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THE DEVELOPMENT OF ENGLISH (INTER-)CULTURAL COMPETENCE WITHIN A SYSTEMIC FUNCTIONAL LINGUISTICS FRAMEWORK AND ITS APPLICATION IN A BLENDED LEARNING ENVIRONMENT

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To all the members of my family,

and especially to those whom I miss so much.

"The person who learns language without learning culture risks becoming a fluent fool"

(J. Bennet, M. Bennet and W. Allen, 2003: 237)

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LIST OF ABBREVIATIONS AND ACRONYMS

3Cs	Cross-Cultural Competence
A	Agentive Role
AC	Achievement
ACTFL	American Council on the Teaching of Foreign Languages
ALTE	*Association of Language Testers in Europe*
AI	Artificial Intelligence
AILA	International Association of Applied Linguistics
ATLAS	Applying Technology to Languages
AUS	Australia
BEC	Benevolence-Caring
BED	Benevolence-Dependability
BL	Blended Learning
C	Channel
CALL	Computer Assisted Language Learning
CCAI	Cross-Cultural Adaptability Inventory
CDCS	European Committee for Social Cohesion
CEFR	*Common European Framework of Reference for Languages: Learning, Teaching, Assessment*
CLIL	Context and Language Integrated Learning
CLSL	Centre for Language in Social Life
CMM	Computer-Mediated Communication
COI	Conformity-Interpersonal
COR	Conformity-Rules
CSCL	Computer-Supported Collaborative Learning
D	Social Distance
DTCA	Direct-To-Consumer Advertising
E	Medium
e.g.	Exempli gratia (for example)
ECML	European Centre for Modern Languages
EHEA	European Higher Education Area
ELF	English as a Lingua Franca
ELP	English Language Portfolio
ESP	English for Specific Purposes
EU	European Union

ET AL.	Et alii (and others)
FAC	Conservation of Face
FRA	France
FSI	Foreign Language Institute
G	Goal Orientation
GBR	Great Britain
GDP	Gross Domestic Power
H	Social Hierarchy
HU	Humility
I-AGENT	Intelligent Adaptive Generic English Tutor
IBM	International Business Machines
ICALL	Intelligent Computer Assisted Language Learning
ICT	Information and Communication Technology
i.e.	*it est*
ID or IDV	Individualism vs. Collectivism
IDI	Interultural Development Inventory
ILT	Intercultural Language Teaching
INCA	Intercultural Competence Assessment
IRIC	Institute for Research on Intercultural Cooperation
IT	Information Technology
IVR	Indulgence vs. Self-restraint
JPN	Japan
L	Action with Symbols
L1	Mother Tongue or First Language
L2	Second Language
LAMS	Learning Activity Management Systems
LSP	Language for Specific Purposes
LTO	Long-Term Orientation
M	Material Action
MAS	Masculinity vs. Femininity
MCEETYA	Ministerial Council for Education Employment and Training
MEXT	Ministry of Education, Culture, Sports, Science and Technology
MOODLE	Modular Object-Oriented Dynamic Learning Environment
N	Network Morphology
NALF	*The National Assessment Framework for Languages*
OWL	Web Ontology Language
PAK	Pakistan

p.	Page
Per. com.	Personal Communication
p.p.	Pages
PD or PDI	Power Distance
POD	Power-Dominance
POR	Power-Resources
R	Role of Language
S	Sphere of Action
SDA	Self-Direction of Action
SDT	Self-Direction of Thought
SEP	Security-Personal
SES	Security-Societal
SFL	Systemic Functional Linguistics
SPA	Spain
ST	Stimulation
SVS	Schwartz’s Value Survey
SWI	Switzerland
TR	Tradition
UA or UAI	Uncertainty Avoidance
UK	United Kingdom
UNC	Universalism-Concern
UNED	Universidad Nacional de Educación a Distancia
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNN	Universalism-Nature
UNT	Universalim-Tolerance
US or USA	United States of America
VEN	Venezuela
vs.	Versus
ZPD	Zone of Proximal Development

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CHAPTER 1. INTRODUCTION

1.1 General introduction

> Language is, as it were, the external manifestation of the minds of peoples. Their language is their soul, and their soul is their language. How they combine with each other in one and precisely the same source is incomprehensible to us and remains inexplicably concealed from our perception (p. 24).
>
> Each tongue draws a circle about the people to whom it belongs, and it is possible to leave this circle only by entering that of other people. Learning a foreign language ought hence to be the conquest of a new standpoint in the previously prevailing cosmic attitude of the individual (p. 39).

Those two quotes from Humbolt (1971) illustrate this thesis: the idea that language and culture are intrinsically linked, and that it is, therefore, essential to understand the culture of its people in order to speak a language adequately.

This reality is all the more remarkable as learning a second language is becoming a necessity for European citizens in the 21st century as Europe strives to find a common identity. In accordance with the principle of "unity in diversity", the European Union (EU henceforth) promotes the diversity of its cultures, while "bringing the common cultural heritage[1] to the fore" (Article 151, Treaty Establishing the EU). In its Faro Convention (Article 7), the Council of Europe argued that cultural heritage[2] reinforces human development, as it is a fundamental element of dialogue between human groups and specifically between European societies:

[1] The Council of Europe defines *cultural heritage* as a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time (Framework Convention on the Value of Cultural Heritage for Society opened for signature in Faro on 27 October 2005).

[2] The work is in keeping with the definition of *culture* previously accepted by UNESCO and the Council of Europe: “In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs” (UNESCO, World Conference on Cultural Policies, 1982).

> The Parties undertake […] to […] encourage reflection on the ethics and methods of presentation of the cultural heritage, as well as respect for diversity of interpretations; […] establish processes for conciliation to deal equitably with situations where contradictory values are placed on the same cultural heritage by different communities; […] develop knowledge of cultural heritage as a resource to facilitate peaceful coexistence by promoting trust and mutual understanding with a view to resolution and prevention of conflicts; [and] integrate these approaches into all aspects of lifelong education and training.

Thus, a double phenomenon, which obviously influences national linguistic policies, becomes apparent: on the one hand, the idea of European integration and the development of European identity are regarded as vital objectives; on the other hand, linguistic diversity is considered to be "one of the European Union's defining features" and "respect for the diversity of the Union's languages is a founding principle of the European Union" (Council of Europe, 2003: 12).

European identity is promoted in three fundamental aspects. Firstly, through social and economic cohesion, by counteracting social and economic differences (European Committee for Social Cohesion [CDCS], 2004). Secondly, via politics, by strengthening democratic participation at all levels, and ensuring more democracy at EU level in order to secure "stability, peace and social justice" (Jacobs and Maier, 1998: 10). And finally, through education and culture by strengthening the European dimension and emphasising the importance of language learning, as language is what enables interaction, human relations at the private and public levels, and cultural exchange. These three aspects can be seen as intertwined, as stated in *Promoting Language Learning and Linguistic Diversity: An Action Plan 2004 – 2006* (Council of Europe, 2003: 24):

> Building a common home in which to live, work and trade together means acquiring the skills to communicate with one another effectively and to understand one another better. Learning and speaking other languages encourages us to become more open to others, their cultures and outlooks. The ability to understand and communicate in other languages is a basic skill for European citizens.

The purpose behind this statement is not merely to gain a sense of political unity; it also indicates a deep understanding of languages as reflections of cultural identity, vehicles of communication, and also of their learning process as an enrichment which goes further than a commendable academic achievement, as pointed out in the Bologna Declaration (European Commission, 1999: 7):

> A Europe of Knowledge is now widely recognised as an irreplaceable factor for social and human growth and as an indispensable component to consolidate and enrich the European citizenship, capable of giving its citizens the necessary competences to face the challenges of the new millennium, together with an awareness of shared values and belonging to a common social and cultural space.

This "shared space" is now formed by 27 European countries and 23 official languages. In fact, the EU "is home to more than 60 indigenous regional or minority languages, spoken by around 40 million people. They include Catalan, Basque, Frisian, Saami, Welsh and Yiddish".[3] The EU's policy also aims to protect and promote these minority languages, which in some instances are even at risk of extinction (CEFR, Council of Europe, 2001: 3). In Russia, for example, over 20 languages and hundreds of different dialects coexist, as shown in Figure 1.

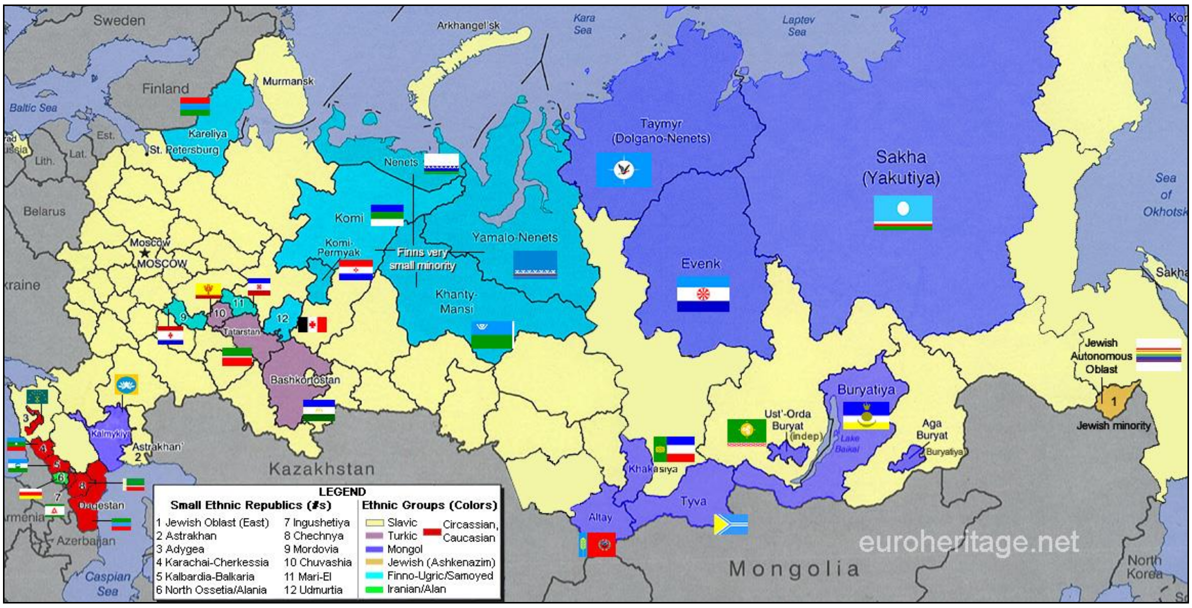

Figure 1: Languages currently spoken in Russia. Available at: http://euroheritage.net/languagesofeurope.shtml

[3] http://europa.eu/pol/mult/index_en.htm

Thus, the EU provides support for language learning, among other reasons, because:

- It can help build a sense of community between individuals and nations.
- It is essential for living together in a multilingual and multicultural Europe.
- It encourages the movement of workers in an area without internal borders.
- Businesses need multilingual staff in order to trade effectively across Europe.
- The language industry (translation and interpretation, language teaching, language technologies, etc.) is one of the fastest growing areas of the economy.

