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Teaching Language as Culture
in the Foreign Language Classroom

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Dedication

To my family

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Teaching Language as Culture
In the Foreign Language Classroom

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The relationship between language and culture has long been acknowledged, defined and discussed in the literature on foreign language learning and teaching (Kramsch, 1997; Krasner, 1999; Omaggio, 2001), though the integration of culture into foreign language learning has been inconsistent. Linguistic competence alone is not enough for learners to be competent in that language, and language learners need to be aware of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. Language must be used with other culturally appropriate behavior to be successful. Despite the critical relationship between language and culture in effective foreign language instruction, postsecondary foreign language education lacks benchmarks, best practices or empirical standards for cultural integration. This forces college instructors of foreign language without guidance about how and when to integrate culture into their instruction. This descriptive case study examines the ways in which culture is integrated into a Basic Russian language university

course. Through direct classroom observation, interviews with the instructor and a review of the textbook, the researcher examined the integration of big "C" culture and little "c" culture into foreign language instruction. The observations affirmed the general assertion that cultural infusion in college-level language instruction is limited and often delivered only as incidental additions to grammar and mechanics. Further, it was noted that instructors lack guidance about how to effectively integrate culture into their teaching, and this was further affirmed through a review of the class textbook. The study concludes with recommendations for further study into effective practices for cultural infusion into foreign language instruction and recommendations for improving foreign language teaching through the integration of culture.

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CHAPTER 1: INTRODUCTION

1.1 Introduction

The increasingly interconnected global culture has made the acquisition of a second language increasingly important. To be effective communicators in global culture, students need a thorough understanding of how cultural values and beliefs underlie foreign language usage and communication. The idea that culture should ground foreign language learning is supported by the changing nature of the "flat world" in which we live (Cheng, 2007, p. 36). College graduates often find themselves working in professions that bring them into contact with persons from other cultures, and preparing students to work in a multicultural environment is increasingly important. Most business and much academic research, for example, will inevitably involve communicating with persons from foreign cultures.

Thus, it is increasingly clear that students will need to communicate in foreign languages effectively, which also means understanding culture-based nuances and the intersection of cultural values on age, gender, class, ethnicity and family status and the communicative process in foreign languages. For this reason, this dissertation will examine the extent to which the study of cultural values underscores teaching Russian foreign language in a target classroom in a U.S. college.

The idea that culture should be an important element of foreign language instruction was codified as part of language in the 1982 Provisional guidelines of the American Council on the Teaching of Foreign Languages (ACTFL) and later in 1986. Measuring the level of competence in language learning from novice to native, the

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ACTFL guidelines suggested that knowing about the culture behind the language was a necessary requirement of higher levels of competency in the foreign language (ACTFL, 1999). Unfortunately, many teachers of foreign language at that time complained that such a requirement involves time that they do not feel they can spare in an already overcrowded curriculum (Galloway 1985a).

Since 1986, the ACTFL Draft Culture Proficiency guidelines have been a work in progress. As a result, more than twenty years later, the current ACFL guidelines regarding culture in foreign language teaching remain controversial. However, it can also be said that the current state of foreign language teaching, without culture included, is the result not of teacher beliefs, but of a failure of educational policy and goals with regard to language requirements.

The study was undertaken in the context of current practice in foreign language learning, where too many students are failing foreign language (Walqui, 2006). According to proponents of including culture into the learning of a foreign language, language learning is an exercise in cultural translation, which necessitates that, in addition to developing oral skills in speaking, one must also be learning something about the imagination of the culture in which the language is spoken (Byram & Kramsch, 2008). Every culture has a system of shared knowledge that fosters communication among its members. These shared patterns of information are both obvious and hidden. Thus, in order to truly be able to speak a foreign language, one must learn the systems of knowledge shared by a large group of people. This means that every foreign language

student must have as his or her goal the development of "translingual and transcultural competence" (Byram & Kramsch, p. 20).

In many classrooms today, however, culture is not adequately incorporated into foreign language learning because many teachers feel that their knowledge of the target culture is inadequate due to the limited exposure they have had to the culture. (Hadley 2001). In addition, there lacks a clear sense of what best practice looks like in terms of incorporating culture in foreign language learning. Galloway (1985b) summarized the prevalent presentation of culture in a factual manner under four common approaches:

1. The Frankenstein Approach, which accumulates more or less stereotypical aspects and information until the target culture appears to be alien and monstrous;

2. The 4-F Approach, which incorporates a culture's folk tradition such as dances, festivals, food and fairs;

3. The Tour Guide Approach, which focuses on a culture's monumental and geographical facts; and

4. The "By-the-Way" Approach, which consists of the sporadic and random teaching of unrelated facts whenever the teacher comes across a cultural difference or peculiarity.

These primarily factual approaches to teaching culture bear a multitude of pitfalls. Facts are unreliable since culture, as well as language, is not static but fluent and constantly changing. Thus, learned information might not hold true over time (Galloway, 1985; Jarvis, 1977). Furthermore, Crawford-Lange and Lange (1984) argued that teaching approaches based on information foster stereotypes and do not account for (sub)

cultural variation since they neglect the voice from inside the target culture. Finally, by neglecting to teach problem solving skills, the students have no means to make sense out of unfamiliar cultural phenomena they might encounter on their own in the target culture. Rather, the students assume that new phenomena can be understood out of their native frame of reference.

For this reason, this study examined the specific practice of a teacher of beginning Russian in terms of the methods used to introduce culture into the foreign language classroom. The study will assess the ways in which culture is introduced into the foreign language classroom, and suggest a framework of models, methods and goals by which a fair assessment of progress can be made. Overall, the goal of this study is to contribute to the development of more accurate models and goals for assessing the introduction of culture into foreign language learning.

1.2 Study Background

Interest in this study evolved from the mounting evidence that the traditional way of teaching a foreign language does not meet our students' needs. The absence of cultural inclusion into foreign language instruction has been deemed a historic error of judgment, but one that may not be easily solved because so much time has passed. The idea that culture should ground language learning may well be so difficult to adopt precisely because traditional ways of teaching language are ingrained in U.S. schools.

According to those traditional methods, the form of the language spoken by the student was emphasized at the expense of meaning, and the focus was on mastery of discrete linguistic units as opposed to a whole comprehensible utterance. Thus, the

emphasis was on accuracy as opposed to fluency and on "habit formation rather than discovery of meaning in the target language" (Kubota, 1998, p. 395). Traditional foreign language learning was also based on the goal of speaking like an ideal native speaker.

The teaching of foreign language has become so mechanistic over time that even when a new method is adopted it is implemented in a methodical way. The primary paradigm change sought and most often attempted in foreign language teaching is the communicative approach. This approach to learning language calls for a holistic, contextualized, interactive and student-centered approach to learning language (Hadley, 2001). Thus, students are encouraged to make meaning in language by speaking fluently in interactive communicative contexts, such as dialogue, discussion and peer learning (Kubota, 1998).

1.2a Communicative Approach

The communicative approach is also much more tolerant of errors in usage, if one makes oneself understood in any case. This approach acknowledges that foreign language speakers may make use of strategies such as approximation, word coinage, circumlocution, translation and language switch in order to be understood, accepting all of these usages if they contribute to making oneself understood (MacDonald & Badger et al., 2006). The emphasis on the contextual competence of the speaker of course deconstructs the model of the ideal native speaker, as research has found that even so-called native speakers often err in usage.

1.2b Pragmatic Competence

This approach to language learning has, in turn, led to the ideal of pragmatic competence. Pragmatists believe that traditional foreign language classrooms fail to consider the role of context in communication, causing students who "learned" language in classrooms to flounder in real-world contexts. This approach redefines competence in language as "knowledge of communicative action and how to carry it out" as well as the "ability to use language appropriately according to context" (Belz & Vyatkina, 2005, p. 26). This approach has also found that most students accrue skills in a foreign language unevenly, incrementally, and in a piecemeal and erratic way. This, in turn, leads to a fragmented understanding both of the language and the culture that undergirds it.

To address this, teachers should develop a greater appreciation for the "oral transactional orientation" of language learning and learn to appreciate any "creativity and personalization in language use" demonstrated by language learners (Byrnes, 2006, p. 244). The pragmatic approach to language is also supported by connectionist theory of language acquisition, which argues that language is not learned by memorizing and following rules but through repeated usage, built up over time (Barcroft, 2007). This view contradicts the Chomskyan view that users enlist deep-seated rules even when using unreal words: but Barcroft (2007) found, in a test of users with real and unreal words, that "the ability of native speakers to make grammaticality judgments….depends on access to real words" (p. 330).

Within the pragmatic-connectionist paradigm of foreign language learning, the role of the speaker's habits of mind and metacognition in language learning become an

additional topic of study. Studies repeatedly found that when speakers engage in metacognitive strategies such as keyword strategies for vocabulary learning, their ability to speak in a foreign language improves (Macaro, 2006). Further study along these lines has also found evidence that one's epistemological attitudes about learning also impact language learning.

1.2c. The Importance of Cultural Context and Interculturalism

All of these ideas eventually merged into a cultural view of language learning through the application of sociocultural learning theory, which argues that all learning is co-constructed in interactive contexts and necessarily involves the negotiation of personal and cultural identities (Conteh, 2007). Activity theory argues that the interaction between language speakers is limited by the users' "particular understanding of the parameters of a task and the role they assign to themselves in the task's execution" (Chavez, 2007, p. 162). From this theory, it is but a short step to arguing that cultural contexts form the basis of language learning, and that unless one learns the culture as well as the language, one is not truly speaking in a foreign language.

Theories of culture support the cultural basis for language learning. According to some, culture consists of "sets of practices…as the lived experience of individuals" which are "context-sensitive, negotiated and highly variable" (Liddicoat, 2004, p. 299). On the basis of this theory, most language-learning with a cultural basis today focuses on the concept of the target language, which presupposes that a student learning Japanese, for example, has an interest in Japan, and thus the course is based on the reading of Japanese texts.

That said, a number of researchers continue to critique this approach noting that the idea that there is an ideal target language population is just as ideal and unreal as the model of the native speaker (Feuer, 2007). Nonetheless, the cultural theory of language accepts that "language and culture are from the start inseparably connected" (Thanasoulas, 2001, p. 4). This is because it is through language and language usage that such deep-seeded cultural values such as "notions of modesty, concepts of beauty, theories of disease, the nature of friendship" and many other ideas are rooted (McAdams & Williams-Schultz, 2008, p. 134). From this perspective, it is difficult to see how a foreign speaker could effectively use words about, for example, beauty, without knowledge of cultural notions of beauty.

Thus, the ideal of the cultural-based language learning model is to be able to "think in another language" or, more accurately, think like a member of the other culture in the language of that culture (McAdams & Williams-Schultz, p. 134). This contradicts positivist notions of language as simply reproducing pre-existing universal logic, and sees in usage the creation of different worlds through language (Byrnes, 2008). In the lexicogrammar of language, users make speak in a "fluid and highly context-sensitive environment" and make "remarkably different choices" about how to describe the world (Byrnes, p. 16). This approach to language necessitates that language learners study not only the language but "congruences between the social-cultural environment in which we experience the world and our linguistic way of construing that reality" (Byrnes, p. 17).

In this way, learning language within the context of its culture becomes learning how to "mean in new and different ways" (Byrnes, 2008, p. 17). As a result of this

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approach to language, others have focused on "intercultural communicative competence" and how to use language to communicate in cross-cultural ways (Alvarez, 2007, p. 127).

The importance of interculturalism as the basis for foreign language learning has also undermined the ideal of the native speaker, as world English's and Pan Spanish have evolved beyond native speaker competence into new hybrid areas of usage. This development accords with sociolinguistic theory which argues that from the first language usage even more so-called ideal native speakers is in constant flux, at the mercy of the constant demand to construct social situations. Languaging occurs, indeed, when a speaker goes beyond the "captivities of culture" and learns to speak transculturally in attempt to be understood in many different contexts. On the basis of all of these theories, more and more teachers have striven to teach language in a culturally responsive and competent manner, unleashing the communicative creativity of students in all language learning (Griffer & Perlis, 2007).

1.3 Statement of Problem and Purpose of the Study

The problem this study sought to address involves the gap between theory and practice over the issue of culture and foreign language learning. That is, while grounding language learning in culture is receiving more theoretical approval, it remains that most foreign language teachers do not include culture in their language teaching. A number of reasons have been proposed to explain this troubling gap between theory and practice.

Byram & Kramsch (2008) noted that most teachers find it "difficult, if not impossible, to implement" (p. 20), meaning that it is often difficult enough to get students to speak foreign languages let alone think like persons in the foreign culture. Teachers

too often take short cuts to this difficult process by indulging in cultural stereotypes or reducing the study of culture to ethnic color and festive events. As a result, Byram & Kramsch argued that, at present, few foreign language teachers seem capable of truly teaching language as culture. Teachers are not the only stakeholders to blame, moreover, as most education departments in the U.S. have failed to officially address the relevance of culture to foreign language learning. This is especially troubling in states like California, where Ajayi (2005) argued that it is essential for teachers to ascertain the cultural grounding of their students in order to have any success in teaching them foreign languages.

Another problem in the switch to culture as the basis for language learning is that it demands a change of pedagogy. The formal or abstract way of teaching language, which has prevailed in U.S. schools for decades, needs to be replaced by a pedagogy focused solely on "how learners are doing the complicated linguistic, social and psychological work of constructing 'voices' within a specific community" (Ajayi, p. 188).

Overall, then, the literature argued that culture should be included in the ACTFL guidelines because it has been shown that it is impossible to be fully communicative in a foreign language without knowledge of the cultural grounding of those speaking the foreign language. It is only the difficulty and complexity of teaching culture with language that caused teachers to balk at connecting the two. Thus, efforts must be renewed to reconnect culture and language and to develop a pedagogy that will make the infusion of culture in foreign language study more acceptable. This study can contribute

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to that effort by documenting instructional patterns that support cultural incorporation and by offering insight into practices that are generally supportive of the integration of culture into the postsecondary foreign language environment.

While teachers generally struggle to incorporate culture in foreign language learning on a conceptual level, even those teachers who support the inclusion of culture in language learning struggle with finding verifiable practical methods to do so. At present, there are no commonly agreed upon guidelines for the inclusion of culture in language learning, resulting in a great deal of confusion and a persisting superficiality in including culture in the study of language.

The lack of common definitions and standards with regard to cultural incorporation poses challenges for assessing the effectiveness of such incorporation. Traditional forms of assessment do not lend themselves to assessing culture in language, and other assessment methods often reinforce stereotypical ideas in students. In general, the inability to determine how to assess the degree to which a student learns culture as well as language makes it difficult to establish the validity of the cultural competence requirement in language learning.

The final purpose of the study of a Russian language classroom was to determine if either the portfolio method or use of the ACTFL Proficiency Guidelines, are effective ways to assess the degree to which students have come to some understanding of cultural contexts underlying foreign-language usage. The portfolio method was developed as an alternative form of assessment, along with reflective journals or diaries, as a way to assess the level of learning of a student. A portfolio consists of a body of work over time,

based on specific objectives, which provides evidence of the student's progress. A portfolio is goal-based, contains evidence of student growth, spans the entire period of instruction, is flexible and versatile, and allows for reflection and feedback with regard to the level of accomplish or the degree of progress toward accomplishing learning goals. A number of educators support portfolio-based assessment as they believe that this method more effectively captures the richness, depth and breadth of a student's learning, and shows evidence of growth in ways not measured by standardized tests (Schulz 2007).

Although the portfolio is an accepted method of assessment, it still remains an alternative method not approved by all educators. For that reason, the researcher sought to determine the relative value of both portfolio assessment and the ACTFL Culture Proficiency Guidelines as the basis for assessing the degree of incorporation of culture into the novice-level learning of students in a foreign language class.

ACTFL novice-level guidelines are very specific for the novice level, including being able to introduce oneself, use common forms of courtesy, answer simple yes and no questions, being able to introduce others, expressing gratitude or apology and using common phrases to ask strangers directional or informational questions (ACTFL, 1999). The ACTFL rubrics for assessing these skills can be utilized quantitatively to determine whether or not students are communicating at a novice level in Russian both in terms of grammar and culture, and a parallel analysis was established to review student portfolios. Thus, this dissertation seeks to assist in the effort to redress some of the theory-gap problems with regard to teaching culture together with language, by providing teachers of

foreign language a model for teaching and assessing culture in an introductory level Slavic language course.

1.4 Significance of the Study

The significance of this study lies in the fact that language learning in general must reform itself to be more relevant in the multi- and intercultural world in which we live, and this study can contribute to that objective. Incorporating culture into foreign language learning, and establishing goals for cultural competence in foreign language learning, is a necessary prerequisite for students of foreign language to communicate more effectively in today's world.

This study supports the ACTFL Proficiency Guidelines Standards of Foreign Language which state that all foreign language students should develop competence in a foreign language in order to communicate more effectively with peoples in other cultures. Further, ACTFL specifies that students should integrate what they learn about culture through language studies in their entire school experience, and foreign language should become part of a basic core curriculum within which all students develop effective strategies for basic communication skills as well as higher order thinking skills. In so doing students should be better positioned to effectively communicate and perform professionally in today's global marketplace (ACTFL, 1999).

The implementation of both the letter and the spirit of these guidelines will not only benefit students in learning a foreign language, but will also increase their overall level of cross-cultural understanding, intercultural awareness and a more global understanding of the complexity of the world today. Cross-cultural understanding

involves developing knowledge that helps one overcome misunderstandings between peoples from different cultures, while intercultural awareness is described as a fundamental acceptance of people who are different than oneself.

Finally, many social constructionists and sociocultural educational theorists believe that cross-cultural competence and intercultural awareness can create a synthesis whereby persons from other cultures come together to create new creative ideas that would not have been possible without a combination of different cultural approaches.

The shift toward cultural inclusion in foreign language is significant and will require substantive efforts to close the gap between what the theory demonstrates as sound instructional practice and the current embodiment of foreign language instruction. This study offers a look at strategies and approaches that can help bridge that gap and begin establishing a foundation for cultural incorporation as the standard in foreign language teaching.

On the basis of this study, a general assessment of the current state of introducing culture into the study of foreign language will be determined, and an assessment will be made of the various causes for any gap that emerges between theory and practice. Teachers of foreign language may be served by a model of best practice, or at the very least a coherent set of guidelines about how to go about introducing culture into foreign language learning.

1.5 Research Questions and Study Design

This study was undertaken to answer the following research questions based on observations and assessments of language learning in the Russian language classroom for this study:

1. How is culture being integrated into the Russian language classroom?

2. How necessary is cultural literacy to the proficiency of a student in the Russian language in the Russian language classroom?

3. What are some effective practical ways to introduce and teach culture along with language in teaching the Russian language?

4. What assessment tools or methods should be used in order to determine the level of cultural literacy in the students learning the Russian language?

To answer these questions and accomplish the goals of this study, a university level Russian language classroom will be observed and its instructor interviewed to establish the efficacy of an operational definition of culture, to establish goals and objectives for learning about culture, to determine specific instructional strategies that can be used for teaching culture with language and to develop method to assess the cultural proficiency of the language-learning students, using the revised culture guidelines of this study as a measure.

To measure the kind and degree of cultural incorporation into a foreign language classroom, this study observed and analyzed data from a beginning-level postsecondary Russian language classroom at the researcher's university. The class studied was a second semester class of a beginning Russian language course using a Russian language textbook for foreign speakers of the English language called "*Russian Stage One: Live*

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from Moscow Volume 1" The textbook was written by Dan E. Davidson, Kira S. Gor, and Maria D. Lekić.

The study observed the class in terms of the cultural materials used, and whether or not students in the class obtain some cultural grounding or context for their utterances in Russian, and the teacher will be interviewed in order to determine his or her views with regard to introducing culture into the foreign-language classroom.

The design of this study involves assessing elements of a Russian language classroom that promote cultural literacy in support of learning language. To determine the extent to which culture was introduced into the Russian language classroom under study and to assess the efficacy and efforts by a teacher to introduce culture into Russian language instruction, the study was framed by four research questions. The research questions focus on how culture is integrated into a Russian foreign language classroom, why it is necessary to foster cultural literacy in the foreign language classroom, what practical methods are being used to introduce and teach culture along with language in the Russian foreign language classroom and how one assesses the effectiveness of efforts to introduce and teach culture as part of language learning in the Russian foreign-language classroom.

By utilizing the above measures, the research sought to lay the groundwork for establishing a broader framework for assessing the incorporation of culture in foreign language learning classrooms in general. The goal of this study is to provide teachers with clear rubrics by which they can measure the degree to which foreign-language

students are beginning to develop a cultural understanding of language usage as well, and thus help them develop into more culturally sensitive speakers of the Russian language.

1.6 Assumptions

This study of a Russian language classroom at a U.S. university was conducted with the assumption supported by the scholarly literature (see Ch. 2) that language and culture are inseparable in the learning of a foreign language and that one must assess a student's proficiency in the foreign culture as well as in the foreign language in order to accurately determine how much the student is learning.

Further, this study assumed that the classroom and instructor that provided the basis for this study is representative of most postsecondary foreign language classes in the United States. Thus, although the case study format allows for limited generalization, the instructional processes that are observed and the expert opinions that are gathered from the instructor are consistent with the general norms of a comparable foreign language classroom.

1.7 Limitations of the Study

As with any study, this research was naturally constrained by a variety of factors. Case study methodology is limited in its ability to generalize broadly across the Assistant Instructor population because this was a descriptive case study and the information within can't be generalized to other case studies regarding the integration of culture in the language learning classroom.

Because of the development of the literature in the period since the ACTFL backed away from including culture in the classroom, the guidelines proposed here will

expand upon ACTFL guidelines (ACTFL, 1999). Currently ACTFL guidelines present

six different proficiency levels from novice to native in foreign language competence,

and this study will focus exclusively on what a novice speaker in Russian can accomplish

by incorporating culture in their course of study.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

Over the last twenty years, the number of second language learners in grades K-12 in the United States increased by 84%, while the total K-12 population in the country grew by only 10% (Ajayi, 2005; Alvarez, 2007; Byram & Kramsch, 2008; Cheng, 2007; Fraser, 2007; Walqui, 2006). Unfortunately, many of these students (whether English speakers learning foreign language, or ESL students) are struggling to succeed in a system that is not designed to meet their unique circumstances. This situation necessitates the creation of a pedagogy based on the idea that language and culture are linked, to create an environment within which "the cognitive and the social go hand in hand in classroom learning" (Walqui, p. 159).

This chapter will survey the evolution of foreign language learning over the past twenty years, especially the move from formal to pragmatic and sociocultural practice in language teaching. The issue of whether or not culture should be included in language study is then considered from a theoretical viewpoint, surveying a number of theories which support the use of culture in language classes. A number of case studies of models of pedagogy for including culture in language classes are reviewed, offering some evidence that, though there continues to remain a gap between theory and practice in the inclusion of culture in foreign language teaching, progress is being made towards including culture in language teaching, and, indeed, toward a reconceptualization of language itself as culturally-based. Finally, the issue of the extent to which culture-language fusion helps in teaching languages to adult learners is discussed, with reference

to the theory of andragogy. Emphasis throughout the review of the literature is on the role of the teacher and the interaction of theory and practice in achieving the goal of integrating cultural proficiency into language instruction.

2.2 Culture and Theories of Language

A considerable body of theoretical literature has evolved, attempting to explain how language functions relative to culture. A fundamental issue in language studies remains strongly debated among scholars of language, and that is whether language is a universal or culturally-specific construct (Yu, 2005). Searle (1969) and others argued that "speech acts are semantic universals and hence not culture-bound," while others argue that "performing certain speech acts is based on cultural norms and values rather than on general mechanisms" (Yu, p. 94). Though the idea that language is cultural has become a basic part of much language-learning policy, a number of researchers question simplistic isomorphism between the two. To some, such isomorphism risks ignoring the fact that some elements of language are not cultured, and that culture can be learned without language. The following section explores definitions of culture as they relate to language.

2.2a Defining Culture

The very definition of what defines culture varies by scholarly disposition, and this confounds many discussions on the subject. When reviewing literature, it is possible to identify three major approaches to teaching culture in the language class: (a) teaching history, fine arts, literature, geography, and politics, (b) teaching students to observe the norms in the foreign culture that allow humans to live in peace and harmony with each

other and their environment; and (c) teaching students to interact in the new language and culture (Seelye, 1987). These three approaches represent different views of the nature of culture, different levels of concerns for the relationship between language and culture, and finally different understandings of the place of culture in language education.

The first approach "Big C culture" is sometimes called "high culture." The main purpose of second-language instruction in this approach was to familiarize the learner with the targets great civilization (Allen, 1985). In this case, cultural competence is viewed as a body of knowledge about those different aspects and it is measured in terms of the breadth of reading. It is also seen as background information to understand language and society. Kramsch (1995) argued that much of this approach to teaching started with the teaching of classical languages through which educated people had access to universal culture. However, Big C culture is only part of what is included in the first approach. The other part is called "Little C culture" and includes the behavioral patterns and lifestyles of everyday people (Brooks 1975).

The second approach is that of viewing culture as a set of societal norms. Gumperz (1982a; 1982b) and Hymes (1972; 1974) were at the root of this cultural approach which became prevalent in the 1980s. Cultures are then started to be describes in terms of the practices and values which typify them. Though this approach forces one to try to understand the values of different cultures, it still locates the learner primarily within his or her own cultural paradigm, "observing and interpreting the words and actions of an interlocutor from another cultural paradigm" (Liddicoat, 2004, p. 299).

Finally, the third approach sees culture as sets of practices. Learners are sensitized to a wide range of contexts in which they are required to act. Cultural competence is, at this point regarded as the ability to interact in the target culture in informed ways, the objective for the learner being to develop an intercultural perspective in which comparison between the native and the target cultures and languages will help him to develop intercultural communicative skills. Within this model, successful interaction within the culture relies upon developing cultural competence within that setting.

2.2b Culture as the Basis of Language

As far back as 1960, Brooks (1971) was instrumental in changing the notion of culture as included in language courses from a literary to a more anthropological view of culture as practice. By making a distinction between culture with a capital C and culture as it really is, Brooks enhanced the notion that culture is central to the very fabric of everyday life, and undergirds an individual's beliefs, assumptions and attitudes. He helped dispel the myth that culture is an intellectual gift bestowed only upon the elite.

In the 1980s, this trend developed to the point that researchers called for learners taking the role of cultural others so that they gain a more reflective sense of culture. According to Bourdieu (1991),

> Language is a linguistic habitus, a set of practices that imply not only a particular system of words and grammatical rules, but also an often forgotten or hidden struggle over the symbolic power of a particular way of communicating, with particular systems of classification, address and reference forms, specialized lexicons, and metaphors. (p. 9)

Kramsch (1998) argued that dealing with culture learning involves multiple levels of perception that need to be integrated into language teaching, among which she

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highlights the perception of culture 1 (C1) and culture 2 (C2) stereotypes, the real C1 and C2, the perception of the self and of others (socilisation). For Kramsch, therefore dealing with culture learning involves dealing with identity. However, a contradiction lies in the fact that even though any pedagogical approach to teaching language and culture requires some direct experience of the culture (Crozet & Liddicoat, 1999), the amount of culture that can be dealt with within the context of formal language learning is rather limited. Given such limitations, the focus has recently been on developing methodologies for teaching culture in the language classroom in a way that develops comparison, reflection and integration of authentic intercultural experiences into the cultural identity of the learner. Three techniques used for teaching cultural concepts include cultural clusters, culture assimilators and capsules.

These three techniques are short-term methods designed to compare and contrast cultures. Fiedler, Mitchell, and Triandis (1971) developed culture assimilators to facilitate a student's adjustment to another culture. Each episode describes a critical incident of cross cultural interaction that is a common occurrence in which an American and a host national interact. After reading an episode the student chooses the correct response from four explanations of the behavior described in the episode. The student is provided with feedback which redirects him to make another selection if his answer is wrong. A culture capsule consists of a paragraph of explanation of one minimal difference between an American and a target custom along with relevant relia and photos (Taylor & Sorenson, 1961).

In the assimilators the students must identify culturally appropriate explanations for the episode and in culture capsules the explanation of the cross-cultural difference is presented to the student in both the textual description and in the relia. Culture clusters consist of several culture capsules which develop related topics that include one 30-minute classroom simulation. The instructor acts as a narrator to guide students to the appropriate actions and speech.

In short, learning about another culture is not simply a matter of learning about food, clothing and music, but a matter of learning to "think in another language." McAdams and Williams-Schultz (2008) conceptualized this to include everything from concepts of modesty and beauty, to theories or disease and the nature of relationships. In this they advocate for the learning of language and culture as an exercise in cultural osmosis.

