to undertake an analysis of NHA to determine what the series communicates in terms of culture and how this is communicated i.e. does the series follow a specific national set of dimensions in its method of using English and does it follow a specific national set of dimensions in its choice of content and subjects used. This chapter therefore provides a review of certain theoretical approaches to culture that seek to classify cultures along the lines of dimensions of similarity and difference.

We are not born with an inherent culture but through language become acculturated into a particular culture. The concept of culture has been examined at great length and definitions as to what it is vary. Hall (1959:169) maintains that "Culture is communication and communication is culture" (Gudykunst 2003:8). Language and culture are therefore intimately related, as the beliefs and concepts of a culture can

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only be communicated if the appropriate language exists, or is created by members of a culture using language.

Historically, cultures were viewed as containing an irreducible and unique flavour, or geist, by the German and English Romantic movements; and according to Schiffman (1998:58), "language is the most elaborate construct we have". Cultures encompass "politics, economics, social history, philosophy, science and technology, education, the arts and religion" (Ronowicz & Yallop 1999:5), and as such can be said to represent "software of the mind" (Hofstede 1991:4). The breadth of the concept of culture may include the all-encompassing (it is everything) to the elitist, it is opera, art and ballet.

Culture may be seen as

> the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religion, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual or group striving.

> (Samovar and Porter 2003:8)

Whether we shake hands upon meeting or bow, take off our shoes upon entering a house or put on a pair of slippers, eat with our hands, sticks or metal utensils: all these aspects of behaviour, and more, form part of what we as individuals label

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culture. It is not something that we are born with, but is the product of previous generations and something which is communicated to us. The ways in which we communicate, send, receive and perceive messages from others are all unique to our context and cultural background. Culture plays such an important part in our lives that Hall (1976:14) concluded "there is not one aspect of human life that is not touched and altered by culture" (Samovar and Porter 2003:7).

3.1 Analysing Culture

An analysis of 160 definitions of culture by Kroeber and Kluckhohn in 1952 lead to the following synthesis from all the definitions that: "Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups" (Guirdham 1999:5). Definitions of culture take note of the geographical location, ethnicity, gender and class of an individual, group or organisation to classify them as belonging to a certain culture and not others.

Early cultural studies in Britain analysed public and mass media culture and were influenced by the Italian Communist Party founder Antonio Gramsci who viewed culture as ideology (Nuttal & Michael 2000:34). The French theorist, Foucault, echoes this Marxist approach to the analysis of culture by stating his belief in an unnoticed power that controlled all aspects of culture and discourse (Foucault 1980:197). Other

studies have focussed on the culture of individuals within an organisation, ethnic group or nation, and have tried to generate a system of universal values. The most influential of these dimensional approaches to cultural analysis was proposed by Geert Hofstede (1981). Other theories such as High Context Culture – Low Context Culture (Hall 1976) and the Cultural Identity Theory (e.g. Collier and Thomas 1988) stress an interpretive approach.

3.2 Dimensional Approach to Cultural Analysis

The dimensional approach to cross cultural studies developed from cross cultural psychology. The work of Kluckhohn and Strodtbeck (1961) set out to further the idea that there is a basic set of human values common to all peoples. Values are often viewed as the central tenet of a society's culture (Kluckhohn & Strodtbeck 1961). They represent what is explicitly or implicitly desirable to a group or an individual. Values are seen as relationships between abstract categories with strong emotional components attached which predispose individuals to a preference for a given outcome. Triandis (1979) suggests that values influence behaviour by providing nonspecific guidelines towards pursuing end goals. Rokeach (1973) considers values as global beliefs that guide actions and judgement across situations and describes values as learned mental programming that result from living within a specific culture. Kluckhohn and Strodtbeck (1961:4) conceptualise cultural value orientations as "complex but definitely patterned principles … which give order and direction to the

ever-flowing stream of human acts and thoughts" Ting-Toomey (1999:58). Kluckhohn argues that humans shared biological traits and characteristics which "form the basis for the development of culture" (Hills 2002:2).

In 1951 Kluckhohn and Strodtbeck defined a value as "[a] conception, explicit or implicit, distinctive of and individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action" (Hills 2002:2). The dimensions along which they measured cultural values were: Time (focus on past, present or future); Humanity and the Natural Environment (mastery, harmonious or submissive); Relating to other people (hierarchical, as equals or individualistic) Motives for behaving (being, being in becoming or achievement). They also developed a fifth dimension, Nature of Human Nature which was measured in two dimensions: good, evil or mixed and mutable or immutable (Hills 2002:5). They then carried out research via questionnaires on five cultural groups in the South–West U.S.A. and published their results in 1961.

3.3 Hofstede's Dimensions of Cultural Variability

Following on from Kluckhohn and Strodtbeck's attempt to develop a system of values for cross cultural analysis, Geert Hofstede (1981) examined culture within an organisational setting. Using answers from a questionnaire distributed to 116, 000 employees in 66 national branches of the multinational corporation I.B.M, initially

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referred to as HERMES, he developed a system of cultural values/dimensions (Clyne 1994:29). The questionnaire contained 32 questions, translated into the national language of each branch/country, and a factor analysis was carried out on the answers to compare the answers given by people with the same occupations in the different branches. As a result of the analysis Hofstede developed four bi-polar cultural dimensions which are discussed below. Appendices A1 – A5 respectively show: an example of Hofstede's latest questionnaire, a table of national scores, a graph showing the national scores of Japan, a graph showing the national scores of South Africa, a graph showing the national scores of the U.K. and a graph showing the average world scores.

Unlike Kluckhohn and Strodtbeck, Hofstede was not trying to determine the cultural values of groups within a country but those of a society/culture as a whole. Although his dimensions are labelled 'Cultural dimensions' they are often referred to by him as measuring values within societies, in his explanation of the dimensions. This is unlikely to be a semantic oversight on his behalf and therefore shows that Hofstede seems to equate society with culture. According to the author there is an intrinsic conceptual link between language and culture. The discussion of Hofstede's cultural values will entail a use of this concept, henceforth referred to as 'linguaculture'.

 Hofstede and Bond developed a system of four dimensions, later a fifth and sixth were added, which were measured on a scale of 0 – 100, with 0 indicating an

absolute extreme of one behaviour e.g. collectivism, and 100 indicating an absolute extreme of the opposite behaviour e.g. individualism. The four initial dimensions were: Individualism and Collectivism (IDV), the priority of self over group or self as part of group; Power Distance (PDI), the acceptance or not of the inequality in power; Uncertainty Avoidance (UAI), the feelings of comfort or discomfort associated with uncertainty and ambiguity; and Masculinity and Femininity (MAS), the emphasis a culture places upon so called masculine and feminine traits.

While Hofstede (1991) concedes that using national boundaries to define cultures is problematic, he maintains that national boundaries are the most convenient means of distinguishing between one group and another. Therefore, his research involved comparing differences across countries, and ignoring possible in-country variations. Hofstede and Bond's (1980) four dimensions, upon which they measured national differences, can be characterised as follows.

Firstly, in terms of IDV, Hofstede and Bond (1980:419) say that individualistic cultures emphasise the goals of an individual more than those of the collective and vice-versa for collectivistic cultures. In individualistic cultures "people are supposed to look after themselves and their immediate family only" (Gudykunst 2003:9), while in collectivist cultures ""people from birth onwards are integrated into strong, cohesive in-groups, [...] which continue protecting them in exchange for unquestioning loyalty" (Hofstede

n.d). According to Hofstede "the word 'collectivism' in this sense has no political meaning: it refers to the group, not to the state". (Hofstede n.d.)

Accordingly, countries with a high IDV score a more individualistic. Looking at Appendices A-2 and A-5 we see that the UK has a score of 89. The assumption therefore is that in the UK there is more focus on the individual and people's behaviour and actions are judged in isolation from any group affiliation. This contrasts with Japan (Appendices A-2 and A-3) which has a score of 46. In Japan behaviour and communication are viewed more strongly from the standpoint of being representational of group values rather than individual values. In between these two countries' scores is that of South Africa (Appendices A-2 and A-4) which has a score of 63. Therefore one can assume that there is a more balanced interpretation of an individual's behaviour with regards to their group/collective membership values/responsibilities and their individual values/responsibilities.

Secondly, Power Distance (PDI) is the extent to which members of a society conform to or accept hierarchical power structures and consider them legitimate. In high PDI societies members view power as an intrinsic part of society and the position of a member, superior or subordinate, within the hierarchy is generally accepted as legitimate because those in positions of power and their subordinates view themselves differently. Power in these societies is enforced via strict cultural mores

governing behaviour which may exist either as the result of reverence or coercion (Hofstede n.d.),

In contrast, members of low PDI societies are more likely to view hierarchical power structures within society as the result of egalitarian achievement rather than based on any intrinsic social values. In these societies there is more likely to be a consultative process between superiors and subordinates. This is in contrast to high PDI societies where the status of a superior demands acceptance of their views or opinions Hofstede states that PDI

> is the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally.

(Hofstede n.d.)

PDI is measured from the viewpoint of those with the least equality and how they accept or resist this state. In other words, to what extent are pre-existing or traditional hierarchies relating to distribution of power and subsequently equality perpetuated by members of a society or group.

With this in mind it is interesting to examine the PDI scores for Japan, South Africa and the U.K. which are respectively 54, 49 and 35 (c.f. Appendices A-2, A-3, A-4 and A-5). From Hofstede's description of this dimension it can then be assumed that

Japanese linguaculture veers towards an endorsement of any inequality which exists within it. South African linguaculture, from its score of 49, seems to demonstrate a practically equal proportion of those who view the unequal distribution of power as obvious and acceptable and those who don't. The linguaculture of the U.K. has, according to Hofstede's findings, a strong rejection of any traditional hierarchy regarding the distribution of power.

Uncertainty avoidance relates to the extent to which linguacultures are able to deal with ambiguity or uncertainty. Linguacultures which have a high UAI show a preference for rules and regulations regarding behaviour and communication. These linguacultures dislike uncertainty which may for example be perceived to be present when dealing with a new or unfamiliar situation or person. UAI is considered by Hofstede to deal with "A society's tolerance for uncertainty and ambiguity: it ultimately refers to man's search for Truth"[13]

UAI measures the extent to which cultures implicitly or explicitly direct their members to accept, or feel unease, in new, unusual, surprising or unplanned situations. Cultures with a high UAI score wish to avoid uncertainty or ambiguity and to achieve this they enforce strict rules and regulations. Philosophically there is a dogmatic belief in an 'absolute truth' which provides the basis for these rules and regulations. Furthermore members tend to exhibit "nervous energy" (Hofstede n.d.). This is apparent for example in Japanese formalised apologies which follow a set protocol

and whilst expected of wrongdoers such as politicians, can be viewed at worst as being superficial and not indicative of any particular regret. On a more practical level Japanese 'Takyubin' (delivery service) workers are commonly seen running around cities, despite the fact that they may not actually be in a rush the rules of their trade dictate that they must be seen to be busy and efficient. In contrast cultures with low UAI scores are more flexible and accommodating of the novel and have a more pragmatic approach to situations which tends towards a rejection of the strict interpretation of what constitutes acceptability. Furthermore individual behaviour is not governed by a strict requirement to be seen as exhibiting specific behaviour in terms of UAI; Appendix A-2 shows that Japanese linguaculture scores 92, South Africa linguaculture 65 and the linguaculture of the U.K 35. What this means is that in Japan people find it very difficult to deal with uncertainty and ambiguity and they require strict rules regarding behaviour, which therefore resolve any ambiguity. One could therefore extend this into the rules and structure of the Japanese linguaculture. That is that there are strict rules regarding the form and use of the language which determine what is and is not acceptable in different situations. South African linguaculture also seems to require the reduction of uncertainty although not to as large a degree as the Japanese linguaculture. The linguaculture of the U.K. seems to be able to deal with uncertainty and ambiguity relatively easily, in particular when compared with Japan and South Africa.

Fourthly, MAS scores reflect the linguacultural and individual gender roles and assumptions. According to Hofstede, linguacultures that have a high masculinity score have clearly distinct roles and patterns of behaviour which correspond to each gender. They value things such as performance, ambition, possessions, power and assertiveness (Gudykunst 2003:20). In contrast to these linguacultures, those which score highly in terms of femininity are prone to value quality of life, service, caring for others and being nurturing as more important. In addition, linguacultures which score highly in terms of femininity are more egalitarian in their gender assignment of societal roles and appropriate behaviour (Gudykunst 2003:20). The MAS dimension is said to "refer to the distribution of roles between the genders" (Hofstede n.d.).

Hofstede's studies found that generally there is less difference between women's values in different societies than there is between men's values. Masculine values were considered to be assertiveness and competiveness and feminine values to modest and caring. Therefore the degree of difference between masculine and feminine values in a society can vary from maximal, high MAS, where men are extremely assertive and competitive and women are more competitive and assertive, but not as much as men to less difference, low MAS, where men and women share the same caring, modest values.

If one refers to Appendix A-2 the resulting scores that Hofstede found for MAS in Japan, South Africa and the U.K. are 95, 49 and 66 respectively. Accordingly Japanese

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linguaculture can be said to be extremely masculine and therefore extremely competitive and assertive. South African linguaculture achieves an almost perfect balance between masculinity and femininity and therefore a corresponding balance between assertiveness and caring. Finally, the linguaculture of the U.K. is quite masculine and is therefore regarded as being more competitive and assertive.

3.4 Hofstede's Framework and CA

To examine CA, as previously stated, an analytical tool is needed and as such Hofstede's framework has been chosen. Although Hofstede's framework does not contain any reference to CA, the various dimensions provide a classification of national linguacultures, and so enable us to determine how the NHA achieves its global use and appeal while at the same time acknowledging that there will be students and teachers from different linguacultures using the books. The use of language and choice of topic can be analysed to see if there is any explicit mention or use of CA. If there is any mention or use of CA, how this is communicated to the users of the books, students and teachers, is it implicit or explicit and how is this implicitness or explicitness worded or communicated.

If CA is present in some form or other, is it in a form that all the potential users would be able to recognise. In other words is CA communicated in a manner which would be appropriate and understandable to students and teachers from different

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linguacultures? The 'dimensional profile' of different nationalities that is the result of Hofstede's work could be compared with how and what NHA teaches and its instructions to teachers to see if it is biased towards a certain nationality and whether as a result it does or doesn't promote CA.

While Hofstede's dimensions provide a useful analytical tool, they were not designed to measure CA and furthermore they have been criticised in themselves for several reasons some of which will be discussed briefly. There will be no in depth critique of Hofstede's dimensions as this falls beyond the scope of this thesis.

The first and most often cited point of contention regards Hofstede's view of linguacultural homogeneity. Hofstede assumes that nations are a homogenous whole. For example all South African, British and Japanese people constitute uniform groups which can be viewed as being broadly the same. This is of particular interest in the case of South Africa with its eleven national languages and therefore eleven national linguacultures. Even if Hofstede's initial study was carried out between 1967 and 1978, during the Apartheid-era, there would still have been at least eleven distinct linguacultures in South Africa. Importantly, for this study, there is also the use of the 'U.K.' as a national unit despite the fact that this consists of four separate countries, namely, England, Scotland, Wales and Northern Ireland. As Jones (2007:5)

acknowledges, if most nations are viewed as consisting of different ethnic groups, then Hofstede's analysis is

> constrained by the character of the individual being assessed; the outcomes have a possibility of arbitrariness. On the other hand Hofstede tends to ignore the importance of community, and the variations of the community influences.