Moreover, this idea that learning languages is highly useful in modern society seems to have permeated the thinking of the population in Europe, as the results of the *Eurobarometer 386*[4] (2012) survey demonstrated. This survey was carried out by TNS Opinion & Social network in the 27 member states of the EU between 25th February and 11th March 2012, during which time 26,751 interviews took place. It was found then that 88% of Europeans considered knowing languages other than their mother tongue (L1 henceforth) very useful, and 98% believed that mastering another foreign language (L2 henceforth) was important for the future of their children. 44% of respondents claimed to be able to understand at least one L2 well enough to follow the news on radio or television, although they were less likely to use it to communicate online, just 39%. 54% said they were able to hold a conversation in at least one L2, 25% in two L2s and 10% in at least three. The most widely spoken L1 in Europe is German (16%), followed by Italian and English (13% each), French (12%) and Spanish (11%). In addition to their L1, the L2 most frequently known by Europeans is English (38%), followed by French (12%), German (11%), Spanish (7%) and Russian (5%). A surprising 54% of Spaniards said they were monolingual, a fact that is more outstanding as Spain is a country with extensive areas of bilingual communities, such as the Basque Country, Catalonia and

[4] http://ec.europa.eu/public_opinion/archives/ebs/ebs_386_en.pdf

Galicia. The most remarkable changes that can be observed when comparing these results with those of the previous *Eurobarometer* (2005) are an increase in the proportion of Europeans who regularly use an L2 on the Internet (up by 10%), and when watching films or television or listening to the radio (up by 8%).

Thus, although the importance of speaking an L2 seems to be obvious and accepted across all nationalities, not all European countries achieve the same goals in mastering one or more of them. Spain, in particular, presents a lower level of knowledge than many other European countries. This situation is changing for the better, as the *EF English Proficiency Index Reports* (2013: 1)[5] pointed out, "Spanish adults are progressively improving their English, as attitudes towards English shift and economic pressure makes practical job skills more important". This report compared the data gathered in its previous survey carried out from 2007 to 2009, where "Spain ranked last among all European countries in English proficiency" to that obtained in 2013 in which it was clear that "Spain has made progress, outpacing both France and Italy. In Europe, only Poland and Hungary have improved their English more than Spain during the past six years". The latest report considered that the reasons for this change had been due to the widespread bilingual education programs in primary and pre-primary education levels as well as the number of students and professionals living overseas. This is obviously positive but, at the same time, accentuates the need for adults to improve their level of English, as there is an increasing tendency for citizens to move across national borders in order to study or work, which is also supported by the EU, as mentioned earlier.

The Common European Framework of Reference for Languages: Learning, Teaching, Assessment (henceforth CEFR) published by the Council of Europe in 2001 was the

[5] *EF English Proficiency Report* (2013). Available at:
http://media.ef.com/sitecore/__/~/media/efcom/epi/2014/pdf/spotlights/ef-epi-spain.pdf

culmination of its efforts on linguistic policy since its foundation (Bárcena and Rodríguez-Arancón, 2008). It aims "to promote mutual understanding and tolerance, respect for identities and cultural diversity through more effective international communication" (p. 3). This belief in the promotion of intercultural competence through the teaching of languages at any age, which is therefore to be seen as a major contributor to intercultural harmony, carries consequences across the whole spectrum of the teaching and learning of foreign languages. As Crozet *et al*. (1999: 1) explained: "intercultural language teaching, the emerging new paradigm in foreign language education, represents the first significant shift in language teaching history towards the teaching of culture as an integral part of language." Remarkably, this "new paradigm" had seemed obvious to Malinowski as early as 1923 (p. 307):

> […] utterance and situation are bound up inextricably with each other and the context of situation is indispensable for the understanding of the words. Exactly as in the reality of spoken or written language, a word without linguistic context is a mere figment and stands for nothing by itself, so in the reality of spoken living tongue, the utterance has no meaning except in the context of situation.

In spite of the fact that "it is impossible to deal with second language education without taking culture into account" (Brody, 2003: 37), it has taken a long time for it to become part of language teaching practice and "the shift needs to become more apparent and supported in language policy discourses" (Crozet *et al.*, 1999: 1). Culture has traditionally been considered to be in a mere tangential relationship with language and, therefore, beyond its scope. As such, it has been studied as part of the fields of Sociology, Humanities, Anthropology, etc. Speakers were not expected to learn the cultural aspects of an L2 and incorporate them into their range of communicative competences as they would with any other specialised or non-specialised knowledge belonging to the personal, public, occupational or educational domains (to follow CEFR terminology).

Even when culture, or (inter-)culturality[6], began to be understood as being directly related to the different formal linguistic levels (lexical, morphological, syntactic, etc.) of the mastery of an L2, it was still considered as subservient or secondary to them, and its study was deferred to that of what was assumed to be the most fundamental aspects of language: the organisational ones. Unfortunately, in many cases, the opportunity to highlight or at least consider those cultural aspects in the classroom never materialised, and the negative effects of such a gap in the L2 knowledge on the part of the students remained with them and evidenced a serious competence failing, as clearly "knowledge of the grammatical system of a language has to be complemented by understanding of culture-specific meanings" (Byram and Morgan, 1994: 4).

We have witnessed changes in language policy in recent years which incorporate the (inter-)cultural component with the implementation of bilingual programs in general and those using *Content and Language Integrated Learning* (CLIL henceforth) in particular, as this approach has been actively promoted by European policy-making bodies such as the European Commission[7] (Ó Riagáin and Lüdi, 2003). The CLIL Compendium[8], the result of a research project supported by the Directorate General for Education and Culture of the European Commission (Socrates/Lingua), pointed out the core principles of this educational approach and highlighted the culture dimension as the first of them. This culture dimension was further divided into four focuses: building intercultural knowledge and understanding; developing intercultural communication skills; learning about specific neighbouring countries/regions and/or minority groups; and introducing the wider cultural context.

[6] (Inter)-culture is the term which will be used throughout this work as explained later in the chapter.

[6] http://www.britishcouncil.org/es/spain.htm

[8] Available at: http://www.clilcompendium.co/clilcompendium.htm

The importance of this approach lies in the fact that learning contents in another language can affect our conceptual mapping, modify the way we think, and, in addition, broaden our thinking horizon (Marsh, 2011). Hence, "the integrative nature of CLIL classes provides an opportunity for taking not only a dual-focussed but a *triple-focussed* approach simultaneously combining foreign language learning, content subject and intercultural learning" (Sudhoff, 2010: 36). The objective of CLIL programs is to introduce children to two foreign languages in formal education, as the evidence suggests that this results in faster L2 learning as well as an improvement in mother-tongue skills. Edelenbos *et al.* (2006) remarked that research shows that education through the medium of an L2 actually enhances communication awareness in the L1. Moreover, as the final report of the ELIAS[9] project stated: "the native language is not affected by the intense input in the foreign language, on the contrary: the children's level of German increases developmentally according to their age" (p. 3).

However, these interesting results are still not fully reaching adult education, although the Council of Europe's (2003) recommendations for language policy involve lifelong learning and can be summarised as follows: "Language competences are part of the core of skills that every citizen needs for training, employment, cultural exchange and personal fulfillment; language learning is a lifelong activity". The EU Lifelong Learning Programme had a budget of nearly €7 billion for the period 2007-2013, the programme funded a range of actions including exchanges, study visits and networking activities. Projects were intended not only for individual students and learners, but also for teachers, trainers and all others involved in education and training. There were four sub-programmes which funded projects at different levels of education and training:

[9] ELIAS (Early Language and Intercultural Acquisition Study), a language immersion program in 10 bilingual preschools in Belgium, England, Germany and Sweden.

Comenius for schools, Erasmus for higher education, Leonardo da Vinci for vocational education and training, and Grundtvig for adult education.

In 2008-2009, ERASMUS, the well-known EU student exchange program, helped nearly 200,000 students to go abroad for studies and company placements (European Commission, 2010)[10]. Unfortunately, a time abroad is no guarantee in itself of (inter-) cultural competence improvement, as many researchers are investigating. Many recent studies have focused on the cognitive and/or affective changes that the students experience during their time abroad by measuring the development of cultural sensitivity (Pedersen, 2010; Jackson, 2008; Anderson *et al.*, 2006), and how this "contributes to intercultural competence and thus to global citizenship" (Bennett, 2009: 2). However, there are also scholars who question the way in which these programs are said to make a real difference in students if they are left to their own devices in another country, as having the experience does not mean learning from the experience (Moon, 2004). Byram *et al.* (1991) reported the results of trips abroad by young students and confirmed that these encounters with the host culture had only produced negative stereotyping. Vande Berg *et al.* (2009) carried out a large study to prove that the results of students' (inter-) cultural awareness are greatly improved when teachers or trainers intervene specifically in cultural learning. It is, therefore, necessary to dedicate time to the specific teaching of this competence in order to achieve any changes in the learners as mere exposure does not seem to automatically promote favourable attitudes towards the target culture (Robinson, 1981).

The greater focus on language learning that Europe is experiencing on such a scale is evidencing some problems and the preoccupation with the topic has been further

[10] Press release available at: http://europa.eu/rapid/press-release_IP-10-768_en.htm?locale=fr

highlighted with a document, which became available online in April 2011, called *Manual for language test development and examining for use with the CEFR* (Council of Europe, 2011: 7):

> The Council of Europe's initiatives to promote plurilingual and intercultural education, and a global approach to all languages in and for education, present new challenges for curriculum development, teaching and assessment, not least that of assessing learners' proficiency in using their plurilingual and intercultural repertoire.