2.2c The Theoretical Basis of Culture-Language Linkage

The cultural aspect of language has been supported by a long line of theorists, including Kramsch (1993a), Seeyle (1994) and Crozet (1996 &1998). For most, language does not begin and end with words, but continues in the interactions of writers and speakers in particular contexts, and others argue that language determines the culture of its speakers. Halliday (1978) argued, "linguistic structure is not a passive reflection of the social structure but the very realization of social structure, actively symbolizing it in a process of mutual creativity" (p. 135).

2.2d Language as Cultural Discourse

Berry and Carbaugh (2004) defined cultural discourse as "a system of symbols (including words and images), forms of action, and their meanings." Accordingly, Berry and Carbaugh claim that people verbally interpret the world by creating a web of significance, which ultimately create a "sphere of coherence, a symbolic space in which a people's taken-for-granted common sense…is presumed." Inside this sphere, one learns to speak in a local way, and thus develop competence in expression.

Cultural competence occurs when one comes to understand what is being said. However, a number of barriers rise up to block this process. One such barrier is a linguistic item termed the false friend, which is a word that is understood differently by people from different linguistic cultures. When, however, one disentangles a false friend from confusion, then it becomes a "rich point" through which cultural meaning is conveyed and understood (For example, Berry & Carbaugh, et al. (2004) described a false friend in the Finnish concept of quietude, which is "masked and overshadowed by English terms such as 'shy' and 'silent'" p. 265).

2.3 The Sociocultural Paradigm in Language

The sociocultural theoretical framework for learning posits that knowledge is co-constructed in interactions between teachers and pupils (Conteh, 2007). Following upon this, others have found that teachers and students are negotiating personal and cultural identities in the resulting Zone of Proximal Determination (ZPD). Culturally responsive education attempts to close the gap between students' personal and cultural histories, and what goes on in classrooms. Conteh (2007) said that the primary means by which cultural

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congruence is created in the classroom is through the use of culturally relevant materials that bring into the light the "invisible culture" of the student. The sociocultural theory, situating learning in the ZPD, not only entails a different sense of future potential in learning, but assesses what learning has taken place in a fundamentally different manner than current practice (Poehner & Lantolf, 2005). Sociocultural theory, then, provides a basis for a pedagogy that focuses upon the infusion of culture into instructional strategies for the teaching of foreign languages.

 2.3a The Pedagogy of Listening

 Fraser (2007) argued that a major influence on teaching language to diverse students in early education is the Reggio Emilia approach, or the "pedagogy of listening" which is based on sociocultural theory. The Reggio Emilia approach is famous for encouraging teachers to develop "an image of the child that views children as competent, resourceful, inventive and having ideas that are worthy of being listened to" (Fraser, p. 19). By this process knowledge is not the reproduction of an event or object in the curriculum, but a way to "build relationships with the world around them to allow them to experience the beauty and pleasure in the learning process" (Fraser, p. 20).

 The basis of the approach is that teachers listen more carefully to student interests in order to co-construct with them the curriculum of the course. The approach also values play as the site of the "hundred languages of children" and play is used to strengthen self-expression to expand communication between diverse students in an RE class (Fraser, 2007). Fraser says this is because, in the context of play, each child was able to find "the best medium of expression that suited his or her particular intelligence whether it was

linguistic, logical or interpersonal intelligence." In this way, children who did not share a language were able to express themselves passionately in school.

2.3b Language as a Social Semiotic System

Byrnes (2008) established a linkage between language and culture by viewing language as a social semiotic system "that engenders the human capacity to make meaning in literally unlimited socially constructed contexts of situation within an overall dynamic context of culture" (p. 9). In this sense, "context" is embodied in "patterned differences in language use" and is language-based in the "formal features at all levels of the system" (Byrnes, p. 9). Byrnes argued that this does not mean that one appreciates only the fact that "Arabs have many words for camels and Eskimos differentiate many forms of snow" but that one acknowledges that the "grammatical system as a whole represents the semantic code of a language." Thus, it is not enough to utilize an anthropological or literary-theoretical framework to surround language teaching, one must see how the pattern of language itself is cultured.

2.3c Systemic Functional Linguistics

Within the context of systemic functional linguistics, Byrnes (2008) reported that communities are eco-social systems "which persist in time through ongoing exchange with their environment." They undertake semiotic or meaning-making social practices in both a sociocultural and linguistic level that overlap in various redundancies called "mutual expectancy." The aspect of language that sets it apart from other semiotic systems like dance or music is that language has a grammar. Grammar creates meaning both on the content plane and through construal.

According to Halliday (2000), in comparison with other meaning-making systems, language has a fourth order of complexity or "abstract semiotic construct that emerges between the content and the expression levels of the original…semiotic system", which is unique to human beings (Byrnes, 2008, p. 14). As such, grammar helps human beings use language to transform experience into meaning, but it also constitutes social processes and thus helps humans enact social order through meaning.

Language undertakes this metafunctional synthesis of semiotic transformation with semiotic enactment by constituting itself as a "parallel universe of its own, a phenomenal realm that is itself made out of meaning" (Byrnes, 2008, p. 14), linking this to the Sapir-Whorf hypothesis that languages "construe the world differently and 'make' their users see if differently" (Byrnes, p. 14). In contrast to positivist theory which posits that language simply functions to express pre-existing universal logic, Whorf noted that "users of markedly different grammars are pointed by their grammars toward different types of observations and different evaluations of externally similar acts of observation…and hence must arrive at somewhat different views of the world" (Byrnes, p. 16). Most of this happens in the grammatical space between wording and construction, what SFL refers to as the lexicogrammar, a "fluid and highly context-sensitive environment" in which speakers in different languages make "remarkably different choices" about how to describe the world (Byrnes, p. 16). Over time, these meaning-makings evolve into a clustering of repeated syndromes which Whorf calls "frames of consistency" and Hasan calls "ways of meaning" (Byrnes, p. 17).

Thus, in the teaching of a foreign language, one must explore "congruence between the social-cultural environment in which we experience the world and our linguistic way of construing that reality" and thus "begin to focus on how language construes a particular communicative event by instantiating a context of situation within a larger context of culture" (Byrnes, 2008, p. 17). As a result, since learning a new language is learning how to "mean in new and different ways," texts are viewed as imagined realities, and teaching should not be bound by "the strained 'reality' or authenticity of 'real world interaction' as communicative language teaching has for so long privileged" (Byrnes, p. 18). According to Hasan, one arrives at the deepest level of understanding of language when one sees it as "a cultural phenomenon wherein systems of meaning appear not because the 'real' world is thus and thus, but because the world has been construed thus and thus by specific subgroups of humanity, and this construed world is their real world" (Byrnes, p. 18). In sum, language education should be seen as a "language-based theory of knowing and of learning that facilitates theoretically insightful discussions of literacy" (Byrnes, p. 18).

Halliday's (2000) idea that language has nonformal aspects and that children, for example, know about them through the mechanics of conversation and the structures of stories, have lead many to think of language as more than pronunciation, vocabulary and sentence structure (Richgels, 2004). According to Halliday, many early language learners know instinctively that language is used to "express needs and wants, to facilitate interaction with others, to express opinions and feelings, to give voice to the imagination,

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to inquire, and to convey information" (Richgels, p. 8). From this point of view, cultural issues inevitably enter early into language learning.

2.3d Intercultural Communication and Language

The starting point for understanding intercultural language learning lies in a closer examination of the notions of "communicative competence" and Intercultural "competence." Gumperz & Hymes (1972) defined communicative competence as "what a speaker needs to know in order to be able to communicate appropriately within a particular speech community. Exactly "what a student needs to know" has proved to be a problem for language teaching and learning.

This is partly why the terms "cultural competence," "intercultural competence" or sometimes "intercultural communicative competence" were introduced by linguists such as Buttjes and Byram (1991), Nostrand (1991), or Liddicoat (2002) to try and make more explicit what is meant by "what a speaker needs to know" to participate in a speech community. What a speaker needs to know is based on the learner's communicative needs and specific course objectives. Translators and interpreters in the Army need a very good understanding of native language norms so as to be able to interpret messages appropriately. And, they need to be able to reproduce language which is understood and interpretable by native speakers, even though they belong to another culture.

The psycholinguistic models of communicative competence are based on the underlying assumption that the communicative norm is the native speaker interacting with another native speaker. According to Byram and Zarate (1994), Kramsch (1998) and Liddicoat (1999) the communicative norm is not a native speaker interacting but an

intercultural speaker interacting with a native speaker which means the pre-exisitng attitudes, beliefs and behaviors of learners have an impact their impact on their communication.

2.4 The Pedagogical Context for Cultural Infusion

On a practical level, abstract vocabulary learning should be replaced by vocabulary learning in the context of a social activity, "where meaning-making is shaped by the complex sociocultural dynamics of the classroom, the personalities, histories, cultures, collective memories, desires, politics and power relations" to focus "on how learners are doing the complicated linguistic, social and psychological work of constructing 'voices" within a specific community" (Ajayi, 2005, p. 186). This necessitates that classes move toward helping learners to use their multicultural perspectives to make meaning rather than remaining bound to prescribed meanings of individual words.

The basis of this approach is Vygotsky's (1986) sociocultural theory, with special attention on the zone of proximal development. Within the sociocultural model of instruction, language is approached as a social activity driven by either a social or cultural need. As this need evolves, the student is inherently challenged to expand his or her level of language fluency and expertise.

2.4a Vernacular Pedagogy

Vernacular pedagogy is still another way in which culture and language learning merge. This refers to introducing "local theories of knowledge and community" into language-learning classrooms (Pickford, 2008, p. 48). In vernacular pedagogy, teaching

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is "mediated by language practice and cultural habitus nurtured and reproduced in the contexts of family and community" (Pickford, p. 48). Pickford (2008) gives an example of such practice in Papua New Guinea, demonstrating that teacher-student interaction in the classroom often is understandable only with reference to "cultural practices beyond the institution."

Even more complicated is the assumed motivation of the students taking the language course. Students either have an integrative or instrumental view of language. The theory of integrativeness argues that one learns a language in order to become familiar with and integrate with the target language community (Feuer, 2007). Most of the time, most students do take language courses based on this theory. However, studies are now revealing that language learners have much more complex relationships to their ethnicity, with a much more heterogeneous background and language positioning. Studies have shown that while some elite learners do desire integration, others simply learn languages for circumstantial or instrumental reasons.

In a study of Canadian students learning Hebrew, for example, Feuer (2007) found that a number of Israeli immigrant students had taken the class not to improve their Hebrew but only for "maintaining their fossilized idiolects in order to connect socially with their peers" and remained in the class in the hope of meeting other Israelis living in Canada (Feuer, p. 191). This social motivation was demonstrated when Hebrew speakers used their language "as a type of secret code" which "acted as an agent of solidarity" (Feuer, p. 191). Thus, the teachers assumption that the students would use Hebrew when travelling to Israeli was undermined by the more basic desire of the students to use

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Hebrew as "a membership group key, or entry pass, to Hebrew speaking social groups in Canada" (Feuer, p. 192). In this way, the heterogeneous motivations of students disproves the premise of the theory of integrativeness, as in this case the only community students wished to integrate with was the "community of the classroom itself" (Feuer, p. 193).

2.4b Culture and Language in Practice

The study of culture has long constituted a popular element of language classes for both students and teachers. Besides its role in establishing effective communication, the study of culture fosters intercultural understanding and tolerance, one of the basic goals of foreign language study. Studying a foreign culture also encourages students to recognize their own culturally determined behavior. Since nearly all assumptions and reactions come from an internalized view of the world as interpreted by one's culture, students must have the knowledge and tools to discuss their beliefs and may resist questioning what they accept as "true" or "right."

People are not the same everywhere; such a statement represents an ethnocentric idea that translates as "everyone else is just like me." To admit significant cultural differences is to accept that 'my way' is neither the only way nor is it necessarily the "right way." Nostrand (1998) warned that only when knowledge about is put together with experience of at least one other culture can understanding supplant the ingrained notion that all other ways of life are inferior to "Number One." In the language classroom teachers tend to present "knowledge about" a culture because "experience of" is difficult to acquire and impossible to reproduce realistically in the school.

By contrast, studies by Ladson-Billings and others indicated that "when children's real-life experiences were legitimized and when the curriculum was connected to their backgrounds, they were able to understand complex ideas even beyond their reading levels" (Cheng, p. 37). While culturally responsive theory is based on acknowledging a gap between Eurocentric schools and ethnic students' home cultures, it lays the groundwork for considering culture when teaching language.

Linked to culturally responsive teaching is the idea of cultural competence, which has been developed in many different fields to help practitioners from doctors to teachers relate more effectively to culturally different clients (Griffer & Perlis, 2007). In order to develop cultural competence, one must first develop diversity consciousness, or the awareness that others are not like us. Cultural competence represents "standards of behavior that moves an individual or organization toward cultural proficiency" (Griffer & Perlis, p. 32). Cultural proficiency is "an approach to thinking and living that empowers individuals…to interact effectively with people from culturally diverse backgrounds" (Griffer & Perlis, p. 28).

2.5 Current Problems in Foreign Language Instruction

The teaching of foreign languages has evolved within itself, without consideration of cultural issues (Byrnes, 2006; Chavez, 2007; Conteh, 2007). Historically, language learning has traditionally been said to depend on the quality of inputs children receive from teachers and others and relied on the premise that "when teachers use more syntactically complex speech, children achieve greater syntactic growth" (Anthony, 2008, p. 472). Thus, the 'input hypothesis' rooted in the work of Krashen (1987), determines

what is taught. The Input hypothesis is Stephen Krashen's explanation of how second language acquisition takes place. According to this hypothesis, the learner improves and progresses along the 'natural order' when he/she receives second language 'input' that is one step beyond his/her current stage of linguistic competence.

In traditional language classrooms, the emphasis is most often placed on "language form rather than on meaning, discrete linguistic items rather than the whole, accuracy rather than fluency, and habit formation rather than discovery of meaning in the target language" (Kubota, 1998, p. 395). Although foreign language teachers are told that foreign language instruction should be student-centered and holistic, and should employ the authentic language, Kubota found that many see new methods as panaceas, and make the mistake of thinking that a few simple prescriptions can solve all of the different problems related to language learning. Moreover, many of these methods are often implemented in highly mechanistic or methodical ways.

For example, the communicative approach is currently the most popular way of teaching foreign language. This approach argues that "language teaching should be holistic and natural rather than discrete and controlled, contextualized rather than isolated, collaborative and interactive rather than transmission-oriented, student-centered rather than teacher-centered, attentive to meaning and fluency rather than exclusively to form and accuracy" (Kubota, 1998, p. 399). Within this instructional strategy, teachers are expected to maintain a positive environment within which students engage in activities such as dialogue, discussion and peer learning rather than direct teaching.

Though this concept has been embraced by many teachers, Kubota (1998) argued that this approach may not meet the specific needs of linguistically and culturally different students. Research into the problems experienced by minority students in learning language within this context have begun to reveal that what may have been identified as a negative attitude on the part of the learner is more often "subtle native language processing weaknesses" that leads to poor language learning (Kubota, p. 403).

Alvarez (2007) described today's model of foreign language instruction as between paradigms. Formerly, the ideal of foreign language speaking was based on the standard of the native speaker. That is, the goal of learning a foreign language was to speak like a native. However, this model has been disparaged as "a utopian objective" that fails because it emphasizes both "a standard linguistic norm and a standard uniform sociocultural world" (Alvarez, p. 126). At present, however, no model has emerged as the new paradigm. An alternative to the native speaker strategy is the communicative approach, which encapsulates "grammatical, sociolinguistic, discursive and strategic aspects of language," though it is still based on a monolingual model views foreign language as a "static knowledge-based subject with fixed outcomes" (Alvarez, 2007, p. 127).

According to those researchers who support culture in language learning, learning language is an exercise in cultural translation and demands that in addition to learning words one comes to learn something of the "interfering glosses" which inhabit the imagination of a different culture (Byram & Kramsch, 2008, p. 20). According to Geertz (1973), for example, translation does not involve taking other words and putting it into

"our" words, but "displaying the logic of their ways of putting them in the locution of ours" (Byram & Kramsch, p. 20). According to the Modern Language Association, indeed, it should be the goal of every foreign language major in college to develop "translingual and transcultural competence" (Byram & Kramsch, p. 20). While a number of language teachers subscribe to this idea, Byram and Kramsch point out that most teachers also find it difficult to implement.

It remains, however, that teachers of language should be challenged to "teach not language and culture, but language as culture" (Byram & Kramsch, 2008, p. 21). The difficulties arise when teachers fail to examine their own assumptions, fail to learn enough about the foreign culture, and resort to stereotypes to discuss foreign culture in a unitary fashion. As a result, few language teachers at present seem capable of truly teaching language as culture.

The call for infusing more culture into foreign language studies is rooted in a more general trend in education, as the development of a "flat world", characterized by Friedman (2005) as a modern culture that makes cultural competence: A necessary part of our everyday encounters" (Cheng, 2007, p. 36). Contact with people from other cultures ought to also instill in people a cultural humility, which involves reflection and self-critique about one's culture and its relationship to others. Thus, another area of development in foreign language learning linked with culture is intercultural competence.

In a recent example of how current standards are failing in the area of intercultural competence, Ajayi (2005) provided analysis of newly revised standards for language instruction in California, a state that has great diversity and often employs multilingual

classrooms. Ajay faults the new guidelines for failing to take into consideration the connection between languages and culture, and evidences this failure in part through the recommendations for tracking English language learners. Within the new model, Hispanic children learning English) are grouped according to current proficiencies, in effect replacing their real cultural identity with an artificial, technical identity that isolates and restricts them in a school context. To counteract this tendency, Ajayi recommended that all students be interviewed so that the teacher can assess each student's cultural identity and their grounding in culture to more strategically track them into settings that operate within the construct of their cultural identities.

This failure to integrate language and culture is the central challenge facing foreign language instruction today. The following section provides discussion of specific educational theories that have demonstrated to support the infusion of language with culture, and outlines the pedagogical arguments for the practice.

2.6 Instructional Strategies for Foreign Language

The goal of this study was to establish the key factors that characterize effective foreign language instruction, with particular emphasis on cultural infusion. The following sections provide discussion of various models of foreign language instruction that should be considered within the complement of instructional practices.

2.6a The Target Language Concept and Teaching Culture

Most second language teaching today is determined by the concept of the target language (TL; Feuer, 2007). This means that the curriculum of the language course is "built on a shared knowledge of the particular group of people whose language and

culture teachers wish to impart to students" (Feuer, p. 181). In this process, the teachers assume that because students have expressed an interest in the language, they are also interested in the target community and its culture. For this reason, the curriculum will often involve translating "religious or scholarly texts, government documents, foreign films and comparative literature" (Feuer, p. 181).

However, the concept of the target language has been critiqued as an "imagined community" devised by the matched-guise technique and more often than not ideologically linked to the model of the educated native speaker (Feuer, 2007). Kramsch, for example, believed that the "unitary notion of the native speaker (is) artificial and unrealistic because even those who speak a language as an L1 demonstrate linguistic variances" (Feuer, p. 182). Target language is one of many available strategies for teaching foreign language, and subsequent sections provide an overview of several strategies.

2.6b Pragmatic Linguistics

The abstract notion of language is supported by a belief that if one develops competence in speaking a foreign language that is comparable to or understandable by a native speaker, then one is speaking "authentic" language (MacDonald et al., 2006, p. 250). MacDonald et al. researched four key conceptualizations of authenticity: text authenticity, authenticity of language competence, learner authenticity and classroom authenticity. Learner authenticity in most language teaching continues to mean that "teachers…instill in learners an awareness of notional 'target language' conventions which will ensure the necessary appropriacy of response" (MacDonald et al., p. 252).

MacDonald & Badger et al., however, also cautioned that teachers can fall into the trap of selecting texts that reflect their own culture rather than the culture of their students. This contradicts the very intent of authenticity in language instruction and can ultimately lead to what McDonald et al. characterized as "a poverty of language" (p. 254).

Moreover, the ideal of linking language competence to the ideal of the native speaker precludes any speaking in English that might take place only between 'non-native' speakers. In this sort of communication, grammatical competence is not necessary, as these speakers use communication strategies such as approximation, word coinage, circumlocution, translation and language switch in order to communicate (MacDonald et al., 2006). Thus, "even when syntactically incorrect utterances are produced, both participants make themselves understood on account of the component of their interpretive systems which makes amends for many apparent 'inaccuracies' in everyday speech" (p. 255).

As a result, according to MacDonald et al. (2006), judging language competence of non-native speakers against a native speaker model leads to a poverty of performance. In the same way "to insist on a correspondence between the language learners interpretation and an autochthonous meaning….inhibits the imaginative and creative potential of the learner" leading to a poverty of interpretation (MacDonald et al., p. 255). For all of these poverties, which are said to breed narcissistic withdrawal from life, intercultural authenticity "opens up a dialogic exchange between two versions of being and becoming which continually interact and reflect" along a "horizon of significance" (MacDonald et al., p. 261).

These insights have lead to the evolution of pragmatics in language learning. Pragmatic competence is the primary concern of linguists arguing against abstract and uniform views of language. The theory of pragmatic competence posits that competence in a language is "knowledge of communicative action and how to carry it out" as well as the "ability to use language appropriately according to context" (Belz & Vyatkina, 2005, p. 23).

In some language classrooms, pragmatists claim, too little attention is paid to context, leaving students to flounder in real world communication. As a result, more studies are arguing that pragmatic competence approaches are more realistic. In a case study of students learning to make proper compliments in Chinese those who were first introduced to rules and asked to deduce from them proper usage fared much worse than other students who were immersed in the pragmatics of compliment-giving and left to induce general rules from there. As a result of these studies, more linguists favor pragmatic approaches to teaching language.

A quantitative analysis of the intervention provided by Belz and Vyatkina (2005) found that learners' usage of the tricky modal particles in German showed "a sharp spike" after the intervention (p. 41). Another advantage of the corpus technique is that it enables microgenetic analysis of usage, involving "tracing the history of development of a particular phenomenon through close examination of its ecology of use in a given task" (Belz & Vyatkina, p. 43). This analysis reveals that language acquisition is often piecemeal and erratic, and "contingent upon individual learner experiences, as opposed to [being] linear and incremental" (Belz & Vyatkina, p. 43).

Thus, the intervention contributes to a richer understanding of the teaching of pragmatic competence. Also, with the increasing emergence of sociocultural and language socialization approaches to Second Language (L2) pragmatics, the pragmatic approach clearly leads to a consideration of the role of culture in language learning.

Overall, the evolving pragmatic theories of language have resulted in many researchers calling for an "oral, transactional orientation [that] addresses creativity and personalization in language use" (Byrnes, 2006, p. 244). Byrnes, however, argued that this approach also runs the risk of perpetuating self-referential notions of language and culture. It has also tended to exclude literary studies from language courses, sustaining a long-standing separation of language and culture.

2.6c Connectionism

There continues to be a debate about whether it is best to teach language learners metalinguistic rules of usage, to guide their speech, or teach them vocabulary and let them "feel" their way to proper usage from there. In studies of how children add suffixes to words, for example, studies have found that while children make use of the rule for awhile, eventually they shift to making new extensions based on analogy "as opposed to applying a rule" (Barcroft, 2007, p. 316). In this, Bancroft asserted that the most advanced of the stages has abandonment of a rule as its hallmark. According to connectionism, most language acquisition consists of sequence learning and "depends on associations between individual words build up over time based on massive amounts of input processing" (p. 319).

Connectionists have demonstrated, in various studies, how language learners learn not through the application of a rule, but through repeated usage, built up over time. This means that usage is learned by dealing with real words. By contrast, the generative view of language learning is that there are deep-seated rules of grammaticality which are learned as such and then can be applied to any situation, regardless of whether or not the word involved was real. If the latter is correct, then language instruction should focus on establishing rules, if the former, then long-term vocabulary development with real words is called for (Barcroft, 2007).

Barcroft (2007) conducted a test using real and unreal words to determine "the extent to which native speakers' grammatical competence…depends on access to real world lexical items" (p. 319). Because, in the test, "native speakers performed must less accurately when they were denied access to real words as compared to when they were allowed access to real words" the findings suggests that "the ability of native speakers to make grammaticality judgments…depends on access to real words" (p. 330). The findings support the connectionist view, and also have implications for relying upon certain types of explicit instruction and pedagogical rules when learning grammatical structures. The extent to which these findings support the idea that learners acquire grammatical rules "by processing input during communicative use of a language" generally favors a more sociocultural approach to learning language (Barcroft, p. 334). This also suggests that core pedagogical ideas in language teaching are moving in the direction of favoring culture-based learning.

2.6d Activity Theory

A number of language teachers have begun to make use of activity theory, which "emphasizes the dimensions of interaction in that participants are said to act according to their particular understanding of the parameters of a task and the role they assign to themselves in the task's execution" (Chavez, 2007, p. 162). This dimension of language learning can only be brought out in a community of practice, in which teacher and student communication is genuinely interactive. However, while Lave and Wagner validated legitimate peripheral participation, others have theorized that this leads to marginalization, the creation of peer "safe houses," or peer communities situated horizontally to the class, often protected by fronting, or seeming to assimilate to the class, but in fact being oppositional (Chavez, p. 166). The communicative value of these states requires more "peer talk" and less "teacher talk" in class. Chavez demonstrated that even when peer talk is encouraged in language classes, students take their cues from teachers and often mimic teacher-talk in conversing with each other.

2.6e Interculturalism and the Native Speaker Strategy

The intercultural approach to foreign languages also represents an implicit critique of the traditional standard of foreign language teaching and the native speaker standard. The native standard continues to be critiqued for its ideological status, as such standardizing of culture attaches maximum value to a supposed supreme form of expression that in turn conceals the complex "historical sociocultural configurations" behind the language (Alvarez, 2007, p. 128). That is, by imposing a standard on language learning, one discriminates against the varieties of the standard in reality.

As a result of such a critique, a variationist approach developed which acknowledges the varieties of a language. For example, the study of English in today's international world and has tried to "dispel the illusory idea of the existence of such a thing as an unmarked or neutral standard form" of English (Alvarez, 2007, p. 129). The continued preference for the native speaker ideal is reflected in the fact that native speakers are hired to teach foreign languages.

The idealized notion of the native speaker continues to undergird the traditional grammatical approaches to teaching language, and in pedagogies such as error analysis (Alvarez, 2007). In grammatical approaches, the learner is assumed to be in some way handicapped, when compared to a native ideal. Carl Blyth argues that by replacing the notion of 'nativeness' with the notion of 'expertise,' we can find new ways of thinking about who or what constitutes an appropriate model for FL students.

The error analysis approach, however liberating its acceptance of errors as rectifiable may be, still has lead to teachers focusing "exclusively on transgressions and derivations from the linguistic norm during the process of learning a foreign language" (Alvarez, 2007, p. 130). Also, by comparing native systems to the intermediate systems of learners, error analysis has also lead to concepts which highlight only the gap between the native and non-native linguistic competence, such as idiosyncratic dialect, approximate system and interlanguage. In error analysis classrooms, teachers identify, correct and penalize deviations and inconsistencies according to their native models (Alvarez, 2007).

2.6f Sociolinguistic Language

In contrast to the native speaker approach, the sociolinguistic approach to language has uncovered a hidden reality in which many different factors impact language use, leading to constant change even among native speakers. Especially in today's international world, individuals are free to "draw from a range of language varieties to achieve interactional ends" (Alvarez, 2007, p. 132). Studies have also found that online communication fuses 'native speaker' language with varieties, leading to new languages such as "PanSpanish" which has evolved in the online environment (p. 132).

According to sociolinguistic analysis, native language use is constantly in flux, due to identity issues and the construction of social situations. Sociolinguistics has also pointed out that native speakers often make many errors in speaking, and speak with "considerable variation in ability" (Alvarez, 2007, p. 132). Finally, sociolinguistics describes the experiences of non-native speakers, who report feeling stupid and childlike, and how these feelings impact language use.

Thus, "communicative and cultural approaches to language education realized that the NS was an unsuitable model" and that language learning needed a new paradigm (Alvarez, 2007, p. 133). To replace the native speaker model, some researchers have proposed the model of multicomponent speakers, of speakers who use their knowledge of more than one language to construct communication, a "comfortable goal" for many students.