McSweeney (2002:4) concurs with Jones on this point and says "The population of a nation can be differentiated on many grounds, but Hofstede claims that regardless of these divisions every national population somehow shares a unique [lingua – CP] culture."

The next points to consider in criticism of Hofstede are his methods of data collection and analysis. McSweeney (2002:6) notes that the cited number of respondents to Hofstede's questionnaire, used in Cultures Consequences (Hofstede 1980) is in fact a combination of two separate samples undertaken at different times. Also McSweeney (2002:6) further notes that of the 66 countries in which the questionnaire was undertaken the data from only 40 countries were used in characterising national cultures. Furthermore the sample sizes were on occasion as low as 37. Jones (2007: 5) notes that

Dorfman and Howell (1988) have found that in his analysis, Hofstede has, on occasion, used the same questionnaire item on more than one scale, and several have significant cross-loadings. In fact, when closely observed, the analysis comprises 32 questions with only 40 cases or subjects (40 data points corresponding to 40 countries). An analysis built on so few 'subjects' takes great advantage of chance and increases the likelihood of sample error (Dorfman and Howell 1988, 130; Furrer 2000, 358).

Another problematic point is that the sample group itself consisted not of a cross section of the general population of a particular nation but entirely of employees of I.B.M. Furthermore, Hofstede believes that culture/linguaculture can be divided into three distinct and separate types: organisational, occupational and national. Hofstede matched occupational groups together in his factor analysis and as they all expressed the same organisational culture, namely that of I.B.M., assumed that any differences between groups were therefore based on national cultures (McSweeney 2002:8). Hofstede assumes that the organisational and occupational cultures are identical across countries and that the only variable is national culture. As such a Japanese programmer in Japan would be organisationally and occupationally identical to a South African programmer in South Africa and a native of the U.K. working in the U.K. The only difference would be their national culture, which is a problematic assumption.

There are several other criticisms of Hofstede particularly from McSweeney (2007). However, the usefulness of his National scores in this thesis is to make clear how and what (in terms of which particular National score) NHA communicates. The national scores can be used to see whether or not NHA explicitly contains CA and/or tries to teach it. Before this analysis of NHA can take place there will be an examination of the concept of CA.

3.5 An introduction to Cultural Awareness (CA)

Kramsch (1993:8) states that culture is predominantly divorced from the language skills of speaking, reading, writing and listening, and that "culture is often seen as mere information conveyed by the language, not as a feature of language itself". In this context she views CA as becoming a separate objective in itself which is separate from the language acquisition process. If, however, as Kramsch (1993:8) further states:

> language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as both enabling language proficiency and as being the outcome of reflection on language proficiency.

As a consequence of this statement, CA can be viewed, not as the teaching of a hypothesised culture of English, but as the development of an awareness that

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language and culture are bound together. The acceptance of the differences which exist between linguacultures and a willingness to realise that learning of linguistic structures and grammar should be placed within a multi-linguacultural context that will allow students to realise that there are many ways to express themselves. Kramsch (1993:10) says that

> Teachers tend to teach these processes [language and culture-CP] separately, at different stages, say, of learning to read. But what needs to be taught is not the one or the other, nor even the one and the other, but the interaction between the two.

The contextual variation in how people communicate is often not an explicit part of TESOL material. If it is mentioned it may be in terms of a structural examination of formal, informal, colloquial, slang and idiomatic language, with the cultural context of each being implicit. Saville-Troike (1989:258) states that any understanding of this context should include an "understanding of culturally defined aspects of a communicative event, such as role relationships and norms of interpretations." These norms vary between linguacultures in accordance with factors such as location, race, gender, age, social class and socio-economic status.

The dilemma then is how one explicitly teaches these contextual variations to someone who is not a native of this linguaculture, when using this foreign linguaculture as the medium of instruction and communication. Or, put differently,

"how can a foreign way of viewing the world be taught via an educational culture which is itself the product of native conceptions" (Kramsch 1993:9).

Most TESOL material and courses have a goal of the student eventually attaining the status of native speaker. However in light of the inherent variation in the languages and cultures of L1 speakers as a result of the above mentioned contextual factors, the native speaker against whom students judge themselves is a mythical social construct of the TESOL world that functions, if anything, as a bogeyman to students.

3.5 Sympathy, Empathy and the Golden Rule

How an ESOL student is to manage their unease at learning a new language and culture is vitally important if there is to be a successful acquisition of the new language and culture. Bennett (1998) attempts to address this issue by examining the role empathy may have in providing the student with a method for reducing this unease.

Bennett (1998: 191) begins by discussing the Golden Rule, which is essentially that one should treat others the way one wants to be treated oneself. He proceeds to discuss the underlying assumptions of the Golden Rule, which is that "other people want to be treated as I do" and that "all people are basically the same, and thus they

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really should want the same treatment (whether they admit it or not) as I would"
(Bennett 1998: 191).

The problem that springs from the Golden Rule is precisely the fact that we think it right to treat others like we treat ourselves, because others might not want to be treated like we treat ourselves. Bennett discusses ethnocentrism and "the melting pot" which are social concepts built on the assumption of everybody being similar. Based on these assumptions and social concepts, Bennett claims, communicators use the sympathy strategy, i.e. "the imaginative placing of ourselves in another person's position" (Bennett 1998:197). Furthermore any contrasting communication strategy or perceived level of empathy denotes an assumption difference between the communicators (Bennett 1998:192).

The disadvantage of sympathy as a communication strategy is that it is built on the assumption that everyone is similar, which disregards the intercultural communication criteria and components necessary for competence and success. If a high uncertainty avoidance communicator, for example from Japan, was communicating with someone from a low uncertainty avoidance country, for example the U.K. they may communicate in a manner which would reflect the need to avoid uncertainty. The British communicator would do the converse. Both communicators would feel as if they were communicating in a sympathetic manner while not realising that they were in fact perpetuating their own cultural assumptions

of what constitutes acceptable communicative practice. They would in effect merely "perpetuate the assumption of similarity" (Bennett 1998: 203) by treating others as they themselves would want to be treated. The unfortunate outcome of this hypothetical Japanese/British communicative scenario would be that while both communicators have the best of intentions at heart they may actually leave the scenario deeply frustrated with their inability to communicate and be understood effectively. They may believe that their partner was communicating at best strangely and at worst being rude or obfuscatory.

Bennett uses George A. Kelly's personal-construct theory and multiple reality theories to support the assumption of difference. He recommends empathy as the most appropriate communication strategy. By using empathy, a communicator would try to move outside of his/her ethnocentric cultural values and use his/her knowledge of the other's cultural values or identity needs. Rather than sympathetically thinking "What would I want in her position?" the communicator might empathetically ask "What does she want in her situation?" (Bennett 1998: 205-208)

Bennett suggests that one can develop empathy skills by following six steps in sequence. Firstly, one assumes difference by even "imagining being different from" one's usual self (Bennett 1998: 209). Secondly, one should know oneself and this means that one should be so familiar and comfortable with one's identity that one does not fear losing it. This links up with the third step which requires one to

suspend the self, meaning to allow one's identity boundaries to expand. Bennett explains how in step four, such an "extended state" allows us to "move our attention onto" external phenomena and he also calls this "imagination" (Bennett 1998: 211). Step five involves allowing oneself to experience empathy and Bennett warns that it may be difficult and strange because one construes another's experience of a situation. Step six states that one has to re-establish the self by regaining one's identity and world view.

Bennett concludes with his Platinum Rule which says "Do unto others as they themselves would have done unto them" (Bennett 1998: 212-213).

3.5 Stereotyping

From the above we can see that what Bennett recommends is that one should move beyond subjective linguaculturally defined concepts of appropriateness and accept that there are many such views regarding what is and isn't appropriate which reflect the variety of linguacultures which exist. If one were to steadfastly maintain one's own views and hold that the views of others were likely to match vague generalities that we perceived they held without finding out if these views were indeed based on the views of the community or linguaculture in question, then one would be stereotyping the other.

According to Jandt (2004:94) the word stereotyping was first used by the journalist Walter Lippmann in 1922 to describe judgements made about people based upon their ethnicity. When faced with an ambiguous situation, such as communicating in another language, we may experience uncertainty or anxiety and may communicate with others and interpret the communication of others according to the rules governing communication in our L1 and culture. These may however be inappropriate or even perceived as being rude and result in miscommunication. Unfortunately as a result of this miscommunication the communicators may generalise that all people from a particular ethnic background communicate in this manner and are rude. This would be an example of stereotyping.

Jandt (2004:96) echoes this view of stereotyping, stating that "they cause us to assume that a widely held belief is true when it may not be." The continued use of stereotypes leads to their reinforcement and as result they impede the possibility of communication based on individual merits. A stereotype can lead to such anxiety and unease that the person being stereotyped is distracted from achieving effective communication in effect leading to the stereotype becoming a "self-fulfilling prophecy" (Jandt 2004:96).

The ESOL student therefore may accommodate whatever preconceived stereotypes they have of the English language and its interwoven culture into their language learning. This may lead to false assumptions being created or reinforced whilst there

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is no real examination of the mid-ground that exists when communication is based upon individual experiences which occur within individual contexts. When referring to 'the English language' one is guilty of a lack of CA because English as a language is spoken by many people around the world. Consequently English is part of many linguacultures around the world. These 'World Englishes' (WEs) need to be discussed further so that a thorough analysis of NHA can be carried out. As a result it can be shown whether NHA promotes 'the English language' of a specific linguaculture or examines 'the English languages' of different linguacultures.

3.6 World Englishes – inner, outer and expanding circles

The global spread of English has led to it being acculturated into many linguacultural settings. Whether as a result of historical and political colonialism in the past or due to more modern economic and linguacultural colonialism by the U.S.A. and the U.K., English is now a global language. It is now viewed as the language of international communication. The internationalisation of English has led to it acquiring a whole new range of linguacultures, collectively called World Englishes (WEs), which are not explicitly examined in ESOL and TESOL material. Kachru (1992:356) attempts to classify these various English linguacultures and says of them:

> The current sociolinguistic profile of English may be viewed in terms of three concentric circles. These circles are referred to inner, outer and expanding and

represent the types of spread, the patterns of acquisition, and the functional

allocation of English in diverse cultural contexts.

The inner circle refers to the traditional bases of English: the U.K., the U.S.A., Australia,

New Zealand and Canada. The outer circle represents institutionalised non-native

varieties (ESL) in the regions that have passed through extended periods of

colonisation. Expanding circle countries use English in the context of EFL where it

doesn't constitute an official state language and is used in specific contexts.
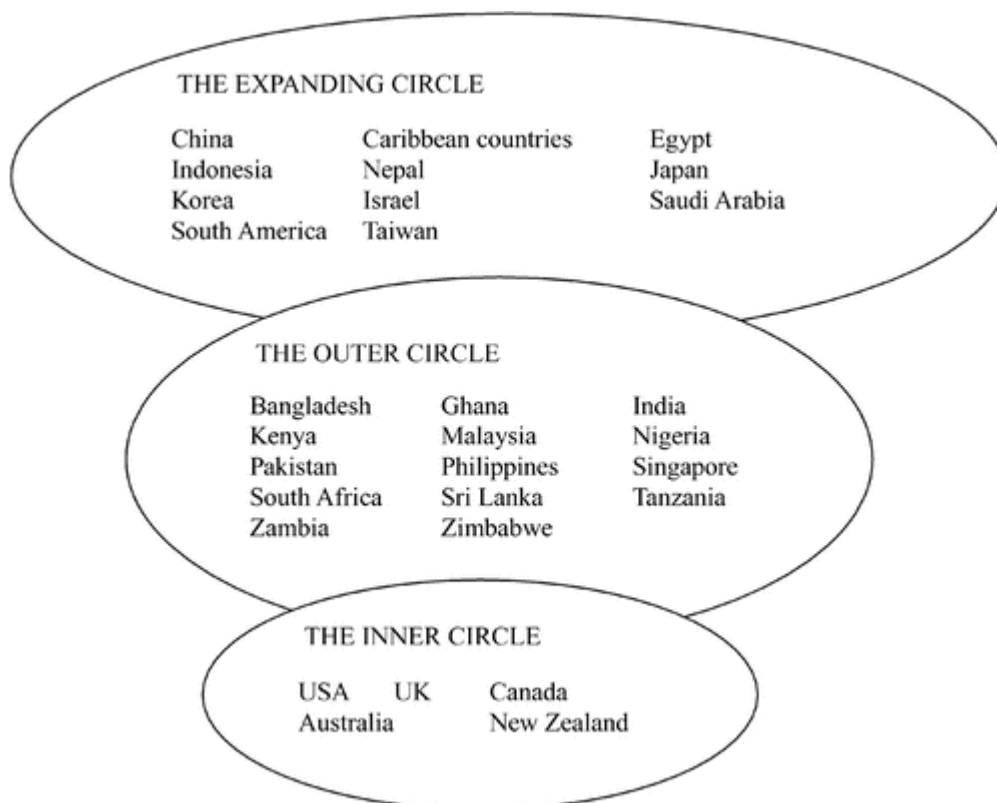
Figure 1- Kachru's (1992:356) Concentric Circles

From the above illustration we can see the distribution of countries in the inner, outer and expanding circles. Kachru (1992:357) discusses the use of English in these circles of WEs and says that their lack of recognition in the TESOL world is due to issues of power and politics, and of history and economics. From this standpoint it is worth now going on to examine how this could be rectified. As such we need to examine CA in more detail and define what is meant by CA in terms of this thesis.

3.7 A definition of Cultural Awareness

As previously mentioned Kramsch (1993:8) considers cultural awareness to be central to TESOL learning and teaching however, we don't necessarily have a method for incorporating this into TESOL material and dealing with any unease this may have for the learner. Bennett's stress on the use of an empathetic framework which should be used to alleviate any unease in communication, together with Jandt's examination of how and why stereotypes are formed and perpetuated could then be added to Kramsch's definition to form a hybrid definition of CA.

Therefore, the definition of CA the author will use in analysing NHA will be

the use of empathy to explicitly examine the contextual variations which give rise to different languages and cultures with the aim of avoiding stereotypes and promoting a mediated third linguistic and cultural place which incorporates the variations of context inherent in a student's L1 and WEs.

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Chapter 4: Description and Analysis of NHA

This chapter provides an overview of the layout and structure of the NHA student's and teacher's books. The analysis will focus on Unit 1 of these books. By analysing aspects of the NHA the author hopes to find to what extent it may, or may not, contain and promote CA. Accordingly this thesis seeks to find out whether NHA addresses issues of WEs, empathy, stereotypes and cultural hegemony in its use of language and the material it uses to teach English. Indeed of prime importance is the discovery of whose English it teaches and how is it taught. Adapting Marshall McLuhan and Fiore's (1964:8) phrase "The medium is the message" and placing this within the realm of TESOL and CA one may create the aim of this analysis of NHA. As such this believes that if a student wants to learn English using a textbook in the medium of English with the linguaculture of English embedded into the medium (the book) and the message (how the book uses English) they would be more able to learn English if the medium and the message were culturally aware. The analysis will use Hofstede's cultural dimensions as a tool to analyse NHA. The author believes that this tool, while having proponents and detractors, will prove useful as it takes nation states as units to be classified and NHA is designed to be global in its use. Therefore one can see if this global nature is global in that it does promote CA in a global manner.