These (inter-)cultural aspects were never fully developed in the CEFR, as one of its authors himself stated (Byram 2003: 12): "the CEFR was published without resolution of the problem of establishing levels of attainment of intercultural competence as the authors would have liked." This preoccupation of Byram with the lack of levels of attainment of (inter-)cultural competence shown in CEFR was further addressed with the publication of *Developing the Intercultural Dimension in Language Teaching: a Practical Introduction for Teachers* (Byram *et al.*, 2002), which highlighted several interesting details about the difficulty of teaching, learning and assessing such a competence. The answer provided to face these issues was a portfolio approach. The Council of Europe launched the first European Language Portfolio (ELP, henceforth)[11] Seminar in 2001, although it had been first originally proposed in 1991 together with the CEFR, and a further seven took place once a year until 2009 in order to confirm that the ELP was an innovative and practical tool. It was drawn up in three parts: the Passport section, which provides an overview of the individual's proficiency in different languages at a given point in time, according to the levels of the CEFR; the Language Biography, which facilitates the learner's involvement in planning, reflecting upon and assessing his or her learning process and progress in terms of "can dos"[12]; and finally, the Dossier, which offers the learner the

[11] http://www.coe.int/t/dg4/education/elp/elp-reg/Source/Guidetocompile/Guide_to_compiling_ELP_EN.pdf
http://www.coe.int/t/dg4/education/elp/elp-reg/Source/Publications/ELP_StorySoFar_July2011_Final_EN.pdf

[12] The CEFR provides six levels of proficiency and divides them according to what can be successfully performed at each level, expressed in the form of "can do" statements of language functions.

opportunity to select materials to document and illustrate achievements or experiences recorded in the Language Biography or in the Passport. All of these constituent parts in which the ELP is arranged provide a thorough exercise of learners' awareness of their own abilities in (inter-)cultural competence. Nevertheless, the same question remains unanswered: how is it taught?

The answer could be provided by another aspect investigated in the *Eurobarometer 386* (2012), which was the way in which Europeans learned those L2s, and the data obtained is also interesting for the purpose of this thesis as it supports another of its pillars, and can be observed in Figure 2. Most Europeans said that they had learnt the L2 as children at school, and this aspect has already been addressed with the changes in the Spanish education system, as mentioned earlier. The rest of the items mentioned in the *Eurobarometer 386* represent a combination of non-formal education and autonomous learning. Particularly, *group language lessons* was the third item with the most answers (15%) and *teaching yourself online* represented 6% of the total. This thesis combines both *group language lessons* and *autonomous online activities* in a blended learning environment in order to teach English in general, and cultural aspects in particular, to adults outside a formal educational setting, therefore, taking advantage of that data.

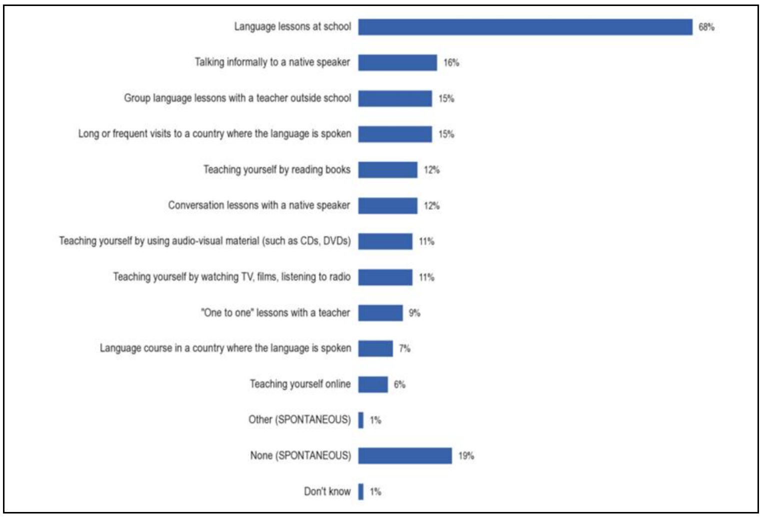

Figure 2: Ways in which Europeans learn L2s. Eurobarometer 386 (2012). Available at: http://ec.europa.eu/public_opinion/archives/ebs/ebs_386_en.pdf

There are several reasons why this combination can be useful, one of them being that the number of hours that need to be invested in order to learn an L2 is very high, as the data from Cambridge University Language Assessment[13] presented in Table 1 proves, and very few courses are able to provide them, especially in face-to-face time with the teacher. Thus, it is necessary to find flexible solutions that do not tie the learner to a specific place at a particular time.

Table 1: Number of hours of study per level.

Common European Framework	Number of study hours
A2	Approx. 180–200
B1	Approx. 350–400
B2	Approx. 500–600
C1	Approx. 700–800
C2	Approx.1.000–1.200

Available at: http://www.cambridgeenglish.org/about-us/what-we-do/international-language-standards/

Other factors that contribute to the effectiveness of the learning are the exploration of the previous experience of the student in learning languages and their level of motivation. That does not change the fact that when the figures of what is necessary (shown in Table 1), and the average time spent in face-to-face classes are compared, between 3 and 5 hours per week for adults out of formal education, it is clear that the former are always higher than the latter. This is where technologies can be of great help, as it is possible to increase the number of hours dedicated to the study of the L2 and expose the learners to (inter-)culture by using some sort of e-learning platform that can be accessed autonomously in the student's free time and leaving the face-to-face classroom for

[13] CEFR and ALTE Can DO Statements. Available at: http://www.cambridgeenglish.org/about-us/what-we-do/international-language-standards/

collaborative work, oral production and reinforcement of those learning objectives which have not been reached.

1.2 Justification for the research

(Inter-)cultural competence, which is the term that will be used in this thesis, refers to the all pervasive character of culture in language which subsumes all the different terms used to refer to this concept (*culture, linguaculture*, *interculturality*, *cultural competence, cultural knowledge*, *cultural sensitivity* or *crosscultural communication*). It is simply another term for what is known as *cross-cultural competence*, as mentioned by Selmeski (2007), and also as *cultural savvy* (e.g., Wong *et al*., 2003); *cultural astuteness* (e.g., Stewart, 2006); *cultural literacy* or *fluency* (e.g., McFarland, 2005); *cultural adaptability* (e.g., Sutton and Gundling, 2005); *cultural* or *human terrain* (e.g., Kipp *et al.,* 2006); *cultural competency* (e.g., Johnson *et al.*, 2006; Wiseman *et al,*. 1989); *cultural awareness* (e.g., Boré, 2006); *cultural intelligence* (e.g., Earley *et al.*, 2006); *cultural understanding* (e.g., Bledsoe, 2005); etc. It is a phenomenon that was generally not focussed on in the L2 classroom in the past, with a reliance on "common sense" approaches, which have thus far produced poor results (Selmeski, 2007: 11).

The English-speaking community that has English as its L1[14] is an estimated 380 million people, and there are many varieties of English to be found across the globe. Kachru (1992) classified these varieties as those used in the "inner circle", the "outer circle", and the "expanding circle" as represented in Figure 3. The three concentric circles graphically show that apart from the 380 million people who speak English as their L1, there are another estimated 150-300 million who could be said to be bilingual, or at least who need

[14] http://www.thehistoryofenglish.com/history_today.html

to use English in their daily life, and a further group of up to 1,000 million who have learned it as an L2. From a positive point of view, it is clear that a good command of the English language can be a very useful tool for personal or professional communication worldwide and prove to be a cost-effective effort.

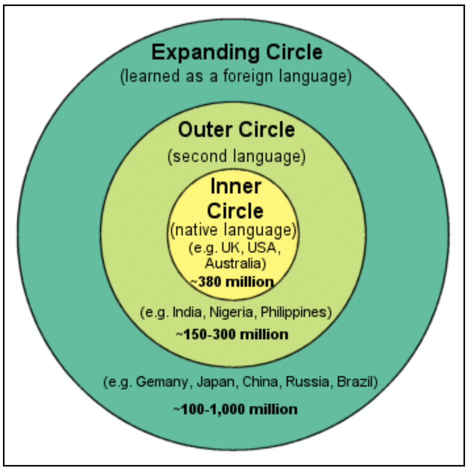

Figure 3: Kachru's Three Circles of English.
Available at: http://www.thehistoryofenglish.com/history_today.html

However, on the negative side, it is difficult to determine which variety of English would be most useful to teach and learn. Some authors claim that the answer to this problem could be to use a variety of English devoid of any cultural baggage or what has come to be known as *English as a lingua franca* (ELF henceforth). ELF (Seidlhofer, 2004) has emerged to refer to communication in English between speakers of different L1s. As roughly only one out of every four users of English in the world is a native speaker of the language (Crystal, 2003), most EFL interactions take place among speakers of English as an L2. ELF is part of the more general phenomenon of *English as an international language* (e.g. Bygate *et al.*, 2013; McKay, 2003; Jenkins, 2000; Strevens, 1992); *World Englishes* (Melchers and Shaw, 2013), *English as a global language* (e.g. Burns and Coffin, 2013; Crystal, 2003; Gnutzmann, 1999), *English as a world language* (e.g. Cable, 2013; Mair 2003) or *World English* (e.g. Schreier and Hundt, 2013; Brutt-Griffler, 2002).

However, and despite the extensive acceptance in some circles, the author of this thesis disagrees with the idea of teaching a language which, lacking any proper cultural reality of its own, would basically become a transfer of L1 norms across to the L2 and lose highly valuable content for human communication. Also, some scholars defend the opinion of introducing (inter-)cultural competence towards the end of the learning process, which, as this thesis aims to demonstrate, is neither practical nor productive.

Hülmbauer *et al.* (2008: 25) defined ELF as "an additionally acquired language system which serves as a common means of communication for speakers of different first languages", and is "defined *functionally* by its use in intercultural communication rather than *formally* by its reference to native-speaker norms" (p. 27, original emphasis). Therefore, if the language has to be additionally learned anyway, and its real use is just as a vehicle to make communication possible between people not sharing an L1 (Chirikba, 2008: 31), is it really wise to use it as a model for say, Spanish students of English as an L2? The author of this piece of research claims that it is more useful to become aware of (inter-)cultural differences as this is an issue of great practical value, not just to master an L2, but also in the L1 and in many diverse disciplines such as business, health care, government security, developmental aid agencies, non-governmental organizations, academia, etc.

Although advocates of ELF maintain that it is multicultural rather than culture-free, "it seems likely that the ELF users develop their own markers of identity (be they a common 'European' or 'international' nature or more individual ones [...] depending on the community of practice they are emerging)" (Hülmbauer, 2007: 19). However, what identity would that be? It should be taken into account that, as Figure 4 shows, there are several basic European ethnic groups and relations and, moreover, there are cultural differences within nations and also between families or even companies due to ethical, religious, political or historical reasons, which determine what constitutes appropriate behaviour, gestures, a given politeness codification, etc.