2.6g Cross-Cultural Competence

The cross-cultural approach to language learning replaces the native speaker model with a conceptualization of language learning. Cross cultural competence is the final stage of cross cultural understanding and signifies a student's ability to work effectively across cultures. Cross cultural competency is beyond knowledge, awareness and sensitivity in that it is the digestion, integration and transformation of all the skills and information acquired through them, applied to create cultural synergy in order to function most effectively in a changing world (Byram, & Fleming 1998). From this point of view, one of the major problems with the native speaker ideal is that it separates learners from their own culture and asks them to "acquire the sociocultural competence of the native" (Alvarez, 2007, p. 133). The cultural model has lead to a few different conceptualizations of the language learner.

One new ideal is the intercultural speaker, or someone "capable not only of communicating information successfully but also of establishing relationships with people from different cultures" (Alvarez, 2007, p. 134). Another model calls for the language learner to be a multicultural citizen, who develops an awareness and respect for other cultures. Finally, some models emphasize the "existential will to embody languages" in speaking across cultural borders (p. 135). In this context, the language learner must become an intercultural being, or "someone who has both the awareness of experiencing otherness and the ability to analyze the experience and act upon the insights into self and other which the analysis brings" (p. 135). For this border crosser, this is not language, but only *languaging*, which is "about living in languages and becoming a

language, that is someone who encounters and critically engages with the languages of others and goes 'beyond the captivities of culture" (p. 135).

Similarly, the transcultural speaker proposed by Boylan (1998), learns language by learning to express themselves "'from within' the new culture." Opposing formal accommodations of standard cognitive definitions of cultural competence, Boylan called for substantial accommodation, which is an "honestly felt manifestation of the learning" (Alvarez, p. 135). While formalistic cultural competence is often merely an "external mimicry" of culture, a substantial engagement "involves the inner assent to the local way of being…consonant with the world of one's interlocutors" (Alvarez, p. 135).

By cultivating an understanding of these complexities, a language-learning student begins, in using language, to frame meanings based upon a developing knowledge of these differences (Berry et al., 2004). This process works best in the classroom context by creating a "third place" in which students engage in a dialogue in which multiple layers of meaning are discussed (Berry et al., 2004).

2.6h Heritage language

An interesting variation on foreign language teaching is the heritage language school, which is designed to re-teach a foreign language to immigrants who have lost their knowledge of their parents' language (Maloof et al., 2006). These schools are built on the idea that language and ethnicity are linked, and that bilingualism is necessary to maintain one's cultural roots in the wake of assimilation.

Based on bicultural models developed by LaFromboise (1993) and others, it is assumed that the student can and will develop knowledge of both cultures, and be

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competent in living in both cultures simultaneously. This model "challenges assimilative ideologies that depict an uncompromisingly subtractive adaptation process" and view ethnic communities as opposed forces (Maloof et al., p. 259). In heritage schools, language is linked to self-identity as an ethnic person, which entails a positive evaluation of the centrality and tradition of a group to which one has a strong sense of belonging.

According to ethnolinguistic vitality theory, if a person is more connected to an ethnic group than any other group, then the connection is vital and positive. Maloof et al. (2006) determined that heritage language schools contribute to what they termed integrative cultural identity, when one develops a dual sense of belonging. In any event, the model of the heritage school strongly links language and culture.

While conducting research on Russian heritage speakers Kagan (2001) found that native speakers function within the full range of sociolinguistic and sociocultural communicative competencies. Heritage students lack the full spectrum of competencies because of their contact with a limited community of speakers, the incompleteness or absence of education in Russian, and the dominance of English in their formal education. Foreign language learners typically have no contact with the real life language community outside the classroom and therefore, unlike the two previous groups, function in the narrower world of textbook language. Kagan (2001) also argued that the heritage speaker curriculum should reflect language and culture. It should be content-based and consists of three groups of instruction: grammar and vocabulary, primary interpretive and presentational domains, and literature, history.

2.7 Communities of Practice Established through Language

In an effort to describe the cross-cultural environments that develop between speakers of different languages, Brown & de Garcia (2006) enlist the concept of community of practice to describe the members of a single linguistic community. Supported by an anthropological linguist who describes culture as a community created by storytelling structures, Engestrom's (1987) activity system triangle is used to describe the "connections and the potential basis for tension between/among participants" in a community.

Star's (1989) concept of the boundary object is used to describe "objects which inhabit several intersecting social worlds and satisfy the informational requirements of each of them" (Brown & de Garcia, 2006, p. 316). Such objects flow through communicative systems and provide the basis for translation of ideas from one culture to another. Though describing how boundary agency assisted linguists in bringing literacy to a group of Ixil speakers in Guatemala, Brown and de Garcia's interest in boundaries, translation and transformation situates this approach squarely within the cultural approach to teaching language.

Hirst (2003) also posited that individuals learn to become members of cultures by participating in communities of practice. According to this model, learning a language represents what Hirst described as a "semiotic apprenticeship" within these communities (p. 174). The community of practice approach to language aligns with Vygotsky's (1986) assertion that one can hope to understand the constructs of mind and identity of others by understanding their cultural backgrounds.

Communities of practice are more likely to form and succeed when they can unite around a set of common principles and practices. The profession of foreign language instruction has established professional bodies that provide guidance in the pursuit of educational excellence by way of the American Council on the Teaching of Foreign Languages.

2.8 The Role of ACTFL in Establishing Standard and Best Practices

The American council on the Teaching of Foreign Languages (ACTFL) has been instrumental in establishing standards for the profession, most notably through their publication of the National Standards for *Foreign Language Education* (1996) and the *ACTFL Proficiency Guidelines (*1986). These two documents provide guidance for teachers on strategies for effective language instruction and its assessment.

The Standards for Foreign Language Learning was developed to answer the questions of 'what' should be taught in American foreign language classrooms. Subsequent efforts by states and local school districts have further defined what should be taught to American students learning foreign languages. Such standards are known as 'content standards.' In response to the question 'how well' should students be expected to do the 'what' the ACTFL proficiency guidelines or 'performance standards,' were developed to provide information to teachers and administrators about how well students could be expected to do the 'what' from the content standards. It's used to assess language proficiency among secondary and college-level students of foreign languages.

By creating common goals and objectives for teachers, the Standards provided a type of checklist against which learning and teaching could be assessed. The Standards

are organized around five main goals, including: Cultures, Communities, Communications, Connections, and Comparisons. The two major standards related to cultures are that "students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied," and 'students demonstrate an understanding of the relationship between the products and perspectives of the culture studied' (Lange, 1999, p. 59)

The challenge of assessing cultural understanding in the context of foreign language instruction is that the standards do not recommend a specific teaching method for students to achieve these goals. The standards do provide sample activities and scenarios that can help teachers design their lesson plans and activities but there is no agreement on how culture should be defined operationally in the context of the foreign language curriculum in terms of concrete instructional objectives, and there is even less consensus on whether or how it should be formally assessed.

The ACTFL Proficiency Guidelines are used to assess language proficiency among secondary and college-level students of foreign languages. The Guidelines define four main levels of proficiency: Novice, Intermediate, Advanced and Superior. The problem with the Guidelines is that there are no guidelines to assess culture. In the 1982, ACTFL Provisional Guidelines culture was included but was dropped from the 1986 revision because of a lack of agreement on how to define culture and how to teach it. Another draft of the Culture Guidelines was presented at the plenary session of the Interagency Language Roundtable in April 2007. (See Appendix A)

Rivers (1981) stated that "the insight into culture proceeds at the same time as the language learning – in other words, teaching for cultural understanding is fully integrated with the process of assimilation of syntax and vocabulary." If this is true, then the future of language and culture being taught together lies in our ability to explain why cultural competency matters. The problem is that not everyone is convinced that it does matter to a significant degree and we need to do is make a compelling case for the systemic inclusion of culture. We need to bring the academic debate surrounding the definition of culture and typology of cross-cultural skills to at least an interim consensus so that we can proceed with identifying requirements, developing curriculum, and assessing cultural proficiency.

We also need an operational definition of the different kinds of culture and the various meanings of the word. Depending on the theory one ascribes to, it impacts the way culture is conceptualized and analyzed. The conceptualization of culture within the social sciences has tended to follow the evolution from biologically-based or socio-psychological theories, to rational-choice, to structural theories, to post-modernist and constructivist theories (Kuper 1999; Lichbach & Zuckerman, 2002; McAdam, McCarthy, & Zald 1996; Monaghan & Just 2000; Piombo 2004; Salzman 2001; Wedeen 2002; Wiktorowicz, 2004). When studying culture, social scientists either gravitate towards a single theory or take a more multi-theoretical, or at times, a multi-disciplined approach. For each social science discipline, the definitions of culture reflect the theoretical lens used to observe and analyze; which means there are many definitions and conceptualizations of what is culture. With these guidelines in mind, the following

section explores a series of case studies that demonstrate effective instructional strategies that employ cultural infusion into language instruction.

2.9 Case Studies Highlighting the Impact of Cultural Infusion on Language Learning

Situated learning theory argues that students learn in the context of "social practice and continuous adaptation to the unfolding circumstances and activities that constitute talk-in-interaction" (Mondada & Doehler, 2004, p. 501). But Mondada and Doehler argue that abstracting learning from interaction has given rise to notions of competence "as a phenomenon that is isolated from socialization processes" (p. 505). By contrast, Vygotsky's (1978) notion of mediation argues that mental functioning is mediated by language "collaboratively constructed by members of a culture, and the development of these forms is rooted in socio-interactional practices within that culture" (Mondada & Doehler, p. 507).

Thus, "learning a language…essentially means learning how to deal with contextualized, interactionally oriented discourse activities" (Mondada & Doehler, 2004, p. 508). This involves much more than Vygotsky's (1978, 1986) claim that cognitive development and learning originate in a social context however, including such complex processes as "structuring participation frameworks, configuring discourse tasks, interactionally defining identities and becoming competent members of the community in which they participate" (Mondada & Doehler, p. 508). In an analysis of interactions in a French language class, Mondada & Doehler determined that language acquisition is a "publicly deployed, socio-interactionally configured and contextually contingent" process

and that only by conceptualizing the process in this way does the full creativity of the learner come out (p. 508).

Masumoto (2007) argued that the behaviorist, generative-transformational and sociocultural views of language learning focus on characteristics shared by all language learners. By contrast, educational theory has found that individual learner factors ranging from attitudes to personality and learning style, can affect the daily language learning process. The following sections explore examples of how culture and language can come together to create positive learning experiences for students seeking expertise in a second language.

2.9a Peak Learning Experiences and Real Communication

Based on the idea that motivation is improved by giving students autonomy, Maslow (1970) devised the idea of peak experiences, which are "rare moments in which a person has a sense of the highest fulfillment and happiness." These experiences can occur in creative, loving, parental and intellectual moments. Bloom's *Taxonomy of Educational Objectives*, developed in the 1950s, is a widely accepted model of learning. This system of identifying educational objectives addresses three domains: the cognitive (thinking and problem-solving skills), the affective (attitudes and value systems), and the psychomotor. Bloom argued that by combining cognitive and affective elements, teachers can make classrooms sites of peak learning experiences.

In applying this concept to the second language learning context, Masumoto (2007) found that the peak learning experiences occurred during real communication experiences with a native speaker. These results confirmed "the importance of creating

open and 'wall-less' classrooms that have free and constant access to real-life communication experiences with native speakers" (p. 204). Maximizing study abroad opportunities is another way to ensure peak learning experiences in language. Authentic language materials that immerse students in real-life were also found to incite peak learning. The following examples provide a basis for such approaches to foreign language instruction.

2.9b Language and Cultural Representations

Starting from the premise that confidence in the L2 and feelings of identification with the L2 community is encouraged by contact with members of the L2 community, in learning L2, Rubenfeld et al. (2006) examined how this process relates to "the formation of attitudes and beliefs, in the form of cultural representations, about that community" (p. 609). According to sociocultural theory, "frequent and pleasant contacts with the members of the L2 community" helps a L2 learner be more motivated to learn L2 and results in "better production of the L2" (Rubenfeld et al., p. 611). As part of communication, according to the socio-contextual model of L2 learning, social representations in the form of images, beliefs and attitudes about the group are important elements in determining how communication goes forward. These representations "provide both an order, which allows individuals to acquaint themselves and master their social world, and a code in the form of communication, which enables social groups to label aspects of their world" (Rubenfeld et al., p. 612).

Furthermore, Sperber (1996) refined this theory by arguing that cultural representations, whether xenophilic or xenophobic, are also formed as representations.

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Because so many researchers believe that language-learning is one of the most powerful ways to develop open ideas about other cultures, it would follow that L2 learning would result in positive cultural representations about the other, depending on the ethnolinguistic vitality of the other group.

Rubenfeld et al. (2006) tested this theory among Franco- and Anglophone subjects in Canada and found that confidence in L2 did indeed create positive social or cultural representations in speakers. Consistent with the multicultural hypothesis, such positive representations were ultimately the result of strong and positive identification with one's own ethnic group. In sum, learning a second language has more relevance than simply learning another language: as it is also associated with how we come to view these communities, L2 learning does much to smooth over intergroup differences and create better understanding between cultures.

2.9c Indigenous Pedagogy and Language

Additional studies on L2 learning are finding that the learning process is improved if the pedagogy involved is based in the culture of the learners. This is a particular problem in Africa, where the imposition of European methodologies and the suppression of African learning processes has resulted in literacy classes which ignore many of the distinctive qualities of African languages and result in poor reading gains by students (Trudell & Schroeder, 2007).

Pedagogically, poorer reading results are explained by the orthographic depth hypothesis, which argues that "the reading process is different for users of different orthographies" primarily due to differences in morphology and phonology (Trudell &

Schroeder, 2007, p. 168). This necessitates socioculturally sensitive pedagogies to ensure that learners develop full capacity in a language, also indicating that language learning is deeply rooted in cultural practices.

2.9d Culturally-Determined Linguistic Behavior

To test the impact culture on presumed universalist language practice, Yu (2005) examined how compliments are used, comparing Chinese and American students. In general, compliments are offered as "social lubricants that serve to create or maintain rapport" (Yu, p. 95). However, as speech acts, such behavior may be affected by sociocultural parameters. One study, for example, found that while Americans give compliments to "negotiate social solidarity," compliments are given in white South African society to affirm solidarity. In other cultures, complimenting takes on face-threatening qualities as giving a compliment may be deemed to put pressure on the hearer to respond, or even offer something in return. Yu found that there is a distinction in levels of directness between English and Chinese complimenters, with Chinese speakers making more use of "small talk and/or supportive style valuing reciprocal face work very highly" (Yu, p. 14).

In addition, where English speakers use compliments to establish solidarity even with strangers, Chinese speakers keep a distance from compliments of this nature, because such compliments are considered inappropriate and possibly suggestive of contrivance (Yu, 2005). Also, while English speakers tend to compliment on looks or possessions, Chinese speakers compliment on ability and performance, reflecting a deep-seated cultural idea emphasizing the virtues of persons.

Overall, then, Yu found that in the context of language learning offering compliments is a deeply culturally-rooted event, and not a universal value. Moreover, discovering that speakers from different cultures engage in different linguistic activity when giving compliments (with Chinese speakers using much more circumlocution), difficulties in language learning were overcome and language learning improved.

   2.9e Culturally-Based Pedagogy

Utilizing Vygotsky's (1978) notion of scaffolding in the zone of proximal development, Walqui (2006) developed a culturally-based pedagogy that will better engage language learners by gradually handing over the learning to them. Scaffolding is creating supported situations where students can extend their current skills and knowledge. It involves recruiting a student's interest, simplifying a task so it is manageable, and motivating the student to maintain their pursuit of the goal. The adult should mark the discrepancies between the student's efforts and the solution, control for frustration and risk, and model an idealized version of the act (Rogoff, 1990). Students are encouraged to take on increased responsibility as the adult fades from the task.

   Another way to join culture and language together is by bridging students' prior knowledge with the current lesson, through various means, including a comparison matrix. In this way, "academic instruction for English Language Learners can break traditional moulds to provide a rich, stimulating, highly interactive curriculum for language minority students" (Walqui, p. 178).

   In a similar vein, Williams (2006) viewed African American language as a separate rule-governed form of English, and devised a pedagogy to improve the outcomes

of learners using this language. At present, an autonomous approach to language is used, failing to "incorporate students' home and community languages into instruction or view them as resources that help facilitate students' understanding and learning" (Williams, p. 347). As a result, while language is known to reflect one's culture, many African American students are forced to develop an identity oppositional to their community by adopting mainstream English. By contrast, the multiple literacies approach "views language as a skill that is not devoid of a social and cultural context" (Williams, p. 347). For African American students, this means viewing them as bilingual and helping them negotiate the differences better. In a case study of this approach in a classroom, ample evidence was provided that students were more engaged and learned more. Thus, Williams provided evidence that a multiple literacies approach, incorporating cultural awareness, improves language learning.

2.9f Silence as a Culture-Language Preference

In attempting to establish a culturally sensitive environment, it is also important to recognize the use of silence and deference in different cultures. Silence and deference to teachers is another culturally-defined preference for Chinese students that has to be negotiated, in order to improve language learning. Zhou et al. (2005) found that of, "teachers' misunderstanding or misinterpretation of Chinese students' culture-related behaviors/reactions may reinforce their silence and isolation in the educational settings" (Zhou et al., p. 291). While normally this reticence was ascribed to traditional Confucian respect for professors, closer study of the oral contributions of these students indicates

that Chinese students in particular take great care in asking questions so as not to lose face among fellow students.

To address the problem with teaching language, reading or writing in such contexts, Zhu (2006) utilized the idea of the sociocognitive space, which is "the specific ways of analyzing genre knowledge in relation to the discursive competence within the community of social practice" (p. 266). On the basis of this idea, an intercultural reflective model for understanding sociocognitive space was developed to help Chinese students write better, resulting in improvements in cross-cultural communication. The study indicated that by improving students' intercultural discursive competence, their ability to communicate in other languages was greatly enhanced.

Overall, then, this and other methods indicate that teaching language through culture does offer a way to improve language learning. With these general examples in place, the following section explores the application of andragogical strategies for teaching language and culture to adult learners.

2.10 Case Studies of Adult Learners and Language-Culture Learning

2.10a Psychology of Adult Learners

Second Language Acquisition Researchers' (SLA) found that individual learner differences do affect language and culture learning (Breen, 2001; Cook, 2001). Their research has shown that adults, learn differently than children because of these individual differences. Freeman (1991) categorized the individual differences into three categories: Learner attributes, learner conceptualizations and learner actions. Learners' attributes include age, aptitude, personality, learning disabilities and social identity. Learners'

conceptualizations include motivation, attitudes, cognitive styles and beliefs. And, Learner actions include strategies for learning a language. The learning styles, attitudes, and approaches of high school students differ from those of eighteen- to twenty-two year old college students. Instructors must be aware of these differences with selecting course activities and planning class sessions to better attend to the needs of all of their learners.

According to Knowles (1984), the psychological definition of an adult is "one who has arrived at a self-concept of being responsible for one's own life, of being self-directing" (p.16). Much of the current literature defines an adult learner as someone over the age of 25, but does not differentiate between varying generations. Traditional learners will be considered those learners in the Millennial generation or those who are eighteen to twenty-three years old. The time period in which you grow up has a significant impact on the way you learn as well as the way you expect to be taught. As instructors, understanding the fundamental differences between learners in our classroom will help us meet all of their needs more effectively.

2.10b Pedagogy and the adult language learner

Until the mid-1920s, learning theory did not differentiate between children and adults. It was not until 1928, when Edward Thorndike published his studies the learning abilities of adults that this field began to take shape. Thorndike demonstrated that adults have the capacity to learn, something that had previously been assumed but not substantiated by research until then. Further studies by Thorndike in 1935 and Sorenson in 1938 indicated that adults did have an ability to learn that was substantially different from children. Old assertions that learning was unnecessary past the age of early

adulthood were gradually replaced with new ideas about the importance of adult learning, both for the individual adults and for society at large (Knowles, 1973; Truluck & Courtenay, 1999).

Now that adults were proven to have the capability to learn, another strand of research pushed forward mainly by Eduard Lindeman in 1926, proposed that adult education needed to be more student-centered rather than teacher and subject-centered. Revolutionary for its time, this work began the current push toward the self-directed learning trend prevalent in adult education theory today, making concrete the notion that "learners become increasingly self-directed as they mature" (Merriam & Caffarella, 1991, p. 8). Lindeman later influenced the work of Malcolm Knowles in his formation of the theory of andragogy.

These two strains of adult learning theory continued separately until the mid 1960s when Malcolm Knowles began working on his andragogy theory of adult learning. He published his results in his revolutionary book, *The Adult Learner: A Neglected Species* in 1973, although he actually introduced the term in 1968 in a series of articles (Rachal, 2002). He contrasted pedagogy, which is the art and science of teaching children, with his andragogy theory. Literally translated, andragogy is the art and science of teaching adults and became the "most persistent practice-based, instructional methods issue in adult education" (p. 211) for quite some time.

2.10c Andragogy

At its core, andragogy holds that adult learners must be treated differently than children due to the fact that they come to the learning experience, whether formal or

informal, in a different manner. Knowles (1973) put forth the following as basic components of quality adult learning:

- Adults must first understand why they need to know something before they actually invest time in learning it

- Most adults have a fully formed self-image and tend to become resentful when these images are not valued in a learning situation

- Adults need to feel as if their life experience is important as it helps them make connections between old and new knowledge

- Adults will generally prepare more for a learning situation

- Adults "want to learn to solve or address a particular problem, and are more satisfied with their learning if everyday experiences, is practical, or is current"

- Adults are more intrinsically motivated to learn than children are. They are in the learning situation by choice and do not require the extrinsic motivational rewards that children do (Draves, p. 11).

2.10d Relevance and Practicality

Andragogy theory would seem to abide by the culture-language linkage, and in so far as Knowles' posited that teachers must defer to the experience and interests of adult learners, andragogy may have been the first pedagogy to incorporate student culture in its process (Blondy, 2007). Because adult learners bring ample life experience to the classroom, they are said to be self-directed learners, problem-centered in their learning and intrinsically motivated to learn. For this reason, it is essential that the culture of the adult learning be taken into consideration.

According to the seven steps of the andragogic process, teachers of adults should work to create a cooperative learning environment, diagnose the learner's needs and then plan for goals mutually, and design the curriculum to meet the needs of the adult learners. Andragogy theory has merged at times with constructivist theory, in so far as constructivism creates situations that "allow learners to build on past knowledge and identify ideas of knowledge deficits" (Blondy, 2007, p. 2).

While andragogy underlies much adult learning today, others have critiqued the concept for failing to adequately consider the complexities of socioeconomic status, for example. Many adult learners "lack the resources to function independently" as conceptualized by Knowles, while others are of a socioeconomic status that inhibits their ability to negotiate learning challenges (Blondy, 2007, p. 6). These adult learners, then, would need more guidance than outlined by Knowles. A number of other constraint have also been found to inhibit adult learning, including their "hesitation about their ability to return to school" and their unwillingness to return to a learning mode (Blondy, p. 6).

The most relevant aspect of andragogy, vis-à-vis language learning, is that learning is conceptualized as a life-long process. Traditionally, language learning has been said to be most effective in young minds. Andragogy, however, would argue that languages can also be taught to adults. This is because adult learners are more likely to be involved in learning in order to better their lives (Flare, 2007).

With regard to language learning, this would mean that, whereas young students often take languages based on curricular demands alone, adults are enrolled in a language class as part of an effort to improve their standing in society, develop a skill to enhance

their job skills, or because they are immigrants and starting a new life in a new country. Thus, in terms of intrinsic motivation, adult learners should be more motivated to learn language. Ehrman and Dornyei (1998) argued that motivation is the key to a person's maintaining a level of emotional, intellectual, and physical effort needed to be successful in learning a language.

By the mid-1980s, Knowles (1973) acknowledged that the individual life experiences of adult learners could negatively affect their ability to learn. The culture of an adult learner might include "preconceived notions about reality, habitual ways of thinking and acting, and prejudices that had developed through life experiences" (Blondy, 2007, p. 6). Knowles' awareness of how these influences inhibited adult learning was an early acknowledgement of the power of culture in the classroom.

While others have since called for a more fully-developed consideration of culture, others have found that culture is less important for adults. Indeed, one study that focused on andragogic strategies in Taiwan found that basic andragogic principles cut through cultural norms (Blondy, 2007). In this instance, andragogic ideas counteracted traditional Confucian norms against close communication with and questioning of the teacher. This may be due to the fact that, as andragogy theorizes, adults are focused on self-actualization in learning, and this emphasis may or may not supersede cultural limitations (Thompson, 2004).

At the same time, andragogy's focus on the real-world context of learning necessarily embeds cultural issues in the exchanges of adult learning students. Overall, then, the direction of the literature on infusing culture into language instruction appears to

converge on ideas introduced under andragogy theory, suggesting new potential in teaching languages to adults. A few case studies further suggest that language and culture fuse in adult learners.

2.11 Ethnolinguistic Vitality and Culture

Sayahi (2005) addressed the complex issue of the correlation between language and ethnic identity in multilingual contexts of adult speakers, as these studies again would seem to prove that language and culture are closely connected. Sayahi described how a minority of Spanish speakers in Morocco managed to maintain their ethnolinguistic vitality intergenerationally and avoid the all too common assimilation into the majority. The study is based on Giles, Bourhis and Taylor's (1977) notion of ethnolinguistic vitality, and the claim that "without such vitality it is very difficult for a linguistic minority to continue to exist" (Sayahi, p. 98). She found that this vitality was aided by a host community which valued and accepted Spanish, and even became bilingual and bicultural themselves, a process which, according to the Interactive Acculturation model, strengthened the vitality of the language. The vitality of Spanish even among Moroccans indicates that "motivation to identify with one's heritage language…is to a large extent parallel to the motivation to learn a second language" and supported by social, economic and also cultural values.

2.11a Non-Linguistic Mediators of Competence

A number of researchers conceptualize one's communicative ability in L2 as mediated by still other non-linguistic factors such as strategic competence, and other real-time instances of language (Phakiti, 2008). According to communicative language ability

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theory, the particular features of this ability—especially strategic competence--play a major role in whether or not one can communicate in L2. According to cognitive theory, strategic processing involves "awareness and deliberation on the processes" above and beyond the processes themselves (Phakiti, p. 237).

Most studies of L2 use, however, fail to take strategic competence into consideration, even though test-taking studies have repeatedly found that metacognitive strategies (such as planning, monitoring, and evaluating) during testing tend to improve results. The study of any correlations between strategy use and cross-cultural comparisons of language use would seem to highlight cultural factors (inhibiting or supporting strategy use) contributing to the acquisition of L2. In so far as adult learners are known, in their self-directedness, to monitor and evaluate their learning more often, this connection would also connect to andragogy.

2.11b Overcoming Accent

Accent is a special problem in language learning, and, even after many theories as to how it emerges and why it persists in adulthood, "contradictory findings have uncovered more questions than answers when it comes to explaining the pervasiveness of accent for late second language learners" (Moyer, 2007, p. 502). While those who favor intelligibility argue that accent is unimportant, others note that "accurate production of certain segmental and prosodic features is essential to communication" (p. 503).

Moreover, while a few exceptional language learners rid accent from their usage, most do not, even after many years of speaking another language, suggesting that "native-like accent in L2 is not a realistic expectation" (Moyer, 2007, p. 503). Moyer

examined whether or not adult learner attitudes contributed to accent retention or not. In particular, he studied whether or not "culturally directed" attitudes like one's attitude about assimilation or "intention to reside" impacted accent loss. Moyer found that those speakers who had developed positive ideas about the target language, or who stated that living in-country had resulted in personal transformation, experienced accent decline. While this outcome has a degree of circularity built into it, it nonetheless tends to confirm that cultural ideas have a direct impact on aspects of language learning, in this case accent.

2.11c Languaculture

Shi (2006) enlisted feminist poststructuralist critiques of language learning to devise pedagogy for teaching second languages more effectively to adult immigrant women. The pedagogy was created on the basis of Agar's concept of "languaculture," which posits that "language and culture are co-constructed and mutually contextualized" (Shi, p. 3).

The fact that target language learners always control the curriculum reduces the social or symbolic capital potentially gained by women from learning language. In general, adult immigrant women may have trouble learning a second language because they continue to be shut out from power due to "restricted mobility and financial dependence due to daycare issues" (Shi, 2006, p. 4).