Using Hofstede's dimensions of cultural variation the 'dimensional identity' of NHA can be analysed and compared with the scores for South Africa and Japan listed in Hofstede's findings (Appendix A). From the 'dimensional identity' of the text there can then be an examination of whether the text conveys information in a culturally exclusive way (in correspondence with the dimensional scores of a specific nation according to Hofstede's scores). Also whether the information conveyed is itself done so with regard to the definition of CA given in 3.6. From this examination it can be determined if CA is present in NHA, and if so, to what extent.

4.1 Structure of NHA

NHA is a 160 page book which is the final book in the New Headway series by Soars and Soars. The series spans the six levels: beginner, elementary, pre-intermediate, intermediate, upper intermediate and advanced. The publisher, Oxford University Press (OUP), describes the series as[14]

> The world's best-selling adult English course - a perfectly-balanced syllabus with a strong grammar focus, and full support at all six levels.

Furthermore, the authors claim that all aspects of ESOL and TESOL are fully integrated in the teacher's and student's books. In addition, Soars and Soars say that they have included aspects of different TESOL methodologies namely grammar

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[14]http://elt.oup.com/catalogue/items/global/adult_courses/new_headway/?view=Standard&cc=global &selLanguage=en Accessed 28/11/2010]

based and communicative. In slightly different terms they mention the lexical and task based methodologies and say that an awareness of these is present[15]. As such one can assume that there is a strong preference for learning and teaching to take place with an emphasis on grammatical accuracy and effective communication. Soars and Soars say[16]

> Grammar has a core place in language teaching and learning. Learners learn a language by both using it, and understanding how it works. Vocabulary is as important as grammar.

There is no mention of the link between language and culture of any sort here nor is there any explicit mention of CA. Therefore it can be assumed that culture and CA are not essential components of TESOL material in Soars and Soars' opinion.

The book is divided into twelve units all of which are further broken down into seven sections: language focus, vocabulary, reading, listening, speaking, the last word and writing. There is also a grammar reference section at the back of the book which expands on aspects of grammar mentioned in the various units. Finally there are also tapescripts[17] for all the listening activities in the book. These sections according to OUP provide "genuine, real life, effective and purposeful speaking learning and

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[15] http://www.oupeltpromo.com/newheadway/voices.html [Accessed 28/11/2011]
[16] http://www.oupeltpromo.com/newheadway/voices.html [Accessed 28/11/2011]
[17] A tapescript is the script that voice actors read when making the listening exercises in NHA.

practice for students"[18]. An example of these sections and their layout in the student's book (Soars & Soars 2003a) is presented in Appendix C. According to the introduction to the teacher's book (Soars & Soars 2003b), which is presented in Appendix E, the first aim of the course is described as "to encourage students to analyse the systems of language use" (Soars & Soars 2003b:4). However there is no mention of what constitutes an appropriate analysis and once again no explicit reference to the relationship between culture and language systems.

According to OUP's website, the course is stated to provide approximately 120 hours work and the key feature of the book is that it provides "a focus on features of spoken language extends and develops learners' language awareness"[19] While there is a mention here of 'awareness' it is only stated in terms of language systems. Consequently, students may be aware of what to say but not why it is said and furthermore may feel cultural unease about the way English is used in certain contexts as in their linguaculture these may be considered inappropriate.

4.2 Analysis of Introduction to the NHA Teacher's Book (Appendix E)

After initially lauding advanced learners' achievements in reaching the advanced level the second paragraph begins

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[18] http://www.oup.com/elt/catalogue/isbn/3510?cc=global [Accessed 28/11/2011]
[19] http://www.oup.com/elt/catalogue/isbn/3510?cc=gb   [Accessed 28/11/2011]

> However, there can also be a degree of frustration for them, because they know their abilities are far from those of native speakers, a goal which very few language learners achieve.

(Soars & Soars 2003b: 4)

This statement expresses the idea that achieving native speaker competence is a goal of ESOL students and, while this maybe so, it does nothing to state whether this is desirable. It seems to perpetuate the idea that native speaker ability can be taught and is a norm which students may wish to model their own language production on Furthermore, the first sentence directed at the teacher in the section titled Advanced Teachers states "Many teachers, both native and non-native, are reluctant to teach advanced classes" (Soars & Soars 2003b: 4) . One wonders why this does not simply read '...teachers are reluctant...' and why the authors feel the need to mention native and non-native as a classification of teachers and whether this does not actually serve to discriminate that there is a difference.

This introduction to the advanced teacher does not seem to accommodate the principles stated in this thesis' definition of CA and, whilst there is certainly debate about native versus non-native English, this author follows Kramsch's (1993:9) belief that "non-native teachers and students alike are intimidated by the native speaker norm." Perhaps the distinction between native and non-native should be viewed in light of the 'frustration' that Soars and Soars say affects some students, and possibly

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teachers. If this is due to unease and anxiety over the use and possible misuse of English when viewed along the native/non-native dimension, perhaps it would be wiser to follow a third way. Thus, as Kramsch (1993:238) says, "Learners [and teachers – CP] have to construct their personal meanings at the boundaries between the native speaker's meanings and their own everyday life."

4.3 Analysis of Student's Book Unit 1, page 7 – 'Starter' Exercise

The title of Unit 1 is "Our land is your land!" While the title superficially seems to denote sharing, the use of the possessive personal pronouns *our* and *your* introduces the concept of ownership, and, perhaps subconsciously, hints at ownership of language. The unit has three stated areas of focus: 'Avoiding Repetition', 'Describing Nationalities' and 'British and American English'. These are written below the title at the top of the page.

The first area of focus, 'Avoiding Repetition', refers to the 'Language Focus' section of the unit and examines linguistic structures and grammar. The second area of focus is 'Describing Nationalities' and refers to the vocabulary and speaking section of the unit which aims to promote discussion. The third area of focus corresponds to the 'Last Word' section of the unit and is titled 'British and American English'. The last word section aims to introduce a greater awareness of the structure of spoken English. Soars and Soars (2003b:5) say of this section "These activities tend to work

on the spoken language, looking for example at accents in English, and word linking."

The function of the 'Starter' exercise "is to launch the topic of the unit. It can last a short while or longer, depending on the interests of your students" Soars and Soars 2003b:5. In unit one the starter exercise consists of eight waist length or head and shoulders images of people (cf. Appendix G-1). The images of the people are divided into two rows of four, the images being numbered 1-4 and 5-8 respectively. The numbers appear in a small box to the left of each image and at the bottom of each image there are two blank spaces. Above the images is part 1 of the exercise, which asks the students "Why are these people famous? What do they have in common? Discuss with a partner, then with the class." (Soars and Soars 2003a:5).

Underneath the images is part 2 of the exercise which asks the students to match, from a list of 11 countries, where each person was born and the country in which they died or live in now. At the bottom of the page is part 3 of the exercise which asks the students if they know why any of the people emigrated. The eight people can be classified into: four Caucasian men, one Afro-Caribbean man and three Caucasian women.

 In terms of Hofstede's dimension of MAS the dominance of men in this exercise would reflect an overall masculine view which would be compatible with a Japanese

student's linguaculture (MAS=92) but perhaps not so for a South African student (MAS=49). It would, however, fit perfectly with a British person's dimensional score (MAS=66). This reflects what Hofstede's scores would predict for the authors, Soars and Soars, who are both British. Consequently this then becomes the MAS score for English as taught by NHA. Interestingly there is no discussion as to why the eight famous people are predominantly male. Such an observation would be a sensible way of introducing an examination of the difference in the MAS of the UK and of the students' home countries, in other words, introducing a discussion related to CA.

Furthermore, there are no Asian, Arabic, Oriental or Hispanic/Latino people represented in the exercise, and only one African. Also, of the eight people pictured, six originate from Europe, one from Australia and one from Jamaica. The point that needs to be made here is that the people pictured are overwhelmingly Caucasian and from Europe. In the experience of the author this is a shortcoming in the design of NHA as there is no familiarity on offer for the potential students not from the above mentioned ethnic groups. Therefore the text could be considered as promoting an ethnocentric view of the world lacking in empathy. From these observations it is clear that there is no acknowledgement of CA present in this exercise.

The corresponding page for this exercise in the teacher's book (cf. Appendix F-2), provides no explicit mention of CA either. What can be found here are the answers to

part 2 of the exercise which asked the students to match, from the list of countries provided, where each person was born and where they died or live at present There is also a section which is titled 'Background Note' which provides the answers to part 3 of the exercise which asked the students "Do you know why any of these people emigrated" (Soars and Soars 2003a:5).

The starter exercise is based around immigration and emigration and nowhere in the student's or teacher's book is there any mention of the problems that may result from having to adapt or acculturate oneself into a new country and/or linguaculture. This would be a logical extension to part 3 of the exercise. Yet again this would have been a perfect opportunity to mention CA and in particular to ask the students to discuss their experiences of living in another country and/or learning a new linguaculture. The possible teacher led extension into discussing CA that could form part 3 of the exercise is not specifically mentioned or even alluded to in the teacher's book.

4.4 Analysis of Student's Book: Unit 1, p.14 – 'Listening and Speaking'

The listening and speaking section (cf. Appendix G-1) involves listening to brothers Vijay and Bhikhu Patel, who immigrated to Britain from Kenya in 1967, talking about their lives. Students have to listen to three sections of their story and then answer questions after each section. In the student's book there is a discussion exercise after

the listening task. One of the questions directed towards the students in the student's book is "The brothers have lived in England for many years and yet they still have Asian accents. Why might this be?" (Soars & Soars 2003a: 14).

The corresponding page in the teacher's book (cf. Appendix G-2) advises the teacher to "to give them [the students - C.P.] a chance to get used to Vijay and Bhikhu's accent" but then goes on to provide a two paragraph background note titled "Features of the brothers' accent." This note mentions that the brothers' speak fluent accurate English however, "they have a strong Indian English accent." (Soars & Soars 2003b: 13)

So immediately there is a difference between the terms used to describe the brothers' accent in the student's book versus the teacher's book, namely "Asian" and "Indian". This, it would seem, means that either all Asians sound like Indians or vice-versa and could be perceived to demonstrate stereotyping on behalf of Soars and Soars. Furthermore, the above quoted sentence is followed by the statement "This is a result of tenser articulation than British English." (Soars & Soars 2003b: 13). Soars and Soars consider it important to explain how the difference between Indian and British English pronunciation is produced. While discussing the difference between accents and pronunciation only the phonology is examined and there is no attempt to address the issue of the different linguacultures of Indian and British English. NHA draws the teacher's attention to the difference in accents as a supplementary point

which may or may not be of interest to the teacher and consequently the students. Any possible further discussion of how to deal with this difference via the possible use of CA is completely absent and therefore, one assumes, unimportant for Soars and Soars.

It is interesting to see that NHA tries to expose students to World Englishes in the listening and speaking. Unfortunately the presentation is rather clumsy and could be perceived as perpetuating a stereotype that only standard, i.e. British or American, accents are viewed as acceptable. Furthermore, this perception is strengthened when we look at the final sentence of the background note. This reads:

> You may wish to point out that English (with an Indian English pronunciation) is spoken by many people of Indian origin, on the Indian subcontinent, in Britain, in the United States, and in the Indian communities in east and south Africa[20]

> (Soars & Soars 2003b: 13)

The implication is therefore, according to Soars and Soars (2003b: 13), that Indian English can only be differentiated from British English by accent and there are no other differences.

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[20] It should be stated that 'east' and 'south' in the above quotation are not capitalised in the teacher's book and should be. According to the author they should instead have referred to 'the communities in East Africa: Kenya & Uganda, and Southern Africa: Botswana, the Republic of South Africa & Zimbabwe'

The idea that Indians in India speak British English albeit only with a different accent is not accurate, as Indian English must surely reflect not only the influence of other aspects of the various L1s, but also the various cultures of the many English speakers in India. The context and motivations for speaking English in an outer circle country, such as India, are different from those of an inner circle country such as the UK or the USA Kachru (1990:53).

While it seems that NHA may in one small instance break the linguistic and cultural hegemony that the UK and the USA hold over the use of English, it swiftly reverts back at the moment it could propose a more inclusive view incorporating CA. Neither the teacher's book nor the student's book mentions anything about culture and its relationship with language. Therefore it seems that NHA views language purely in linguistic terms and not as something which reflects and is reflective of culture. That is to say the concept of linguacultures does not exist in NHA. Furthermore when NHA does acknowledge the existence of WEs it doesn't make any implicit or explicit mention of how one should communicate with a member of these different linguacultures and as such completely avoids the issue of CA.

The teacher's book says of Vijay and Bhikhu's accent

> Many British Asians are now third, fourth, or fifth generation British, and young Asians brought up in the UK often speak with the same accent or dialect as white British citizens. A reason why the brothers have retained their

accent may be that they have strong family ties, and lived until their teenage

years within a British Asian community abroad, where exposure to non-Asian

British accents was less common.

(Soars & Soars 2003b: 13)

This statement needs to be examined. Firstly the mention of 'white British citizens'

brings race into the discussion and more specifically ethnicity. Why Soars and Soars

think it appropriate to make this division is uncertain but it can be viewed as

presenting an ethnocentric and exclusive view of Britain, Britishness and British

English. Furthermore, the introduction of ethnicity introduces an 'us' namely, 'white

British citizens' and a them, '[non-white] British Asians' into the discussion. The

acculturation of young British Asians into mainstream British society is perceived only

from the viewpoint of what they look and sound like. There is no mention of the

cultural aspects of the adaptation that immigrants go through in a new culture.

Making a distinction along lines of ethnicity and race may actually increase student's

anxiety as these criteria are unchangeable for them. Also, while the Patel brothers'

are shown to be successful, fluent, accurate speakers of English, NHA focuses on the

difference between them and those it implicitly considers native speakers of English,

namely white British citizens. This in no way can be seen to promote CA either in

what it says or how it is said.

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4.5 Analysis of Student's Book: Unit 1, p.15 – 'Vocabulary and Speaking'

The 'Vocabulary and Speaking' section is divided into four parts (cf. Appendix I-1). The right hand side of the page is taken up by a montage of six photographs. These photographs show six different nationalities of people in different situations. The first part of the section asks students to complete a table which occupies half the page. The table contains five columns which are labelled: country, adjective, person, people and languages. The country column is divided into 18 rows. Different countries account for the rows 1 – 16 whilst rows 17 and 18 have been left blank. The first country in the list is Britain. This serves as the model for the exercise as each column has been completed with correct word form or vocabulary for Britain.

Students have to fill in the appropriate words for the remaining 15 countries and also add two countries of their own choice. The corresponding teacher's book page (cf. Appendix I-2) tells the teacher to put the students into pairs to complete the chart and encourage them to use a dictionary to find the correct words. These words should also have their stress marked. If the student's country is not already in the chart the teacher is told to ask the student to add it. There are no further instructions in the teacher's book regarding this part of the section.