Figure 4: Map of European ethnic groups and relations. Available at: http://www.euroheritage.net/europeanethnicmap.shtml

The fundamental idea of (inter-)cultural communication is precisely the ability to adapt to other cultures and to be able not to demonstrate national or personal traits that would be inadequate or inappropriate in a different cultural setting. Thus, the study in this thesis departs from that principle of “lingua franca” and proposes the development of the mastery of students of English as an L2 in this process of (inter-)cultural adaptation.

Once this point of departure has been established, it is necessary to explain the reasons behind the decision of mainly incorporating features of British or North-American cultures in particular, although many aspects of other cultures will also be highlighted as examples throught the units of the course. There are several factors that have been taken into account and the fundamental one is that of proximity and of the shared European links between Spain and the UK. The USA comes as a second influence for being the largest single national economy, with an estimated GDP (Gross Domestic Power) of $16.8 trillion in 2013 (Bureau of Economic Analysis, 2014), which represents a fifth of the global total of purchasing power as shown in Figure 5. Both of those are likely to be the English-speaking countries of the upmost importance for Spanish professionals and students intending to go abroad. Obviously, this would be different if the students were Chinese or Korean, in which case it might be more appropriate to observe (inter-)cultural differences with Australia; or if there was a paricular need for a Language for Specific Purposes (LSP henceforth) course.

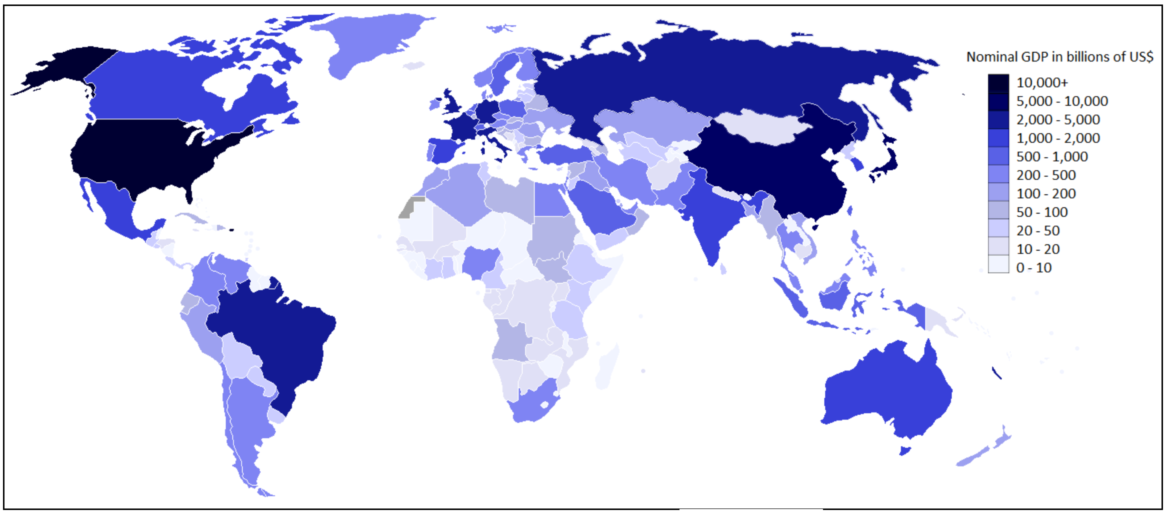

Figure 5: National GPA (2012). Available at:
https://www.cia.gov/library/publications/the-world-factbook/fields/2195.html

Sparrow (1993: 155) explained that "self-awareness is crucial to intercultural learning" and that "our predispositions, expectations, and reactions affect our perceptions. Our perceptions affect our judgments, how we solve problems and make decisions, and ultimately how we are perceived and trusted by others". That does not mean that the L2 speaker has to become "someone else" or ignore their own cultural background and idiosyncrasies. It is rather a matter of adapting the way we communicate our ideas to the target culture audience and changing the way we interpret theirs. However difficult to teach or learn, (inter-)cultural skills are fundamental in order to command an L2 and, as Klapper (2001: 17) explained "the art of teaching does not lie in accessing a checklist of skills but rather in knowing which approach to adopt with different students, in different curricular circumstances or in different cultural settings".

The objective of L2 teaching and learning should not be just the acquisition of language communicative competence (phonetics, lexicon, morphosyntax and pragmatic) but also of a more general (inter-) cultural awareness. This simply translates into respect for, and acceptance of, other people's views of the world and the way these come across in the manner that they communicate with each other and, at the same time, this knowledge provides power to manipulate discourse and influence or convince in a professional environment. In the case of this study, this knowledge will be offered in the form of a course designed to increase the learner's awareness of the differences between countries and also to elicit those features and assumptions that are present in the way that we see the world without us being aware of them. As Bhawuk and Brislin (1992: 416) explained "people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behaviour as an indication of respect for the people of other cultures" in order to effectively bridge across cultural differences and commonalities.

Although (inter-)culture has received little attention from language scholars, some of the most important works related to the subject of its analysis from diverse fields of study will be discussed in this dissertation: Hall (1976), Hofstede (1980), Triandis (1994), Trompenaars and Hampden-Turner (1997), Schwartz (1999) and Butt (2003). They have been selected by the author for their research on cultural features about which they developed frameworks of analysis, although not necessarily from a linguistic point of view - aspects that were particularly studied in the work of Butt (2003, unpublished). The selection of these studies was made by the author of this thesis following the research undertaken by Dahl (2004) and because they "emerge as highly relevant for several reasons" in the last fifty years of (inter-)cultural study and their "citations alone attest to their significance" (Rogers and Tan, 2008: 3), as shown in Table 2.

Table 2: Citation counts for (inter-)cultural scholars (2008).

Authors	Social Science Citation Index (SSCI)
Hall (1959; 1966)	3953
Hofstede (1980)	9261
Schwartz (1994 ; 1999)	4421
Trompenaars and Hampden-Turner (1997)	548

Available at: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1132328

Their research suggests a continuum of perspectives looking in depth at different specific aspects and their integration will provide a more "robust methodology" (Jacob, 2005: 515).

Blended learning (BL henceforth) has been chosen as the teaching/learning modality for this study as it involves a proven effective combination of face-to-face and electronic learning tools (Graham, 2013, 2006; Friesen, 2012), which can be complementary and adequately integrated in order to provide more motivating study hours for the learners, without forcing them to be at a fixed location at any specific time. Thus, it can provide students with an environment that offers greater flexibility (Harding *et al.*, 2005; Graham, 2004), reinforces reflexion and research skills (Meyer, 2003), control of the own learning (Osguthorpe and Graham, 2003), stimulates critical thinking (Garrison and Kanuka, 2004), and facilitates a variety of learning styles (Gardner, 2011).

1.3 Research objectives

The piece of research descibed in this thesis is concerned with the part of culture that is made explicit through language, and its objective is to explore the (inter-)cultural teaching of the L2, as opposed to other approaches that ignore the role of culture or leave it to late or advanced stages of learning. In particular, the educational context known as BL is considered to study the applicability of (inter-)cultural teaching in distance learning institutions and face-to-face centres where the use of technologies is integrated, or a consequence of time and/or location restrictions. To that end:

- The different perspectives of what culture is and how its description has evolved through time will be analysed, and more specifically the reflection of culture in language.
- Although culture has not been considered important in L2 teaching until recently, there has been an evolution in the value that it has been given and therefore an increasing presence in its practice. An analysis of the most salient reflections of this evolution will also be part of this thesis.
- Linguistic policy plays an importat role in the way in which languages are taught and how and will, therefore, represent another field of study in this thesis.
- BL will be the educational modality where the proposal will be applied as an example of how to teach (inter-)culture and so it will also be analysed. It is a development from e-learning which has proven useful and motivating for students as it "combines face-to-face and virtual teaching" (Coaten, 2003; Marsh *et al.*, 2003).
- The teaching of (inter-)cultural language awareness will be the main objective of this thesis, which will present an innovative proposal to that end. This proposal will be integrated within the BL environment of the I-AGENT project.
- Since evaluation is an intrinsic part of any teaching process, some ideas about how to assess the process of development of this competence will also be put forward.

Once the research objectives have been presented, the methodology used to achieve them will be described in the next section.

1.4 Research methodology

The *Oxford English Dictionary*[15] defines the term *research* as “the systematic investigation into and study of materials and sources in order to establish facts and reach new conclusions.” Research in L2 acquisition is interdisciplinary as it can take a linguistic, psycholinguistic, sociological, psychological, and educational perspective (Seliger and Shohamy, 1989). Although the purpose of this study is to present a proposal to fulfil the need for (inter-)cultural awareness training in Spanish, learners of English as an L2 in a BL environment course, the elements which will be analysed, correspond to several fields of enquiry, such as Anthropology, Psychology, Linguistic Policy, New Technologies and the most traditional of theoretical Linguistics.

This investigation in particular can be classified as *applied* research as it is concerned with the discovery of solutions to a practical problem: the need for an approach to teaching (inter-)culture to groups of learners, especially young and adults, as children language acquisition is a different matter altogether. It is a *theoretical* dissertation as it does not present any data collection, rather it provides an in-depth analysis of the literature related to the study of culture or (inter-)culture, which will underpin the proposal put forward by the author.

This thesis can be considered *descriptive* as it presents a comparison and analysis of the evolution of the different approaches to (inter-)culture and their applicability to the present study. The approach followed here is *analytical* as it describes individually each of the factors that, at some level, are constituents or will influence the end-product. The purpose of this dissertation is *heuristic*, as it is *inductive* and *descriptive* in nature and carried out through the analysis of previous research, i.e. that of an examination of any

[15] http://oxforddictionaries.com/definition/american_english/research

single situation in which L2 is used will reveal many different interrelated factors. Each of these factors can represent a separate area of study in itself, this is referred to as the “phenomenology” of L2 (Seliger and Shohamy, 1989), and that is the purpose of this study. Thus, this enquiry is *exploratory* as it seeks new insights and assessment of phenomena in a new light (Robson, 2002: 59) and it is oriented to decisions and not conclusions.

Therefore, the purpose of this piece of research is to investigate and explore the concept of (inter-)culture in the context of L2 learning by analysing the existing related literature and how it has, or should become, part of L2 learning, to offer some guidelines for the assessment of the level of achievement reached by learners and finally, to draw a proposal for a teaching model within a BL environment. In order to do so, the evolution of what is considered culture in general, several approaches to analysing it, the evolution of its study within L2 teaching and learning in particular, and the changes that linguistic policies have undergone are presented and analysed in these pages. BL represents a versatile approach to teaching that allows flexibility of time, place and pace to the students and is, therefore, considered very fitting for the purpose of this particular study.