To counteract this dynamic, Shi (2006) also made use of the concept of communities of practice to create a classroom in which women have more say in what is taught, and are freer to use language as they do in daily circumstances. Various

culturally-based techniques which help women second language learners better understand the dynamics of L2 culture, such as classroom-based social research, are recommended. In addition, "the L2 users' cross-cultural autobiographies are seen as "ideal discursive spaces for repositioning in terms of particular identities and the invention of new ones" (Shi, p. 14).

Finally, classroom activities that examine the underlying social, cultural and political roots are encouraged, because "certain cross-cultural misunderstandings or communication breakdowns can be beneficial" to adult students (Shi, 2006, p. 13). Overall, en educational intervention based on a fuller understanding of the gendered social identity of adult women as they move from one culture to another will improve the quality of language education.

2.12 Enhancing Cultural Competence Through the Learning of Language

As one considers the argument that cultural sensitivity improves language learning, the question of whether learning language improves one's intercultural or cultural abilities emerges. Proving a correlation between language learning and cultural competence has become a major issue in L2 studies. Ways to assess the intercultural competence of L2 learners have been devised, including "critical minidramas, critical incidents, culture assimilators, simulation games and documents…used as input for teaching" (Sercu, 2004, p. 74).

All of these assessments are relatively new, compared with discrete point testing undertaken to determine with psychometric accuracy the ability of L2 learners to reproduce vocabulary and other elements of language, to the integrative tests of the

1970s, which were more concerned with the learner's ability to apply L2 knowledge in communication. Intercultural competence has emerged as construct with a number of measurable or testable aspects, including *savoir-comprendre* which is "the ability to interpret a document or even from another culture, to explain it and relate it to documents or events from one's own" (Sercu, 2004, p. 78). Sercu provides a tool of assessment of the intercultural competence of L2 learners, finding that L2 learners do in general improve in their intercultural competence. With a firm theoretical foundation for the infusion of culture into foreign language instruction established and case studies highlighting the benefits of the practice outlined, it is now necessary to examine the logistics of cultural integration.

2.13 Summary

This literature review has examined the role of culture in the instruction of foreign language and explored the issue of whether or not culture should be included in foreign language teaching (Ajayi, 2005; Alvarez, 2007; Byram & Kramsch, 2008; Cheng, 2007; Fraser, 2007; Walqui, 2006). A vast base of theoretical literature has given support to the idea that language is culturally bound, and that language ought to be taught in a culturally sensitive way.

According to Sapir and Whorf (1983), language is not simply a matter of grammar, but also establishes the very fabric of cultures in so far as they categorize and describe the world differently. This awareness represents a major paradigm shift in language theory, yet the degree to which practice has kept up with theory remains a question.

A number of studies suggest that in spite of cultural studies of language, many teachers continue to teach language in an abstract, universal-oriented fashion, without consideration of authentic cultural differences (Atawneh, 2003; Genc & Bada, 2005; Zhou et al., 2005). As a result, a number of case studies have been undertaken to critique current practice and to suggest culture-sensitive alternatives to teaching foreign language. A number of these studies have found that when culture is included in the language classroom, student language learning outcomes improve. Studies also indicate that adult language learning, supported by andragogy, may be revitalized by infusion of culture. At present, the literature in theory and practice supports the inclusion of culture into language classrooms, and calls for a greater degree of inclusion than is currently practiced in the majority of foreign language classrooms.

CHAPTER 3: METHODOLOGY

3.1 Introduction

This dissertation explores the promise and problems connected to including culture in foreign language learning in order to seek restoration of culture in the American Council on the Teaching of Foreign Languages (ACTFL) guidelines. This study seeks to determine the degree to which culture is introduced into a Russian language classroom, and from this examination gain insight into the degree to which culture is incorporated into foreign language teaching. The study observes a beginning-level Russian language classroom and interviews the Assistant Instructor (A.I.) to gain a perspective on this practice, and any gap between theory and practice in this classroom.

This study employs a case study methodology that focused upon a single classroom experience. Case study designs are useful as an exploratory methodology, as they provide rich qualitative data that is generated from in-depth exploration of a single example of the issue under review. As such, it is important to recognize that case study results cannot be generalized to other case studies regarding the integration of culture in the language learning classroom. This study makes no claims of generalizability across the A.I. population, but instead offers recommendations on how to use culture to enhance language proficiency and identifies the cultural markers which correspond to successive levels of language mastery in Russian. A speaker of Russian should not really be considered "proficient" without having a considerable understanding of Russian culture. The methodology discusses various aspects of this research including research questions, the site chosen, the participants, data collection, and the method for analysis. Ultimately,

this study should offer insight into practices that will show how culture can be taught most beneficially and offer suggestions on how to test for cultural competence.

3.2 Research Subjects and Setting

This study is a critical case study of how one Russian foreign language A.I. teaches language and culture in the language classroom. The site for this study is a large university in the south western United States. The site for this study was chosen for reasons of proximity and scheduling, both of which were convenient to the researcher. The researcher selected a Russian foreign language class because the teacher agreed to the research being conducted and to being interviewed by the researcher.

The class selected for this study was a second semester course for first-year Russian language instruction, called Russian II. The class procedures involve instruction through listening, reading, writing and speaking the Russian language. The textbook utilized for this course is *Russian Stage One: Live From Moscow! (Volume 1)*. It is a two volume textbook for teaching elementary Russian at the university level. This soft cover textbook was published in 1996 by Davidson, Gor, and Lekic. It has an extensive support package which includes a Workbook/Laboratory manual to accompany the textbook as well as Student Audiocassette Tapes or CDs for listening comprehension. It also has two video adventure DVDs which features a continuous story set in Russia with a cast of Russian and American characters, exposing students to new vocabulary and structures in different situations.

The story is based on the daily experiences of a young male American, who interacts with contemporaries in today's rapidly changing Russia, *Live from Moscow!* The

textbook uses Russian language in life-like, authentic social interactions, providing necessary support for the student. All the episodes are interconnected by an engaging plot line, a "soap opera." Dennis finds himself in a wide range of inherently interesting personal, cultural, and social situations, as he and his friends encounter the realities of the Russian housing situation, university exams, law enforcement authorities, university officials, romantic attachments, travel, jealousy, and a rich array of misunderstandings, some based on false cultural assumptions.

The textbook is used to master communication through phonetic, lexical and grammatical materials. And, the exercise book offers four sections: (a) practice exercises, (b) phonetic exercises, (c) formation practice and (d) written exercises and is meant for independent work. The materials and activities address students of differing learning styles and motivations for studying Russian. These materials can assist students with no prior knowledge of Russian and of average and above average motivation to achieve the "novice high" proficiency level in speaking, listening, and reading, and in some cases, to see them over the ACTFL "intermediate" threshold.

The student population consisted of the thirteen students enrolled in the class, including eight females and five males between the ages of eighteen and twenty-one years old. The instructional space consisted of a small classroom with six tables and chairs, and a blackboard. Though the classroom itself had no built-in technological support, the teacher does have audiovisual technological support which allows the use media to introduce culture into the classroom. The classroom lacked any supporting visual material such as pictures or charts because the Language Department has a no-

decorating rule because the classroom is used by other instructors that teach various languages. The students assembled in a square formation, with the instructor in the center, to facilitate discussion and practice speaking the Russian language.

3.3 Appropriateness of Design

Yin (1984) defined the case study method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used. Case study research excels at providing insight into complex issues and is useful for initial exploration or to fortify existing knowledge based on prior research. Case studies emphasize detailed analysis of an issue within a specific context.

Case study analysis has been used across a variety of disciplines. Social scientists, in particular, have made extensive use of this research method to examine issues in context. Given this study's focus on culture and language, a case study method is appropriate for providing insight into how culture and language intersect within the context of a typical university language class.

3.4 Limitations

Case studies can provide valuable qualitative data that can be used provide insight into complex social issues. Case study is not, however, without its critics. Critics of the method argue that the study of a single or small number of cases can offer no grounds for establishing reliability or generality of findings. Others feel that the intense exposure to the subjects of the study can produce researcher bias that can influence the findings.

Other critics support the use of case study as an exploratory tool, but do not support its application in other settings.

Though these limitations must be noted and considered in relation to the results, researchers continue to use the case study research method with success to examine issues and problems. Reports on case studies from many disciplines are widely available in the literature, and are frequently the basis for further inquiry into a question of interest (Stake, 1995). It must also be noted that the assessment of student learning is a regular feature of class. The few classes observed were exceptional because they did not capture the assessment of learning. Not all classes fail to do on-going assessment.

3.5 Research Questions

The purpose of this study was to determine how effectively culture is incorporated into foreign language learning in the classroom. This purpose was achieved through the use of four guiding research questions, designed to assess elements of the course intended to promote cultural literacy in support of language learning. The questions focus on how culture is integrated into the curriculum, if it is necessary to introduce culture into foreign language classrooms in order to improve learning, what practical methods are used or could be used to introduce and teach culture in the classroom, and how one can then assess the effectiveness of the teacher's efforts to introduce culture into the classroom.

The first research question asks, *How is culture being integrated into the Russian language classroom?* To answer this question, the researcher used instructional strategies for assessment based on reports from and observations of the study subject including the

Frankenstein Approach, The 4-F Approach, the Tour Guide approach and the "By-the-Way" approach (Galloway 1985).

Though each of these frameworks are unique, they have in common a focus on introducing culture in passing, placing focus on ethnic elements such as festivals and food, monuments, rivers, cities, or only arbitrarily introduce cultural elements as they occur to the teacher, in an unplanned way. The literature notes that none of these methods rise to the level of best practice in incorporating culture into foreign language classrooms, but they provide the researcher a basis on which to identify and measure the methods used by the subject in the classroom.

The second research question asks, *How necessary is cultural literacy to the proficiency of a student in the Russian language in the Russian language classroom?* This question focused on the necessity of cultural incorporation into foreign language teaching, as measured by student learning outcomes. To answer this question, ACTFL guidelines on basic proficiency levels of language learning were used to determine if students, through the incorporation of culture into the curriculum, are better able to meet the basic demands of social situations and contexts in communicating in a foreign language.

The third research question asks, *What are some effective practical ways to introduce and teach culture along with language in teaching the Russian language?* To answer this question, the researcher studied practical strategies that are shown to be effective in introducing culture into foreign language classrooms. Omaggio (2000) stated that one common way of characterizing how culture is introduced into classrooms is the

distinction between "Big c" and "Small c" cultural elements, comparing arts and literature to popular culture as well as values and beliefs. One of the best discussions of the role of culture in language teaching was provided by Nelson Brooks in the 1970's.

Brooks (1975) differentiated between "culture as *everything* in human life, and culture as the *best* of everything in human life" (p. 20). Brooks calls the first sense Culture BBV: belief, behavior, and values. The second sense is Culture MLA: Music, Letters, and Arts. This distinction is often times referred to as culture and Culture, or more commonly, as culture and civilization.

It is generally believed by psychologists that Big C cultural elements are more susceptible to superficial appraisal of cultural differences, and often degenerates into the 4 F approach to culture. By contrast, it is acknowledged that not only are the "Small c" elements of culture, underlying and deep-seated values and beliefs, more difficult to determine, but often makes students uncomfortable. That said, psychologists and linguists also acknowledge that "Small c" elements are more immediately relevant to communication in foreign languages as they entail how persons of different age, gender, class or ethnicity communicate with each other. As this research question was explored, the researcher noted instances of both Big C and small c interactions and inclusions within instruction.

An additional measure used was Seelye's (1993) rubric of a supergoal and six instructional goals as the basis for cultural instruction. To be meaningful, classroom activities should relate in a reasonable way to one of these goals. None of them justifies the learning of facts for their own sake. The goals include:

1. The sense, or Functionality, of Culturally Conditioned Behavior,

2. Interaction of language and social variables,

3. Conventional behavior in Common situations,

4. Cultural connotations of words and phrases,

5. Evaluating statements about a society,

6. Researching another culture, and

7. Attitudes toward other cultures (Seelye 1993).

Finally, the textbook used in the class was assessed to examine the ways in which culture is incorporated into the study of the language. Bragger's (1985a, 1985b) discussion of communicative activities (provide a basis for establishing criteria to evaluate the communicative orientation of currently available Russian textbooks. The standards by which this text was measured for the study included:

1. Explicitly Stated Unit and Chapter Goals

2. Authentic Texts

3. Realistic and Meaningful Exercises and Tasks

4. A Balance of "Skill-Getting" and "Skill-Using" Activities

5. Presentation of a Broad Range of Language Functions

6. Vocabulary Reflective of Learners' Communicative Needs

7. Grammar Reflective of Learners' Communicative Needs (Bragger 1985a; 1985b).

These criteria served as the basis for the evaluation of how well the textbook meet the needs of the communicative classroom. With these rubrics, the researcher established an

objective way to assess the practice of the teacher in the target foreign language classroom.

The final research question asks, *What assessment tools or methods should be used to determine the level of cultural literacy in the students learning the Russian language?* This question was answered by using both the ACTFL Proficiency Guidelines and the draft Culture Proficiency Guidelines. Others methods used to determine cultural literacy can be found in Appendix B.

3.6 Procedures

The data that provides the basis for this study was derived from direct observation and communication of a single postsecondary Russian language classroom, supplemented with interviews with the instructor and analysis of the course textbook. The use of paired classroom observations and instructor interviews, along with the evaluation of the textbook's attention to cultural issues, supported triangulation of the data.

Triangulation is an approach to corroboration within qualitative research. The purpose of triangulation is to ensure that research findings accurately reflect people's perceptions. The purpose of triangulation is to help researchers increase their understanding of the probability that their findings will be seen as credible or worthy of consideration by others (Stainback & Stainback, 1988).

The researcher observed three first-year Russian II classes, from 10:00am to 11:00 am on Tuesday, February 20, 2007, Friday, March 23, 2007, and Wednesday, April 11, 2007. Each class session was videotaped, and the videotapes were supplemented and supported by field notes taken by the researcher. The observation phase of the study

began with continuous observation but later changed to focused observation which focused on the interaction of culture and language in the classroom.

The data were coded by observing how much class time was spent discussing cultural issues. The category of culture was broken down into the distinction between "Big C" references such as the arts, literature, politics, history, economics, architecture etc within the culture, and "Small C" references such as popular culture, daily life and values and beliefs held within the culture. Any observed culturally-related events in instruction or discussion were placed in one of these two categories to ascertain the emergence of any pattern in the inclusion of culture in the foreign language class.

Additional data was derived from analyzing the content of the textbook for the course, as well as the course syllabus (See Appendix C). The second data collection tool was participant interviews. The teacher of the Russian II class was interviewed on the day following the videotaping of the classroom. I did not request samples of student's work, nor did I ask students to complete surveys, questionnaires or interviews. The videotaping was strict used to document the instructor presenting culture and the supporting documentation used to support culture learning.

CHAPTER 4: ANALYSIS

4.1 Introduction

The results will begin with observations from the first year Russian language class that is the focus of this case study. A summary of the observations will be provided, and the interviews are also summarized. In addition, a textbook analysis is provided to establish the third component of the data collection. Following the summaries, the chapter provides a detailed discussion of the themes and recommendations that were derived from the data. Some small details were changed to protect the identity of the Assistant Instructor (A.I.).

4.2 Classroom Observations

The first observation was held on February 20, 2007 from 10:00 am to 11:00 am. The instructor began class on this day in English to make administrative announcements. Next, the instructor asked questions about the homework assigned, handed back quizzes. At 10:15, I introduced myself, explained the purpose of my video camera and research. At 10:20 class resumed and the instructor speaks in Russian and asked, "Good morning, how are things?" Each student answered back with a greeting, such as good, okay, etc in Russian. The students then greeted each other while the instructor corrected those who struggled with pronunciation or meaning. At 10:25, the class watched a movie that accompanies the current chapter they are working on. Afterwards, the instructor asked the students questions about the movie such as, "Who was the main character?"; "What are they doing?"; "What food items are they shopping for in the store?" After discussing the objects in the video, the assistant instructor tells of her experience in Moscow and

other parts of Russia when shopping for groceries. Class ended at 11:00 am. (Appendix D).

The second classroom observation took place on March 23, 2007 from 10:00 am to 11:00 am with the same instructor. At 10:00 am the class started out speaking Russian, with the instructor saying "good morning," in Russian. Then in English, the class went over some problems with the last homework assignment. The students were confused by two Russian verbs which mean to study. The verbs are <u>учиться</u> and <u>заниматься.</u> These two verbs have a similar meaning in Russian and in English. The instructor explained,

There are two verbs that mean to study in Russia: <u>учить</u> and <u>заниматься</u>. The first verb means to acquire knowledge, skills or ability, often practical in nature. For example, you are **studying** the Russian language. Or Nina is **learning** to knit. The other verb literally means to occupy oneself or to be busy with something. But Russians also use this verb when they describe preparing one's lessons. For example, when Kathy was at the institute she **studied** in the library every day.

The explaining was done in English with very little practice for the students.

From 10:20 to 10:50 on the second observation day the students practiced speaking Russian by saying what they like to do. Each student answered with instructor assistance. The students then asked each other what they like to do. The instructor then told the students in Russian that she likes to go to the movies. The instructor passed around a ticket stub from Russia and had students read parts of the ticket information aloud. The instructor talked about the Moscow cinema and the rise in popularity of movies over the past five years in Russia, especially matinees (Appendix E).

The third observation took place on April 11, 2007, again with the same instructor and same location. The instructor started off in Russian saying "Good morning," and the students responded. The lesson for the day was Russian phone numbers. The instructor explained that there are seven digit numbers in Moscow, in smaller cities they may be 6 digits, and in villages there are about five digits. Students were then asked to work together and ask each other phone numbers. Telephone exercises in Russian were continued until 10:45. The remaining time was spent primarily in English, reviewing for a test (Appendix F).

4.3 Interview Summaries

The first interview took place after the first observation and was more descriptive in nature (See Appendix G). The first question asked about the Assistant Instructor's (A.I.) undergraduate degree and the second question about the assistant instructor's graduate degree. The A.I. is a non-native speaker. The A.I. received a Bachelor degree in Russian Language and Literature in 1997. The A.I. completed a graduate degree program and is working on a PhD in Slavic Linguistics. The A.I. has been teaching first year Russian for four semesters.

The A.I. then explains the textbook used for the class, which is *Live from Moscow! Russian Stage 1*, the materials that go with it, the syllabus and course description. The book bundle consists of the textbook, study guide notes, a cassette tape for listening, and a copy of the video for the course. The Language Department provided the A.I. with these materials for the class, which she believes provide the students with an exciting course in Russian language and culture.

When asked about instructor training, the A.I explained that she took an English Language certification test because she was from another speaking country; completed the Assistant Instructor Orientation Course; and for culture training she completed a class called "Supervised teaching in Slavic", which talked about teaching Slavic culture for two class periods. Additional materials that the instructor uses include her own items she acquired in Russia, such as a movie stub, train pass, and library card. Resources available in the Slavic Department include DVDs, video tapes, access to live Russian TV, and access to the internet.

When asked about constraints experienced when teaching culture, the instructor mentioned that, as an A.I, it is hard to deviate from the provided materials and syllabus. Changes must be approved by the Language Department, which takes time away that she does not have. Her duties include holding office hours, evaluating student work, holding class, performing academic duties, and carrying her own class load. Additionally, she is limited with her experiences, mentioning that she has only visited Russia twice, and only for a few weeks at a time. The A.I. would love to have more visuals and teach more cultural aspects; however this is difficult because of the amount of grammar that must to be covered.

When asked about her feelings on teaching culture, the A.I. stated,

I do believe that you can't teach the language without teaching the culture. Students have to have a context to learn the language they are speaking. To learn the words without knowing the social context in which they are used is not communicating. Communicating is the main reason people study languages.

The second interview started out by asking the instructor what her teaching philosophy was. (See Appendix H) She said,

> I think that language is more than a subject to be studied in school; it is an applied knowledge of people, community, culture, and life that must be understood in depth if it is truly to act as communication. Despite my hectic schedule I try to present opportunities for students to learn about the lives, social patterns, and values of the Russian people.

The next question involved which aspects of the Russian culture were taught by the instructor. The instructor responded by saying that some of the cultural aspects she talks about are linguistics, geography, music, family, and religion. The A.I. said that she mainly used the video that came with the class reading materials, as a source for teaching culture because it provides a visual display of the contexts she discusses. She also explains to students the context in which words are used and incorporates her experiences as examples.

The next question presented to the instructor was, "Does the department support teaching language with culture?" The instructor responded by saying that,

> It is my understanding that in the future the course description will be rewritten and this description will include statements about culture. But at the present moment it states that students studying languages will receive language instruction developing all around skills in listening, speaking, reading, and writing.

She also said

> The Center for Russian, East European & Eurasian Studies (CREEES) supports culture by publishing a newsletter regularly during the academic year that contains new and upcoming cultural events, lectures, celebrated Russian holidays and movies. The newsletter also contains articles about student's travel experiences abroad. The CREEES also has a variety of films available for student

viewing on their own. On April 12th, CREEES celebrated Russian Easter with authentic food, songs, and poems. Several students dressed in Russian clothes and acted in a Russian play. The Russian club hosts a Friday Russian conversation hour where students come and enjoy Russian tea and practice their Russian. Participation with the Russian club also gives students of Russian hands-on experience in making Russian traditional dishes and acquire a taste of genuine Russian food (i.e. borsh, pirozhki, bliny, golubtsy, sushki, prianiki, Russian salad and drink (e.g. kvas, tea with lemon). On special occasions, Russian Club members take field trips to the Russian Orthodox Church, to theaters to watch plays or to the local Russian restaurant Sasha's.

Despite the cultural aspects supported by the department, there is no specific mention of culture currently on the syllabus and there is not a specific test for cultural competence. Despite the lack of overt cultural assessment, the A.I. feels that to be understood; students must select the correct use of language based on the context, which she felt validates their cultural competence if they do so correctly during oral exams. The instructor also commented that at the end of the course the students take an end of course survey that asks students how they felt about learning another language, but there is no mention of culture so he has no idea what his students think about learning language and culture.

The instructor was then asked, "How do you know if the culture activity has any value if you don't have a real structure for presenting it and you don't test for it?" The instructor responded by saying,

> I focus on how the student speaks after the culture explanation. If after the explanation the student still has problems performing in context, I may not have explained myself clearly. For example, after I taught the students the language and culture that goes with common forms of courtesy, greetings, and leave takings appropriate to the time of day and relationship (adult, peer, parent), I constantly

force them to use it. I always give the student the greeting for the day and they know I expect one from them. They know to speak to me formally as opposed to an informal "you" that is used in other languages. I constantly do group work and they know to address each other informally.

The final question for the second interview pertained to students' attitudes when discussing culture. The instructor noted that students enjoyed learning about the Russian culture but that certain aspects, such as beliefs made them uncomfortable. The instructor noted the discomfort as a result of Russia's history as a communist country. To overcome this, she invites a native Russian to class as an expert source.

The final interview began by asking the goals of the instructor as a foreign language teacher. (See Appendix I) To which she replied, "Encouraging students, building their appreciation, helping them understand the language and culture, while comprehending the speech." The instructor noted that this is hard to do in a beginner course, which spends a lot of time on learning the grammar associated with the foreign language. To work toward this goal, the instructor said,

> I try to teach culture at the elementary stage with discussions of the daily life of the peer group in the Russian community, their families, their living conditions, their schools, their relations with friends, their leisure time and activities, the festivals they celebrate that we try to mimic here on campus, the ceremonies they go through, dating, marriage, and customs.

She went on to say,

> I enjoy having student's role play so that I can have them act out a miscommunication that is based on cultural differences. In doing these activities I increase student's awareness and develop their curiosity towards the culture and their own, helping them to make comparisons among cultures and this seems to work well.

Then the instructor was asked how she organized culture into his teaching schedule. The instructor said that he mainly used what came with the textbook. If she has enough time after he teaches grammar and vocabulary she teaches culture. If the students are interested in the topic then she will spend more time, otherwise the class moves on. The instructor also noted that it is difficult to understand humor in another culture and this is a topic that she avoids.

Finally, the instructor was asked, "should the teaching of culture have a fifth skill in the classroom or be a requirement?" The instructor responded by saying,

> I don't know. I mean I try to teach culture in the linguistics forms that students are learning but I don't know the best systemic method for integrating the various parts of culture into a classroom. If culture were a fifth skill then it would have to be more clearly written in the syllabus. If it was in the syllabus I imagine there would have to be tests, assessments and students would receive grades. Culture would be adding another dimension to an already crowded class schedule. Under those conditions I would have to be provided more training. Culture is important but culture as a fifth skill may not be the best route to go about integrating culture with curriculum.

4.4 Text Book Review

When the "Communicative Language Teaching (CLT)" approach was adopted in the 1970s, new textbooks were created to be used in the language learning classroom. The textbook *Live from Moscow: Russian Stage 1* is an example of the CLT pedagogical trend. The communicative approach places an emphasis on practice as a way of developing communicative skills. Culture is recognized as instrumental in shaping speaker's communicative competence in both their first and subsequent languages.

The textbook used in the class was assessed to examine the ways in which culture is incorporated into the study of the language. Bragger's (1985a, 1985b) discussion of communicative activities (provide a basis for establishing criteria to evaluate the communicative orientation of currently available Russian textbooks.

4.4a Explicitly Stated Unit and Chapter Goals

The textbook's preface explicitly states that the emphasis is "On optimizing classroom time for communicative practice." It also states,

> the program is learner centered in several ways: it emphasizes the acquisition of individual communicative skills, it provides students with a general primer on individual ways of approaching the study of Russian as a foreign language, and it supports instructor efforts to accommodate different learning styles within the same classroom.

And, while the writer's state that this is "a comprehensive program for elementary Russian at the university level" they do not articulate what culture is, who's culture is included in the textbook and how culture might be integrated while teaching the language using this textbook as a guide.

4.4b Authentic Texts

Authentic materials carefully selected with specific goals can be helpful in allowing students to acquire insight into culture. For students to understand culture, they have to be provided material for analyzing it. The text and many of the photos are in black and white, and represents Russia immediately post-Communism. This makes the material less engaging for the learner. However, the textbook does contain various kinds of authentic materials that students can extract information from. For example, the book provides a

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map of the Moscow subway, a Russian calendar, newspaper clippings, a program and ticket for the Russian ballet, postcard, pictures, and advertisements.

4.4c Realistic and Meaningful Exercises and Tasks

Authentic materials must be accompanied by authentic tasks that students will encounter in the language. Byrnes (1985) said that the first task in dealing with any authentic material is check what students would do or how they would act in response to the message of the given text, and then the follow on tasks should call attention to form and check on fact recall. The video cannot be used without the book and the material in the book does not lend itself to authentic tasks because a great deal consists of drawings of object and stills from the video.

4.4d Balance of "Skill-Getting" and "Skill-Using" Activities

This textbook is dominated by "skill-getting exercises," which means students attend more to form than to communication. I observed students who anything about themselves. What they were able to talk about was the specific adventures of Dennis, the American exchange student in Moscow, and his acquaintances Tanya, Olga, Misha, and a raft of minor characters. This does not help the student who isn't encouraged specifically to learn how to say that he has an 18-year-old brother who lives in New York. Less central but still problematic was the repetitious micro-dialogues which formed the bulk of the textbook exercises. They did not provide enough practice for visual learners, and really were not all that communicative.

4.4e Presentation of a Broad Range of Language Functions

The textbook makes an attempt to balance communicative (functional) and accuracy (grammatical) exercises. There are plenty of opportunities in exercises to answer questions that require short answers but not as many opportunities to practice other functions such as stating an opinion, expressing an emotion or arguing. A student working with this kind of textbook will find himself frustrated when he travels abroad because his ability to answer questions in the way he feels he wants to express himself will be limited.

4.4f Vocabulary Reflective of learner's Communicative Needs

Each unit ends with an analysis of the grammar and new words. It would be helpful if it also contained idoms and expressions, topics and study tips. The study tips section would give students ideas on how to study the information in that particular part. Part of learning any new language is learning new lexicon. Listings suggestions on how to learn these new words would be helpful to the learner. For example, making flash cards is helpful for some language learners. Flashcards are widely used as a learning drill to aid memorization by way of spaced repetition. One writes an English word on a card and the Russian equivalent of the word on the backside of the card. The goal is to correctly produce the opposite side on being presented with either side of the card. Flash cards can also be used for grammar practice, such as to practice the forms of the singular/plural.

Another method for learning vocabulary is to learn phrases rather than isolated words. For example a student could learn *я не знаю, кто это* (I don't know who this is)

as set one phrase, rather than as five separate lexical items. A section on idioms and expressions would show what native speakers say. The new words are a list of vocabulary for a particular section. And, the topics provide the context of which the students would be using the language for example family.