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The exercise can, as a result, be viewed as being perceived by NHA as primarily aiming to expand the student's vocabulary. The chart seeks to get students to change the word form of a country's name e.g. *Britain*, to produce an adjective e.g. *British*, a singular noun e.g. *a Briton*, or a plural noun e.g. *the British*. However the final column of the chart is different as it doesn't solely want students to adapt a country's name but to write down the language(s) used in that country. The language(s) column for Britain has been completed with 'English, Welsh, and Gaelic'.

The fact that Britain appears first in the chart is not due to any perceivable neutral classification system such as listing in alphabetical order. The order of the countries isn't related to any other generally used system such as population, land area or GDP. Thus the placement of Britain at the top of the list and the fact that it serves as the model which the students must follow in completing the rest of the table must be due to some subjective decision on behalf of the authors of NHA. The authors are both British and as such perhaps they have decided to start the list with the country of their nationality. As such they promote Britain to be either explicitly or implicitly more important than the other countries. It is interesting to note that the only other country in the list which has English as an L1 is New Zealand, and it is way down the list in penultimate position. This could then be perceived to imply that although English is spoken in New Zealand it is somehow inferior to British English. Confusingly the table places Scotland in second position after Britain. This is incorrect

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in terms of the accepted definition of Britain as being the collective name given to England, Wales and Scotland. Hence what the authors define as "Britain" is uncertain but may become clearer with an analysis of the second part of this section.

Of the countries in the list twelve are from Europe, two are from South America, one is from Australasia, one is from Asia and one, namely Turkey, spans Europe and Asia. What is particularly important in the context of this thesis is that there aren't any countries from Africa. Within the context of the unit this is rather unusual and even more so as one of the pictures on the right hand side of the page shows three people who could be from an African country playing a game most commonly played in central Africa. Thus it seems that NHA is completely culturally unaware of the fact that several countries in Africa use English as one of their national languages. This could have been an opportunity for NHA to promote CA of African Englishes unfortunately the authors have decided not to do so or even acknowledge the existence of African Englishes.

The second part of this section involves the students listening to six people of different nationalities speaking English. The students have to try and identify where they come from and note down what they say about their nationality/country. The six speakers are identified in the teacher's book (cf. Appendix H-2) as: Eric - Canadian, Mary - Scottish (Glaswegian), Julia - Spanish, Zoltan - Hungarian, Rosemary -

American and Tristan - English. Therefore there are four speakers from Europe and two speakers from North America, there are no Asian or African speakers of English. In fact, in the whole of NHA, the Patel brothers are the only speakers that students listen to, who are identified as being non-Caucasian English speakers. Furthermore they are the only speakers who are from outside of Europe or North America.

Interestingly out of the nationalities in the listening part, only one, Scottish, is found in the chart in part one of the vocabulary and listening section. Furthermore, with reference to the previous discussion regarding the term "Britain", what can be observed in the listening exercise is an English speaker from England. Consequently the author of this thesis believes that Soars and Soars are implicitly promoting the idea that the term British English actually relates to English spoken in England. Further evidence for this comes from the chart where the languages of Britain are stated to be English, Welsh and Gaelic. As such, is a student or teacher who has limited knowledge of Britain to assume that the L1's of England, Wales and Scotland are respectively English, Welsh and Gaelic? And if English is spoken by someone from Wales or Scotland, should a student or teacher assume that it is used as an L2, EFL or as a lingua-franca?

The second speaker in part two of the listening exercise is from Scotland and is the only speaker to have their city of residence identified by the addition of 'Glaswegian'

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after her nationality. Soars and Soars (2003b:14) introduction to this task in the teacher's book states that "being able to recognize an accent is very difficult". However there are always city and regional differences between accents and as such a student might find a Glaswegian accent just as difficult to understand as an East End London accent. Indeed students may be well aware of this difficulty in the variety of accents present in their own L1.   The variety of accents, lexis and possibly grammatical structures within a language show the link between language and (regional/city/national) culture. Therefore it is puzzling as to why the authors feel that it is only needed to show this relationship in regard to the Glaswegian Scottish speaker. This could have been an opportunity to introduce the concept of linguacultures and CA with reference to the students L1 and how they might use these to help them in study of English. As such it appears that far from promoting CA, what is present in this section of NHA is in fact cultural unawareness. It seems that there is an implicit idea that the correct and preferred form of English is from that from England spoken by Caucasian speakers.

As with the Patel brothers who "speak fluent and accurate English" but with "a strong Indian accent" (Soars and Soars 2003a:13), the addition of 'Glaswegian' is meant to highlight the difference in Mary's accent from an implied standard British English. The remaining speaker from Britain, Tristan from England, has no such appendage to his nationality, the implication being that this is not required. While NHA

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acknowledges that there are other varieties of British English, e.g. Indian English and Scottish English, there is no explicit examination of how these represent different linguacultures. All that is pointed out is that while the speakers may be fluent and accurate they have different accents to true British English which is spoken by people like Tristan who are English. This is unfortunate as the opportunity does exist in this unit for a far more culturally aware examination of inner, outer and expanding circle Englishes.

The six speakers then describe their countries and the personality traits associated with their respective countries. Out of the six people that the students listen to there are two, Mary and Rosemary, who mention the word "stereotype" when discussing their countries. However in the corresponding page in the teacher's book (cf. Appendix H-2) the answers for this part mention the word "stereotype" in relation to all six speakers. In terms of this thesis and its aim this is very important. The mention of stereotypes might be an attempt by NHA to address the cultural unawareness spoken of in the above paragraph. However, whether the teacher is supposed to introduce this concept with reference to all of the speakers is not stated explicitly in the teacher's book. Possibly the implication is that the teacher may chose to mention the word "stereotype" as it will be used in part three of the section. Yet again, however, this is only a possible implication and there is no explicit sign that teachers

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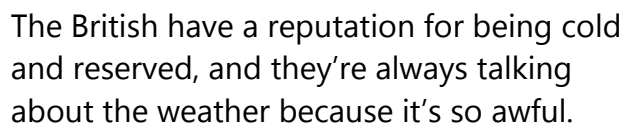
should direct the discussion towards a more culturally aware examination of what we mean when we speak of the language 'English'.

That the teacher's book mentions the word "stereotype", partly in preparation for part three of the section, seems to be a breakthrough of sorts in terms of NHA utilising key components of CA as defined in this thesis: awareness of stereotypes and different linguacultures. However it is interesting to note that while the Patel brothers' language needed to be defined as 'Indian English' (Soars and Soars 2003b:13) and examined in great detail in relationship to how and why it sounds different to British English, the six speakers in the listening exercise do not warrant the same. In fact there is no mention of the different varieties of English they speak. For example, in Spain and Hungary English would be considered a foreign language.
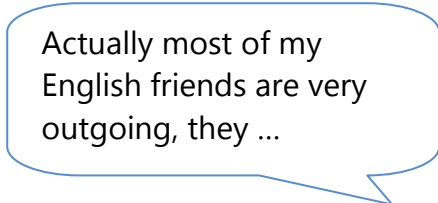
Further examination of the varieties of English spoken in the world is non existent in NHA. For instance the bilingual nature of Canada which has two national languages, namely English and French and the use of Spanish as an L1 for many Americans are not explicitly mentioned in NHA. As such all that is present is the implication that British English actually refers to English spoken in England by "white British citizens" (Soars and Soars 2003b:14).

Part three of this section is a discussion generated from the above listening exercise and the introduction by some of the speakers of the term "stereotype" (cf. Appendix H-2). Students are requested to "Work in small groups. Choose a few nationalities that you know. First describe them in stereotypical fashion, and then discuss how much of your experience of them fits the stereotype." (Soars and Soars 2003a:15).
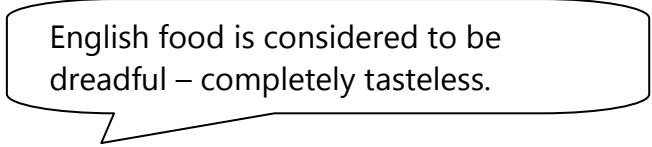
Beneath the instructions in the student's book are four speech bubbles, two black and two blue, which can be divided into two conversations (cf. Appendix H-1). The conversations contains the following comments
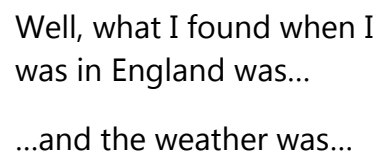
The British have a reputation for being cold and reserved, and they're always talking about the weather because it's so awful.

Actually most of my English friends are very outgoing, they …

English food is considered to be dreadful – completely tasteless.

Well, what I found when I was in England was...

...and the weather was...

Soars and Soars (2003a:15)

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The fourth part of this section poses the following questions to students "What is your nationality stereotype? Are you like that?" (Soars and Soars 2003a:15). NHA therefore encourages a debate about stereotypes of 'other' nationalities than those of the student's and then asks the students to state and examine the stereotype of their own nationality.

The corresponding part of the teacher's book which deals with parts three and four of the student's book is very brief in the instructions it gives to teachers

> Divide the class into groups of three or four. Read through the examples [speech bubbles from part three – CP], then ask them to choose a few nationalities and describe them to each other. Ask the students to discuss their own nationality stereotype.

Soars and Soars (2003b:14)

This is followed by a box containing 'Useful Phrases' which the teacher, one assumes, is meant to encourage the student to use in their discussions. What is interesting is that in the speech bubbles, which are meant to serve as models for the discussion, the first speaker begins with a negative statement or stereotype and this is then commented upon and qualified by the second speaker. Also what is interesting is that in the first conversation the first speaker discusses the 'British' however the

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respondent discusses 'English friends'. Furthermore in the second statement both speakers talk about England.

It seems from the material in the teacher's and student's books that NHA tries to promote a discussion about stereotypes but that it is a very superficial discussion and it is in no way directed towards discussing linguacultures. NHA does try to get the students to personally reflect upon their own nationality's stereotype and therefore the implicit message may be that stereotypes are generalisations which need to qualified, hence the Useful Phrases in the teacher's book. However this is undermined by the implicit message running throughout this section that British English is best and what constitutes British English is the language spoken by "white British citizens" (Soars and Soars 2003b:14) from England.

The subtle and implicit categorisation of British English and what it constitutes does not promote CA. Through this process NHA is actually guilty of not opening up a discussion on different WEs and what is meant by 'English' when talking about language. Instead NHA seems to want to distil what is meant by British English and to classify this according to race and nation. As such it is implied that British English is 'white' and from England. The final section of unit one, 'The Last Word' further dilutes the message of what constitutes acceptable forms of English as it examines British and American English.

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4.6 Analysis of Student's Book: Unit 1, page 16 – 'The Last Word'

This final section of unit one is meant to

> work on the spoken language, looking for example at accents in English, and
>
> word linking. Other examples includes exercises on tags and replies, clichés,
>
> responding to news, being sarcastic, and softening the message

> Soars and Soars 2003b:5

This section is divided into four parts. The first two parts involve reading and listening, the third part involves listening and comparing ideas and the fourth part compares British and American vocabulary (cf. Appendix I-1). Part one consists of listening and simultaneously reading two dialogues and the students must decide which one is British English and which one is American English. The second part of this section also involves listening and simultaneously reading but in this case there are eight dialogues in American English and the students must convert them into British English. The third part provides the British English conversion of the preceding American dialogues via a listening extract, which the students compare to their converted sentences. Finally part four gives the students a list of twelve American English words which they must find the equivalent of with the help of a dictionary if necessary. Also the students are asked to see if they know any other American

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English words or expressions. Therefore the whole of this section is a comparison of British and American English.

The teacher's book (cf. Appendix I-2) provides answers for the listening parts together with various instructions for each part. The teacher's book also provides the answers for part four together with other examples of American English vocabulary and their equivalents in British English.

Why the whole of this section is devoted to British and American English is not mentioned at all in the student's or teacher's book. However in light of the previous analyses the implicit meaning seems to be to classify and legitimize acceptable forms of English. Devoting an entire section to these two varieties of English is interesting in light of the 'Background Note' seen in the teacher's book regarding Indian English, (cf. Appendix G-2). There is no such background/qualifying information present here in regard to the relationship between British English and American English. As previously stated the implication in NHA is that the only form of English which doesn't require qualification is that used by "white British citizens [from England – CP]" (Soars and Soars 2003b:14). The relationship between British and American English goes unexamined here and the exercises the students undertake primarily involve finding equivalent vocabulary. Therefore it seems that British and American

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English are viewed as being basically the same 'spoken by white British and American citizens' only with some variations in vocabulary and pronunciation.

After the second listening part where students must convert American English into British English the students then listen to the converted dialogues in part three. The instructions in the teacher's book for this third part state:

> Play the recording. Ask the students to compare their ideas. In the feedback, discuss how students' conversations were different from those on the recording. **Ask different pairs to act out their conversations with British accents.** [Emphasis added by me – CP]

> Soars and Soars 2003b:15

The final sentence in the above quotation is extremely important in terms of deciding whether NHA promotes CA. In both the CELTA and the Cert.TESOL courses teachers are never told to make students imitate a particular accent, what is stressed is that teachers should try and correct student's pronunciation. Furthermore the implication in the above statement is that the students should try and sound like Tristan from England who is a "white British citizen" (Soars and Soars 2003b:14). This is an explicit example of NHA not promoting CA and implicitly promoting a stereotype of what the desirable form of English should be.

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According to NHA while there are different forms of English e.g. British, American and Indian English only British and American English are worthy of lengthy comparison. The result of this comparison seems to be that there are different forms of vocabulary in the two and the accents are different. Apart from these differences American and British English are equal. Indian English needs qualification in NHA and while speakers such as the Patel brothers "speak fluent, accurate English" (Soars and Soars 2003b:13) their accents are explicitly analysed. Finally the students are asked to imitate a British accent.

Chapter 5: Discussion

The initial research question of this thesis was: "To what extent is cultural awareness reflected in TESOL student and teacher material?" Where cultural awareness, CA, is defined as

> the use of empathy to explicitly examine the contextual variations which give rise to different languages and cultures with the aim of avoiding stereotypes and promoting a mediated third linguistic and cultural place which incorporates the variations of context inherent in a student's L1 and World Englishes.

If CA is present in some form or other, is it in a form that all the potential users would be able to recognise. In other words is CA communicated in a manner which would be appropriate and understandable to students and teachers from different linguacultures. The 'dimensional profile' of different nationalities that is the result of Hofstede's work could be compared with how and what NHA teaches and its instructions to teachers to see if it is biased towards a certain nationality and whether as a result it does or doesn't promote CA.While it is acknowledged that the scope of this thesis and its analysis of NHA are limited, the author believes that the answer to the research question is that there is a very limited reflection of CA in the context of NHA.

Soars and Soars (2003b) state in the introduction to the teacher's book that "students know that their abilities are far from those of the native speaker" and what can be seen from the above analyses of unit one of NHA is what Soars and Soars implicitly mean by "abilities" and "native". Indian English is recognised as a language which is native to people from the Indian subcontinent and various other locations where the Indian diaspora may live. However, while speakers of Indian English may be perfectly fluent and accurate they are not native level speakers because they are not using British English. In NHA British English is viewed as that form of English spoken by "white British citizens" (Soars and Soars 2003b:14) from England. Furthermore while American English may be different it can be considered a native form of English albeit with a different accent and variation in vocabulary.

Canagarajah (1999) maintains that there are two distinct methodological/ pedagogical approaches preferred by the students belonging to the Inner and Outer Circle cultures. Students in the Outer Circle tend to prefer product-oriented, deductive, formal and teacher-centred pedagogies while those in the Inner Circle show a preference for process-oriented, inductive, student-centred and task-based methods.