Following Swales and Feak (2012) and Keyton (2011), the aim of this work will be to answer the following question:

How could a blended learning course help Spanish students of English as an L2 to become more (inter-)culturally aware? How should it be designed?

In order to answer that main question, a series of sub-questions appear in the process:

- How has the meaning of culture developed over time?
- How has culture been analysed by scholars?

- Why is Systemic Functional Linguistics the chosen framework to underpin this piece of research?
- How is its study within the L2 classroom affected by linguistic policy?
- How did culture make its way into L2 teaching and learning?
- Why is a BL environment the ideal scenario for this type of teaching?
- How can (inter-)cultural awareness be assessed?

The next section will present the structure followed in this piece of research and will also end this introductory chapter.

1.5 Thesis structure

This dissertation is divided into five chapters as detailed below.

Chapter 1 offers a justification of this study and also introduces the research objectives.

Chapter 2 describes the three focal points of the thesis: culture and the evolution of its meaning, Systemic Functional Linguistics, and BL. It starts by briefly describing the evolution of the concept of culture in general and the theories developed for its analysis by some of the most important researchers of the field, although not necessarily always from a linguistic point of view. The last of these authors is Butt (2008, 2003, 2001), whose thorough approach to the description of the details that surround linguistic exchanges underpins this thesis. His work is framed within Systemic Functional Linguistics and thus, this theory is briefly presented as an introduction to his research and as the theoretical framework present in the whole structure of the BL environment course.

Chapter 3 follows the development and integration of the study of culture within foreign language teaching. It starts with linguistic policy and how it has evolved to accommodate the presence of culture in L2 teaching and learning. Some examples of the policies of countries in different continents are reviewed with special focus on Europe, the CEFR (Council of Europe, 2001) and its effects on Spanish linguistic policy. The chapter aims to provide a clear picture of what (inter-)culture is and how to teach it, and it goes on to give some original examples of good exploitation of materials for that aim. The chapter ends by providing some ideas about how to assess this competence.

Chapter 4 presents the (inter-)cultural section of one of the units designed by the author within the *I-AGENT* project with explanations about the methodology adopted for its creation. The rest of the units will form part of the appendices.

Chapter 5 provides a discussion on the topics investigated, highlights some conclusions and also offers new perspectives and ideas for further research.

CHAPTER 2. CONCEPTUAL FRAMEWORK

2.1 Introduction

There are three aspects which are relevant to the present study, all of which will be analysed in this chapter under different headings. The first is culture: the evolution of the meaning of the concept and how it has been analysed by the most important researchers of this multidisciplinary field from different and complementary angles. The following aspect that will be studied here will be the Systemic Functional Linguistics (SFL henceforth) framework in general, and its approach to analysing culture in particular. The last part of the chapter will be dedicated to the third aspect relevant to the present study: the use of technologies in education, especially in languages, and using a BL approach.

In all the disciplines within the umbrella of Humanities there are different conceptualisations and, as culture is sociological, this is the approach that will be followed in this thesis for its study. Another important aspect that will be highlighted is the reason for choosing the SFL theory instead of another functional approach as the basis of this piece of research.

2.2 Concept and definition of culture

Research on culture should first begin with the definition of the term. However, this is no easy task, as Kroeber and Kluckhohn demonstrated in 1952 by compiling a list of more than 200 definitions of the word. More recently, UNESCO (2002) explained that “culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs".

Following a similar perspective, the author of this dissertation also agrees with the anthropological definition according to which culture is “the whole way of life of a person or group. In this context, culture [...] includes all the social practices that bond a group of people together and distinguish them from others” (Montgomery and Reid-Thomas, 1994: 5).

Obviously, these descriptions go beyond the linguistic aspects of communication as they also encapsulate the importance of art and folk as social practices that bind the group as a whole, for instance. They would also include gestures and body distance routines that individuals employ as part of the communicative acts which construct their way of life. Culture manifests itself both in patterns of language and thought, and in multiple of activity and behaviour. Thus, culture will be understood here in the sense of cognitive cultural anthropology, both as a body of knowledge shared by members of a society and as standards of perceiving, believing, evaluating and acting (Goodenough, 1971), a knowledge which manifests itself in the public performance of symbolic behaviour (Geertz, 1973) and which is taken for granted when dealing with one another.

This thesis will only focus on that knowledge of the conventions, customs, beliefs, and systems of meaning of another community, rather than in the more common sense of Literature, Art or History (Brooks, 1971: 54). It is a very similar conception to that of *context of culture*, which Halliday defined as “the environment of the linguistic system” (Halliday, 1996: 361) as will become obvious in later sections of this chapter; that is, the context in which the communication takes place.

Once the meaning of the object of this work has been defined, it is important to analyse how its study has evolved in order to shed some light onto the different approaches that scholars have followed, and to opt for one model that will underpin this proposal. That is the object of the next section.

2.3 Analysis of the study of culture

Although the connection between culture and language had been noticed by the ancient Greeks who distinguished between civilized people and *barbaros* (“those who babble" [Baepler, 2003: 91]) to explain that their language was unintelligible, it was not until the 19th century that culture as such began to be studied. The German romanticists, such as Humbolt (1820), often saw language not just as one cultural trait among many, but rather as the direct expression of a group of people's national character. However, the word *culture*, with its modern meaning, was established in English by Tylor in 1871, although it did not appear in any general British or American dictionary until more than fifty years later (Kroeber and Kluckhohn, 1952: 9). Tylor provided an all-inclusive description: “Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (1871: 1). His definition did not allow for any plurality, as culture was considered to be the progression of human civilisation from savage to barbarian to civilised (Logan, 2013) and remained uncontested for over thirty years. This fact can only be understood in terms of the intellectual and anthropological controversies of the time between the publications of Darwin’s *Origin of Species* (1859), which explained the evolution of species; and *Descent of Man* (1871), that expanded the findings to include human evolution. The latter was published in the same year as *Primitive Culture*, Tylor’s seminal work.

In *Culture and Anarchy* (1869), Arnold used the word *culture* to refer to an ideal of individual human refinement which in practice related to the difference between “high culture” and “low culture” and reflected inequalities within European societies during the 18th and early 19th centuries (Bakhtin, 1981: 4). Both Arnold and Tylor saw culture as a conscious striving toward progress or perfection, “by means of getting to know, on all matters which most concern us, the best which has been thought and said in the world and through this knowledge, turning a stream of fresh and free thought upon our stock notions and habits” (Arnold, 1869: 6). On the last page of *Primitive Culture*, Tylor defined the mission of ethnography as “to expose the remains of crude old culture which have passed into harmful superstition and to mark these out for destruction” (Tylor: 1871: II, 410).

Although this theory continued to be widely accepted through the first half of the 19th century, several currents of thought and experience in this period tended to undermine it (Hodgen, 1936). Boas (1911), the founder of American Anthropology, was the first to consider it unimaginable to study the culture of a group without also becoming acquainted with its language after carrying out research on the structure of Amerindian languages. However, he claimed that culture and language were not directly dependent on one another, as groups with widely different cultures may share a common language, and speakers of completely unrelated languages may share the same fundamental cultural traits (Sapir, 1921: 228).

Sapir in the 1920s highlighted that the language and the culture of a human being cannot be analysed in isolation, as language describes and represents human experience and understanding of the world because members of a community share systems of beliefs (Sapir, 1921). Boas, unlike Sapir, linked the relationship between language and culture to the fact that "they have grown up together, constantly influencing each other" (Whorf, 1956: 156). However, Malinowski (1949) seemed to have understood Sapir's ideas and the connection between both terms when he stated that "language has a setting [...] language does not exist apart from culture" (p. 207). For him, the goal of the anthropologist, or ethnographer, was "to grasp the native's point of view, his relation to life, to realize *his* vision of *his* world" (1920: 25) (his emphasis). That is how he coined the term *context of culture* to imply how language was related to the culture where it belonged.

There are many parallel features between culture and language and thus, 20th century cultural theorists have applied the methods of analysing language developed in the science of Linguistics to analysing culture, such as the basic dimensions of linguistic organisation introduced by Saussure (1916). Both language and culture are systems of practice; that is, they are sets of special ways of doing things that are constructed and perpetuated through social interactions (Whorf, 1941: 93). Children, for example, acquire language in the same way, and at the same time, as they acquire the basic cultural norms of the society in which they grow up through interaction with older members of their cultural group.

The study of culture developed into the two distinct domains of Anthropology and Sociolinguistics. In general, anthropologists are concerned with culture as the way of life of people, the social constructs that evolve within a group, the ways of thinking, feeling and believing. Geertz (1973) stated that language and its uses within a group were of interest to social anthropologists as they were a significant part of human behaviour that represented symbolic action in social structure and interactions within the group. In general terms, through the analyses of language use, anthropologists seek to gain access to cultural frameworks in order to acquire an understanding of the conceptual world within which the members of the group live. Nevertheless, some cultural anthropologists disagree and think that language use may have little to do with some true causes of human behaviour, and often serves to mask them (Stigler *et al.*, 1990).

Sociolinguistics is the study of the relationship between language and society, which includes cultural norms and context that can influence the way in which language is used. It also focuses on language variation (Holmes, 2001). It can help us to uncover the social relationships in a community by looking at the different styles of interaction within, in what is called Interactional Sociolinguistics; or show the local variation within dialects in the field of Variationist Sociolinguistics (Gumperz and Hymes, 1972). Within those two broad branches, there are a number of fields of study which focus specifically on certain aspects, such as Psycholinguistics and Neurolinguistics, or Dialectology and Historical Linguistics. However, Gumperz and Cook-Gumperz (2008) claimed that the areas of Linguistic Anthropology and Sociolinguistics have had historically interrelated approaches and, perhaps, there should not be a distinction drawn between them at all. The author of this thesis agrees with that view, as culture is a field of study which can be approached from several overlapping disciplines. That is the reason that this thesis incorporates sociological and linguistic underpinnings, as the author considers them to be complementary in their approach to culture. The next section of this chapter analyses how close both fields of study actually are.

2.4 Evolution of the study of (inter-)cultural communication

The origin of the study of (inter-)cultural communication is usually associated with Edward T. Hall's studies of communication processes in different cultures published in books such as *The Silent Language* (1959), *The Hidden Dimension* (1966) and *Beyond*

Culture (1976). However, these works “rested heavily upon work begun with a series of colleagues for the specific purpose of training American diplomats about to be sent abroad” (Leeds-Hurwitz, 1990: 262). This particular group of linguists and anthropologists worked at the Foreign Service Institute (FSI) between 1951 and 1955 (Rogers *et al.*, 2002: 4), with the aim of assisting the United States in the improvement of its relations with other nations, relations which had been almost inexistent before World War II, and made the country isolated and economically independent.