4.4g Grammar Reflective of Learners' Communicative Needs

In keeping with the "communicative approach," the book stays away from grammatical charts or asking students to memorize them. But the end of each unit does contain an analysis section that consolidates the grammar learned in the section and could be used as a grammar checklist. The grammar is presented in small pieces with very few visual aids summing up what the students have learned. Students wishing to review points of grammar or use the book later as a reference cannot find where a grammar point was first introduced. Similarly, the glossaries are haphazard and incomplete, frustrating students once again. This initially makes the textbook more "friendly," but students get increasingly frustrated with the book's inability to give them the bigger picture.

One of the distinctive features of this textbook is that it uses the one-stem approach to verbs. The single stem approach organizes verbal material into types, consisting of simple procedures for identifying and constructing verb forms, limits the amount of information which must be memorized, and allowing for relatively few irregularities. This system can give the student confidence in using verbal forms. With the single stem system, students learn to produce the present tense forms of well over half of all Russian verbs in the first few weeks, along with the past tense and infinitive of over ninety percent, whether or not they have encountered the verb as a vocabulary item.

The book has some general areas of weakness, but is on the whole a useful tool for language acquisition. The most glaring problem with the book is that there are no relevant and accurate cultural sidebars to help students as they learn the language and little "c" culture. These sidebars could contain para-cultural information about a cultural artifact that would aid the student in understanding what he needs to know in order to be able to communicate appropriately. This would be an effective way to incorporate culture into the lesson, but this would require frequent edition updates to maintain currency with events and issues in Russia.

4.5 Themes Stemming from the Collected Data

Now that a summation of the observations, interviews and textbook review is been presented, we can begin to analyze what the results of these three data gathering methods are telling us in terms of the research questions. While reading the observation field notes, interviews and textbook review, cultural aspects were noted belonging to big C and little c categories as well as pragmatic use of cultural information. Below are lists of some big C and little c cultural items that were observed from the classroom, interviews, and textbook.

4.5a Big C Culture

- Culture seen in the video such as the formal system of education, architecture and art

- Russian Television and films provided by the Language Department

- Cultural teachings in the textbook such as linguistics, cultural facts, and literature

- Language Department hosed events - Russian holidays; music, folk clothing, and plays

- Discussions of economical and political systems

4.5b Little c Culture

- Authentic artifacts brought in by the professor- train pass, movie stub, and library card

- Discussion of daily life and experiences in Russia – food, movies, work, how people live and life at college

- Lessons from the professor- forms of courtesy, greetings, formal and informal direction, table manners

- Guest speaker topics – Birthdays

It seems that the majority of culture that was taught was Big C culture; music, art, films, architecture and holidays. While these topics may be useful they offer little in the way of enriching linguistic or social insight – especially if a goal of language instruction is to enable students to function effectively in another language and society. There is much less being learned about little c culture. When the instructor asked the students to observe the video, it was only to identify main characters, noteworthy art, composers, and sculptures. Additionally, it was noted that when speaking of beliefs, values, and behaviors, students became uncomfortable because of Russia's past. Therefore, this topic was avoided.

The cultural content was mainly that which was selected for inclusion by textbook authors or from the intercultural experiences of the teacher in a bits-and-pieces approach.

In terms of linguistics, students may not have used the words correctly before an explanation was given but they did use it correctly after a culture explanation. Overall, the instructor spent very little time teaching Russian culture and when culture was taught, it was mainly Big C cultural aspects. The instructor spoke most of time in English; however this may be attributed to the A.I. covering a lot of grammar that requires explanation in a short period of time. Additionally, the A.I. did provide clarification of certain culturally loaded key words or phrases. More important is the cultural implications and assumptions surrounding the terms. Lastly, it may also be safe to assume that students don't spend time on learning culture because they know they will not be tested on it.

The first research question, "How is culture being integrated into the Russian foreign language classroom?" is addressed in this setting through commonly used facts approaches for teaching culture using the textbook, video, and personal items the instructor brought from Russia as a guide. The A.I. also utilized other professors as cultural resources. The A.I. understood her knowledge of culture was limited to big 'C" culture so when she felt she needed help explaining little "c" culture she asked a native informant to come in and talk to her class or avoided talking about it.

Until the 1960's big "C" culture received more emphasis in the language learning classroom than little "c" culture. Allen (1985) said that "the primary reason for second-language study was to permit access to the great literary masterpieces of the target culture and thereby to its civilization." Every culture must have a system of shared knowledge if it is to survive as a group and foster communication among its members. The sharing of

these patterns encourages communication and provides a relatively high degree of coherent functioning among its members. Big "C" culture is also sometimes referred to as objective culture which focuses on what human beings make, and what they consciously transmit from generation to generation and is unchanged over time. When people anticipate doing something cultural, their thoughts turn to an evening of art, literature, drama, music, dance, or religion. In other words they plan to participate in one of the institutions of culture-behavior that has become a daily part of life.

Big "C" culture is formally learned and it is consciously shared. It emphasizes the information produced by institutions to functionally organize their societies. The study of this information constitutes the curriculum in most schools and universities. It includes the study of: music, literature, art, religion, economics, politics, language, history, and geography. My assessment is that it is not a good strategy to integrate more big "C" culture than little "c" culture in the language learning classroom. A person can learn a lot of big "C" culture and as a result be very knowledgeable about a particular group. But, that person will not be able to communicate with the target community because he only learned part of what should be included in cultural study.

The second research question asked, "How necessary is culture literacy to proficiency in a foreign language?" From this short analysis, it is difficult to tell. We can determine from the observations that students are aware of some of the proper ways in which to address certain people, but they were never assessed in a way that could show if or how their cultural knowledge enhanced their language proficiency. And, culture

must be fully incorporated as an important component of a language learning program in order to be effective and testable.

In order to communicate with the target community students need "para-cultural" information. Para-cultural information is the cultural information needed to make sense of cultural artifacts and facilitate appropriate communication. Paracultural captures the patterns of everyday life and the rules of personal behavior. If a student sees the letter "M" for metro in Moscow and understands that the underground train is located there but cannot identify the language necessary to buy a train ticket he won't be able to function in the country. Brooks (1971) referred to this culture as Hearthstone, or Little "c" culture, because it refers to the psychological features, assumptions, values and needs, often expressed non-verbally or implicitly by the speaker.

Little "c" constitutes the processes that define a group of people, while "big C" constitutes the content. People who share similar basic life experiences develop similar cognitive and emotional structures. This causes the cultural group to perceive their environments in certain and consistent ways. These subjective elements surface spontaneously in human interaction. They are informally learned, unconsciously shared and constantly changing. It causes problems when people assume that everyone shares the same assumptions about work, the same modes of communication and the same styles of approaching a task or solving a problem. Consequently, competence is not only about learning explicit content, but also understanding the unconscious hidden messages exchanged between people in the same culture, and little "c" culture establishes a given group's characteristic way of perceiving its social environment. Understanding subjective cultures both one's own and that of others' is fundamental to achieving intercultural

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competence.

The third research question asked, "What are some practical ways to introduce and teach culture along with the language?" From the observation and interview, the A.I. introduced culture by focusing a few lessons on themes of little "c" culture, for example, daily life, food items, and work. The instructor chose to present these topics for discussion when they appeared in the textbook or she thought the time was right. They were not selected in advanced and strategically planned to be presented at different points at different times in the syllabus. The instructor used the following approaches to teach culture because he did not know any other methods: (a) The Frankenstein approach; (b) The 4 F approach; (c) The Tour Guide approach and (d) By The Way approach (Galloway, 1985). If the instructor had a consolidated list of strategies for teaching culture this would provide a base for the instructor to plan his syllabus. (Appendix J)

The fourth and final research question asked, "How do you integrate culture and language successfully?" First, culture has to be made an important component of the language learning program. Culture has to be included in the course description, syllabus and lesson plans. Goals and objectives for culture have to be clearly articulated. Once culture is included it has to be tested for its effectiveness. At the end of the course students can take a modified course survey that includes questions about culture to gain vital feedback about their cultural experience. At this University the form is called the Course Instructor Survey – Basic form – Foreign Language Supplement.

Second, language instructors need to be taught how to integrate language and culture so that they can modify their lesson plans to include key cultural items in every

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aspect of the language learning process that they teach. Adding additional culture material to the course would also be a great aid to teachers and students in getting acquainted with Russian culture. For example, as part of the course package students could be required to purchase and use a cultural reference book such as *The Russian Way: Aspects of Behavior, Attitudes, and Customs of the Russian*, by Dabars and Vokhmina or Gerhart's *The Russian's World: Life and Languages* (2001). Once students learn to identify cultural artifacts, cultural references will provide teachers with the knowledge of what speech students need to know to function in any particular situation. Third, in order to convert the goals for teaching culture into practice, language instructors need to know what strategies and techniques exist to help them.

CHAPTER 5: INTERPRETATIONS, RECOMMENDATIONS AND CONCLUSIONS

5.1 Introduction

The purpose of this study was to provide an in-depth exploration into the role of culture in postsecondary foreign language instruction through the use of a case study. Many sources say that learning culture with a language is important and should go hand in hand (Buttjes, 1990; Kramsch, 1993; Krasner, 1999; Mitchell & Myles, 2004; Ochs & Schieffelin, 1984; Peters & Boggs, 1986; Poyatos, 1985). However, this assertion is not being reinforced pedagogically. In the absence of concrete cultural benchmarks, best practices or standards of excellence for the integration of culture into foreign language instruction, A.I.s are teaching and incorporating culture within the foreign language curriculum to the extent they feel is best. This method of teaching language and culture creates a highly variable and inconsistent standard for culture inclusion. Further complicating this challenge is the limited research base about how instructors of foreign languages should accomplish and test this marriage of language and culture.

Though there is robust evidence that the link between culture and language is critical, instructors of foreign languages do not receive the training necessary that prepares them to teach both big c and little c culture. Nor do they receive the training necessary to assess language and culture in the foreign language classroom (Crawford-Lange, 1984; Seelye, 1984, 1993). This study's descriptive nature reflects the challenges faced by one instructor of the Basic Russian language course when trying to integrate culture without the benefit of knowing whose culture to teach and what specific aspects of culture should be integrated with the language to enhance proficiency.

Researchers have not completed a comprehensive analysis of the structure of culture because it is so complex. We are dealing with language and culture as phenomena shared by all humanity. However, the challenges of defining culture should not deter the language community from developing curriculum that integrates language and culture. This has to be done because students gain knowledge and understanding of the cultures using the language and they cannot attain a high level of proficiency in the language until they have also mastered the cultural contexts in which the language takes place (Standards for Foreign Language Learning, 1999). There are ways to integrate the linguistic and cultural sides of language teaching effectively, but this has to be accomplished throughout the entire educational program.

5.2 Recommendations

The recommendations of this dissertation are directed at the Russian language field as a whole, specifically at strengthening the base structures of the field and the academic National Flagship Language Programs (NFLPs). The NFLPs are specifically designed to graduate students at an Interagency Language Roundtable (ILR) level three (3/3/3) language proficiency (in reading, listening and speaking modalities) in today's critical languages. The Flagship program is leading the way in developing programs for students to progress through elementary, middle, and high school and into universities with more advanced levels of language proficiency. This enables our universities to focus more appropriately on taking a student from an intermediate or advanced level to the ILR 3 or professional proficiency (McGinn, Weaver, McDonald, van Driel, & Hancock, 2008).

Recommendation 1: Develop national standards for learning for higher learning institutions. The Standards for Foreign Language Learning (National Standards, 1999) offer little guidance for college level foreign language courses. The Standards were developed in 1996 and are organized around 5 main goals, which include: (a) Cultures, (b) Communities, (c) Communications, (d) Connections, and (e) Comparisons. They define the areas that students should be competent in when learning a foreign language in grades K-12. Current requirements are less strict for foreign language teachers at the college level.

For example, basic Russian teachers must speak at a Level 2 proficiency in the language, in accordance with ACTFL guidelines. At this level, the professor is expected to have enough cultural knowledge to teach the Russian basic course. The ACTFL guidelines specify that a person at Level 2 proficiency should satisfy routine social demands and limited work requirements but that does not mean the instructor of a Russian basic course is prepared to teach the Russian language as culture as oppose to teaching the Russian language for communication.

Recommendation 2: Complete the Draft Proficiency Culture Guidelines (3.2) which was presented at the plenary session of the Interagency Language Roundtable in April 2007. They were crea*ted* to improve cultural communication by developing a graded scale that includes components of culture but input is still needed from the field to complete it. Russian ACTFL guidelines that measure Russian language proficiency are in place. Russian programs at all levels need standards by which students can assess their cultural success or failure. In particular, decisions regarding design of curricula, culture

learning materials, and teacher training should be made on the basis of agreed upon field wide standards defining what learning and what outcomes are expected for which goals. Such standards must be directed at defining what culture knowledge is required for what communication tasks, and how learners can design and manage their own learning under the conditions present in the local learning environment. The guidelines can then serve as a field wide guide to the design of language training programs, materials and teacher training programs.

Recommendation 3: Graduate education in Russian/Slavic should be reformed to produce more effectively the expertise needed to strengthen Russian language learning and teaching Russian Language as culture. The expertise base of Russian depends on the graduate education provided by institutions of higher learning. The expertise required for such graduate programs should include instruction in the latest methods of integrating language and culture from faculty and mentor teachers. Language instructors must witness for themselves the successful integration of language and culture.

Opportunities should be provided during class time to model a class where language and culture are integrated and should also include discussions on how to assess culture. Graduate students should also have the opportunity to study abroad. The value of this experience for increasing cultural knowledge and spoken language is phenomenal and necessary for the instructor to teach language and culture. Such programs are expensive, so means must be found to provide this valuable learning opportunity to all students, regardless of their ability to pay.

Russian language instructors should also graduate with the tools they need to start teaching. For example, language graduates who will be teaching should have available to them cultural materials for the various language levels, especially for the early stages of language learning (novice through intermediate – mid learners). These materials would also include a list of strategies and techniques for integrating language and culture. They just have to keep in my that the strategies and techniques are based off of the goals and objectives of program.

New educators also need to have some of the basic references on "C" culture and "c" culture to assist them in integrating language and culture. A few reference books that provide the context of the Russian language that would be considered common knowledge by most educated speakers of Russian include but are not limited to: Gerhart's *The Russian's World: Life and Language* (2001)*, Nemirovskaya's *Inside the Russian Soul: A Historical Survey of Russian Cultural Patterns* (1997) and Boyle's and Gerhart's *The Russian Context: The Culture behind the Language* (2001). Gerhart focuses on the culture and everyday life in Russia while Nemirovskaya's emphasis is on high culture and history. Food plays such an important role that teachers may want to also have a few Russian cookbooks on hand. For example Toomre's translation of Molohovets' *Classic Russian Cooking: A Gift to Young Housewives* (1992) may be useful for students at any level of language learning.

Recommendation 4: In the face of acknowledged difficulties of integrating the Russian language and culture into curricula, teaching objectives should be reviewed and more effective approaches to teaching Russian language as culture should be developed.

There are many different definitions of culture. What all of these definitions have in common is the idea that culture refers to a human-made part of the environment as opposed to aspects that occur in nature. What do all cultures have in common? They have common assumptions and ideas. Culture is shared by a group of people. Culture is both objective (visible tangible elements of a group, rituals, traditions and subjective (values, norms, beliefs and basic assumptions). Applying the culture concept is difficult because it does not address important differences within the group because of the intentionally narrow focus, cannot attend to the wide array of differences that collectively control the teaching and learning process. What follows is an example of how the United States Military Academy at West Point structures its language program as an example of how an institution of higher learning organizes its language program.

5.3 Applying the Culture Concept: The U.S. Military Academy at West Point

For the Department of Foreign Languages (DFL) to accomplish its mission as mandated by Congress (Language Transformation Act), and to adhere to the United States Military Academy's (USMA's) academic standards, the DFL broadened its course offerings in 2007. These course offering placed a renewed focus on language and cultural education, and was grounded in the Department's vision: To create a world renowned foreign language program preparing cadets for leadership in a dynamic global environment by developing language proficiency in cultural and regional contexts on an international campus.

In military training where cadets at West Point learn skills to protect and promote national security, learning a second language is imperative. At USMA, every cadet is

required to complete one year of foreign language study in one of eight languages offered by DFL (Spanish, French, German, Portuguese, Farsi, Arabic, Chinese, and Russian). Classes meet every day, Monday through Friday, for a total of 80 contact hours per semester. Cadets majoring in Humanities or Social Sciences study four semesters of a foreign language, except for cadets majoring in English, Human Geography and Management, they study three semesters of a foreign language.

DFL's language program is progressive and sequential. Cadets entering West Point take the Modern Languages Aptitude Test to access their language ability and assist in class placement. Cadets begin their language learning by enrolling in an introductory language course their sophomore year, and begins his experiences abroad with a 7-10 day immersion trip during Spring Break. This is followed by a foundational program called an Academic Individual Advanced study trip for 3-6 weeks during the summer), and culminates with a full semester of language and cultural studies abroad (Appendix K). Cadets also participate in the Foreign Academy Exchange program. In this program, cadets from various countries come to USMA for three weeks during the semester, and West Point cadets host these international cadets. The American cadet host is selected by his ability to speak the language of the international cadet.

In my introductory Russian language courses, I will administer cultural surveys at the beginning of the semester and the end of the semester (Appendix L). Before and after cadets go abroad, DFL administers the Defense Language Proficiency Test and Oral Proficiency Interview in order to assess the cadet's ability to function in the language. To assess culture DFL administers the Intercultural Development Inventory (IDI) before and

after cadets' study abroad for a semester. The IDI helps answer the question of "So now that I know more about my behavior and how I compare to others, what should I do next?"

The answer is guided development and learning based on IDI. This develops one's intercultural competence to build effectiveness communicating and working with, and understanding the needs of, colleagues and customers of different cultural backgrounds. Cultural training is important because it teaches our future leaders how to avoid making mistakes in humanitarian affairs missions that have the potential of alienating the people whose support we are trying to win.

The curriculum for this course is grounded in the goals and objectives of DFL, and attempts to both provide students with the mechanical expertise of the language sufficient to establish effective communication, but to also embed sufficient cultural awareness items into the instruction to support intercultural understanding and tolerance a basic goal of our foreign language program. The program is not intended to make the cadet a cultural expert by the end of the basic Russian course because such expertise requires many years of sustained study and immersion in a culture, but it does equip cadets with the skills needed to communicate with true understanding.

The underlying objective in the foreign language classroom is to teach students to view reality in a different way, to understand how a linguistic system shapes values and attitudes. I believe this to be the primary function of second language learning within a liberal arts curriculum and the foundation of teaching language as culture.

The curriculum was designed to meet the unique needs of the future leaders of our nation. The cadets are highly motivated and very serious about their study of Russian. The syllabus outlines the course description and objectives (Appendix M). The Lesson list contains the course materials which include a culture book called *The Russian Way: Aspects of Behavior, Attitudes, and Customs of the Russian*, by Dabars and Vokhmina. The books boasts that it will guide help beginner Russian language students understand and appreciate Russian way from Arkhangelsk to Vladivostok. I use it and the culture books to guide culture lessons. In the course schedule more than half of the sessions include specific aspects of culture. To be purposeful, classroom activities are linked to one or more of the stated cultural goals.

An effective way for students to learn about the Russian language and culture is to take them to a Russian speaking community. Midway through the course, DFL takes all of the Russian basic course students to Brighton beach New York. Brighton Beach was dubbed "Little Odessa" by the local populace long ago, due to many of its residents having come from Odessa, a city of Ukraine. Under an agreement with the Shorefront Jewish Center, cadets carry out ethnographic interviews with Russian-speaking residents there (Appendix N). Cadets also have the opportunity to eat at Russian cafes, visit bookstores and study street signs.

I also have the opportunity to use students as cultural resources. Cadets from Voronezh, Russia come to visit as part of the Foreign Academy Exchange program. The purpose of the program is to expose friendly nations to the values that define U.S. professional military ethics, especially the role of the military in a democratic society.

The Russian cadets come to our basic Russian course classes during their visit and share authentic insights into the home and cultural life of Russian young adults. Each Russian cadet is asked to introduce himself/herself. Then our students have an opportunity to ask them questions about how they live and learn. This is the first time the majority of these Russian cadets have been to America and the first time American cadets meet Russian youth so first impressions mean a lot in terms of making or breaking stereotypes and comparing and contrasting cultures.

Film and television segments offer cadets an opportunity to witness behaviors that are not obvious in texts. Toward the end of the course cadets watch a Russian film called *Burnt by the Sun* (1994). Mikhalkov wrote, directed and played the lead role of Serguei, a legendary revolutionary war hero living in a dacha outside Moscow. The film provides the learner with a wealth of culture-based authentic materials. An additional advantage and learning opportunity associated with this activity is the flexibility to view the film with or without subtitles.

I see technology as a very useful means of supporting my pedagogical goals and processes. The Internet offers a vast array of resources from throughout the world. I use the internet in the classroom to assist me in helping immerse cadets in discourses that extend beyond the classroom, our immediate communities, and our language textbook. I send my cadets to web pages to search for authentic materials that explore Russian culture and resources. The Internet increases the cadet's awareness and develops their curiosity towards the culture in regard to their own, helping them to make comparisons between the cultures.

Upon entry to West Point, every cadet is issued a laptop computer. A great deal of our reading, writing, and communicating is migrating to the screen. In such a context it is necessary to think about how we use technologies to teach language and what types of language students need to learn in order to communicate effectively via computer.

The ability to enter electronic text in Russian has become as basic as learning cursive. However, cadets who begin the basic Russian course must learn cursive writing and then we allow students of Russian to finish the rest of their written production mostly at the keyboard because they will travel to a Russian speaking country and they are likely to keep company with computer literate Russians.

Next semester I will devote a portion of time and testing for culture and acquiring feedback from students. During the course I will administer a culture survey twice, at the beginning of the course and the end of the course. The purpose of the survey is to examine learning gains in their understanding of culture (Appendix L).   The cadet's knowledge of culture is also tested on written and oral exams. The cadet's feedback provides valuable information about their beliefs on culture and aid in improving my teaching effectiveness.

In the Lesson list I make explicit the culture to be discussed in class. But at the beginning of the semester, I also ask the students what parts of the Russian culture they would like to see, hear and discuss in class. I include their suggested culture items in my lesson plans on days when I don't have a specific culture item to discuss. These include but are not limited to music, cartoons, poems, books, artifacts and art.

Like most language instructors, I find it challenging to integrate culture in a curriculum already filled with a tremendous amount of grammar to cover and practice on any given day. My cadets are always excited about culture and want to immediately discuss it. I tell them we can discuss culture everyday at the end of class as long as they also understand the grammar topic for the day. Then I encourage them to use *English Grammar for Students of Russian: The Study Guide for Those Learning Russian*, (Cruise, Edwina 2nd ed; 1993). The best foreign language learners are already proficient in their native language, and the book shows a side by side comparison of Russian and English structures that are helpful in illustrating what is really going on in sentences.

Other programs used to enhance cadet learning include inviting them to become members of the Russian Language Club. The Russian Language Club is an organization of cadets whose purpose is to promote the use and knowledge of Russian Language and culture on the campus and in the community. It also acts as a unifying entity for students studying or interested in the Russian Language and provides a means of interaction between Russian language users at all levels of ability. The club meets weekly to watch Russian movies, eat Russian food and practice speaking Russian. They take annual trips to the Russian embassy in Washington D.C. and travel to NYC to visit a Russian TV station, a Russian bathhouse, sample Russian cuisine or attend a music concert. To promote distance learning, all cadets learning the Russian language have access to the online Rosetta Stone Russian Language course free of charge. This free service continues even when the cadet enters the Army.

In summary, culture must be fully incorporated as a vital component of a language learning program in a sequential and progressive fashion to be successful and testable. Clear culture learning goals and objectives must be created by the faculty of higher learning institutions. Second language instructors have the daunting task of selecting what aspects of culture they will teach using the textbook as a guide but without being taught explicitly how to do this.

The culture selected must support the goals and objectives of the program. It must also be tailored to the needs of the students and evaluated for its effectiveness. Language text books have always lagged behind pedagogy in terms of their development but if they are to provide the basis from which instructors teach culture, then it is the textbook that should provide cultural information to teachers. New textbooks need to incorporate aspects of both big "C" culture and little "c" culture.

5.4 Conclusions and Implications

Based upon the analysis of the observations and the interviews, there are several conclusions and implications that can be reached in relation to the integration of culture and foreign language instruction. The first is that this research topic needs more time and analysis. This case study offered great insight into what is happening in foreign language classrooms, and from that tentative recommendations can be made, but further inquiry into the best strategies for the integration of culture needs to take place. With that limitation in mind, the following implications can be applied to these findings.

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5.4a Cultural Integration and Level of Instruction

The analysis of the classroom observations indicated that much of the cultural discussion was superficial. I found that the A.I.'s interpretation of teaching culture meant discussing culture topics when they occurred in the textbook or the video, and that cultural topics were not explicitly stated in the syllabus or outlined in his lesson plans. When she talked about culture, she presented facts about holidays, food, customary clothing, and geography because she felt she was not prepared to teach much more than facts. This supports the previous research in the teaching of culture, which has shown teachers are afraid to teach little "c" culture because they do not know enough about it (Seelye 1984, 1993).

For example, when watching a segment of video that accompanies the textbook, the A.I. asked students to identify main characters, food items, and art using a "facts only" approach (Galloway, 1985) to culture. The only goal of the "facts only" approach is to accumulate pieces of information. Goals and objectives must be set that not only relate to descriptive or analytical knowledge of facts, but also to procedural knowledge that would enable the student to observe and analyze culture elements and patterns. This example of limited infusion reinforces the assertion that language teachers need to be taught that, even when their own knowledge is quite limited, their proper role is not to impart facts, but to help students attain the skills that are necessary to make sense out of the facts they themselves discover in their study of the target culture.

I also found that the A.I often used the "By the Way Approach" (Galloway, 1985) as a method to emphasize sharp cultural differences in behaviors. For example, in one video segment the students where in the market shopping and the A.I. said,

> By the way, one day in the market, after I collected all the food I was shopping for I got in what I thought was the checkout line, I mistakenly took the wrong place in line. The Russian woman I stepped in front of became very angry and pushed me out of the way. So make sure you take the right place in line.

This supports the findings of Crawford-Lange (1994), who found that teachers do not have strategies for integrating culture and language. Stern (1981) believed that the problem of definition is the cause of our difficulty in designing quality instruction.

It seems that culture is an important aspect to learning a foreign language, but it is a topic that is left to higher level foreign language classes after the main grammatical items are learned. During an interview with the A.I, he explained that she was a PhD candidate with a family and the integration of language and culture would take more time than she had. Furthermore, she felt her syllabus was already full of grammatical course content that she had to cover during the semester. The A.I. said, "I do the best I can to teach some culture but after the students have mastered the basic grammar and vocabulary of the language they will be exposed to more culture in their future language classes."

Teachers should be made aware of the fact that this "later" may never come for many students. Therefore, instead of teaching language and culture in an ongoing fashion, they should teach them in an integrative fashion, which means that they have to: (Lafayette, 1978, 1988)

1.   Plan cultural lessons and activities and integrate them into lesson plans

2.   Use cultural contexts for language-practice activities

3.   Use discussions, brainstorming, and role-plays for cultural instruction

4.   Test cultural understanding as carefully as language is tested

5.4b   *Devotion of More Attention to small c Culture*

In my interviews with the A.I., I found that she was not adequately trained in the teaching of big "C" culture versus little "c" culture and therefore did not have the strategies and clear goals to help her create a framework for organizing instruction around cultural themes. The A.I. had only taken one pedagogy class that prepares graduate students for teaching the Russian language, titled "Supervised Teaching in Russian." The course is designed to prepare graduate students to conduct classes in a Slavic language at the university and/or secondary school level. Participants were provided the theoretical and practical bases of foreign language pedagogy and methodology for more effective teaching. Some information on cultural instruction is discussed. For example, the various definitions of culture, and the importance of integrating culture with language but it excludes a discussion on how to integrate little "c" culture and big "C" culture effectively.

It would be helpful if this course included a block of instruction on culture. At the end of this block of instruction the student would take away a definition of culture. Culture embraces all aspects of human life. Two are of major importance to teachers: Culture as everything in human life (Hearthstone or "little-c" culture, also called Culture BBV: Beliefs, Behavior, and Values; Brooks, 1971) in addition to Culture as the best in

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human life restricted to the elite (Olympian or "big-C" culture also called *Culture MLA: Great Music, Literature, and Art of the Country*; Brooks, 1971). Language instructors need to understand that knowing the language, as well as the patterns of everyday life, is a prerequisite to appreciating the fine arts and literature; therefore we need a balanced perspective of culture when designing curricula so that we do not deprive students intellectually.