However Liyanage's[21] research in Sri Lanka showed that even though students shared the same nationality their preference for language learning methodology was influenced more by their ethnic and religious background.

This observation bears further relevance in light of Gray's (2002) examination of TESOL material. Here Gray discusses the pragmatic and commercial factors that come into play when designing a *global coursebook* such as NHA "Clearly coursebooks *are* to be traded, but what they contain is as result of the interplay between, at times, contradictory commercial, pedagogic and ethical forces " (Gray 2002: 157) While coursebook designers are given guidelines by ESOL publishers which primarily relate to inclusivity and inappropriacy these can actually be proven to be flawed in the results that they produce. Inclusivity in coursebooks has primarily been used to further the representation of women in ESOL student material. Furthermore women are, according to the guidelines, to be shown in more assertive and independant roles. However this drive towards greater inclusivity has not necessarily been extended equally towards different racial, abled/disabled and socio-economic groups.

Inappropriacy covers topics which authors should avoid so as not to cause offence to potential buyers of the book. As such specific cultural beliefs are removed for want of possible offence they may cause. As such textbooks adopt a 'one size fits all'

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[21] http://www98.griffith.edu.au/dspace/bitstream/10072/2046/1/27570_1.pdf

approach and as such cultures are sanitized of their individuality. Therefore there is no need for CA according to ESOL publishers and hence no need for an investigation into the link between language and culture, as the world is portrayed in English as having a mono-culture. Thus textbooks are made more representative in terms of gender for ethical reasons but culturally sanitized for commercial purposes (Gray 2002)

5.1 Relating the answer of the research question to current views in TESOL

The pedagogy of TESOL has changed over the last twenty years largely as a result of globalisation and the increasing awareness and use of World Englishes (WEs). While TESOL material is aimed at the acquisition of English in terms of linguistic structures and grammar it must also aspire to equip students with communicative and pragmatic competence together with knowledge of the different linguacultures of English. The concept of WEs brings to the fore the issue of the variety of linguacultures which utilise English.

Writers of TESOL and ESOL material face a situation wherein they still have to write and teach material in one form of English, whether it is from inner, and outer or expanding circle linguacultures. As such, once authors of TESOL/ESOL material have made a decision as to which variety of English to teach, although this decision still seems to be overwhelming biased towards either British or American English, they

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must become aware of the fact that they are explicitly promoting a specific linguaculture. While this is unavoidable to a certain extent, authors should make explicit reference to the concept of linguacultures and CA. Students and teachers should be asked to examine these concepts with reference to their L1 linguaculture and the form of English they are teaching/learning. Furthermore authors, teachers and students should become aware that they could be perpetuating a state of cultural and linguistic hegemony together with underlying stereotypes and ethnocentrism if they fail to address CA.

A user of English in the 21st century has to communicate across a wide range of speech communities which may all use English in varying ways e.g. L1, L2, WE and ELF. TESOL/ESOL material that promotes CA and a view of English which leaves behind the concepts of native/non-native is more likely to facilitate communicative and pragmatic competence when communicating with these various speech communities. Houghton (2009:2) suggests a possible teaching approach where "Teachers should train learners to focus their attention squarely back on themselves to develop critical awareness of their own evaluative processes and biases to control them, but teachers should not try to change them"

As Canagarajah (2006:26) says "rather than teaching rules in a normative way, we should teach strategies – creative ways to negotiate the norms operating in different contexts."

An example of such a creative strategy would be the use of Byram's five *savoirs* (Byram 1997:88) in the development of TESOL/ESOL material. The five *savoirs* are: knowledge (*savoirs)*, skills (*savoir comprendre, savoir apprendre/faire*), attitudes (*savoir être*), and critical cultural awareness (*savoir s'engager*). The five savoirs examine the following criteria:

Savoir-être examines attitudes and values of the students and the ability to see yourself as someone from another culture might see you, to question what you previously took for granted, and to accept the validity of different cultural attitudes and values. It also examines the ability to demonstrate attitudes of curiosity and openness.

Savoirs (Knowledge) examines student's knowledge of the social organisation, institutions, products and practices and expectations of one's own and other cultures. Knowledge of both the visible and invisible signs of beliefs, behaviours, values and assumptions which are learned by groups of people from different cultural backgrounds

Savoir-faire & savoir apprendre are related to the skills of discovery and interaction. As such the ability to acquire and demonstrate cultural knowledge and to operate knowledge, attitudes and skills are what would be examined here

Savoir-comprendre examines skills of interpreting and relating. That is the ability to interpret ideas, documents or events from one's own or another culture and to relate them to one's own and other's social identity.

Savoir s'engager (critical cultural awareness) seeks to examine the ability to evaluate products, processes and practices of your own and other cultures with an open-mind in order to proceed on the basis of new perspectives.

The author believes that these five *savoirs*, in particular *savoir s'engager*, provide a framework and strategy in which to examine the concept of linguacultures and as such should be at the heart of TESOL/ESOL material. Culture should not be examined as an addendum in language learning material as it often seems to then reinforce stereotypes of linguacultures. *Savoir comprendre* is, in the authors view, the examination of whether a student uses empathy in relating to another linguaculture and as such would form a valuable tool for teachers of ESOL.

Furthermore ESOL should take far more account of the local requirements of the intended users. As Gray (2002) states that ESOL markets such as Italy and Spain often have material specifically developed for their cultures this could perhaps be a model that should be more readily adopted. As such ESOL material may become more culturally aware.

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5.2 Limitations of the study

The current study was qualitative in nature and only examined a few sections of NHA. The author feels that to improve upon the study there should be a more thorough qualitative study based not only on NHA but also other TESOL/ESOL material to gauge the extent to which CA is present. The present study undertook to utilise Hofstede's dimensional model of cultural difference in its analysis of NHA. However the author feels that these dimensions are too restrictive. Hofstede's dimensions are devoid of CA as, while he acknowledges that people are individuals, he calls his dimensions "software of the mind" and believes that there are commonalities among national groups which can be quantified and labelled. The criticisms levelled against Hofstede particularly with regard to his view of homogeneity within particular occupations and the selective use of particular questionnaires in formulating his dimensions only add to the restrictive nature of Hofstede's dimensions as a tool for analysing CA. Furthermore one should note the addition of two further dimensions to the original four. In 1991 a fifth dimension based on the work of Michael Bond and called 'Long Term Orientation' was added but this was only thought to be applicable to 23 countries. Additionally in 2010 a sixth dimension labelled 'Indulgence versus Restraint was added.[22] These additions may lead to question 'How many dimensions are there and who do we apply them to?'

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[22] http://geert-hofstede.com/national-culture.html

Therefore another possible approach to analysis of NHA could have been similar to Birch and Liyanage's[23] use the Hallidayan conceptual framework of *field, tenor* and *mode* which they used in their analysis of New Headway Pre- Intermediate.

5.3. Conclusion

TESOL and ESOL should try to become inclusive of the ideas of CA and empathy discussed in this thesis and see the value of not trying to teach culture based upon nationality, which is so complex and may even be impossible to do. The critical, empathetic and culturally aware examination of the existence of linguacultures must be combined with the acquisition of linguistic features, such as lexis and grammar, of the particular variety of English being studied and taught. ESOL students and teachers should become aware of and accept; that how and why speakers of English say what they do reflects who they are individually and culturally, wherein culture relates to many aspects of people's lives. By accepting this they not only validate other linguaculture's methods of expression but consequently also that of their own linguaculture. As such teachers and students of ESOL are more likely to learn and teach English from a position of equality and are less likely to experience frustration with English linguacultures. The differences between linguacultures must be approached with the acceptance that they may only be eventually understood with continued exposure to the linguaculture. You may not understand me when we first

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[23] http://www98.griffith.edu.au/dspace/bitstream/10072/2046/1/27570_1.pdf

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meet but after a time we will build a relationship based upon shared experiences and

these experiences will become part of our continually evolving English linguaculture.

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Appendices

Appendix A -1. Hofstede's Cultural Dimensions – Questionnaire (2008)

V S M 08

VALUES SURVEY MODULE 2008

QUESTIONNAIRE

English language version

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INTERNATIONAL QUESTIONNAIRE (VSM 08) - page 1

Please think of an ideal job, disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to ... (please circle one answer in each line across):

1 = of utmost importance

2 = very important

3 = of moderate importance

4 = of little importance

5 = of very little or no importance

01. have sufficient time for your

personal or home life   1   2   3   4   5

02. have a boss (direct superior)
    you can respect   1   2   3   4   5

03. get recognition for good performance   1   2   3   4   5

04. have security of employment   1   2   3   4   5

05. have pleasant people to work with   1   2   3   4   5

06. do work that is interesting   1   2   3   4   5

07. be consulted by your boss

     in decisions involving your work   1   2   3   4   5

08. live in a desirable area   1   2   3   4   5

09. have a job respected by your

     family and friends   1   2   3   4   5

10. have chances for promotion   1   2   3   4   5

In your private life, how important is each of the following to you: (please circle one answer in each line across):

11. keeping time free for fun   1   2   3   4   5

12. moderation: having few desires   1   2   3   4   5

13. being generous to other people   1   2   3   4   5

14. modesty: looking small, not big   1   2   3   4   5

INTERNATIONAL QUESTIONNAIRE (VSM 08) – page 2

15. If there is something expensive you really want to buy but you do not have enough
    money, what do you do?

        1. always save before buying

        2. usually save first

        3. sometimes save, sometimes borrow to buy

        4. usually borrow and pay off later

        5. always buy now, pay off later

16. How often do you feel nervous or tense?

        1. always

        2. usually

        3. sometimes

        4. seldom

        5. never

17. Are you a happy person ?

        1. always

        2. usually

        3. sometimes

        4. seldom

        5. never

18. Are you the same person at work (or at school if you're a student) and at home?

        1. quite the same

        2. mostly the same

        3. don't know

        4. mostly different

        5. quite different

19. Do other people or circumstances ever prevent you from doing what you really want to?

       1. yes, always

       2. yes, usually

       3. sometimes

       4. no, seldom

       5. no, never

20 . All in all, how would you describe your state of health these days?

       1. very good

       2. good

       3. fair

       4. poor

       5. very poor

21. How important is religion in your life ?
       1. of utmost importance
       2. very important
       3. of moderate importance
       4. of little importance
       5. of no importance

22. How proud are you to be a citizen of your country?

       1. not proud at all
       2. not very proud
       3. somewhat proud
       4. fairly proud
       5. very proud

INTERNATIONAL QUESTIONNAIRE (VSM 08) – page 3

23. How often, in your experience, are subordinates afraid to contradict their boss (or

students their teacher?)

       1. never

       2. seldom

       3. sometimes

       4. usually

       5. always

To what extent do you agree or disagree with each of the following statements? (please

circle one answer in each line across):

       1 = strongly agree

       2 = agree

       3 = undecided

       4 = disagree

       5 = strongly disagree

24. One can be a good manager

without having a precise answer to

every question that a subordinate

may raise about his or her work   1   2   3   4   5

25. Persistent efforts are the

surest way to results   1   2   3   4   5

26. An organization structure in

which certain subordinates have two

bosses should be avoided at all cost   1   2   3   4   5

27. A company's or organization's

rules should not be broken -

not even when the employee

thinks breaking the rule would be

in the organization's best interest   1   2   3   4   5

28. We should honour our heroes

from the past   1   2   3   4   5

INTERNATIONAL QUESTIONNAIRE (VSM 08)- page 4

Some information about yourself (for statistical purposes):

29.   Are you:

1. male

2. female

30.   How old are you?

1. Under 20

2. 20-24

3. 25-29

4. 30-34

5. 35-39

6. 40-49

7. 50-59

8. 60 or over

31. How many years of formal school education (or their equivalent) did you complete (starting with primary school)?

1. 10 years or less

2. 11 years

3. 12 years

4. 13 years

5. 14 years

6. 15 years

7. 16 years

8. 17 years

9. 18 years or over

32. If you have or have had a paid job, what kind of job is it / was it?

1. No paid job (includes full-time students)

2. Unskilled or semi-skilled manual worker

3. Generally trained office worker or secretary

4. Vocationally trained craftsperson, technician, IT-specialist, nurse, artist or

    equivalent

5. Academically trained professional or equivalent (but not a manager of people)

6. Manager of one or more subordinates (non-managers)

7. Manager of one or more managers

33. What is your nationality?

45

_____

34. What was your nationality at birth (if different)?

_____

Thank you very much for your cooperation!

Appendix A-2 Hofstede's Cultural Dimensions – National Scores

Country	Power Distance PDI	Individualism Collectivism IDV	Masculinity MAS	Uncertainty Avoidance UAI	Long Term Orientation LTO
Arab World (ARA)**	80	38	52	68	
Argentina (ARG)	49	46	56	86	
Australia (AUL)	36	90	61	51	31
Austria (AUT)	11	55	79	70	
Bangladesh*	80	20	55	60	40
Belgium (BEL)	65	75	54	94	
Brazil (BRA)	69	38	49	76	65
Bulgaria*	70	30	40	85	
Canada (CAN)	39	80	52	48	23
Chile (CHL)	63	23	28	86	
China*	80	20	66	30	118
Columbia (COL)	67	13	64	80	
Costa Rica (COS)	35	15	21	86	
Czech Republic*	57	58	57	74	13
Denmark (DEN)	18	74	16	23	
East Africa (EAF)**	64	27	41	52	25
Ecuador (ECA)	78	8	63	67	
El-Salvador (SAL)	66	19	40	94	
Estonia*	40	60	30	60	
Finland (FIN)	33	63	26	59	
France (FRA)	68	71	43	86	
Germany (FRG)	35	67	66	65	31
Greece (GRE)	60	35	57	112	
Guatemala (GUA)	95	6	37	101	
Hong Kong (HOK)	68	25	57	29	96
Hungary*	46	80	88	82	50
India (IND)	77	48	56	40	61
Indonesia (IDO)	78	14	46	48	
Iran (IRA)	58	41	43	59	
Ireland (IRE)	28	70	68	35	
Israel (ISR)	13	54	47	81	
Italy (ITA)	50	76	70	75	
Jamaica (JAM)	45	39	68	13	
Japan (JPN)	54	46	95	92	80
South Korea (KOR)	60	18	39	85	75
Luxembourg*	40	60	50	70	
Malaysia (MAL)	104	26	50	36	
Malta*	56		47	96	
Mexico (MEX)	81	30	69	82	
Morocco*	70	46	53	68	
Netherlands (NET)	38	80	14	53	44

Appendix A-2 Hofstede's Cultural Dimensions – National Scores (cont)

New Zealand (NZI)	22	79	58	49	30
Norway (NOR)	31	69	8	50	
Pakistan (PAK)	55	14	50	70	0
Panama (PAN)	95	11	44	86	
Peru (PER)	64	16	42	87	
Philippines (PHI)	94	32	64	44	19
Poland*	68	60	64	93	32
Portugal (POR)	63	27	31	104	
Romania*	90	30	42	90	
Russia (RUS)*	90	39	36	95	
Singapore (SIN)	74	20	48	8	48
Slovakia*	104	52	110	51	38
South Africa(ZA)	49	63	49	65	
Spain (SPA)	57	51	42	86	
Surinam*	85	37	92	47	
Sweden (SWE)	31	71	5	29	33
Switzerland (SWI)	34	68	70	58	
Taiwan (TAI)	58	17	45	69	87
Thailand (THA)	64	20	34	64	56
Trinidad*					
Turkey (TUR)	66	37	45	85	
United Kingdom	35	89	66	35	25
United States (USA)	40	91	62	46	29
Uruguay (URU)	61	36	38	100	
Venezuela (VEN)	81	12	73	76	
Vietnam*	70	40	30	20	80
West Africa (WAF)**	77		46	54	16