After the war, the United States emerged as a major world power and therefore international relations became extremely important. However, American diplomats were not very effective in the task of conducting the negotiations necessary for trading, mainly due to misunderstandings in communication (Hart, 1996), as they seldom learnt the language or the culture of the country where they worked (Rogers *et al.*, 2002: 8). In contrast, 90 percent of all Russian diplomatic staff, including officials, secretaries, and chauffeurs, spoke the language of their country of assignment (Leeds-Hurwitz, 1990). Thus, the FSI, which had been created in 1946 by the Department of State in order to provide training for Foreign Service officers and other similar personnel, intervened by starting a program promoting cultural understanding (Rogers and Hart, 2001). To that avail, they employed native speakers to teach language skills and anthropologists to teach the concept of culture as such. These classes overwhelmed the diplomats and development technicians, as they did not seem to find any practical value in what they were learning or how this could help them to understand how to communicate effectively with individuals (Hall, 1959).

Hall began to work with his colleague Trager on the way to reconceptualise the Anthropology curriculum at the FSI (Hall, 1992; Sorrells, 1998) by bringing together linguistic and anthropological perspectives into what eventually became known as intercultural communication (Rogers *et al.*, 2002). This successful collaboration was the origin of *The Analysis of Culture* (Hall and Trager, 1953), an FSI training manual in which culture in general was represented as a 10 by 10 matrix. This matrix was also later reproduced in Hall's *Silent Language* (1959: 190-191) and will be analysed in detail in the following section of this chapter. Hall had reached the conclusion that "culture is communication and communication is culture" (Hall, 1959: 186).

This very effective period of (inter-)cultural communication training by anthropologists and linguists at the FSI ended in 1955. The State Department "frequently misunderstood and actively resisted" Hall's message (Hall, 1992: 202). Moreover, the FSI would have been an inappropriate setting for academics to be trained. Therefore, the field has since developed mainly in universities, within Communication departments and through non-linguist or anthropologist scholars. This fact could be presumably due to the focus of Linguistics on verbal communication and not in the nonverbal aspects of communicative exchanges (Rogers and Steinfatt, 1999), or perhaps because Hall was its accidental founder, made no attempt to create a new academic field with a novel research tradition (Leeds-Hurwitz, 1990) and did not pursue its institutionalisation in American universities (Rogers, 1994). As previously mentioned, this relatively new discipline is considered to be within the larger field of Communication Studies in the US. However, it is emerging as a sub-field of Applied Linguistics in the UK (Derkun *et al*, 2010: 75). This is but another example of how the specialty is at a crossroads of several fields, such as Anthropology, Cultural studies, Psychology and Communication.

(Inter-)cultural training has continued to develop within the US State Department and, as the following image shows, it still combines linguistic skills with knowledge of the culture of the specific area involved and what they call "Cross-Cultural Competence" or 3Cs. This particular space clearly illustrates the topic of this dissertation: the ability to participate in another culture by developing skills of (inter-)cultural awareness. It is to be emphasized that culture does not equate with language or country; there can be many cultures sharing one single language or a territory. The ability to be aware, respect and understand other perspectives on reality, points of view, and ways of seeing the world go further than learning a language strictly speaking.

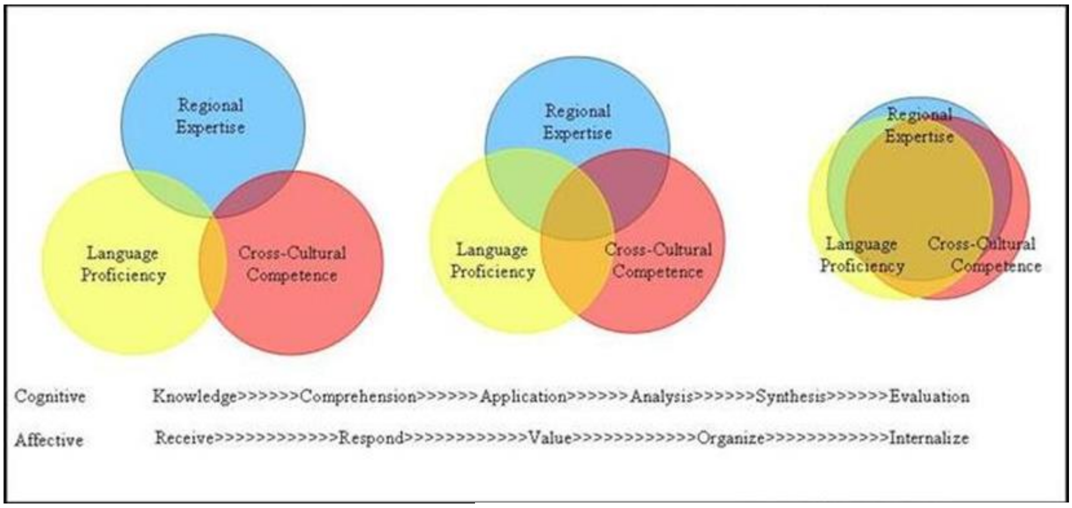

Figure 6: The 3 Cs: Cross-cultura Competence. Image used by the U.S. Army Research Institute based on Abbe *et al.*, 2007, and adopted by the U.S. Military Academy's Center for Languages, Cultures, and Regional Studies. Available at: http://en.wikipedia.org/wiki/File:Intercultural_competence.jpg

As a summary, (inter-)cultural competence is the ability to communicate effectively and appropriately with people of other cultures (Messner and Schäfer, 2012: 41), by valuing their rules, norms and goals. Therefore, an (inter-)culturally competent person must understand the culture-specific ways in which other people feel, perceive, act and think. Abbe (2008: 9) defined it as "the mix of knowledge, skills, and affect/motivation that enable individuals to adapt and perform effectively in cross-cultural environments" and it develops over time.

The purpose of this research is to explore the benefits of BL education in developing an L2 in an (inter-)culturally sensitive way. Some of the reasons for the choice of that particular modality of teaching and learning were explained in the introductory chapter. As presented in Table 1, the number of hours of study that are required for a student to show progression from one level of attainment to the next, following the CEFR (Council of Europe, 2001), is higher than what most courses offer. A solution that can provide the necessary extra hours as well as flexibility of space and time is BL. The combination of face-to-face and online learning (Graham, 2013) is motivating (Hadfield and Dörnyei, 2014), stimulates autonomy (Hamilton, 2013), and caters for different learning styles (Gardner, 2011).

The next section of this chapter identifies theoretical perspectives about cultural features that some of the most relevant researchers on the topic have put forward, although they are not necessarily always linguistic. They do not provide conflicting positionings but, in fact, can be studied as complementing perspectives that have evolved from previous work. These theories will underpin this study.

2.5 Sociological approaches to the study of (inter-)culture

Although (inter-)culture, as the knowledge and relation of the cultures of the L1 and the L2, has received little attention from language scholars in general, some of the most important works related to the subject of its analysis will be discussed in this dissertation, mainly from an anthropological perspective. The study of an L2 has been understood to be a way of comprehending another culture and its people, however, it has often remained in the background of linguistic practice (Liddicoat and Scarino, 2013). Following Dahl (2004: 1), who explained that “the field of empirical research into culture-based value variations” could be represented by “the works of Hall, Hofstede, Trompenaars and Hampden-Turner, and Schwartz”, the author has selected them, with some additions, as the trigger of this study. These scholars are highly relevant for reasons that will become apparent in this chapter, and “citations alone attest to their significance” (Rogers and Tan, 2008: 3). Thus, Hall (1976), Hofstede (1980), Triandis (1994), Trompenaars and Hampden-Turner (1997), Schwartz (1999) and Butt (2003, unpublished) have been chosen by the author for their research on cultural features with which they developed conceptual frameworks, although not necessarily from a linguistic perspective. The most thoroughly detailed framework can be particularly found in the work of Butt (2003, unpublished), and thus it will provide the theoretical underpinnings of this piece of research in order to develop a course to improve the (inter-)cultural competence of Spanish students of English as an L2. However, the other authors previously mentioned will also influence the present study as their research can be viewed as different approaches which easily fit together.

What follows is a descriptive analysis of the most salient features of the research carried out by each of these authors in chronological order.

2.5.1 Cultural Factors Theory

As mentioned in the previous section, the term “intercultural communication” was used for the first time in Edward T. Hall’s seminal book, *The Silent Language* (1959), and Hall himself is generally considered to be the founder of the field (Leeds-Hurwitz, 1990; Rogers and Steinfatt, 1999). Hall (1992) identified four major influences on his own work: Firstly, *Cultural Anthropology* as he was particularly influenced by Franz Boas and Ruth Benedict at Columbia University (Hart, 1996). In *The Hidden Dimension* (1966), Hall acknowledged that the connection that he made between culture and communication in *The Silent Language* (1959) had its origin with Boas, who “laid the foundation of the view [...] that communication constitutes the core of culture” (Hall, 1966: 1). Secondly, *Linguistics* as at the FSI, Hall was influenced by colleague George L. Trager, a linguist who had had post-doctoral training at Yale University with Edward Sapir and Benjamin Lee Whorf from 1936 to 1941 (Carroll, 1956; Hockett, 1993). Thirdly, *Ethology*. Hall developed an interest in Biology, particularly in animal behavior (Hall, 1992) that is evidenced in his books *The Hidden Dimension* (1966), regarding animals and space; and *Beyond Culture* (1976), concerning chains of actions. The matrix of culture that Hall developed in *The Silent Language* (1959) is also rooted in Biology (Sorrells, 1998). Fourthly and finally, *Freudian psychoanalytic theory*, as the unconscious level of communication was a strong influence on Hall and his colleagues at the FSI, especially nonverbal communication (Rogers *et al.,* 2002).

Hall pioneered the study of non-verbal communication and interactions between members of different ethnic groups. He had first become aware of the importance of Proxemics, space and time as forms of cultural expression, while working on Navajo and Hopi reservations in the 1930s (Grimes, 2009). These observations were later developed into a cultural model that emphasized nonverbal signals over explicit messages that could help to explain the reason for the frequent and common failure to understand people from other background than our own, as culture is a complicated matrix of factors. This is illustrated in the Spanish version (1989 Alianza Editorial) of that chart from *The Silent Language* (1959) in Figure 7.