5.4c Postsecondary Standards for Foreign Language Instruction

The lack of continuity within higher education language classrooms, including the lack of cohesiveness within the case study, demonstrates the need for foreign language standards for higher education institutions. Such standards would provide college instructors a framework and standards to follow. Currently, there are only standards for K-12 schools.

Higher institutions can look to these standards for guidelines; however they offer little in the way of setting requirements for college level foreign language courses. Establishing such standards will help not only with incorporating culture, but will also aid in the proper training of instructors and provide a guiding framework enforced at all institutions. To teach culture for understanding teachers have to have clear goals and objectives from their institutions. In order to translate these goals into classroom practice, teachers need to be taught the strategies and techniques to do so.

5.4d Culturally Competent Textbooks

Analysis of the textbook revealed that it is difficult for teachers and students to attain cultural goals when text materials are not designed to reflect those goals directly. If

textbooks are the basis from which instructors teach culture, then it is the textbook that should provide both big "C" culture and little "c"cultural information to teachers. Cultural material needs to be integrated with language practice activities, selected to reflect both deep and surface culture phenomena, and incorporating both "hearthstone" and "Olympian" culture in a balanced fashion that will appeal to student's interests.

Contemporary textbooks should also contain ancillaries such as web sites with links coordinated to chapter themes that allow students to access authentic language and current content beyond the textbook. To truly understand language and culture, one must see the whole picture and have an all encompassing knowledge, not just bits and pieces. This textbook excelled at providing the bits and pieces of culture, but lacked a coherent commitment to cultural education and exploration.

5.4e Formalizing Foreign Language Culture Pedagogy

The conclusions reached in this study point to the need for a foreign language pedagogy that effectively integrates language and culture throughout an entire foreign language program. Kramsch, Cain, and Murphy-Lejeune (1996) argued this by outlining historical reasons for discourse-based "culture as language and language as culture" pedagogy; the short explanation includes several points.

First, though culture is embedded in what we teach, to assume that those who are 'learning the language' in our classes are also learning the cultural knowledge and skills required to be competent in that language denies the complexity of culture, language learning, and communication. Second, we should include culture in our curriculum in an intentional manner in order to avoid stereotyping and difficulties. The third reason for

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deliberately including culture in our foreign language curriculum is to enable teachers to do a better job teaching culture and to be more accountable to students for the culture learning that takes place in our foreign language classes. But if we teach culture we must also hold students accountable and assess for culture proficiency.

5.5 Summary

From this case study analysis it is evident that language and culture really does go hand in hand. To learn a foreign language, you must also learn parts of the culture that are related to the language. To communicate successfully with others in a foreign language, knowing certain aspects of their culture is necessary. For the military to communicate with other militaries we have to know the military culture of that country to work effectively (Appendix O).

Some of these cultural aspects are being taught, such as how to address certain people; however there is still a need for additional cultural teachings in higher level education classrooms. This would be jumpstarted by the implementation of a standards code and more training. For now, we must settle with the cultural lessons currently taught and hope that in the future integration of culture in the foreign language classroom will become more prevalent, especially with little "c" cultural items.

Culture Proficiency Guidelines

Preface

The following Culture Proficiency Guidelines are a work in progress, to which many linguists and anthropologists have contributed their ideas. The initial draft of the Guidelines was presented at the plenary session of the Interagency Language Roundtable in April 2007 as part of the ACTFL Arabic Testing Consensus Project. Subsequent to that session, very useful feedback and recommendations have been received from colleagues in government and academia, including Drs. Pardee Lowe, Diane de Terra, Catherine Ingold, Bill Young, and Anne Wright.

The literature of anthropology and linguistics is replete with many definitions of "culture," some of which include almost every aspect of society. The definition used here is "the cultural knowledge, perspectives, values, practices, and products that are reflected in language use." The purpose of these Guidelines is to explore ways to improve cross-cultural communication by breaking down culture competence into its various components (degree of interaction; speaking styles and familiar and unfamiliar situations/discourse functions; non-verbal communication/body language; knowledge of society; etiquette/behavior/politeness formulae and appropriate forms of address; common practices; formal and informal registers; abstractness, hypothesis, metaphors, and allusions; codes/variants of the language; and small "c" culture and Big "C" culture) and developing a graded culture proficiency scale that includes them. Once the Guidelines are in acceptable form, the next steps will be to determine how they will be used for assessment and how they will inform training – and possibly to determine whether certain aspects of them might be integrated into the ACTFL and/or ILR Oral Proficiency Guidelines.

Everyone appears to agree that culture is an important element of oral language proficiency levels and that it is essential for reaching professional levels of language proficiency at ACTFL Superior and ILR 3 levels and beyond.

These Culture Guidelines reference both BIG-C and small-c culture. Because there is a thrust these days to teach these from the beginning of courses, or at least, fairly early on, it is important to note the difference between having these in the curriculum and a non-native using them. Usually correct use generally begins at the ACTFL Advanced High/Superior or ILR 2+/3 border and increases as one ascends the scale from there. Consequently, as a teacher, you may be able to show learning in achievement tests of culture but find that the same items, facts, features, customs, words, phrases, etc., do not appear automatically or correctly at lower levels.

Colleagues in the fields of language and anthropology are encouraged to submit their comments and recommendations which will be gratefully acknowledged.

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October, 2007

Culture Proficiency Guidelines 2.1

Novice/ILR 0

NO COMMUNICATIVE COMPETENCE. May be considerate but does not alter behavior to accommodate new cultural context. Is basically unaware of the body cues that accompany the few verbal expressions that have been acquired. Cannot alter speech and behavior to adjust to a variety of interlocutors (child/adult, same sex/different sex, friend/stranger) and the differences between private and public manners. Lacks generally the knowledge of cultural patterns requisite for simple communication tasks, such as responding to greetings, and has no ability to use them.

Intermediate/ILR 1

LIMITED COMMUNICATIVE COMPETENCE. Realizes that differences exist between one's own behavior and that of the local people but has little understanding of what these differences are. Can deal with familiar survival situations and interact with native speakers accustomed to dealing with foreigners. Uses behavior acquired to greet, bid farewell, express needs and desires, ask directions, buy food, use transportation, etc. but has limited sense of the appropriate use of phrases used for these purposes in a variety of contexts. Uncomfortable with certain unfamiliar speaking styles (conventions related to speech volume, emotional affect, and turn-taking) and with physical aspects of speaking situations (physical aspects of speaking situations such as proximity, touch, and eye contact).

Advanced/ILR 2

LIMITED SOCIAL COMPETENCE. Knows some of the differences between one's own culture and the target culture and attempts to adjust behavior accordingly. Handles routine social situations successfully with native speakers accustomed to foreigners. Shows comprehension of common rules of etiquette, taboos, and sensitivities, although home culture predominates. Is aware of many aspects of native speaking styles and is aware of their significance, though rarely uses them in speaking situations (raised/lowered voice and heightened/minimal affect). Functions in many situations with requisite politeness. Can make polite requests, accept and refuse invitations, offer and receive gifts, request support or help, apologize, make introductions, telephone, purchase and bargain, do routine banking). Occasionally refers to Big-C culture. Can participate in a limited way in native conversation assuming knowledge of society (customs, traditions, history, institutions).

Superior/ILR 3

GENERAL SOCIAL AND PROFESSIONAL COMPETENCE. Often adjusts behavior and speech to take into account a variety of interlocutors and cultural differences. Can participate in almost all social situations and those within one's vocation. Handles most unfamiliar types of situations with sensitivity, including some involving common taboos, or other emotionally charged subjects. Comprehends most non-verbal responses (gestures, facial expressions, conversational style). Masters politeness formulae and appropriate forms of address in most social situations. Can recognize and produce localized, colloquial forms of speech and behavior (local drinking songs in pubs, wedding songs and dances) and can compare them with one's own customs. Expresses some language through small-c culture words, phrases, and collocations and often places remarks in a Big-C cultural framework but is inconsistent over long periods of discourse. Sometimes appears to be speaking almost natively. Sometimes exhibits an almost native command of affect, tone, and register and often makes appropriate use of cultural references and expressions. Some understanding and appropriate use of culture-based expressions and genres of speech (proverbs and poetry). Generally distinguishes between formal and informal registers. Discusses and understands abstract ideas (globalization) and can hypothesize.

Distinguished/ILR 4

FULL SOCIAL AND PROFESSIONAL COMPETENCE. Adapts behavior to audience. Has internalized the concept that culture is relative and is always on the look-out to do the appropriate thing. Has wide mastery of use of register. Can counsel, show empathy, argue, persuade, negotiate, represent a point of view, describe and compare features of the home and target cultures. Frequently uses and/or references small-c culture words, phrases, and discourse structures. Almost always understands references to Big-C culture but still might not be able to make his/her own reference to Big-C culture in the appropriate way or at the appropriate time or place. Can discuss history, geography, customs, traditions, current events, and national policies. Perceives and comprehends generally-used non-verbalized forms of communication. Recognizes almost all metaphors and allusions. Controls formal and informal registers and can use them appropriately in own speech. Controls the vocabulary, specialized knowledge, and behavioral norms associated with a profession or organization in the foreign society. Lacks the cultural background and experiences of a person growing up in a family, i.e. a native speaker

Educated Native Speaker/ILR 5

ABLE TO FUNCTION AND COMMUNICATE AS WELL AS A PERSON BROUGHT UP AND EDUCATED IN THE CULTURE. Has full mastery of formal and informal registers. Can perform use of small-c culture words and phrases and has abundant knowledge of the domains mentioned above in Distinguished/ILR 4 and command of non-verbalized forms of communication, metaphors, and allusions.

Glossary

"Big-C" culture: the fine arts (music, literature, theatre, painting)

Collocations: Words which frequently occur together and have developed an idiomatic semantic relationship

Discourse: A set of utterances which constitute any recognizable speech event

Interlocutor: A person with whom one is engaged in conversation

Register: A variety of language used by a particular group of people in certain social situations; communicative style, often referred to as being formal or informal

"Small-c" culture: aspects of daily life (food and clothing) that are captured and expressed through language. Linguistic examples include "Good as Mom's apple pie" and "She's as cute as a bug in a rug." Cultural examples include knowing how to act as a host during a lunch or dinner and knowing how to deal with a quarrel.

Taboo: A strong social prohibition or ban against words, objects, actions, discussions, or people that are considered undesirable or offensive by a certain society or culture. Some taboos are encoded in formal laws while others are socially sanctioned and lead to embarrassment or shame. Examples include dietary restrictions, restrictions on sexual activities, restrictions on bodily functions, substance abuse, Satanism, obscenity, etc.

APPENDIX B

Assessment Tools of Intercultural Communicative Competence

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American Council on the Teaching of Foreign Languages (ACTFL) Proficiency Scale
This scale assesses the level of language attainment achieved. (Liskin-Gasparro, 1982)

Assessment of Intercultural Competence (AIC)
This self–assessment tool, designed in a YOGA Format (self- and other assessment) charts the development of intercultural sojourners over time, and provides normative, formative, and summative indicators. (See preliminary version at <www.sit.edu/publications> in the SIT Occasional Papers Series, Inaugural Issue, Spring 2000, scroll down to pp.25-42, "A Central Concern: Developing Intercultural Competence) For a more complete and updated version, 2005, contact: alvino.Fantini@sit.edu.

Australian Second Language Proficiency Ratings (ASLPR)
This scale, developed by Ingram and Wylie in 1982, groups various components of language use together in a single band descriptor to assess second language proficiency.

Behavioral Assessment Scale for Intercultural Communication (BASIC)
Olebe, M., & Koester, J. (1989). Exploring the cross-cultural equivalence of the Behavioral Assessment Scale for Intercultural Communication. International Journal of Intercultural Relations, 13(3), 333-347. Eight scales; validated with 263 university students.

Beliefs, Events, and Values Inventory (BEVI)
Craig N. Shealy, PhD. James Madison University shealycn@jmu.edu Designed to identify and predict a variety of developmental, affective, and attributional processes and outcomes that are integral to Equilintegration Theory (ET), which seeks to explain the processes by which beliefs, values, and 'worldviews' are acquired and maintained, why their alteration is typically resisted, and how and under what circumstances their modification occurs. In context of EI
theory, the BEVI would appear to be highly suitable for the assessment of international learning. Ultimately the BEVI is designed to determine whether, how and to what degree people are (or are likely to be) "open" to various transformational experiences such as international education.
http://www.acenet.edu/programs/international/fipse/PDF/BEVI_Abstract.pdf

Counseling Inventory: A self-report measure of multicultural competencies
Journal of Counseling Psychology, 41(2), 137-148. Developed for the counseling milieu. Emphasizes behaviors. Four factors. Large sample.

Cross-Cultural Adaptability Inventory (CCAI)
Dr. Colleen Kelley & Dr. Judith E. Meyers. CCAI is designed to help participants understand the qualities that enhance cross-cultural effectiveness, whether or not to work in a culturally diverse company, whether or not to live abroad, and how to prepare to enter another culture. Measurement: The CCAI measures 4 variables: Emotional Resilience, Flexibility and Openness, Perceptual Acuity, and Personal Autonomy. Intercultural Press 1.800.370.2665

The Cross-Cultural Assessor
A personal navigator for successful communication across cultures. This multimedia program measures, builds and manages cross-cultural skills and characteristics, through the use of exercises and questionnaires.
http://www.promentor.fi/cca/

Cross-Cultural Counseling Inventory
LaFromboise, T. D., Coleman, H. L., & Hernandez, A. (1991). "Development and factor structure of the Cross-Cultural Counseling Inventory--Revised." Professional Psychology: Research and Practice, 22(5), 380-388. Developed for the counseling milieu.

Cross-Cultural Sensitivity Scale (CCSS)
Pruegger, V. J., & Rogers, T. B. (1993). "Development of a scale to measure cross- cultural sensitivity in the Canadian context." Canadian Journal of Behavioural Science, 25(4), 615-621. Normed on undergraduate students.

Cultural Competence Self-Assessment Instrument
This instrument helps identify, improve and enhance cultural competence in staff relations and client service delivery. (Washington, D.C., Child Welfare League of America Publications; 1993; Catalogue number 5065)

Cultural Competence Self-Assessment Questionnaire (CCSAQ)
Mason, J. L. (1995). Portland State University. Instrument designed to assist service agencies working with children with disabilities and their families in self- evaluation of their cross-cultural competence. Intended for US domestic use.

Culture-free Scale
This instrument, developed by Chen and Starosta, measures intercultural sensitivity.

The Cultural Orientations Indicator® (COI®)
TMC's COI® is a web-based cross-cultural assessment tool that allows individuals to assess their personal cultural preferences and compare them with generalized profiles of other cultures. The COI® provides respondents with a personal cultural profile based on ten dimensions that have particular application in the business world. The understanding gained
from the personal profile, which is based on TMC's Cultural Orientations Model™ (COM™), can be applied to the development of specific business, management, sales, marketing, negotiation and leadership skills, among others, when applied in multicultural situations. A validated report is available upon request.
http://www.tmcorp.com

Cultural Self-Awareness Test
This simple three-question test helps identify high and low-context characteristics in those who take it.
(The Management Center, Graduate School of Business, University of St. Thomas, Minneapolis, MN).

The Culture in the Workplace Questionnaire™ is derived from the work of G.Hofstede, and enables you to learn your own cultural profile and how that might compare to others.
http://www.itapintl.com/ITAPCWQuestionnaire.htm

Development Communication Index
(Developed from Kealy study) This field instrument was used to assess the quality of communication and the accuracy of perception between Canadian advisors and their national counterparts working on a development project. This index represents 30 scenarios related to

such issues as project progress and adaptation skills. Instrument also designed as a problem-solving tool.
http://www.tamas.com/samples/source-docs/ROI-Briefings.pdf
Dogmatism Scale
Milton Rokeach, 1960

Educoas, Editorial February 2002
Maintains the premise that the Internet holds great promise as a tool to foster intercultural communication to create responses to development needs in the Hemisphere.
http://www.educoas.org/eng/editorial_feb.asp

European Language Portfolio
This tool, developed by the Council of Europe in collaboration with the Common European Framework, uses three parts (a passport, a language biography and a dossier) to self-assess intercultural competence (Karen-Margrete Frederiksen, "Foreword: Intercultural
Competence").

Expatriate Profile (EP) - Park Li Group. (1996). Expatriate profile workbook. (Second ed.).
New York: Author. Expatriate Profile is a computer-based cross-cultural competence self-assessment instrument for international professionals.

Foreign Assignment Success Test (FAST)
Black, J. S. (1988). Work role transitions: A study of American expatriate managers in Japan. Journal of International Business Studies, 19(2), 277-294. Six scales. Validated on 67
American managers in Japan.

Fuld & Company, Inc.
Competitive Intelligence (CI)CI Learning Center &Tools
http://www.fuld.com/ciStrategiesResources.html

GAP Test: Global Awareness Profile
J. Nathan Corbitt. The GAP measures how much world knowledge a person has concerning selected items about international politics, economics, geography, culture, etc.
Intercultural Press, ISBN 1-877-864-55-2 P.O. Box 700 Yarmouth, ME 04096 USA (866)-372-2665
http://www.interculturalpress.com/shop/gaptext.html

Global Behavior Checklist Hett, 1991

Global Interface
Licensed to administer and interpret the following assessment tools:
--Overseas Assignment Inventory (OAI) A self-response questionnaire that examines 14 attitudes and attributes correlated with successful cross-cultural adjustment and performance. Used together with a behavioral interview, the OAI provides essential input to the expatriate selection process and helps expatriates raise their awareness of a number of important adaptation issues. --Intercultural Development Inventory (IDI) Designed to provide useful and valid information regarding respondents' orientation toward cultural differences and their readiness for intercultural training and development. Used in conjunction with training, the IDI is a highly
reliable, valid, cross-cultural measure of intercultural sensitivity applicable to a variety of groups of people from different cultural backgrounds. --Trompenaar's Seven Dimensions of Culture and Corporate Culture Profiles: By means of a questionnaire developed by Dr Alfons Trompenaars, individuals receive their own cultural profile on each of seven dimensions of culture that then can be compared with the cultural profile of any other group or individual in an expanding database of over 35,000 managers.
--Objective Job Quotient System (OJQ) A computer-assisted tool that provides cross-culturally

appropriate 360° feedback to evaluate and rank employee performance. The OJQ uses multiple raters and
""scaled direct comparisons"", providing greater reliability and validity.
http://www.globalinterface.com.au/how_we_do_it.html

Global Literacy Survey
National Geographic Survey

Global Mindedness Scale
Hett, 1991

The Global Team Process Questionnaire™ (GTPQ), a proprietary instrument developed by ITAP
International, helps global teams improve their effectiveness and productivity.
http://www.itapintl.com/gtpq.htm

Grove and Associates
Cross Cultural Adaptability Inventory (CCAI) A self-assessment questionnaire that measures
an individual's adaptability in four dimensions that may affect his or her ability to have a
successful experience in another culture. These are Emotional Resilience, Flexibility/Openness, Perceptual
Acuity, and Personal Autonomy. http://www.grovewell.com

Hogan Assessment System
Hogan Personality Inventory (HPI) Personality analysis
http://www.hoganassessments.com

Individual-Collectivism Scale

Insights Discovery System
There are 72 types positioned on the Insights Wheel, which at its simplest divides into four quadrants: Fiery
Red©, Sunshine Yellow©, Earth Green© and Cool Blue©. The wheel is divided further into the eight
Primary Insights Types. Search for both your color and type, and
learn how different personalities can interact with each other. http://www.insightsworld.com/

The Intercultural Competence Assessment (INCA) Project
A 3 year Leonardo da Vinci Project which aims to develop a framework, diagnostic tool and record of
achievement for the assessment of intercultural competence linked to language competence and subject
knowledge competence. Mag. Gabriela Dorn & Mag. Alexandra Cavalieri Kochlbcnet@aon.at
www.lbcnet.at

Intercultural Competence Questionnaire
Test your intercultural competence with this questionnaire
(www.7d-culture.nl/Content/cont053b.htm).

Intercultural Competency Scale
Elmer, M. I. (1987). Intercultural effectiveness: "Development of an intercultural competency scale."
Unpublished Doctoral Dissertation, Michigan State University, MI. Designed with missionaries and foreign
students.

The Intercultural CONFLICT Style Inventory
Mitchell R. Hammer, Ph.D. Hammer Consulting Group, 267 Kentlands Blvd. PMB # 705 North
Potomac, MD 20878 USA
Phone: 301-330-5589 Fax: 301-926-7450. dihammer@msn.com

Intercultural Development Inventory (IDI)
Uses a 44-item inventory based on the Developmental Model of Intercultural Sensitivity (DMIS) to assess the extent of an individual's intercultural development along a continuum
that ranges from extreme ethnocentrism to what Bennett calls "ethnorelativism." Ethnorelativism is the ability to function at a high level of relational and social involvement in
a non-native culture. Developed by Drs. M.J. Bennett & M. Hammer. The IDI is a statistically reliable, valid measure of intercultural sensitivity. The IDI was constructed and tested over a
3-year time period by Mitch Hammer at American University and was piloted successfully by Milton Bennett in both corporate and educational settings. The IDI instrument and IDI analysis
services are available through ICI only to those people who have completed a qualifying seminar. The 3-day seminars prepare people to explain and implement the IDI in corporate, academic, and other organizational settings. +1 (503) 297-4622 8835 SW Canyon Lane, Portland, OR 97225
http://www.intercultural.org

Intercultural Orientation Resources (IOR)
Predictive Index (PI), Personality analysis, Voluntary checklist
http:/www.iorworld.com

Intercultural Perspective Taking instrument
Steglitz, 1993 Michigan State University

Intercultural Living and Working Inventory
Living and Working Overseas Predeparture Questionnaire: Keasley, D.J. (1998). Intended as a Professional development tool to help individuals identify the intercultural skills that needs improvement prior to undertaking an international assignment. The ILWI can also be used in the personnel selection process to help interviewers do a more targeted selection interview by focusing on the areas of weakness and risk identified in the ILWI test results.
http://www.dfait-maeci.gc.ca/cfsi-icse/cil-cai/ilwi-ici-en.asp

The Intercultural Project
Module: Acquiring Intercultural Competence. The Interculture Project is a three-year study (1997-2000), which, within the context of students in higher education in the UK, is looking at periods of residence spent abroad. It aims to map the obstacles which hinder students'
intercultural competence while there and to define how they might best be prepared and supported.
http://www.lancs.ac.uk/users/interculture/mod.htm

Intercultural Readiness Check (IRC, © Intercultural Business Improvement) The IRC is an ideal tool for assessing participants' intercultural skills in the areas of intercultural sensitivity, communication, leadership and management of uncertainty. Clients
can fill in the IRC online to prepare for an assignment, a project or training. IRC licensees have full online support and client management tools. Visit our site for more information about the IRC and the next licensing course. http://www.ibinet.nl

Intercultural Sensitivity Inventory (ICSI)
Bhawuk, D. P. S., & Brislin, R. W. (1992). "The measurement of intercultural sensitivity using the concepts of individualism and collectivism." International Journal of Intercultural Relations, 16(4), 413-436. Validated with 46 undergraduate and 93 graduate students. Focuses on sensitivity to individualism versus collectivism differences.

Intercultural Sensitivity Index - Olsen & Kroeger, 2001

Intercultural Sensitivity Survey

Towers, K. L. (1991). Intercultural sensitivity survey: Construction and initial validation. Unpublished Doctoral Dissertation, University of Iowa. Validated with students.

Intercultural Specialists' Ranking
Table taken from Training for the Multicultural Manager by Pierre Casse; copyright ©1982 published by Intercultural Press. Table ranks self-understanding, understanding others, interacting with others and general skills.

International Assignment Profile.Tel. (713) 539-0669

Internationalism Scale
Lutzker, 1960

ITIM: Culture and Management Consultants ITIM has developed a number of tools, which are unique in their precision and accuracy. They are all based on the research results of Hofstede and others, which we have translated and adapted to be of practical assistance in your real life work situation. The research results of Hofstede are used as the framework in which all other information can be neatly analyzed, stored and retrieved. http://www.itim.org/4ab.html

Living and Working Overseas Predeparture Questionnaire
Kealey, D. J. (1988). Explaining and predicting cross-cultural adjustment and effectiveness: A study of Canadian technical advisors overseas. Hull, Quebec, Canada: Canadian International Development Agency. Developed for the Canadian International Development Agency.

Meridian Resources Associates
GlobeSmart, Meridian's leading edge, web-based tool that provides detailed knowledge on how to conduct business with people from around the world. http://www.meridianglobal.com/demoregistration.html-

Model of Intercultural Communication Competence. "Further Testing", Arasaratnam, L.A. Spring 2006, in Communication Resource Reports. 23(2), pg.93-99. A new model of intercultural communication was proposed and empirically tested (Arasaratnam, 2004;
Arasaratnam & Doerfel, 2005). The present study further tested the model and addressed limitations of the previous test. Survey data were collected from 400 participants and analyzed using regression analyses. The results mostly supported the previous model. These results
plus some new findings in the relationship between empathy and intercultural communication competence are discussed.

Multicultural Counseling Awareness Scale (MCAS)
J. G. Ponterotto et al. (1991) Developed for the counseling milieu. Emphasizes beliefs.

Multicultural Counseling Inventory (MCI)
Sodowsky, G. R., Taffe, R. C., Gutkin, T. B., &Wise, S. L. (1994).

New Left Scale
Christie, Friedman, and Ross, 1969

Nipporica Associates
Use: Models (Communicating Across Difference, Four Phase Model for Leveraging Difference, Diverge/Converge Method of Decision Making), Tools (Common Ground, Group Norms, Assessment and Diagnostic Tools, Cultural Pinwheels), Skills (Paraphrasing, Remaining Objective and Involved, Red Flags, Calling Behavior), and Simulation (Ecotonos, Redundancia, Barnga) to develop their abilities to

make decisions and solve problems using the expertise and insight of all concerned with the issue at hand.
http://www.nipporica.com/services.htm

Overseas Assignment Inventory (OAI)
A self-response questionnaire that examines 14 attitudes and attributes correlated with successful cross-cultural adjustment and performance. Used together with a behavioral interview, the OAI provides essential input to the expatriate selection process and helps expatriates raise their awareness of a number of important adaptation issues.
http://www.performanceprograms.com/pdf/oai/PDF

Objective Job Quotient System
Computer-assisted tool that provides cross culturally appropriate 360-degree feedback to evaluate and rank employee performance.

PARTNERS Program
Model program in Philadelphia, which builds on the elements of both contact theory and intercultural competence theory. Helps students to engage in positive cross-cultural experiences with same age peers across city-suburban, racial and cultural boundaries.

Perceptions of US Scale
Marion, 1980

Perceptions of Host Country Scale
Marion, 1980

Personal Orientation Inventory (POI)
Uhes, M. J., & Shybut, J. (1971). "Personal orientation inventory as a predictor of success in Peace Corps training." Journal of Applied Psychology, 55(5), 498-499. Validated with 92 Peace Corps trainees.

Personal Cultural Perspective Profile (PCPP) - Ramsey, M. (1994). Use of a Personal Cultural Perspective Profile (PCPP) in developing counselor multicultural competence. International Journal for the Advancement of Counseling, 17(4), 283-290. Developed for the counseling milieu. 14 scales.

PCAT: Peterson Cultural Awareness Test
PCSI: Peterson Cultural Style Indicator
Dr. Brooks Peterson, Owner/President of Across Cultures, Inc.
Both of these assessment tools are accessible on-line with a password from Across Cultures, Inc. and are highly reliable and valid instruments for measuring cross-cultural effectiveness
and awareness of cultural differences (i.e. individualism versus group oriented cultures). These tools are educational and relevant pre- and post- indicators of intercultural learning before/after training and also promote global business success.

Prospector
Spreitzer, G. M., McCall, M. W., & Mahoney, J. D. (1997). Early identification of international executive potential. Journal of Applied Psychology, 82(1), 6-29.

Prudential Intercultural
Overseas Assignment Inventory (OAI), Self-assessment tool, Behavioral analysis, Long Track Record. +1-800-257-4092
www.oaionline.com
www.prudential.com/prm

Questions, Comments, Concerns (QCC's) This student tool monitors and evaluates progress for the day or for a current task
(www.netc.org/classrooms@work/classrooms/peter/assessing).