* Estimated values
** Regional estimated values:
'Arab World'=Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, United Arab Emirates
'East Africa'=Ethiopia, Kenya, Tanzania, Zambia
'West Africa'=Ghana, Nigeria, Sierra Leone
Source: http://www.geert-hofstede.com/hofstede_dimensions.php

Appendix A-3
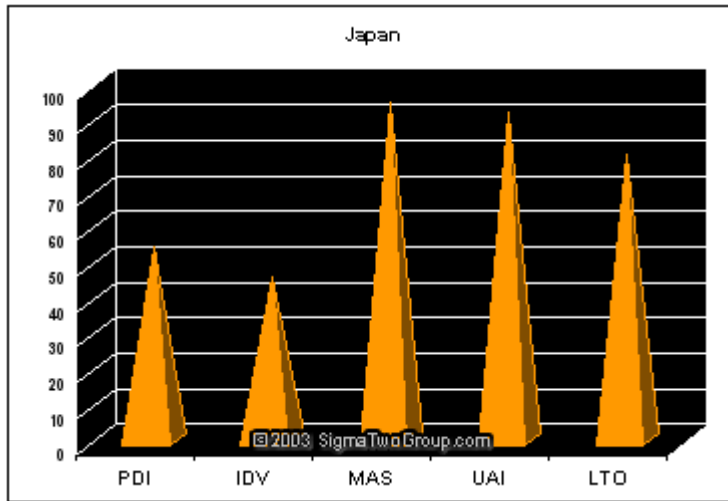
Graphical Representation of Japanese Cultural Dimensional Scores

Appendix A – 4
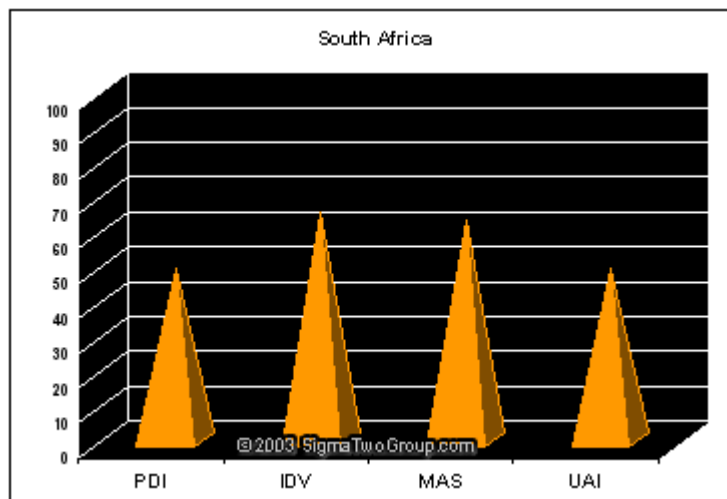
Graphical Representation of South African Cultural Dimensional Scores

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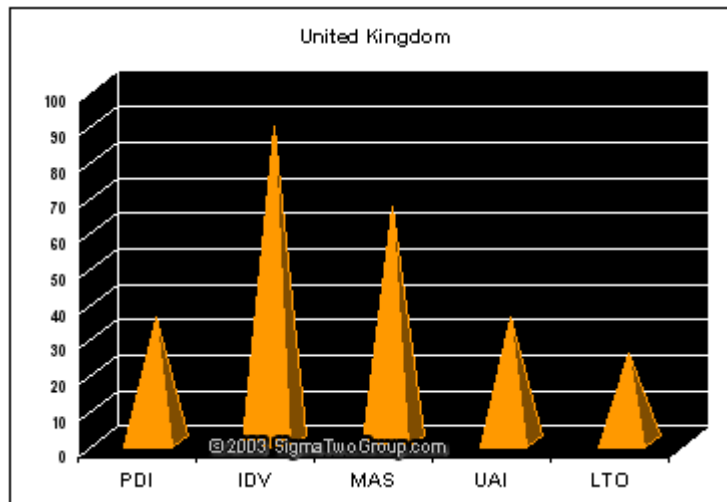
Appendix A – 5

Graphical Representation of U.K. Cultural Dimensional Scores

Appendix A – 6
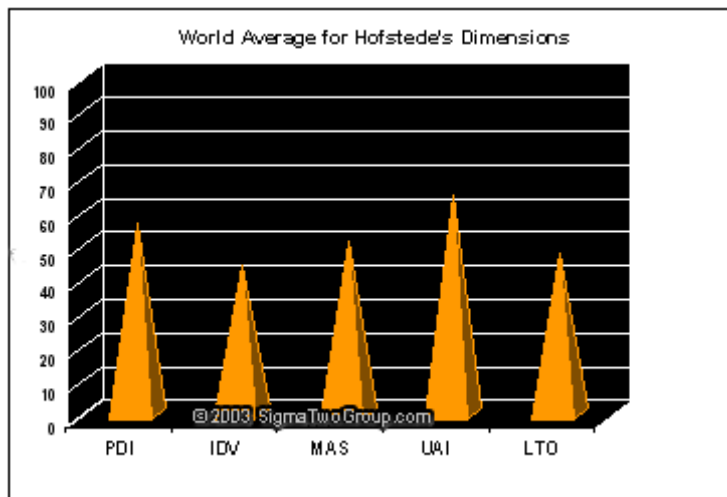
Graphical Representation of World Average Cultural Dimensional Scores

Appendix B-1: Student's Book Front Cover

New
Headway
Advanced
Student's Book

Liz and John Soars

OXFORD

www.oup.com/elt/headway
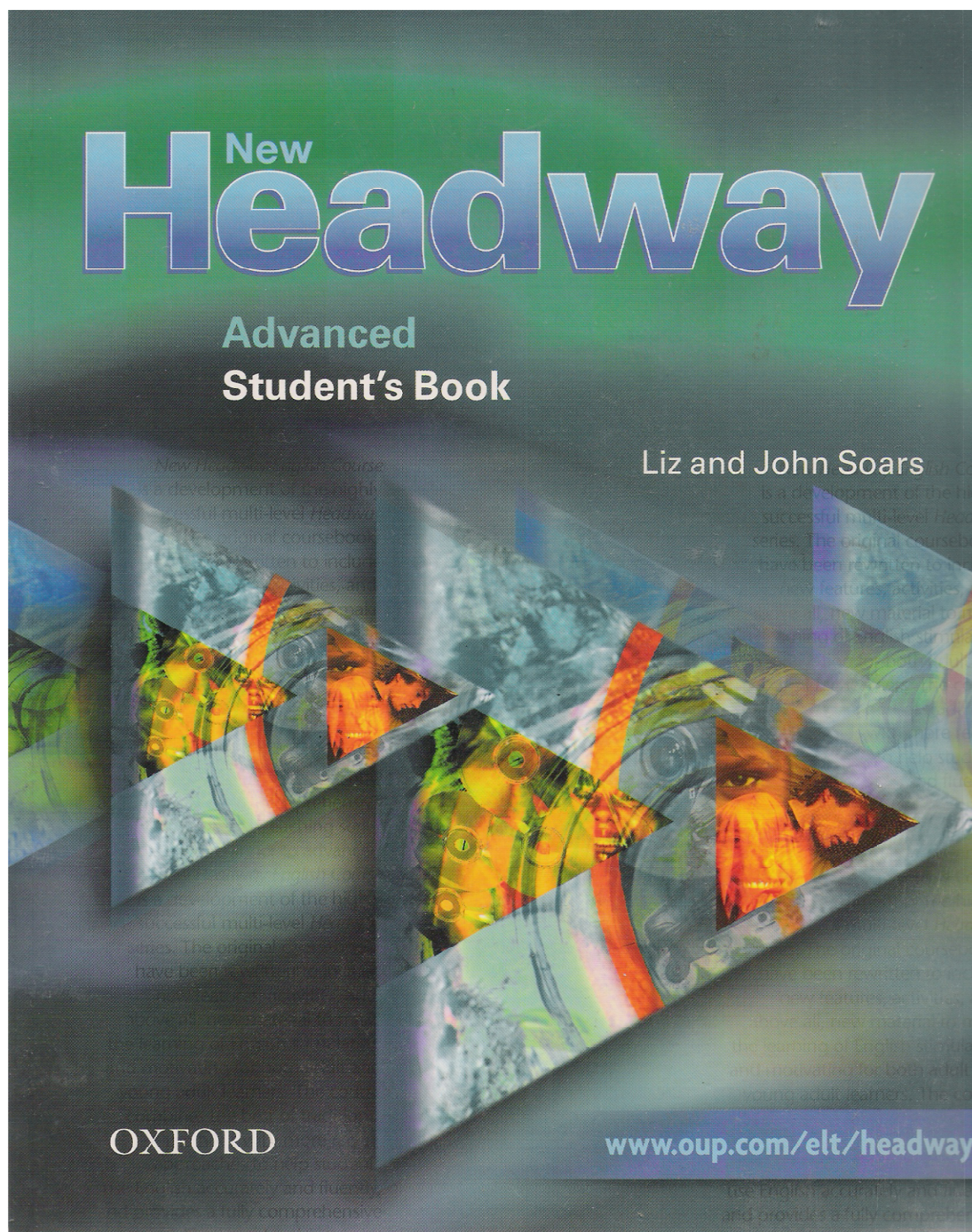
Appendix B-2: Student's Book Back Cover

Teachers around the world comment on New Headway Advanced…

'This book would certainly be one of my first choices for this level: innovative, thought-provoking, linguistically challenging, yet resting on a long and solid tradition.'

Language syllabus
'Very useful and appropriate choice of areas. It's good to see a focus on features of lexis and spoken language.'

Topics and texts
'This is, in my view, where the book is at its best.'

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New Headway is the course teachers and learners can rely on. Why? An authoritative integrated syllabus, motivating topics, and clearly focused tasks combine with a real understanding of what works in the classroom. It all makes for effective teaching and effective learning. Tried and tested all over the world, it's probably the most popular course ever written!

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- A focus on lexis and spoken language in a challenging language syllabus
- Streamlined structure and design for maximum clarity and sense of progress

'… genuinely advanced …'

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Appendix E-1: Front cover Teacher's Book
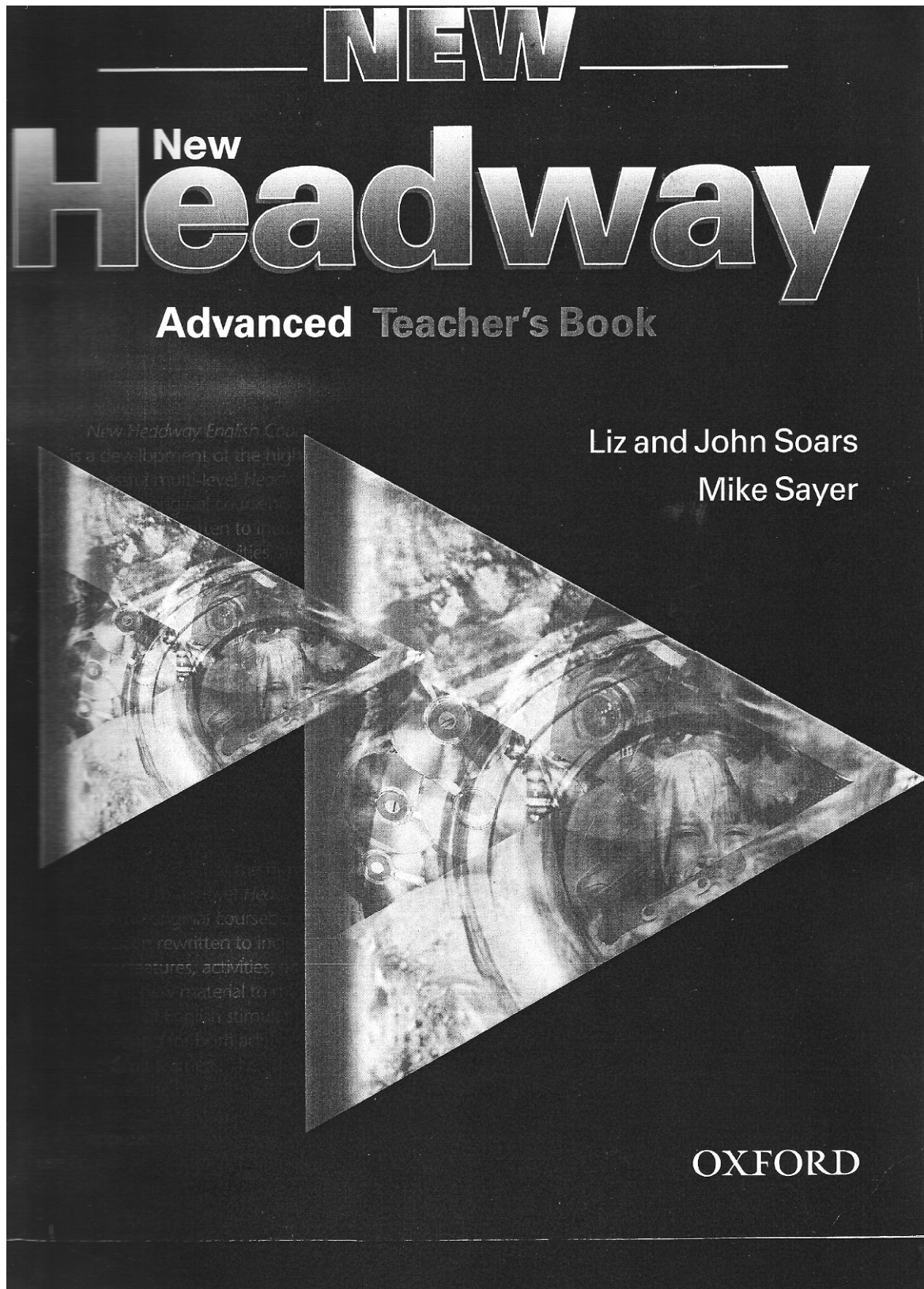
Appendix F-1: Teacher's Book, p.4 – Introduction

Introduction

New Headway Advanced

Description of the course

The aims of *New Headway Advanced* are as follows:

- to encourage students to analyse the systems of language in use
- to extend their range of vocabulary
- to expose them to a variety of challenging and interesting text-types in reading and listening activities
- to stimulate them to give their own opinions and participate in discussions and roleplays
- to develop their writing skills in a variety of genres.

It provides approximately 120 hours' work, that is ten hours per unit. This has to remain a somewhat artificial calculation, as teachers can expand activities and supplement areas with topical material of interest to their particular students. The Workbook is an important component, and it contains not only further practice of the language areas dealt with in the Student's Book, but also extra related grammar and vocabulary exercises. There is also a Teacher's Resource Book, with photocopiable exercises for further grammar, vocabulary, and skills work.