Hall (1959) considered that human activity coud be categorised in ten primary groups which he called Primary Message Systems, and together came to describe any given culture. They were: 1) Interaction; 2) Association; 3) Subsistence; 4) Bisexuality (or cultural differentiation between men and women, which varies substantially from one culture to another); 5) Territoriality; 6) Temporality; 7) Learning and Acquisition (or shared behavior; as most culture is acquired, not taught); 8) Play, 9) Defense, and 10) Exploitation (the development of materials to adjust to environmental conditions).

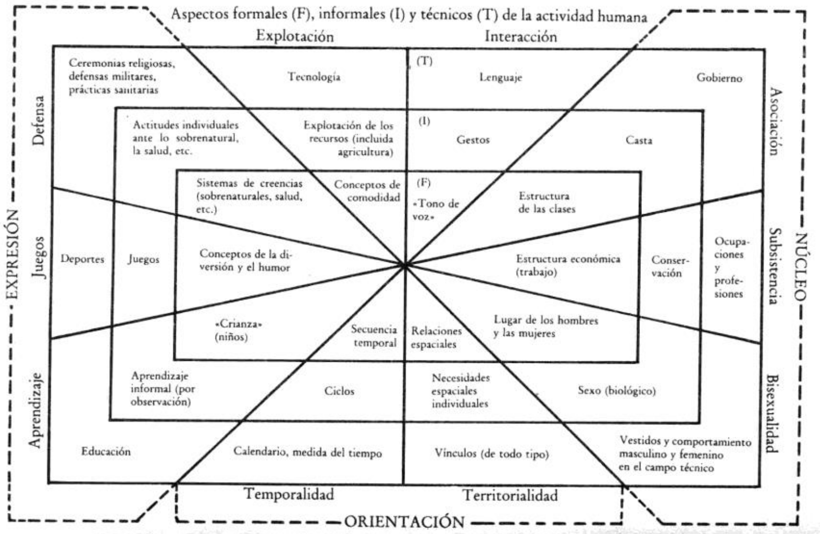

Figure 7: Hall's global model of "culture as communication". *El lenguaje silencioso* (1989: 106).
Available at: http://carmonje.wikispaces.com/file/view/U5.1-01+Hacia+nuevas+formas+de+pensar+de+la+comunicaci%C3%B3n.pdf

His research made a clear distinction between high and low context cultural factors in terms of *Interaction*. In a *high-context culture*, understanding is based on the many contextual elements that surround the communicative act and, as a result, much is taken for granted. These "unwritten rules" can be very confusing for those people who are not familiar with the specific culture given that non-verbal communication is favoured. In general, high-context cultures are very homogenous in their beliefs and change little over time. On the contrary, in a *low-context culture*, very little is taken for granted, communication is based on verbal signals and there is less chance of misunderstandings between people. However, much more background information is needed in order to communicate and these cultures are more diversified in their beliefs. The figure below displays a representation of how some countries are positioned within the low to high-context continuum.

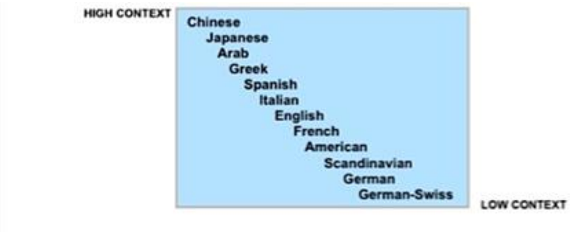

Figure 8: Countries in a low to high-context continuum.
Available at: http://www.dhs-ltd.com/2011/09/12/localization/

Although it is difficult to generalise as there are around 7,000 languages and dialects in the world today (Lewis, 2009) and each presents its own idiosyncrasies in communication, the following table shows a graphic account of some of the most important differences between the two types of contexts according to eight parameters. There is a certain similarity with Trompenaar's concepts of Universalism (low context) and Particularism (high context), as will be shown later in this chapter. Moreover, all the researchers in this section seem to have quite similar opinions about how to represent the versatility of worldviews of diverse cultures. As previously mentioned, this fact helps to build on their approaches rather than to contest them, and to contrast and adapt them to the final aim of this thesis.

Table 3: Most important differences between high- and low-context cultures.

Factor	High-context culture	Low-context culture
Overtness of messages	Many covert and implicit messages, with use of metaphor and reading between the lines.	Many overt and explicit messages that are simple and clear.
Locus of control and attribution for failure	Inner locus of control and personal acceptance for failure.	Outer locus of control and blame of others for failure.
Use of non-verbal communication	Much non-verbal communication.	More focus on verbal communication than body language.
Expression of reaction	Reserved, inward reactions.	Visible, external, outward reaction.
Cohesion and separation of groups	Strong distinction between ingroup and outgroup. Strong sense of family.	Flexible and open grouping patterns, changing as needed.
People bonds	Strong people bonds with affiliation to family and community.	Fragile bonds between people with little of loyalty.
Level of commitment to relationships	High commitment to long-term relationships. Relationship more important than task.	Low commitment to relationship. Task more important than relationships.
Flexibility of time	Time is open and flexible. Process is more important than product.	Time is highly organized. Product is more important than process.

Available at: http://changingminds.org/explanations/culture/hall_culture.htm

Associations can be very different, bound by cast, class, completely free, or determined by economic interests. Friendships are formed at different speeds and with very different durations as agreements are sacred in some cultures and would be honored as such for life. *Occupations* vary enormously across economic systems and can be based on manual labour, or professional skills. *Bisexuality* determines the way in which women are valued and even the extent to which they can be autonomous and independent from male figures. *Territory* is also more important in some cultures than in others as space ownership and boundaries have been for centuries the cause of conflicts between work colleagues and neighbours; and even the detonator of wars between nations. Territoriality and security are subjects of great concern for low-context cultures, whilst people with lower territoriality tend to share ownership and, therefore, their sense of "stealing" is less developed. As an example, the Australian Aboriginal people believe that they belong to the land while Westerners fight over its ownership. *Ownership* and possessions show status for North Americans, but it can make them be perceived as materialistic by other cultures such as the British, French, or Japanese people. A Japanese person would take pride in something inexpensive but tasteful that produces the proper emotional setting (Hall, 1969).

Space, whether personal body space, space in the office or at home, is differently perceived and maintained across cultures. For Westerners, body space is a form of territory that surrounds people and moves wherever they go. However, other cultures need less space and would, for instance, stand closer than could be expected or assumed to be correct, inadvertently making Westerners uncomfortable. Hall described four common levels of social physical distance. As a general guide, the closer the people can stand while interacting, the deeper the intimacy of the relationship. The following figure visually charts these "accepted" distances and translates them into feet, with the human figure standing in the middle and seen from above. However, as with most of the research carried out by these authors, the guide responds to a Western conception of space and it is not necessarily shared across all other cultures:

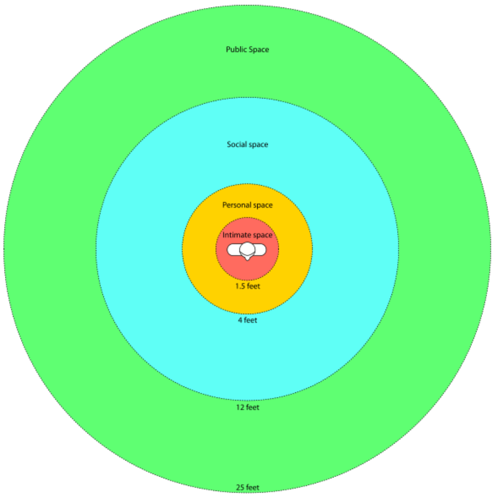

Figure 9: Personal space, based on Hall's four levels of social distance (Cherry, K., 2013). Available at: http://psychology.about.com/od/nonverbalcommunication/ss/understanding-body-language_8.htm

Cherry (2010) described them as: intimate distance (15 to 46 centimetres) indicating a close relationship between people; personal distance (47 to 122 centimetres), which usually occurs between people who are family members or close friends; social distance (123 to 366 centimetres), often used with someone known fairly well; and public distance (367 to 762 centimetres), which is common in public speaking situations.

Time can be viewed in contrasting ways. *Monochronic time*, to follow Hall's terminology, means doing one thing at a time and it is characteristic of Western cultures, where the planning and scheduling of events is essential and understood as a positive sign of "time management". In *Polychronic time* cultures, many things happen at once and involvement in human interaction is valued over time and material matters. Therefore, there is less concern for "getting things done" at a particular time and more in taking whatever time may be necessary in order to complete the tasks, as things will happen "in their own time". The following table shows how different factors are dealt with in each of the two types of approaches or ways to perceive Time:

Table 4: Time in monochronic and polychronic cultural contexts.

Factor	Monochronic action	Polychronic action
Actions	Do one thing at a time.	Do many things at once.
Focus	Concentrate on the job at hand.	Are easily distracted.
Attention to time	Think about when things must be achieved.	Think about what will be achieved.
Priority	Put the job first.	Put relationships first.
Respect for property	Seldom borrow or lend things.	Borrow and lend things often and easily.
Timeliness	Emphasise promptness.	Base promptness relationship factors.

Available at: http://changingminds.org/explanations/culture/hall_culture.htm

Learning, education and the way in which children are brought up can be a real testimony of the contrasting views that people from different backgrounds hold. *Games*, sports and the concepts of what can be considered fun or humorous vary tremendously and can prove to be complicated when trying to adapt to life in another country. *Defence* constitutes a clear evidence of the divergences in world views of different cultures. This term refers to religious ceremonies, military defence and even health practices, from the belief in the magical power of objects to heal; or the presence of evil spirits around the sick; to the balance of forces in the human body. The approach to medicine and health is very different across cultures. The last item in Hall's Primary Message Systems is *Exploitation*, and it refers to the approach to the use of technology, natural resources and the concept of comfort held by groups of people. The relationship with the environment is a clear example of the diverging opinions about the ways to approach nature and the resouces it provides.

All of these factors help to give a general idea about how people in a particular culture think. These views can be mapped against the views of others, or can be compared to our own, in those aspects that might affect communication. Although this first approach can be useful to reveal fundamental positions regarding time or ownership, it only provides a general outline to understand the behaviour of the people from another culture. This is not enough to fully analyse (inter-)cultural communication, as it does not cater for specific situations. The following section is dedicated to another important figure in cultural research who moved forward from Hall's original ideas, undertaking extensive research on individuals from many different countries.

2.5.3 Cultural Dimensions Theory

Hofstede is a Dutch researcher on organisational culture and management, an organisational sociologist with an engineering background (Hofstede, 1997) who has published extensively. Two of his most salient works are *Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations* (2001) and *Cultures and Organizations: Software of the Mind* (2010), which he co-authored with Gert Jan Hofstede and Michael Minkov.