Radicalism-Conservatism Scale
Nettler and Huffman, 1957

SAGE
Paula Caligiuri, tel: +732-828-8250, paula@caligiuri.com

Schwartz Value Survey (SVS)
This survey will provide information concerning the compatibility of a candidate's cultural orientations and the expected dominant cultural orientations of the target region or country of the assignment. The SVS profile may also provide information about the different value
orientations with a multicultural team and their effects on the team's work. http://www.imo-international.de/englisch/html/svs_info_en.htm

School For International Training (SIT) YOGA form
A self-assessment tool that aids students in charting their own development. It was developed by Alvino Fantini for SIT graduate students. http://www.sit.edu/news/features/feature_08.html

Selection Research Int'l (SRI)
International Assignment Exercise (IAE), Self-assessment tool, Analysis of situational readiness. +1 (314) 567-6900 www.sri-2000.com

Social Distance Scale

Social Interaction Scale
Bogardus, 1928

Sociocultural Checklist
Developed as an initial screening tool for educators in American Public schools who are concerned about the learning and behavior of a specific student from a culturally or linguistically diverse background.

Success Factors Chart

This chart can be a valuable tool in the selection process when evaluating candidates for intercultural assignments.

www.highcontext.com/Articles/srp/Chapter5EffectivenessofCr.php

Survey of Opinion of International Competencies

Designed to elicit opinion from senior persons in selected Canadian private and public sector corporations and institutions.

Team Management Systems- TCO International

Australia. TMS categories are oriented to the work place and use non-psychological, non-hierarchical categories. They also have a lot of cross-cultural data to support their model.

A set of 10 international competencies which describe in a clear professional context what is required by highly effective operators to transfer skills from a domestic to an international context: openness, flexibility, personal autonomy, emotional resilience, perceptiveness, listening, orientation, transparency, cultural knowledge, influencing synergy.
http://www.tco-international.com/competencies.asp

Teaching Tolerance bias test and tips.
http://www.tolerance.org/hidden_bias/index.html

Test of Intercultural Sensitivity (TICS)
David E. Weldon, D. E. Carlston, A. K. Rissman, L. Slobodin, Harry C. Triandis (1975) Tucker International www.tuckerintl.com

• International Candidate Evaluation (ICE). Personality analysis. Optional 360° feedback.
• The OAI (Overseas Assignment Inventory)- a validated assessment that predicts expatriate candidates' potential for success if sent on an international assignment. Dr. Michael Tucker is the author of the OAI. Available on-line.
• The ICE (International Candidate Evaluation) - a validated assessment that takes the expatriate selection process to a higher level by involving the candidates' supervisor. Available on-line.
• The IMA (International Mobility Assessment) - an interactive, on-line, self-assessment tool designed to help employees assess their readiness and mobility for an international assignment.
Available on-line.
• The EED (Evaluation of Expatriate Development) and the SEED (Supervisory Evaluation of Expatriate Development) - A safety net for existing expatriates. The EED and SEED are used to evaluate expatriate adjustment to living and working in the country of assignment. Their results are incorporated into an Expatriate Evaluation and Development Guide, which is given to the expatriate to provide feedback and use as a tool to enhance their ongoing international experience.

Windham International
Windham International Cultural Model Self-assessment tool Counselor analysis
+1 (212) 647-0555
www.windhamworld.com

Window on the World
Expatriate Profile Inventory (EPS) Self-selection tool; Personality analysis
+1 (612) 338-3690
www.windowontheworldinc.com

Workstyle Patterns ™ (WSP ™) Inventory
The McFletcher Corporation. 1999.

Worldmindedness Scale
Sampson and Smith, 1957

APPENDIX C

Slavic 101-1- 22
Elementary Russian

MTWF

Course description: Dobro¡ po'a¡lovat;! Welcome to Elementary Russian. Elementary Russian 101-1 is the first part in a three-quarter sequence designed to introduce students to the Russian language and contemporary Russian culture. In this course, students will develop the fundamentals of speaking, listening, writing, and reading through a variety of communicative and content-based activities. Emphasis will be placed on practical communication so that students should be able to function in many authentic situations by the end of the year.

Required Texts:

Russian Stage One: Live from Moscow Volume 1(Textbook)

Russian Stage One: Live from Moscow Volume 1 (Workbook)

Available at Norris University Center Bookstore

Audio and Video Materials:

Russian Stage One: Live from Moscow Volume 1 (audiotape or CD)

Russian Stage One: Live from Moscow Volume 1 (videotape or DVD)

Available at Norris University Center Bookstore and on Blackboard (see below)

Grading:

Homework 15%

Quizzes 5%

Participation 10%

Unit Exams 30%

Final Exam 40%

Blackboard: This course has a Blackboard site (i.e., a web-page only accessible to students at Northwestern enrolled in this class for this quarter). For your convenience, on the Blackboard site you can listen to the audio recordings that are on your audio/CD and watch the video episodes that are on your video tape/DVD for *Russian Stage One*. In order to be able to watch and listen to these materials via Blackboard you must have a *fast* connection, such as Ethernet. Connection to the Internet via a regular phone line will be too slow and often will not allow you to be able to hear or watch the material. If you wish to access the audio and video materials via Blackboard, it is recommended that you do this in the Multimedia Learning Center (MMLC) Computer Lab (lowest level in Kresge Hall). You can access Blackboard as follows:

1) From Northwestern University's homepage (http://www.northwestern.edu) click on "Students."

2) From this page click on "Course Management System (Blackboard)."

3) On the log-in screen type in your NU NetID and your Northwestern e-mail password and click on "Login."

4) From the Blackboard "Welcome" page, under "My Courses" choose this course: Fall 2003 Slavic 101-1.

5) Once in this course's Blackboard, to access the audio and video recordings click on "Course Documents."

6) In "Course Documents" select the appropriate folder and once you are in the folder select the appropriate material to listen or view.

7) Don't forget to log-out after you are finished.

Attendance: Your presence in class is <u>crucial</u> to making successful progress in Russian. You are expected to attend each day barring illness or personal emergency. You are allowed <u>two</u> unexcused absences per quarter. Excused absences include, for example, your own personal illness and personal emergency (such as a death in the family). <u>A note is required for an excused absence</u>. Whether an absence falls under excused or not is at the discretion of the instructor and/or the Slavic Language Coordinator. Tardiness will also impede your goal in acquiring the Russian language. <u>Repeated tardiness will count as unexcused absences (approximately three tardies will constitute one day).</u> After a student has missed more than two unexcused absences, a meeting with the instructor and/or Slavic Language Coordinator is required.

Participation: Along with your presence, participation in the classroom is vital to your success in the course. Becoming proficient in speaking Russian requires practice. You are encouraged to ask questions at any point when the material seems unclear. Most of all, don't be afraid to speak. At the end of the quarter there will be an oral portion of the final exam. One of the best ways to prepare for this is to participate in class in the various oral exercises.

Homework: <u>All written work is to be handed in the next class meeting after it is assigned</u>. Please refer to the class schedule. Please review all corrections made by the instructor. Exercises in listening comprehension (audiotape/CD and video/DVD) are an essential part of the course, and you should place as much emphasis on them as on your written homework. Since you are able to access the audio and video materials either through Blackboard or by using the audio cassette/CD and VHS cassette/DVD that you purchased, there is no excuse for not doing the homework based on these materials. <u>Late assignments will be accepted only with the instructor's prior permission</u>. Extra credit homework (see schedule) is due the first class period after the day it is assigned. <u>Extra credit homework will not be accepted late and will not be accepted in place of regular homework assignments.</u> Extra credit workbook exercises are worth one quarter of a regular workbook homework assignment.

Instructions for doing homework:

You should use PENCIL to do all of your homework. This will allow you to erase any mistakes that you find when reviewing your homework before turning it in to your instructor. Homework completed in any shade of RED ink or pencil will NOT be accepted.

Workbook pages are NOT to be torn out of your workbook. Instead you are required to copy the assignments onto a separate sheet of paper, and then provide your answers after each task, respectively. In the end, you should have a "carbon copy" of what exists in your workbook, with all of the "blanks filled in" with your answers.

All textbook homework (related to the video episodes) is to be completed either in your book or on a separate sheet of paper. This homework will not be collected by your instructor, unless students do not do the homework. You are expected to have completed this homework by the day that it is due (refer to the class schedule). Periodically and randomly your instructor will check to see if you have completed these assignments and some of the exercises will be covered in class, so you will need to have done the exercises in order to participate. If you have not completed a textbook assignment you will receive a Ø "zero" for it.

Quizzes: Quizzes are given once per unit and cover only vocabulary. They are administered at the beginning of class. <u>Being late to class is not a valid excuse for a make-up quiz.</u> Refer to the class schedule for dates of quizzes. Quizzes may only be made-up in extreme cases at the discretion of the instructor.

Unit Exams: Unit exams are intended to measure your progress throughout the quarter. Exams will be given at the end of each unit. Though the emphasis of each unit exam is the material from the particular unit, learning a language requires that you build upon and add to your previous knowledge. Thus, students will be expected to know the material covered in previous units. <u>Being late to class is not a valid excuse for getting extra time to finish an exam or to take a make-up exam</u>. Exams may only be made-up in extreme cases at the discretion of the instructor.

Final Exam: The final is a cumulative exam. There will be an oral component. In the weeks before the last week of classes, your instructor will make announcements in class with respect to the content of and time for the oral portion of the final exam. <u>You must take the written final exam in your regular classroom as scheduled (no exceptions!)</u>:

APPENDIX D

Field Notes:

Course: First Year Russian II

Instructor: Assistant Instructor

Class meetings: Everyday

Course description: This is a second semester of Russian language instruction developing all around skills in listening, speaking reading and writing. You will complete your first year, the most important one that you will ever have learning a language.

Book used is Live from Moscow

There are thirteen students taking the class: 8 girls and 5 guys between the ages of 18 and 21. The classroom is small classroom with 6 tables, chairs and a blackboard. The walls are bare and there is one window. There is no technological support in this classroom. The students sat in a square formation with the instructor in the center teaching and inviting discussion and practice in the language. The students put all their belongings on the desk. There were so many books, drinks and other devices on the desk that there was hardly any room for taking notes. The instructor began the class in English so that she could make administrative announcements and take care of the things that required both the student and the teacher to speak English. She asked if students received her email. Most said yes and then the students began asking questions about their homework assignments. The instructor answered their questions and then made the comment that she gave too much homework because most students couldn't finish the homework. The instructor gave back their quizzes from the last class and explained their mistakes in English as well.

1015: I introduce myself and explain the purpose of my video camera is to video tape the instructor not the students. At first the students were nervous now they are more comfortable and ready to work without the fear of being video taped and scrutinized.

1020: From this point forward the instructor and students only speak Russian. The instructor says good morning, how are things? Each student answers back in Russian with the appropriate greeting of the day.

Student 1 – excellent	Student 11 – so-so
Student 2 - well	Student 12 - normal
Student 3 – great	Student 13 – good, thanks

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Student 4 – not bad   Student 14 – so-so

Student 5 – poorly, I didn't sleep well last night

Student 6 – good   Student 15 - great

Student 7 – good   Student 16 - okay

Student 8 – as usual   Student 17 - excellent

Student 9 – okay   Student 18 – cool

Student 10 – not so bad

Next the instructor has each student quickly greet the person next to him or her. The students spoke correctly and where students struggled the instructor helped them with pronunciation by saying what the student was trying to say and then having the student repeat it.

1025: The instructor says "today you will watch a video that accompanies chapter 4 in your textbook for 10 minutes. After the video I will play each episode again and asks you questions about what you saw and heard, standby for one moment". The instructor leaves for a brief moment and returns with a TV and DVD player to watch the Russian film that corresponds to where the students are in their textbooks. Everyone was excited.

1030: Movie starts and runs for 10 minutes.

1040: Instructor says "Let's watch by episode and plays the first episode". I was surprised that no-one took notes. The students must be confident that they will remember what they are seeing.

1045: Instructor says "OK, who are the main characters in the movie? One student answers Natasha and another student answers Ludmilla. Instructor asks "What are they doing? A student answers shopping in the grocery store? The instructor asks "What food do you recognize in the store"? Everyone shouts at once. The instructor says "One at a time please". Various students answer, eggs, milk, bread, meat, cake, fruit, juice, vegetables and fish. The instructor says "very good, what are the girls buying?" One student answers Ludmilla is buying cake and cookies. Another answers Natasha is buying fruit and vegetables. The instructor asks "what fruits do you see?" One student answers apples, and another answers oranges. Next the instructor asks "what vegetables do you see?" the students answer tomatoes, carrots, onions and potatoes. The teacher comments "excellent, let me tell you a little about shopping in Russia. When I was in Moscow they had stores where you could buy all the groceries you needed in one market. The markets in Moscow are upscale. They carry some of the best selection of food items in Russia. Prices tend to be high but the quality of products is really superb. You can get several kinds of caviar, sturgeon, good selection of wines from all over the world, and of course Russian vodka! However, outside of Moscow you can't do that. You have to go to a dairy store to buy your milk and cheese. You

have to go to a meat store to buy your meats. The students listened attentively to how the instructor spoke and what she said.

Class ended at 1100 so we didn't get a chance to review the second episode.

The video provided a visual display of how Russians speak and act. Culture was addressed by the instructor explaining her experiences in Russia. The Russian movie demonstrated conversational language in a two situations the market and school. The video provided a visual display of gestures and other cultural features such as social distance, eye contact and the like. I thought the instructor was going to ask students to note certain behaviors and conventional linguistic expressions but she didn't. The instructor only asked who, what, when, where and why questions followed by sharing his story of her experiences in Russia.

Field Notes:

Course: First Year Russian II

Instructor: Assistant instructor

10:00 am

This class starts in Russian. The instructor said "good morning" in Russian and the students answer back in Russian. Next the instructor said in English that she noticed most of the class had problems with a few of the vocabulary words in yesterday's homework. The students were confused by two Russian verbs which mean to teach. The verbs are учиться and заниматься. These two verbs have a similar meaning in Russian and in English. The instructor explains "There are two verbs that mean to study in Russia учить and заниматься. The first verb means to acquire knowledge, skills or ability, often practical in nature. For example you are **studying** the Russian language. Or Nina is **learning** to knit. The other verb literally means to occupy oneself or to be busy with something. But Russians also use this verb when they describe preparing one's lessons. For example, When Kathy was at the institute she **studied** in the library everyday. Does everyone understand?" I think so most students say. The instructor asks the question in English, "How can you say I usually study in the library?" One student answers with the second verb. The instructor answers "good". The instructor explains how you can use the words as synonyms. The instructor said "If you call someone you can ask them if they are studying a particular subject with the first verb or ask them if they are occupied by a subject with the second verb. Come see me during office hours if you still have problems because I know the book doesn't explain this very well."

Wow a lot of explaining in English but not much practice for the students. I thought maybe the instructor would use a Russian proverb or idiom in explaining how to use the verbs as well since they are used often for example Russian say "to teach another is to learn yourself. учить иных - научиться и сам." I am not so sure the students really understand the difference between the two verbs.

10:20 – 10:50 am

The instructor switches back to Russian and says " you saw the things that Ludmilla and Natasha liked to do yesterday in the video and we talked about it. Today we will talk about things you like to do using the verb **любить** which means to love. What do you love to do? **что вы любите делать?** Think for a moment." The instructor walks to each student and asks them what they like

to do. Each student answers with a subject, the verb and what they like to do (direct object). The instructor helps them with unfamiliar words. Next the instructor says in Russian ask your neighbor what he likes to do in Russian. The students take a few minutes to accomplish this task. After the student's finish the instructor said in Russian "I like to go to the movies. When I was in Russia I went to the movies. Here are my ticket stubs. Look at them. What words do you recognize? One student says I understand some of these words the movie is Men in Black. You saw the movie downtown. The instructor said "yes that correct. What day did I see the movie?" A student answers on July 25, 2002. The instructor asks can anyone tell me what seat and row I sat in. A student answers yes seat 6 row 7. The instructor then explains the rest of the details about the ticket stubs in English. The Russian movie center (Киноцентр) is one of the most popular Moscow cinemas where there are many different movies daily. All the new famous ones are showed here. Often movies are in original languages with subtitles. In the movie theater there's a big hall with a large screen and a small hall that is also comfortable. Watching movies is much more popular now than it was about five years ago, still cinema halls are not always filled with people. Some people, mostly students, prefer to go to a cinema on a weekday in the morning because it is cheaper. Sometimes there is a chance to buy cheap tickets and then take seats in the middle (that are expensive).

Field Notes:

Course: First Year Russian II

Instructor: Assistant Instructor

10:00 am

As usual the instructor greets everyone "Good morning" in Russian and waits for each student to answer. The instructor continues saying "today we will continue our discussion about numbers and practice using them. Instructor switched to English and said "Russian telephone numbers are not standardized. In large cities like Moscow they consist of seven digits, which are written and spoken XXX-XX-XX. In smaller cities such as Chelni, population about 300,000, located about 140 miles east of Kasan on the Kama river, they may be made up of only six numbers, which are written XX-XX-XX. Finally, in many small towns and villages phone numbers consist of only five numbers. Such numbers are usually read X-XX-XX. Your task is to use the telephone book page in your textbook and work in pairs and ask each other the question, do you have the telephone number to the theater, bookstore etc? The students work in pairs for the next 20 minutes on this exercise with the instructor circulating listening to their pronunciation and answering questions they may have about the telephone book.

10:25 am

In Russian the instructor said "write your telephone number in Russian style on a piece of paper and put it in this hat. Take a number from the hat and try to figure out who it belongs to. Remember the following Russian phrases from the previous lesson "Is this your telephone number? Yes, this is my telephone number or no, this is not my telephone number." The students get up and move about asking each other questions for 20 minutes.

10:45 am

The remaining time is spent reviewing for an upcoming exam.

Interview One Questions

Please tell me about yourself.

    1. What's your undergrad degree in and where?

I grew up in an Asian speaking country. I graduated from college in 1997 with a Bachelor of Arts degree in Russian Language and Literature. I decided to study Russian because Gorbachev had come to power and I thought this would provide opportunities for work abroad. I was initially interested in business but decided to pursue a degree in teaching to ensure that I would always have a job to support my family.

    2. What's your master's degree in and where?

I started Graduate school abroad in 1999. Then I brought my family to Austin. I decided to continue my graduate studies at UT Austin because it has a strong Russian Language program. After I received my masters in Russian Area studies I immediately applied for entry into the PhD program. I now pursue a PhD in Slavic Linguistics.

3. How long have you been an Assistant Instructor (A.I.) of Russian? I have been an AI for two semesters now. I teach First Year Russian II every day. It's a very big responsibility because I am responsible for structuring and organizing the class. I also grade my students something that teaching Assistants can't do.

4. What textbook do you use and how is it laid out? Does it include culture? I use the textbook called "Live in Moscow! Russian Stage I" by D. Davidson, K. Gor and M. Lekic, 1997. This book was chosen by the Slavic department and given to the AIs. **Live from Moscow! Russian Stage I** is a video-based course for first year Russian. In addition to the textbooks, the students receive a workbook with all the homework assignments, a cassette tape for the listening exercises and a copy of the video which provides the core of the course. These are sold as a complete set, one for each semester. The book comes with a DVD. Instructor's manual and workbook with two CD. The Slavic department provided these materials to me. The Instructor's Manual contains homework answer keys, transcripts for the video in both Russian and English, sample unit tests with answer keys and a sample final exam. I think the materials provided give me everything I need to create an exciting and engaging course in Russian language and culture. However, the video story is the basis and driving force for the course. The video adds a dimension to the course which expands the learning beyond the classroom and beyond any one teacher's knowledge and abilities.

5. Have you had instructor training? To be an AI I first had to have an English Language certification test. Then I completed the University of Texas Assistant Instructor orientation course for international students. In this course they teach you the things you need to know in order to work. How to upload your grades and what your rights are as an AI for example.

6. Have you had culture training? I completed a class called "Supervised teaching in Slavic, Ways and Means of teaching Slavic Languages and Cultures" as part of my PhD program. In this course we talked about how to teach culture for two class periods. This was the only course where I received formal training on how I could teach culture with language.

7. What do you bring to class besides the textbook to assist learning? I don't use much technology, I bring the TV for DVD so I can show the movie that accompanies the textbook. I also bring in my own authentic materials that I acquired when I was in Russia. I have a train pass, a library card and movie stubs for example.

8. What resources do you have in the Slavic department? We have a lot of movies on DVD and video tapes. We have access to Russian TV in room 422. So students can go in room 422 and watch movies or the news live from Moscow. And, of course most students have computers so I can ask them to look things up on the internet.

9. What constraints do you experience when you teach culture? Instructional service of an assistant instructor is conducted in accordance with a syllabus and other guidelines that are prepared by and approved by the department so the structure and framework of my classes is provided. Any change I would want to make means going through the department for approval and this takes time I don't have. In addition to my instructional duties I hold office hours, evaluate student work, and perform other academic duties while carrying a full load of classes. With this hectic work load as much as I try I may not always be as prepared as I should be to teach more culture. And, I am limited to my experiences of when I was in Russia. I have been to Russia twice. I went for three months each time. I try to take every opportunity to describe how things are there. Of course it's better to have something to show than just an explanation. And, I have a lot of grammar to cover. I just don't always have the time to teach culture.

10. Do you feel competent to teach culture? I do believe that you can't teach the language without teaching the culture. Students have to have a context to learn the language they are speaking. To learn the words without knowing the social context in which they are used is not communicating. Communicating is the main reason people study languages. So do I feel competent? I do the best I can with the time I have.

APPENDIX H

Interview Two Questions

Let's talk about culture in the language classroom.

1. What's your teaching philosophy? I believe that learning a foreign language is important in personal development, and I would to like to pass on to the next generation the value of learning a language. I also believe that language and culture are inseparable. I think that language is more than a subject to be studied in school; it is an applied knowledge of people, community, culture, and life that must be understood in depth if it is truly to act as communication. Despite my hectic schedule I try to present opportunities for students to learn about the lives, social patterns, and values of the Russian people.

2. What aspects of culture do you teach? First I would say that I rely heavily on the use the video as a source of teaching culture. It increases student involvement in the language, culture and even the grammar. The video consists of seven episodes, one for each chapter. It begins each new unit and is used throughout for the teaching and reinforcement of the material presented in that unit. The text is clearly marked for video use, with previewing, viewing and post viewing exercises on the video days. Again, the use of the video is built in to the syllabus, but I have the option of changing things a bit, perhaps wanting to introduce some grammar or vocabulary points before viewing the video or spending more time on the segments for cultural or pragmatic reasons. Scripts in both English and Russian are available in the Teacher's Guide. Next I would say I try to explain whenever I can how the language is used in context based on my experiences. As I mentioned earlier I bring in some of things that I have from Russia from time to time to help reinforce culture points.

3. What is the culture context of the curriculum? The curriculum is fixed by the department. I would say the textbook talks about such culture in the themes of linguistics, cultural facts, art, literature, music, family and religion off the top of my head. And, of course the video is rich in culture because you can see culture in action in a grocery store, at home, and at school for example.

4. Does the department support teaching language with culture? Absolutely, in our course description it will be written that students studying languages in the Slavic department will receive language instruction developing all around skills in listening, speaking, reading, writing and culture. We are waiting for the new course schedule to reflect the changes. And, the department is always hosting cultural events for the students. On April 12 the department celebrated Russian Easter with authentic food, songs, and poems. Several students dressed in Russian clothes and acted in a Russian play. The department is always showing movies and bringing in guest speakers.

5. Is there any culture on the course syllabus? Not specifically, the syllabus only says that some aspects of Russian culture are built into our video-drama, others invite us to take a few excursions of our own at appropriate times in the term.

6. Is there a test for cultural competence? Well, yes and no. I mean I don't have any formal tests that are required by the department that test for cultural understanding and knowledge but in order to use the language they do have to use it in the correct context and be understood. So in life they are tested when they use the language. Culture is not part of the student grade. Students take an end of course survey at the end of the semester. There are no questions that ask students how they feel about the culture they received only questions about how they feel about their ability to speak, read, write and listen to the language. Now that we are adding culture to the course description and syllabus I think the next step in the department will be adding questions to end of course surveys about culture, teacher training in culture and tests that determine cultural knowledge.

7. How do you know if the culture activity has any value if you don't have a real structure for presenting it and you don't test for it? I focus on how the student speaks after the culture explanation. If after the explanation the students still has problems performing in context I may not have explained myself clearly. For example After I taught the students the language and culture that goes with common forms of courtesy, greetings and leave takings appropriate to the time of day and relationship (adult, peer, parent) I constantly force them to use it. I always give the student the greeting for the day and they know I expect one from them. They know to speak to me formally as opposed to an informal you that are used in other languages. I constantly do group work and they know to address each other informally.

8. How do you deal with student attitudes when discussing culture? In general students react very positively toward culture discussions as long as the culture is clear. Students become uncomfortable when we talk about culture in terms of beliefs, values and behaviors. There are some deep seated beliefs that are spill over from the cold war. Some people feel that Russia is still a communist government. I deal with this by stating the facts of what has happened and what is going on now. I remain unbiased in my explanations. Even in explaining facts I try to be careful because facts are in a constant state of flux and may lead to stereotypes rather than diminish them. We have Russian that work in our department so I ask one of them to come in and explain in more detail why things are the way they are.

APPENDIX I

Let's talk more about culture in the language classroom.

1. What is your goal as a foreign language instructor? My goal as a foreign language instructor is to encourage students who begin little appreciation for, or understanding of a foreign language, its people and its culture, to develop and own broader attitudes toward foreign people while mastering useful skills in the language. In a beginner course where there is a lot of grammar to get through in a short period of time this is real tough to do. And, when you have other competing requirements like a full time student load this makes things hard as well.

2. How do you work toward this goal? I work toward this goal by beginning culture at the elementary stage with discussions of the daily life of the peer group in the Russian community their families, their living conditions, their schools, their relations with friends, their leisure time and activities, the festivals they celebrate that we try to mimic here on campus, the ceremonies they go through, dating and marriage customs. I enjoy having the students do role playing. In doing these activities I increase student's awareness and develop their curiosity towards the culture and their own, helping them to make comparisons among cultures and this seems to work well.

3. Is there some sort of organizing scheme you use to help select culture content? No I mainly use the resources that came with the textbook. As I teach each lesson I decide if I have enough time after teaching the grammar and vocabulary to teach culture. The detail in my culture explanation is based on time and student interests. I do talk more if the students seem to be really interested and motivated to learn.

4. Should the teaching of culture have a 5th skill in the classroom or be a requirement? I don't know. I mean I try to culture in the linguistics forms that students are learning but I don't know the best systemic method for integrating the various parts of culture into a classroom. If culture were a 5th skill then it would have to be more clearly written in the syllabus. Since it is in the syllabus I imagine there would have to be tests, assessments and students would receive grades. Culture would be adding another dimension to an already crowded class schedule. Under those conditions I would have to be provided more training. Culture is important but culture as a 5th skill may not be the best route to go about integrating culture with curriculum.

5. Have you ever used humor in teaching culture? I haven't made anything funny up to show culture. But, we have seen some funny things happen in the video that made us laugh. People in other cultures laugh in a unique ways and I think that this is particularly difficult to teach because a foreign culture's humor is difficult to understand.

APPENDIX J

Strategies and Techniques for Teaching Culture

 * Culture Assimilators (Developed by Fiedler et al., 1971)

The culture assimilator provides the student with 75 to 100 episodes of target cultural behavior. Culture assimilators consist of **short descriptions of incidents of common occurrence.** A student studying the language and the host national interact. The description is followed by **four possible choices about the meaning of the behavior, action, or words** of the participants in the interaction with **emphasis on the behavior, actions, or words of the target language individual(s)**.

Students **read the description in the assimilator** and then **choose which of the four options they feel is the correct interpretation.** Once all students have made their individual choices, the teacher leads a **discussion** about why particular options are correct or incorrect in interpretation. Written copies of the discussion issues can be handed out to students although they do not have to be. It is imperative that the teacher plan what **issues the discussion of each option should cover.**

Culture assimilators are good methods of giving students understanding about cultural information and they may even **promote emotional empathy** or affect if students have strong feelings about one or more of the options.

* Culture Capsules (developed by Taylor & Sorenson, 1961)

Culture capsules are generally prepared out of class by a student but presented during class time in 5 or 10 minutes. The concept was developed by Taylor & Sorenson (1961). A Culture capsule consists of a paragraph or so of **explanation of one minimal difference** between a Lebanese and an American's **custom** along with **several illustrative photos** and **relevant realia**. Miller (1974) has developed well-defined culture capsules into classroom activities.