Advanced learners

Students at this level can feel a certain amount of justifiable pride in their achievement. They have probably been studying for many years, and should have benefited from the wisdom of a variety of teachers. They will have had the same grammatical areas explained to them over and over again. They can cope with most text-types, understand films, literature, and newspapers, and should be able to express themselves with an impressive fluency.

However, there can also be a degree of frustration for them, because they know that their abilities are far from those of the native speaker, a goal which very few language learners achieve. At lower levels, progress can be rapid and discernible, but at the advanced level the opposite is the case. For some advanced students, their language production abilities have ossified. They might well acquire new vocabulary, but by and large they manage to avoid grammatical areas they are unsure of. By a process of circumlocution, they can restrict themselves to tried and tested phrases.

In *New Headway Advanced*, students have the knowledge they possess confirmed via all kinds of receptive and productive activities and revision exercises. They are then challenged to explore grammatical areas, some of which they will be studying in more depth than at lower levels, and some of which they might not have encountered before. Examples of the first are modal verbs with their rich subtleties and shades of meaning, the tense system with the dual aspects of perfect and continuous, and the wide variety of linking devices. Examples of the second are ellipsis, discourse markers, and ways of adding emphasis.

Advanced teachers

Many teachers, both native and non-native, are reluctant to teach advanced classes. They can feel that their own knowledge of the grammar is inadequate to deal with students' questions, or that the students will know more than they do themselves. These are both understandable and possible situations. Nothing can make a teacher feel more confident than possessing a profound knowledge of the language. In *New Headway Advanced*, the Grammar Reference section at the back of the book provides essential rules of form and use, and compares and contrasts areas that are easily confused. It is strongly recommended that you read these pages in preparation for the lesson. In addition there are notes on the language input in each unit of the Teacher's Book. For all exercises, answers are provided, and where appropriate there is also an explanation of why this is the answer. Background information is provided on people, places, and events to equip the teacher with ways to answer the students' questions.

Another fear of advanced teachers is that they will run out of material. Advanced students can get through material at an alarming rate, leaving the teacher wondering what to do next. The Teacher's Book contains photocopiable materials with extra ideas and songs, as well as Stop and check revision tests and progress tests. The Workbook contains a comprehensive

Appendix F-2: Teacher's Book, p.5 – Introduction (Cont.)

range of supplementary exercises on grammar and vocabulary and further listening exercises. The Teacher's Resource Book provides photocopiable games and activities to supplement the main course material. There is also a teacher's website with additional materials for teachers: **www.oup.com/elt/teacher/headway**, and a student's site with interactive practice exercises for students: **www.oup.com/elt/headway**.

Don't forget that a lot of your material – articles to read, videos to watch, subjects to debate – will come from topical sources. At all levels, but particularly at advanced level, you need to be aware of your students' interests and bring relevant supplementary material to your lessons.

The organization of the course

Each unit in *New Headway Advanced* has the following components, although not always in the same order.

* **Starter**
This is to launch the topic of the unit. It can last a short while or longer, depending on the interests of your students.

* **Reading**
The texts are from a range of sources, all authentic. Some are taken from literature, magazine interviews, tabloid and broadsheet newspapers, and reference books. There is often some vocabulary work that follows on from the text, and some *What do you think?* questions to provoke discussion. If you sense that your class is particularly interested in a certain subject, this is your cue to research some further material.

* **Listening**
The listening passages include authentic interviews and radio programmes, and an extract from a play. Some of the people are quite famous, some are experts in their own fields.

* **Speaking**
Speaking activities are threaded throughout the units. There are discussions, roleplays, simulations, and a maze.

* **Language focus**
This can either be done from the book, as is described in the Student's Book, or you can decide to do the first part with students working in pairs or small groups. The advantage of this second approach is that all students are working, not just one or two who happen to answer the questions. There are suggestions in the Teacher's Book notes on how to organize this.

* **Vocabulary**
There is work on synonyms and antonyms, phrasal verbs, talking about statistics, homonyms, homophones, homographs, metaphors, and idioms.

* **The last word**
These activities tend to work on the spoken language, looking for example at accents in English, and word linking. Other examples include exercises on tags and replies, clichés, responding to news, being sarcastic, and softening the message.

* **Writing**
The writing syllabus is at the back of the book. The writing tasks are linked to the units by theme and language content. They are cued at the end of each Student's Book unit, but can be incorporated at any time to suit you and your students.

The Grammar Reference section

This can be used in a variety of ways.

* If it is not too long, you can refer to it in the lesson as you are doing the Language focus. The advantage is that students are already beginning to think about the area, and they are ready to read a deeper analysis. You can direct their attention to salient points.

* You can ask students to study it at home before they do Workbook exercises for homework. The advantage is that they will give it more time, though you have no way of knowing how much they have understood.

* You can ask students to read the relevant section *before* you deal with it in class. The advantage here is that students will be more prepared for the classroom lesson.

Finally!

New Headway Advanced is, like all similar course books, intended to save you time. At advanced level it can be very difficult, and require a lot of experience, to devise your own syllabus, find all your own material, and make it all cohere. So use the book as you wish. Change the order of activities. Supplement with your own material. Listen to your students' requests. Above all, make sure you control the course book. Try not to let it control you. It is a tool for you to use as much and in whatever way you want to.

Introduction   5

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Appendix G-1: Student's Book: Unit 1, p.7 - 'Starter'
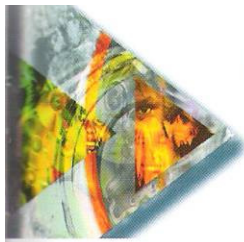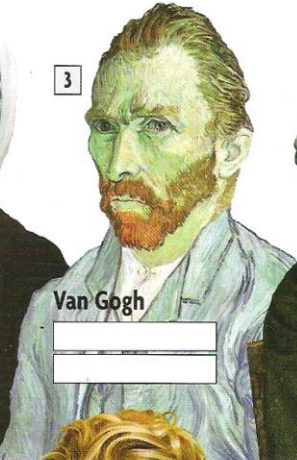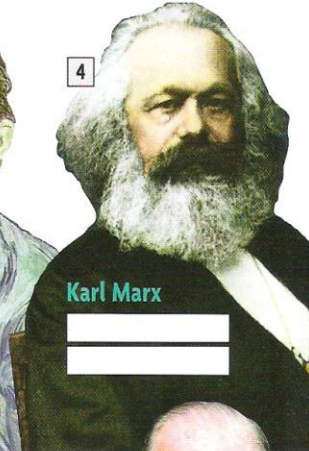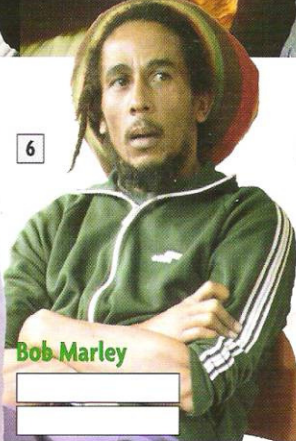
Our land is your land!

Avoiding repetition · Describing nationalities · British and American English

STARTER

1 Why are these people famous? What do they have in common? Discuss with a partner, then with the class.

1 Al Capone

2 Mother Teresa

3 Van Gogh

4 Karl Marx

5 Martina Navratilova

6 Bob Marley

7 Nicole Kidman

8 Prince Philip

2 Match each person with their country of birth and the country they died in or live in now.

Australia   **Czech Republic**   England   **France**   **Germany**   Greece

India   **Italy**   Jamaica   The Netherlands   The United States   **Macedonia**

3 Do you know why any of these people emigrated?

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Appendix G-2: Corresponding Teacher's Book page for 'Starter'

1

Avoiding repetition
Describing nationalities
British and American English

Our land is your land!

Introduction to the unit

The theme of this unit is immigration. The main reading texts are about immigrants arriving at Ellis Island in the United States in the early twentieth century, and the main listening text is an interview with two Asian brothers who emigrated to Britain, and became successful businessmen.

Language aims

Avoiding repetition   This unit looks at two grammatical ways of avoiding repetition when speaking. The first one, *Missing words out*, looks at how English abbreviates sentences after the auxiliary or modal verb to avoid repeating information that is known or has just been said. This concept is hardly new to students, as *Are you tired? Yes, I am* is something taught at beginner level, and all languages miss words out to avoid repetition in a comparable way. The problem at higher levels is in getting the form right. The choice of form is dictated by tense or time, and by context.

> **WATCH OUT FOR ...**
> **Form and meaning**
> To work out which auxiliary or modal to use, students must:
> • know their tenses and which auxiliaries go with them: *'I love cheese.'*
>   *'So do I.'*
> • reconstruct from the context: *'Take care!' 'I will.'*
> • know the 'one tense back' rule when using hypothesis: *I wish you hadn't.*

To help students as they work out which forms to use in the explanation and practice exercises, use check questions such as *What is the speaker trying to say in this context? What tense is being used? What form do we use after wish, if?*, etc.

The second way of avoiding repetition, *Reduced infinitives*, is easier to grasp and manipulate. The idea of ending a sentence with *to* may be alien to speakers of many other languages, and the key problem with these forms is that students may well avoid using them because of a feeling that they sound wrong.

Grammar Reference 1.1 and 1.2 on SB p147 looks at how auxiliaries are used to avoid repetition, and at reduced infinitives. It is a good idea to read this section carefully before teaching the grammatical section of this unit.

Vocabulary   The *Vocabulary* section looks at words to describe nationalities. There is also work on guessing the meaning of vocabulary in the reading section, and on researching synonyms in context in the *Language Focus* section.

The last word   This section looks at differences in vocabulary between American and British English.

Notes on the unit

STARTER (SB p7)

1   Ask students to work in pairs to discuss what they know about these famous people. You could discuss one as an example to get them started. Conduct a brief whole-class feedback, and find out what students know. Point out that all these people emigrated from their country of birth. (Note: *to emigrate*

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Appendix H-1: Student's Book: Unit 1, p.14 – 'Listening and Speaking'

LISTENING AND SPEAKING
Two brothers from Kenya

1 Read the newspaper extract. Who are the people? Why was there a newspaper story about them?

From £5 to £250,000,000!

The inspiring tale of two Asian brothers who fled to Britain from East Africa and made a fortune

In 1967, at the age of 16, Vijay Patel and his brother Bhikhu fled to Britain from the village of Eldoret in Kenya. They arrived with £5 between them. They now own a pharmaceutical company which employs more than 600 people and is worth £250 million! This is the story of how they made their fortunes.

The Patel brothers receiving their 'Entrepreneur of the Year' awards

2 Read the questions from the first part of an interview with Vijay and Bhikhu. What do you think their answers might be?

1 What was life like in Eldoret?
2 Did you come to England together?
3 What was it that made you come to England? -
4 What were the steps from that point to actually starting your business?
5 Did you qualify as an architect?
6 There is a tradition among the Patels, certainly in East Africa, of business, isn't there?
7 Was your father a businessman?

3 **T 1.3** Read and listen to part one of the interview on p132. Compare the brothers' answers with your ideas in exercise 2.

4 **T 1.4** Listen only to part two. Are these statements true or false? Correct the false ones.

1 They both began their careers with corner shops.
2 Bhikhu wanted to give up his work as an architect.
3 Vijay didn't start his pharmacy business until Bhikhu joined him.
4 The two brothers working together in the same business often causes problems.
5 Their different strengths and weaknesses complement each other.
6 They are grateful to their mother for the sacrifices she made.
7 She worked 24 hours a day, seven days a week for thirteen years.
8 Both brothers have experienced racial discrimination.

5 **T 1.5** Listen to part three. Complete the sentences with the exact words used.

1 We _____ for six hundred people directly.
2 We're not the sort of _____ or _____ people in any sense.
3 I mean, clearly, in terms of _____ in _____, one tends to sort of _____ oneself a little bit but not _____, I hope.
4 I would rather do some _____ work rather than _____.
5 Chase your _____ and go for it, and that's _____ what I have done.

What do you think?

• Which factors in Vijay and Bhikhu's lives do you feel have led to their success?
• Do you agree with the advice they give to young people? In what ways are they good role models?
• Asians form a large part of Britain's immigrant population. Why is this?
• The brothers have lived in England for many years and yet they still have Asian accents. Why might this be?
• How does family background influence lives? How has your family influenced your life?

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Appendix H-2: Corresponding Teacher's Book page for 'Listening and Speaking'

10 terrified / petrified / panic-stricken (*frightened and afraid
are also synonyms, of course, but because this is a surprising
contrast, it is more likely that the speaker will use a stronger
adjective than scared to emphasize the contrast.)

6 Ask students in pairs or threes to think of synonyms and
write sentences (point out that love, hate, talk and laugh
and their synonyms should all be verbs). Alternatively,
you could do this exercise as a dictionary and thesaurus
group task. Divide students into five groups and provide
each group with a dictionary and a thesaurus. Ask each
group to research one of the words and find synonyms.
After you have checked that their words are suitable
synonyms, mix the students so that there is one student
from each group in each of the new groups, and ask
them to explain their words.

Another way to do this activity, especially if your students
find it difficult, is to write some or all of the synonyms
from the answer key on the board right at the start of the
activity. Using their dictionaries, students must first find
which words go with which key word in the coursebook,
and then write sentences to illustrate the meaning.

Sample answers
friend
An *acquaintance* is someone you know but not very well.
A *colleague* is someone you work with, and a *classmate* is
someone you know at school.
Mate is an informal word for friend, so we talk about my *best
mate*, and *mates* that we go out with. We tell secrets to *close
friends*, especially our *best friend*.
An *ally* is a friend of your country in war. Someone who is on
your side in a personal battle is also an *ally*.
A *companion* is someone who provides you with company, for
example on a journey.
love
If you really love something, then you *adore* it. I *adore*
walking along beautiful, tropical beaches.
I'm very fond of my students.
I'm keen on football, skiing, diving. They are my hobbies.
If you *think the world of* someone, then you *have a lot of
affection for* them. You think they are great.
If you *fancy* someone, you want to start a romantic
relationship with them. If it's totally unrealistic, e.g., when a
teenager has romantic feelings towards a much older person,
then you can say *to have a crush on* someone.
hate
If you really, really hate something, then you *loathe*, or *detest*
it. I *loathe* getting up in the morning.
I *can't stand* queuing, and I *can't bear* people who don't listen.
Personally, I *have no time for* mobile phones.
Abhor is quite formal, e.g. The minister said he abhorred all
forms of racism.
When you *despise* someone, you dislike them strongly
because you have absolutely no respect for them.

talk
You *chat* or *have a chat with* friends. It's usually pretty
informal. You *gossip about* what people are doing. People who
like chatting a lot tend to *chatter* endlessly.
More seriously, you *have a conversation with* people.
You *talk things over* with a close friend if you have a problem,
and you *have a word with* a colleague or your boss if you need
to quickly tell them something important, usually in private.
Politicians *argue about* issues of the day, and academics *discuss*
the latest research.
Children *whisper* when they are telling someone a secret that
they don't want other people to hear.
Presidents *make speeches* when they want to be elected.
When people *ramble*, they talk about something in a very
confused way, for a long time.
You *waffle* when you need to keep talking but don't really know
what you're talking about, e.g. *I finished my speech five minutes
early, but I managed to keep waffling on until the time was up.*
When you meet someone socially, you often *make small talk*,
by discussing unimportant subjects such as the weather and
everyday life.
laugh
Little girls *giggle* when they think something is funny, with
their hands in front of their mouths.
Little boys *snigger* unpleasantly when they are *laughing at*
someone who has done something they think is stupid.
A nice way of laughing is to *chuckle* – Father Christmas chuckles.
You *burst out laughing* when you suddenly laugh very loudly.
When you laugh so much that it starts to hurt, you are *in stitches*.