In Ursula Hendron's article on teaching culture in the high school classroom, she suggests using culture capsules. The culture capsule teachers through comparison by illustrating one essential difference between an American and a foreign custom (i.e. dating, cuisine, pets, sports). The cultural insights from the culture capsule can be further illustrated by role playing. For example, Hendron suggests teaching dating customs in Spanish-speaking countries by creating an illusion of a plaza mayor in the classroom with posters, props, music or slides. Students pretend to be young Latin-Americans and act out a Sunday paseo.
Brigham Young University also publishes culture capsules entitled "**Culturgrams" for 100 different countries**. Each "culturgram" is divided into sections on family lifestyle, attitudes, customs and courtesies, and history. After studying these, students can compare and contrast the

foreign customs and traditions with their own. **"Infograms"** which cut across cultures with topics such as travel stress, keeping the law, and families, have been published.

Culture capsules are one of the best–established and best–known methods for teaching culture. They have been tried mostly in classes for foreign languages other than English. Essentially a **culture capsule is a brief description of some aspect of the target language culture** (e.g., what is customarily eaten for meals and when those meals are eaten, marriage customs, etc.) **followed by, or incorporated with contrasting information from the students' native language culture. The contrasting information can be provided by the teacher, but it is usually more effective to have the students themselves point out the contrasts.**

Culture capsules are usually **done orally with the teacher giving a brief lecture on the chosen cultural point and then leading a discussion about the differences between cultures**. For example, the information which a teacher might use about the grading system at U. S. universities is included in the link. The teacher could provide all of the information at once or could pause after the information in each paragraph and ask students about the contrasts they see. Some **visual information, such as in handouts or overhead transparencies or pictures, supporting the lecture can also be used.**

* Culture Clusters (developed by Meade & Morain, 1973)

A culture cluster is simply a group of three or more illustrated culture capsules on related themes/topics (about the target life) + one 30 minute classroom simulation/skit that integrates the information contained in the capsules (the teacher acts as narrator to guide the students). For example, a culture cluster about grades and their significance to university students could contain the capsule about how a grade point average is figured plus another about what kind of decisions (such as being accepted in graduate study, receiving scholarships, getting a better job, etc.) are affected by a person's grade point average.

Culture capsules and clusters are good methods for giving students knowledge and some intellectual knowledge about the cultural aspects being explained, but they generally **do not cause much emotional empathy.**

Cultural Islands

From the first day of class teachers should have prepared a cultural island in their classrooms. **Posters, pictures, maps, sign**s, and **realia** of many kinds are essential in helping students develop a mental image. **Assigning students foreign names** from the first day can heighten student interest. **Short presentations on a topic of interest** with appropriate pictures or slides add to this mental image. Start students off by making them aware of the influence of various foreign cultures in this country. Introduce students to the **borrowed words** in their native

language or the place-names of our country. This helps students to realize they already know many words in the target language (i.e. poncho, fiesta, rodeo). Some of the **foods** they eat are another example of the influence of foreign cultures (i.e. taco, burrito, chili).

A good introductory activity is to send students on **cultural scavenger hunts** to supermarkets and department stores and have them make lists of imported goods.

* Mini–Dramas (Gorden's prototype minidrama, 1970)

Mini–dramas consist of three to five brief episodes in which misunderstandings are portrayed, in which there are examples of miscommunication. Additional information is made available with each episode, but the precise cause of the misunderstanding does not become apparent until the last scene. **Each episode is followed by an <u>open-ended question discussion</u> led by the teacher.** The episodes are generally written to foster sympathy for the non–native of the culture the "wrong" that is done to him or her by a member of the target culture. At the end of the mini–drama, some "knowing" figure explains what is really happening and why the target culture member was really not doing wrong.

 With mini–dramas, scripts are handed out and people are assigned to act out the parts. After each act, the teacher asks students (not necessarily the ones performing in the drama) what the actions and words of the characters in the drama mean and leads them to make judgments about the characters in the play. After all of the scenes have been portrayed and the "knowing" figure has made his or her speech, students are asked to reinterpret what they have seen in view of the information which the knowing figure provided.

The first time mini–drama is used in an ESL classroom, it should promote quite a lot of emotional feeling of the kind that really happens in intercultural misunderstandings. Mini–dramas always promote knowledge and understanding, but the great emotional impact usually only happens the first time. Mini–dramas work best if they deal, therefore, with highly charged emotional issues.

Brislin et al. (1986) prepared 100 critical intercultural incidents in English.
<u>Intercultural Interactions : A Practical Guide (Cross Cultural Research and Methodology) (Hardcover)</u>
by Richard W. Brislin, Kenneth Cushner, Craig Cherrie - 1986

* Critical Incidents/Problem Solving

Critical incidents are another method for teaching culture. Some people confuse them with culture assimilators, but there are a couple of differences between the two methods. Critical incidents are descriptions of incidents or situations which demand that a participant in the interaction make some kind of decision. Most of the situations could happen to any individual; they do not require that there be intercultural interaction as there is with culture assimilators.

Individual critical incidents do not require as much time as individual culture capsules or individual culture assimilators, so generally when this method is used, more than one critical incident is presented. It is probably most effective to have all the critical incidents presented at one time be about the same cultural issue. For example, the critical incidents listed in the appendix to this chapter all deal with the issue of time, promptness, and scheduling.

Generally, the procedure with a critical incident is to have students read the incident independently and make individual decisions about what they would do. Then the students are grouped into small groups to discuss their decisions and why they made them they way they did. Then all the groups discuss their decisions and the reasons behind them. Finally, students have to be given the opportunity to see how their decision and reasoning compare and contrast with the decisions and reasoning of native members of the target culture. If the ESL class is occurring in an English–speaking environment, students can be assigned to go out and survey native English speakers about how and why they would solve the problem or make the decision required by the critical incident. Reports on the reasoning and the differences can be made in a following class session. If the class takes place in an EFL environment, the native speaker information would have to be gathered by the teacher from reading or from contact with expatriates. Sometimes advice columns like the "Dear Abby" or "Ann Landers" columns, can provide teachers both with critical incidents or problems to be solved and with information about what native speakers would do and why. Critical incidents are very good for arousing affect (emotional feelings) about the cultural issue. Discussion or surveys about what native English speakers would do also promote intellectual understanding of the issues and give learners basic knowledge about the target culture.

* Audio–motor Units

Audio–motor units consist of verbal instructions for actions by students which the students then carry out. They work very well for any cultural routine which requires physical actions (e. g., eating with a knife and fork, shaking hands, listening actively, standing in line to buy a ticket, etc.).

 With an audio–motor unit, the classroom is set up as the required setting and with the required props. Individual students are then directed orally by the teacher to carry out appropriate actions. The process can be repeated several times with different students carrying out the instructions. Once appropriate behavior is established, minor but relevant changes can be made and students can see what factors require adjustment (e.g., Is it proper to shake hands with adults and children in the same way? If two come in together and have to pass in front of people, does it alter what anyone says or does? etc.)

Audio–motor units give knowledge and practice with correct behavior. They do not necessarily promote understanding nor empathy.

* Cultoons

Cultoons are like visual culture assimilators. Students are given a series of (usually) four pictures depicting points of surprise or possible misunderstanding for persons coming into the target culture. The situations are also described verbally by the teacher or by the students who read the accompanying written descriptions. Students may be asked if they think the reactions of the characters in the cultoons seem appropriate or not.

After the misunderstandings or surprises are clearly in mind, the students read explanations of what was happening and why there was misunderstanding.

Cultoons generally promote understanding of cultural facts and some understanding, but they do not usually give real understanding of emotions involved in cultural misunderstandings.

* Media/Visuals

Magazine pictures, slide presentations, and/or videos are among the kinds of media/visual presentations which can be used to teach culture. Usually with this method, the teacher presents a series of pictures or slides or a video with explanation of what is going on and what it means in terms of the target culture. Many aspects of culture, such as appropriate dress for activities, kinds of activities students participate in or the weekend, public transportation, etc., can be effectively presented with such visuals. The appendix for this chapter contains the script which might be used for a slide presentation about the importance of the automobile and the independence it allows in the U. S.

Media/visuals are usually very good at giving information and intellectual understanding, but, like several other methods of teaching culture, they do not cause students to understand the emotion which is involved with so many cultural issues.

http://humanities.byu.edu/classes/ling577lh/culture.html

* Celebrating Festivals

Celebrating foreign festivals is a favorite activity of many students. Even though this activity takes a lot of planning, it works well as a culminating activity. My Spanish-speaking students start by bringing in recipes from home and then we put our own cookbook together (See bibliography for Cooper's book). We then prepare for the festival by drawing posters, decorating the room, and preparing some of the foods in our cookbook. At Christmas time, we fill a pinata with candy and learn some folk songs and folk dances (Most textbooks have songs at the back of the book). This kind of activity enables student to actively participate in the cultural heritage of the people they are studying.

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* Kinesics and Body Language

Culture is a network of verbal and non-verbal communication. If our goal as foreign language teachers is to teach communication, we must not neglect the most obvious form of non-verbal communication which is gesture. Gesture, although learned, is largely an unconscious cultural phenomenon. Gesture conveys the "feel" of the language to the student and when accompanied by verbal communication, injects greater authenticity into the classroom and makes language study more interesting. Gerald Green in his book "Gesture Inventory for Teaching Spanish" suggests that teachers use foreign culture gestures when presenting dialogues, cueing students' responses, and assisting students to recall dialogue lines (Examples of dialogues and appropriate gestures are given in the book). At the beginning of the year, teachers can also show foreign films to students just to have them focus on body movements.

* Cultural Consciousness-Raising

Attitude is another factor in language learning that leads to cross cultural understanding. Helen Wilkes believes that the totality of language learning is comprised of three integrated components: linguistic, cultural, and attitudinal. As foreign language teachers, we all teach the basic sounds, vocabulary, and syntax of the target language. Above we have seen methods of introducing culture into the classroom. The remainder of this paper will focus on effecting attitudinal changes.

Most foreign language teachers would agree that positively sensitizing students to cultural phenomena is urgent and crucial. Studies indicate that attitudinal factors are clear predictors of success in second language learning. However, effecting attitudinal changes requires planned programs which integrate cultural and linguistic units as a means to cross-cultural understanding. The following method for effecting attitudinal changes is adapted from Helen Wilkes' article "A Simple Device for Cultural Consciousness Raising in the Teenaged Student of French." The organization of the notebook can be a useful tool in any discipline, but it can be of special importance in the foreign language classroom as a cultural consciousness raising tool. Helen Wilkes suggests that from the very first day of school the foreign language teacher should have students begin organizing their notebook. The notebook should be divided into four sections: Vocabulary, Maps, Grammar, Symbols. Each section of the notebook will have an illustrated title page.

* Independent Activity Sheets

CULTURAL NAMES

DIRECTIONS:

Write the names of each of your classmates below. Ask each of them what cultural groups their parents and grandparents are from and list them next to their name. At the bottom of the page total the number of cultural groups in the whole class. Decorate the classroom with flags or symbols for each cultural group.

NAME CULTURAL GROUP

Class Total:

CULTURAL NAMES:

NEIGHBORHOOD EXPLORATION

DIRECTIONS:

Walk around your neighborhood and make a list of streets and stores that are named after people. Next to each name write the cultural group that the name comes from. Ask your teacher or parents for help. This will give you a record of the groups that have been or still are in your neighborhood.

STREET NAMES: CULTURAL GROUPS:

STORE NAMES: CULTURAL GROUPS:

* CULTURAL ARTIFACTS

DIRECTIONS:

An artifact is an object or a thing. Some artifacts are of special importance or meaning to a cultural group. Ask your parents or grandparents if they have an artifact from their cultural group that you could bring to school to tell the class about.

ARTIFACT:

WHERE IS THE ARTIFACT FROM?

IMPORTANT OR INTERESTING INFORMATION ABOUT THE ARTIFACT:

* CULTURA SCAVENGER HUNT

DIRECTIONS:

Many of the things we buy are made in other countries. Read the labels on your clothes, shoes, household appliances, and other objects in the house. List where they come from.

OBJECT: COUNTRY:

* GETTING TO KNOW YOUR CLASSMATES

DIRECTIONS:

Many times we think we know students in class because we see them every school day. But there are many things about our classmates that we probably don't know. Make a list of questions to ask students you don't know very well. Interview them using your questions.
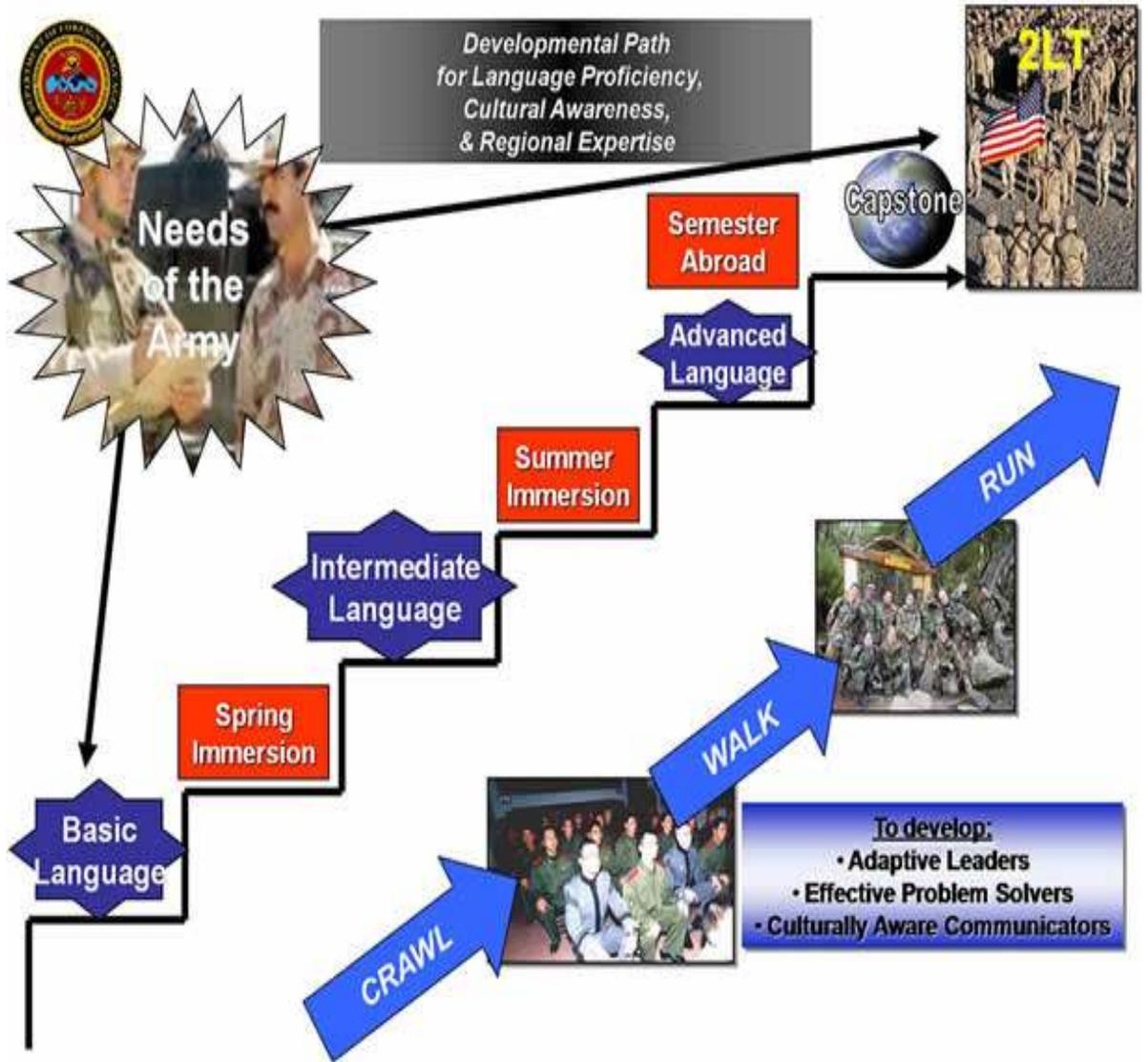
As a conclusion to this activity each of you might introduce the person you interview to the class.

SAMPLE INTERVIEW QUESTIONS:

What do you like to do in your spare time?

If you could make three wishes what would they be?

APPENDIX K

APPENDIX L

Russian Basic Course

Culture Survey (First day of class)

1. In your own works, tell me what you understand the word *culture* to mean.

2. What kind of culture do you expect to learn in this course?

3. Learning a language helps you understand culture?

Strongly Agree

Agree

Undecided

Disagree

Strongly Disagree

Why?

4. My own culture is different from my target culture?

Strongly Agree

Agree

Undecided

Disagree

Strongly Disagree

Why?

Russian Basic Course

Culture Survey (End of course)

1. How was culture taught in this course?

2. Before starting the course what was your attitude about your own culture?

3. I feel I have a greater understanding of a culture other than my own?

Strongly Agree

Agree

Undecided

Disagree

Strongly Disagree

Why?

APPENDIX M

Department of Foreign Languages

United States Military Academy

LR 203/LR 204 (Standard Russian)

Course Syllabus

LR 203/204 Standard Russian

3.5 Credit Hours

Scope: In the Standard Course Sequence, LR 203 and LR 204, cadets acquire a basic proficiency in speaking, listening, reading, and writing skills in Russian. Learning activities focus on situations cadets are likely to encounter in the target society. Cadets are taught how to express simple ideas and basic needs, comprehend the language in everyday contexts, and read simplified texts and brief, authentic selections. Although instruction places greater emphasis on speaking, listening, and reading skills, cadets also learn how to write short sentences on familiar topics. Through readings and discussions, cadets are introduced to the culture and history of the Russian-speaking countries. Cadets acquire a command of basic Russian vocabulary and gain a general understanding of how the language works and how to apply that knowledge when learning other languages.

Goal: The goal of LR 203/LR 204 is to enable cadets to achieve basic communicative skills in a second language.

Specific Objectives:

At the end of the sequence, cadets successfully accomplish tasks in basic communication as they:

- converse about simple ideas and make basic requests, repeating, slowing down, or asking others to do the same, as needed;

- develop basic reading and comprehension ability beginning with simplified, short narratives and extending to brief, authentic unedited texts;

- accurately write short sentences on everyday topics;

- begin to recognize culture- or community-specific linguistic behavior, as well as similarities and differences in common cultural practices;

- recognize major historical figures and events in their appropriate linguistic and cultural settings;

- accurately use primary grammatical features to accomplish basic communicative tasks in real contexts;

- recognize that acquired linguistic knowledge can be applied to learning other languages
    command a basic
  vocabulary in the language.

Detailed Course Description and Language-specific Definitions of Course Objectives:

1. *Speaking:* In LR 203 and LR 204 cadets will be called upon to speak Russian in order to carry out orally a variety of basic classroom functions. Each day, they will build what was learned in previous lessons. They will learn dialogues in class and in homework about typical situations in the lives of young adults. They will practice frequently used phrases by repeating after instructors' modeling and examples from recordings of authentic speech included with text materials in order to gain command of basic phraseology. Cadets will then participate in individual, pair and group activities which use these frequently encountered phrases in various realistic contexts.

2. *Listening:* As active participants in the basic activities described above, cadets will learn to comprehend other speakers of Russian. Individual homework listening exercises from the workbook incorporating native speakers, as well as similar activities in *Rosetta Stone* (see below), will permit reinforcement of classroom-acquired skills.

3. *Reading:* The topics in the textbook for the Russian Standard Course are arranged around the story of an American studying in Russia and his interaction with his neighbors. Supported by video and audio recordings of the "scenes" in the life of the student, the textbook provides a script of the scenes for the students to read. Cadets will scan text for specific information, guess the theme of a text by using their knowledge of cognates (words that look or sound like words in their first language) and familiar vocabulary, and make guesses about the meanings of unfamiliar vocabulary by breaking compounds down into smaller elements, by analyzing the context and by working from prior knowledge the subject matter. They will also use Russian-English dictionaries, follow the narrative of a simple story, and make inferences from textual clues.

4. *Writing:* Throughout the LR 203 and LR 204 Course Sequence, cadets will write phrases and short sentences in Russian related to the basic situations described above. Writing is seen as an effective way for cadets to practice the material they are learning and to consolidate what they have learned.

5. *Culture and History:* While enrolled in LR 203 and LR 204 cadets will identify the countries where Russian is spoken and learn aspects of Russian culture already familiar to most educated native speakers of Russian. Readings from Russian literature include Solzhenitsyn's *One Day in the Life of Ivan Denisovich*. Additional cultural selections are included in the *Russian Way* and the workbook/lab manual. Additionally, students will experience Russian culture first-hand by visiting the Russian community in Brighton Beach, Brooklyn and interacting with local Russian-speaking residents, shopkeepers, restaurant wait-staff, etc., to accomplish basic tasks and experience Russian manners.

6. *Grammar:* The grammar of a language is a structure needed to convey meaning. Contemporary textbooks emphasize communicative activities, while placing less attention on grammar for its own sake; however, it is virtually impossible to express oneself in more than brief phrases without learning and using rules of structure. In addition, learning the grammar of one foreign language will provide cadets with the tools and know-how for acquiring other languages. Ordinarily, students will encounter the various points of grammar for the first time either in the scene of the textbook or in the speaking and listening exercises that function as the warm-up of each lesson. Grammatical tables are available for reference and review in the textbook and on the dean-cadet network.

7. *Vocabulary:* Cadets will encounter new vocabulary words in the "scenes" mentioned above and be able to reinforce comprehension individually at their own pace with PowerPoint presentations available to them on the dean-cadet network. Cadets will learn a large number of frequently-encountered lexical items during LR 203 and LR 204 dealing with the topics identified above. They will also be responsible for mastering the list of items on the handout entitled "Russian Essential Terms List." The phrases and vocabulary on this list will be incorporated into the activities conducted during the visit to Brighton Beach.

Grading Procedures and Assessment:

Grading System: Grading in the Department of Foreign Languages is criterion-referenced. Cadets are challenged to meet announced standards of performance and are assigned grades based on their performance in meeting those standards.

Course Grades:

100-97　 = 　A+

96-93 = 　A

92-90 = 　A-

89-87 = 　B+

86-83 = 　B

82-80 = B-

79-77 = C+

76-73 = C

72-70 = C-

69-67 = D

66-00 = F

Forms of Assessment: Language acquisition is assessed throughout the course via (1) instructor grades of preparedness as evidenced by classroom participation, (2) written exercises, (3) oral presentations, (4) written and oral partial reviews, and (5) term-end examinations. These tests measure not only mastery of course content but also a cadet's overall second language proficiency, i.e., the ability to perform in that language. The typical examination contains test items that assess progress in all four language skills, with special emphasis on speaking, listening, and reading. Writing skills are usually evaluated through in-class writing tasks or short compositions written outside of class. Cultured knowledge is tested on exams. Culture understanding is assessed at the beginning of the language course and the end of the language course through the administration of culture surveys.

Grading Scheme:

Event	# of Events	Points	Total	% of Grade
Quizzes (12 x 10) (Drop the lowest 2)	10	10	100	10%
Comprehension Check (4 x 25)	4	25	100	10%
Computer-assisted Learning	4	25	100	10%
Instructor Grade (Class Participation)	1	70	70	7%
Written/Oral Partial Review (WOPR) (3 x 100)	3	100	300	30%
In-Class Presentation	1	30	30	3%
Homework Folder	5	10	50	5%
Term End Exam (TEE)	1	250	250	25%
Total Points			1000	100%

Resources for Students:

Additional Instruction: As in all academic units at the Academy, it is the practice of the Department of Foreign Languages to provide additional instruction to any cadet who requests it. This can occur immediately following class or during a scheduled time mutually convenient for the cadet and the instructor. Instructors are contacted via electronic mail to coordinate an appointment.

Interactive Multimedia Language Laboratory: The Department's leading-edge multimedia language laboratory gives cadets the opportunity to practice their language skills in authentic, real-world scenarios likely to be encountered in the target culture. Language immersion is the most effective way to acquire language skills. Interactive multimedia laboratory exercises are designed to reinforce and complement classroom instruction.

Satellite Television and Video Library: In order to provide cadets with cultural contexts beyond the classroom and textbook, the Department subscribes to foreign language television channels, which are accessible to cadets on their computers. Each language also has a video library containing foreign-language feature films and documentaries. Further details are available upon request.

Departmental Library: The Department subscribes to numerous foreign language newspapers, periodicals, and magazines. Its holdings of primary and secondary materials are a rich resource for cadet reading and research.

Russian Club: The Department sponsors the Russian Club in order to provide opportunities, otherwise not readily available at West Point, for cadets to further their understanding of the Russian-speaking world and the Russian language. Information on upcoming events will be distributed via electronic mail to all students taking LR203.

Educational Beliefs and Philosophy:

The Department of Foreign Languages believes that every cadet has the aptitude and ability to learn a second language. Research in second language acquisition has shown that the two most important factors in learning a second language are the *motivation* to acquire and use the language, and the *time* spent in meaningful contact with the language. Thus, to a large degree, the individual learner determines his or her success.

As stated in the Department of Foreign Languages Concentrator's Handbook, an Army officer's facility in foreign languages contributes to our nation's knowledge of world issues. With linguistic fluency, this officer can become a valuable resource in tactical, strategic, and diplomatic endeavors. An Army officer must be willing and able to communicate with people of

other cultures. The ability to speak foreign languages will always be to the officer's advantage; indeed, it may well shape his or her career.

APPENDIX N

Russian Basic Course

Subject: Ethnographic study

I. Background: Day trip to Brighton Beach NYC

1. Brighton Beach was dubbed "Little Odessa" by the local populace long ago, due to many of its residents having come from Odessa, a city of Ukraine. Under an agreement with the Shorefront Jewish Center, cadets carry out ethnographic interviews with Russian-speaking residents there.

2. For half a day cadets conduct an Ethnographic study with the Russian speaking residents in Brighton Beach and the other half of the day the cadets are provided the opportunity to walk around in groups of 2 or more and visit Russian book stores, cafes and other stores of interest.

II. Ethnographic study – The cadet is given the task of Greeting, introducing (with the appropriate etiquette) and Fare welling themselves. They have to also get to know the person they are talking to by interviewing them and asking as many questions as they know how. The interviewees have already been told that the cadets are students in the Basic Russian course and they have the task stated above.

When we return to West Point we take a few minutes in class to discuss how the cadets felt about their interaction. The cadets gain cultural insights by guided observation of selected patterns in isolation followed by explanation and interpretation of the pattern. I talk to them about posture, gestures and social distance. The cadets usually notice first that Russian talking range is much closer than in the United States. And, Americans use a smile very often as part of a greeting as oppose to the Russian who uses it to express real pleasure. Russian stance and posture is similar to ours. Some cadets learn the sign of approval which is a fist with an extended thumb pointing up. Another example of a sign of approval with the speaker is seen especially among Russian women is a slight nod of the head while also blinking both eyes at once. Other cadets learn the sign of disapproval, *махнуть рукой,* which is a quick downward flick of the lower arm, or sometimes just the risk. I conclude the discussion by inviting cadets to share their other experiences while dining and shopping.

APPENDIX O

Advanced Oral Functions in Upper-Level Russian Literature & Culture Classes

In the ACTFL Russian Proficiency Guidelines it outlines the generic description of what an Advanced level speaker should be able to do. Below is the specific Advanced-level based cultural knowledge that we expect from West Point cadets returning from a semester abroad in Russia:

- narrate and describe in present, past and future tense time frames (with good control of aspect); successfully deal with a situation that presents an unanticipated complication by adjusting behavior to accommodate the differences in culture;
- communicate using connected discourse of paragraph length and substance (this requires the use of *cohesive devices* such as conjunctions and adverbial expressions that connect the idea in one sentence with an idea in a subsequent sentence, and also the use of *coherence*, referring to the orderly presentation of ideas, consistency of facts and opinions, and completeness of the discussion);
- satisfy the demands of work (make requests, accept and refuse invitations, offer and receive gifts, request help or support, make introductions, apologize, make phone calls, conduct meetings) and/or professional situations (participate in military ceremonies, facilitate military to military exchanges) Has some knowledge of military (customs and courtesies, traditions, history, and institutions) and can incorporate that knowledge into a one on one conversation in a limited way;
- expand their discourse beyond their immediate worlds to topics of public interest (i.e –topics that promote higher-level or critical thinking such as those dealing with current events);
- be understood without difficulty by speakers unaccustomed to dealing with non native speakers.

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