ADDITIONAL MATERIAL

Workbook Unit 1

These exercises could be done in class to give further
practice, for homework, or in a later class as revision.

Exercises 1–3 Avoiding repetition

LISTENING AND SPEAKING (SB p14)

Two brothers from Kenya

This is a long, quite intensive listening activity. The tasks
break down the listening into three bite-sized sections. The
first two deal with comprehension. The third is very
intensive, and asks students to pick out exact words from the
recording. The brothers speak fluently and accurately, but
with strong Indian accents, which may make understanding
difficult for some students.

1 Ask students to look at the photograph and describe
what is happening. Then ask them to read the newspaper
extract and answer the questions.

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Appendix H-2(cont): Corresponding Teacher's Book page for 'Listening and Speaking'

Answers

Vijay and Bhikhu Patel.

They are successful businesspeople and won the Entrepreneur of the Year award in 2001. Their story of success is inspiring.

2 Ask students to read through the questions in pairs, and discuss what they think the answers might be.

3 **T1.3** Play the recording while students read the tapescript on SB p132. Ask students to listen for the answers to the questions in 2. The idea of letting students read and listen to part one is to ease them gently into the recording – to give them a chance to get used to Vijay's and Bhikhu's accent.

BACKGROUND NOTE

Features of the brothers' accent

The brothers speak fluent, accurate English. However, they have a strong Indian English accent. This is a result of a tenser articulation than British English, with vowels produced further forward, and of a variation in the way voiceless consonants such as /p/ and /t/, and alveolar consonants, /t/ and /d/, are pronounced. The intonation pattern is also different, notably the rise in pitch used to express emphasis.

You may wish to point out that English (with Indian English pronunciation) is spoken as a first language by many people of Indian origin, on the Indian subcontinent, in Britain, in the United States, and in Indian communities in east and south Africa.

Answers

Exercise 2

1 Quaint and very safe, with an excellent climate. However, their father died when they were young, so it was difficult for their mother to bring up the family.

2 No. Vijay came a year and a quarter after Bhikhu.

3 To study and work hard. They felt it was a land of opportunity.

4 The first step was to study for A-levels, and then at university while working part-time. Bhikhu studied architecture at Bristol University. Vijay studied pharmacy at Leicester.

5 Yes. Bhikhu qualified as an architect.

6 Yes.

7 Yes. He was a timber merchant.

T1.3 See SB Tapescripts p132

4 Ask students to read the statements. Check that they understand the difference between *complement* (suit, combine well with), and *compliment* (praise). They are pronounced the same with stress on the first syllable.

T1.4 Play part two of the recording. This time students listen only. Ask students to decide whether the statements are true or false. Let them check in pairs and correct the false statements before checking with the whole class.

Answers

1 True

2 True

3 False. He already had three or four shops when Bhikhu joined him.

4 False. It doesn't cause problems.

5 True

6 True

7 False. She worked twelve hours a day, seven days a week for umpteen years. (*Umpteen* means countless.)

8 False. Only Bhikhu has experienced racial discrimination. In the sixties he found it difficult to get work as an architect because of his colour, and when he was a newsagent his shops were attacked.

T1.4 See SB Tapescripts p132

5 Ask students to read the sentences and guess what the missing words might be.

T1.5 Play part three of the recording and ask students to listen carefully for the words, but not to write yet. After playing the recording, ask students to fill in any words they can and check with a partner. Play the recording again, pausing after each sentence with missing words. Play and pause as many times as necessary until most if not all of the class have got the answers.

Answers

1 We *provide employment* for six hundred people directly.

2 We're not the sort of *helicopter* or *yacht* people in any sense.

3 I mean, clearly, in terms of *luxuries in life*, one tends to sort of *indulge* oneself a little bit but not *extraordinarily*, I hope.

4 I would rather do some *philanthropic* work rather than *waste money*.

5 Chase your *dream* and go for it, and that's, that's *exactly* what I have done.

T1.5 See SB Tapescripts p132

What do you think?

See TB p9 for suggestions on how to approach this.

Sample answers

* Factors that have led to the brothers' success include:
  strong family ties
  university education
  father died when they were young so they felt they should provide for their family
  family tradition of business
  different complementary personalities
* They are good role models because they encourage people to follow their dreams and work hard.

Unit 1 · Our land is your land!   13

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Appendix I-1: Student's Book: Unit 1, p.15 – 'Vocabulary and Speaking'

VOCABULARY AND SPEAKING
Describing nationalities

1 Complete the chart. Use a dictionary if necessary. Add two more countries of your choice.

Country	Adjective	Person	People	Language(s)
Britain	British	a Briton*	the British	English, Welsh, Gaelic
Scotland				
France				
Belgium				
The Netherlands/ Holland				
Denmark				
Sweden				
Poland				
Turkey				
Spain				
Switzerland				
Argentina				
Peru				
Iceland				
New Zealand				
Afghanistan				

*Rather old-fashioned now. Used mainly to refer to *ancient Britons*.

2 〔 T 1.6 〕 Listen to six people of different nationality speaking English and try to identify where they come from. What do they say about their country and/or nationality?

3 Work in small groups. Choose a few nationalities that you know. First describe them in stereotypical fashion, then discuss how much your experience of them fits the stereotype.

> The British have a reputation for being cold and reserved, and they're always talking about the weather because it's so awful.

> Actually most of my English friends are very outgoing, they …

> English food is considered to be dreadful – completely tasteless.

> Well, what I found when I was in England was … … and the weather was …

4 What is your nationality stereotype? Are you like that?
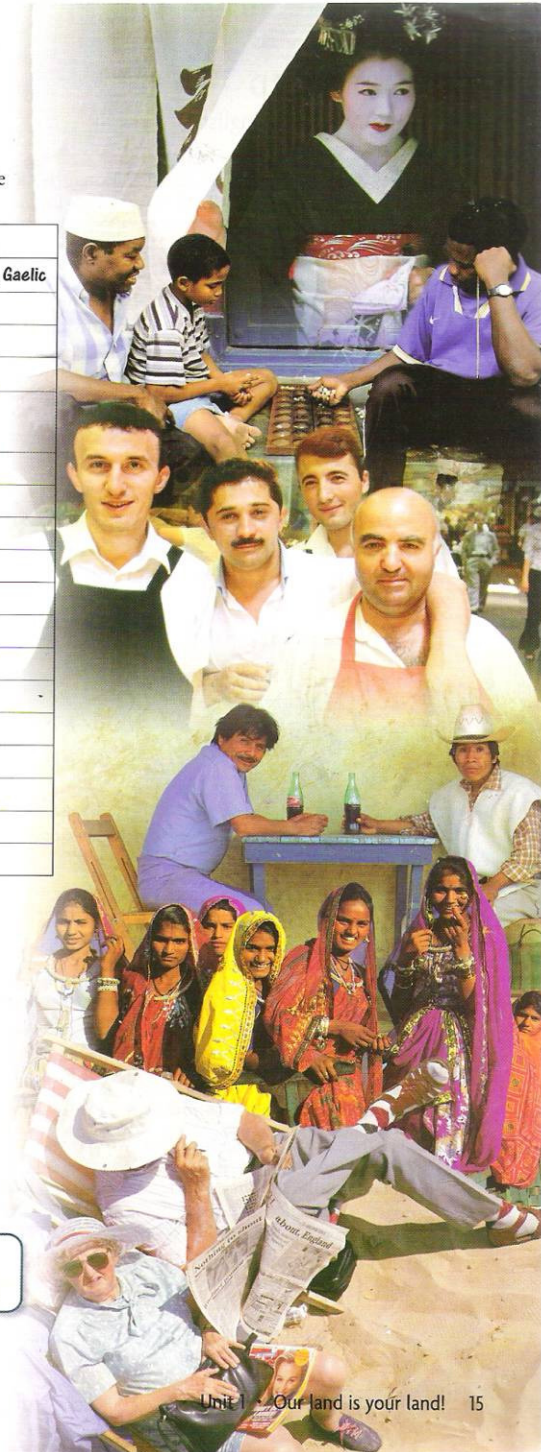
Unit 1   Our land is your land!   15

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Appendix I-2: Corresponding Teacher's Book page for 'Vocabulary and Speaking'

- Asians make up about 4% of the British population. Of these, about one million are of Indian origin, half a million are Pakistani, and 200, 000 Bangladeshi.
- The major reason why there is a large Asian minority in Britain is that the Indian subcontinent was, until 1946, part of the British Empire, so there are strong historical and cultural links between Britain and the subcontinent. In the 1950s and 1960s, people from the subcontinent were encouraged to come and live in Britain because of the labour shortage in the UK.
- Many British Asians are now third, fourth, or fifth generation British, and young Asians born and brought up in the UK often speak with the same accent or dialect as white British citizens. A reason why the brothers have retained their accent may be that they have strong family ties, and lived until their teenage years within a British Asian community abroad, where exposure to non-Asian British accents was less common.

VOCABULARY AND SPEAKING (SB p15)

Describing nationalities

1   Ask students in pairs to complete the chart. Encourage them to use a dictionary, and make sure they add their own country if it is not already in the table. If they use a dictionary, ask them to mark the stress on each word they write in the table. It is a good idea to copy the answers table onto an OHT or large sheet of A3 paper.

Answers
See table overleaf

2   **T 1.6** Play the recording. Ask students to guess where the speakers are from and note what they say about their country and nationality. Let students check in pairs before checking with the whole class. You may need to play the recording twice. Note that even for advanced students, being able to recognize an accent is very difficult, so it is the clues in what the people say that will probably allow them to guess where the people come from.

Answers
1   **Eric – Canadian**: big, frozen, ice, up north, eskimos, red-coated policeman – but this is just a stereotype. Bilingual, 40% French-speaking, dispersed population with 90% living within 90 kilometres of the US border. US domination of culture – TV, sport. Inferiority complex relative to US. Europeans think they are American.
2   **Mary – Scottish** (Glaswegian): stereotype is miserable, mean, dour, unhappy with lot, proud, nationalistic, esp. in sport, anti-English. In truth, people have a generous spirit, but they can be pessimistic.

3   **Julia – Spanish**: stereotype is loud (which she thinks is because they all talk at the same time), disorganized (also well-deserved according to her), and lazy (which she doesn't think is true, as Spanish people now follow European timetables). Also sociable and outgoing (which she says is because they rarely do things on their own, and there are so many places to go out to, until late).
4   **Zoltan – Hungarian**: stereotype is that food is spicy, and that Hungary is all horses and plains. In truth, they use paprika but the food is not that hot, and one in five people live in Budapest, and of the rest, most live in towns.
5   **Rosemary – American**: seen by the British as loud and arrogant, but she thinks this is because the Americans rebelled against the British in the past. She says that while some Americans are narrow and arrogant, there are many who are aware of what goes on in the world.
6   **Tristan – English**: stereotype is cold, uptight, hypocritical and two-faced; nowadays also seen as yobbish, heavy drinkers, potentially violent.

T 1.6   See SB Tapescripts p133

3–4   Divide students into groups of three or four. Read through the example, then ask them to choose a few nationalities and describe them to each other. Ask students to describe their own nationality stereotype.

USEFUL PHRASES
They are supposed to be / have …
They come across as being …
They have a reputation for …
They give the impression of being …
I'd always thought of them as being …
Actually, I have found that …
It's just a myth because …
Judging from the (people) I've met, …
If the (people) I've met are anything to go by, …

ADDITIONAL MATERIAL

Workbook Unit 1
Exercise 4 Listening – Home from home?
Exercise 6 Vocabulary – Immigration and politics

Appendix J-1: Student's Book: Unit 1, p.16 – 'The Last Word'

THE LAST WORD
British and American English

1 **T 1.7** Read and listen to the conversations with a partner. Which is British English? Which is American English? What are the differences?

1 A Where do you live?
  B We've got a small flat. It's on the ground floor of a block of flats in the centre of town.
  A Have you got a garden?
  B No, we haven't, just a car park at the back.

2 A Where do you live?
  B We have a small apartment. It's on the first floor of an apartment building downtown.
  A Do you have a yard?
  B No we don't, just a parking lot in the back.

2 **T 1.8** Read and listen to these conversations in American English. Try to convert them into British English.

1 A Do you have the time?
  B Yeah, it's five of four.
  A Did you say five after?
  B No, five *of* four.

2 A What are you gonna do on the weekend?
  B The usual stuff. Play soccer with the kids, and sweep the yard.

3 A Did you enjoy the game?
  B Yeah, it was great, but we had to stand in line for half an hour to get tickets.

4 A Did you have a good vacation?
  B Yeah, real good.
  A How long were you away?
  B Five days in all. Monday thru Friday.

5 A Can you mail this letter and package for me?
  B Sure thing.
  A And can you stop by the liquor store and buy a six-pack of Michelob and some potato chips?
  B Is that all?

6 A Did you see *The Birds* on cable last night?
  B Sure, even though I've seen it two times before.
  A My third time. Isn't it just an awesome movie?
  B Sure is. One of my favorites.

7 A Did they bring the check yet?
  B Yeah. They just did. But I can't read a thing. It's lighted so badly in here.

8 A Do we need to stop for gas?
  B Yeah, why not? I need to use the restroom anyway.

3 **T 1.9** Listen and compare your ideas.

4 What is the British English for these words? Use a dictionary if necessary.

| cellphone | bathrobe | drugstore | truck | fall (n) | windshield |
| garbage | cookie | closet | sidewalk | elevator | pants |

Do you know any more American English words or expressions?

▶▶ **Writing** Formal and informal letters **p117**

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Appendix J-2: Corresponding Teacher's Book Page for 'The Last

Word'

6 A Did you watch *The Birds* on telly last night?
    B I did, even though I've seen it twice before.
    A My third time. Isn't it just a terrific film?
    B It certainly is. One of my favourites.
7 A Have they brought the bill yet?
    B Yeah, they just have. But I can't read a thing. The lighting
       is so bad in here.
8 A Do we need to stop for petrol?
    B Yes, why not. I need to go to the loo anyway.

4 Ask students in pairs to use their dictionaries to find the
   British English equivalent of the words. Do they know
   any more American English words or expressions?

Answers

American English	British English
cellphone	mobile phone
garbage	rubbish
bathrobe	dressing gown
cookie	biscuit
drugstore	chemist's
closet	cupboard
truck	lorry
sidewalk	pavement
fall	autumn
elevator	lift
windshield	windscreen
pants	trousers

Other words and expressions

stove	cooker
eggplant	aubergine
candy	sweets
hood	bonnet (on car)
trunk	boot (on car)
vacation	holiday
subway	underground
movie theater	cinema
mean (of mood)	angry
cheap	mean (with money)

ADDITIONAL MATERIAL

Workbook Unit 1
Exercise 8 American versus British English – prepositions

DON'T FORGET!

Writing Unit 1
Formal and informal letters (SB p117)

Workbook Unit 1
Exercise 5 Pronunciation – Losing a syllable
Exercise 7 Verb + Preposition

Song
An Englishman in New York (TB p119)