Hofstede is a pioneer in cross-cultural groups and developed a systematic framework for assessing and differentiating national and organisational cultures through the use of what he called the Cultural Dimensions Theory. He explained *culture* as "the collective programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values" (2001: 24). Hofstede had been influenced by a trip abroad after a personal encounter in which he admitted experiencing "cultural shock". That is what Regis (2008: 226) defined as "the pronounced reactions to the psychological disorientation that is experienced in varying degrees when spending an extended period of time in a new environment". This fact was most remarkable as the cultural differences that he had perceived were between England and Holland, two neighbouring European countries. These early experiences translated into a career in cross-cultural research.

He was research director at IBM in the mid-1960s and had access to information and data about workers from more than 40 countries. IBM carried out an employee's survey with 32 items, which Hofstede described as work goals or values. For each of those 40 nations, he computed an average score and then produced a correlation matrix, which was factor analysed and provided three factors. The largest factor was subdivided and he obtained the original four dimensions by which nations could be described (Bond, 2002) in his Cultural Dimensions Theory. The original four dimensions were: Power Distance (PD or PDI); Uncertainty Avoidance (UA or UAI); Individualism-Collectivism (ID or IDV); and Masculinity-Femininity (MAS). However, this first analysis was performed at the individual respondent level and, after two years of research, Hofstede decided to contextualise the findings by adding information about those interviewees' origins, which would allow examining national cultures rather than individual personalities. An example of these cultural dimensions in relation to six countries can be seen next.

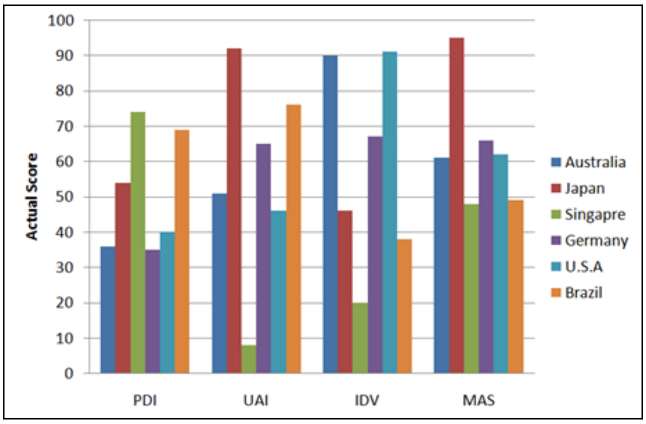

Figure 10: The original four cultural dimensions in relation to six countries. Available at: http://jseaford.wordpress.com/2010/08/13/hofstedes-cultural-consequences-international-differences-in-work-related-values/

In 1980, Hofstede co-founded and became the first Director for the IRIC (Institute for Research on Intercultural Cooperation), which has provided much of his data on the basic dimensions of nations and communities. Further research carried out by Michael Bond in Hong Kong led him to add a fifth dimension in 1991, Long-Term Orientation, to cover aspects of values which had not been taken into account in the original model and can be seen in the following figure.

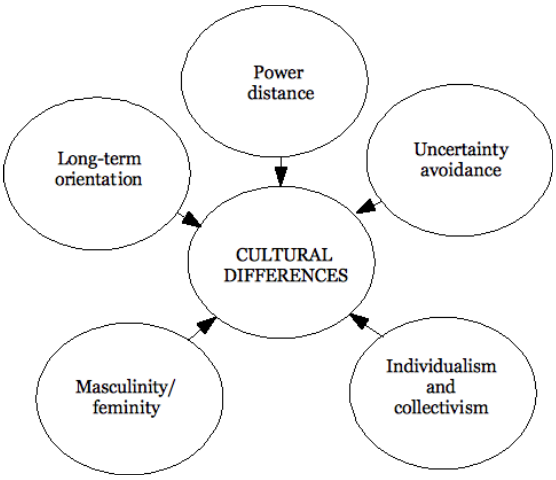

Figure 11: Hofstede's five cultural dimensions. Available at: http://research-methodology.net/hofstedes-cultural-dimensions-2/

In 2001, Hofstede published an entirely re-written second edition of *Culture's Consequences* and in 2010, and a third edition of *Cultures and Organizations: Software of the Mind* was published with Gert Jan Hofstede and Michael Minkov listed as co-authors. In this work, a sixth dimension was added, Indulgence versus Self-restraint, and the number of countries covered increased to 93. This book also introduced the topic of organisational cultures as a different phenomenon and further research has refined some of the original dimensions and introduced the difference between country-level and individual-level data in analysis. The final version of the Cultural Dimensions Theory has, therefore, six elements which will be briefly explained below. The first four have always been present and a fifth and a sixth dimension were later added to the original four, as previously mentioned:

The *Power Distance* dimension relates to the degree of equality between people in a particular society. A low PD indicates that equality is seen as the goal of the society and that mobility to a higher status is possible. A country with a high PD score both accepts and perpetuates inequalities among people and a hierarchical order in which everybody has a permanent place. *Uncertainty avoidance* relates to how comfortable the society members may feel about changing the way they live or work and it could be low, if it does not affect them gravely, or high, if they prefer known systems. High UA cultures have strong traditions and rituals and tend to be formal, bureaucratic and intolerant of unorthodox behaviour and ideas. The continuum between the two poles of *Individualism and Collectivism* refers to the way in which personal goals and needs are prioritised in relation to those of the group or the community as a whole in different societies. If a country has a high individualism score, it means that individual rights and individuality are more important than the group's. This type of society tends to encourage relationships with larger numbers of people, but to a lesser degree than in those societies with a high score in collectivism, where fewer deeper relationships are formed and the family or the tribe forms a stronger bond.

The difference between *masculinity and femeninity* in societies determines, for instance, how men and women may have different roles. In more masculine cultures, there is a higher degree of gender differentiation and males tend to dominate the power structure of society. Men are considered psychologically aggressive and competitive, while women are expected to be more gentle and concerned with issues like home and family. In more femenine cultures, females are treated equally in the different aspects of the society. These two types of societies reflect a preference for achievement, heroism, competitiveness and success; or for cooperation, modesty and quality of life instead. *Long-term Orientation* refers to the time perspective that a society has when planning for the future. Some societies stress the value of perseverance, long-term commitment and patience in waiting for results, whilst others are oriented to the present. Societies with long-term orientation adapt traditions and have a propensity to save and invest. Societies with short-term orientation show a great respect for tradition, are concerned with establishing the absolute truth and focus on quick results.

Indulgence and *Self-restraint (IVR)* relate to the gratification or control that drives a society, whether instant or long-term and in keeping with strict social norms. This dimension is related to LTO and it is negatively correlated to it, the higher the scale of LTO in a given society the lower the level of IVR. Indulgence reflects a society that allows relatively free gratification on the search for pleasure and happiness. Restrained societies supress and regulate enjoyment in the name of order.

Hofstede uses a scale from 1 to 100 for each of the six dimensions in order to describe different countries. Country scores are relative and do not have any substantial meaning unless they are compared to other societies' scores. An example of a comparison can be seen in the following table. It shows the data related to nine countries in alphabetical order: Australia, France, Great Britain, Japan, Pakistan, Spain, Switzerland, the United States and Venezuela. These countries have been chosen by the author as representative samples of different approaches to life. For instance, the most remarkable differences between the data from Spain and Great Britain can be observed in the dimensions of "uncertainty avoidance", in which the Spaniards score more than double the figure obtained by the British, and in "individualism", in which the British score a higher result, with the second largest differential between the two countries according to the table. A higher score in *uncertainty avoidance* reflects a strong regard for traditions and rituals and a dislike for behaviour and ideas that are different from the norm.

Table 5: A comparative of the six Cultural Dimension Theory values in nine countries.

Ctr	Country	PDI	IDV	MAS	UAI	LTO	IVR
AUS	Australia	36	90	61	51	21	71
FRA	France	68	71	43	86	63	48
GBR	Great Britain	35	89	66	35	51	69
JPN	Japan	54	46	95	92	88	42
PAK	Pakistan	55	14	50	70	50	0
SPA	Spain	57	51	42	86	48	44
SWI	Switzerland	34	68	70	58	74	66
USA	U.S.A.	40	91	62	46	26	68
VEN	Venezuela	81	12	73	76	16	100

Data retrieved from: http://conorneill.com/2012/06/07/geert-hofstede-the-6-dimensions-of-national-culture/

Hofstede's Organisational Cultural model was further developed by Waisfisz[16] and consists of six autonomous variables and two semi-autonomous dimensions. These dimensions are: *Means Oriented* vs. *Goal Oriented*, which is closely related to the effectiveness of the organisation. In a means oriented workplace, the employees focus their limited efforts on performing the tasks that they have been allocated in a mechanical way. In a goal oriented culture, workers aim to achieve results even if it means taking serious risks. *Internally Driven* and *Externally Driven* are the two opposite sides of the continuum, which goes from work that is based on honesty and business ethics in an internally driven environment, to the pragmatic attitude of complying with any customer requirements in an externally driven one. *Easy-going Work Discipline* vs. *Strict Work Discipline* are two sides of the internal structure of company management. Little control and improvisation are typical of easy going workplaces; whilst seriousness, punctuality and cost conciousness are important values in strict work discipline cultures.

In a *Local* organisation, the employees identify themselves with the boss and the section where they work. In a *Professional* workplace, their profession determines the identity of the employees and they are greatly influenced by their position. The difference between

[16] Hofstede and Waisfisz (n.d.). *Organizational culture*. Retrieved 4/10/2014, from http://geert-hofstede.com/organisational-culture-dimensions.html

Open Systems and *Closed Systems* refers to the accesibility of the organisation to new comers. In an *Employee Oriented* workplace, employees feel that their personal problems are taken into account; however, in a *Work Oriented* organization the pressure to perform is more important. The *Degree of Acceptance of Leadership Style* and the *Degree of Identification with the Organization* are two aspects that individual members of the staff feel about their workplaces in general and not with a certain boss or project in particular.

Obviously, no work on this scale can go without detractors and Hofstede's research is no exception. It has recieved criticism, for instance, from Gerhart and Fang (2005), who argued that the results and the way they are interpreted only show that around 2 to 4 percent of variance in individual values is explained by national differences. Therefore, 96 percent or more is not explained. Oyserman *et al.* (2002) also criticised the stereotype that Americans of European origins are more individualistic and less collectivistic than persons from most of the other ethnic groups. They aimed at organising this type of research in a more productive direction, less reliant on previous assumptions and measures. This is probably a fair point of view and other authors, on whom this piece of research is also based, have addressed cultural understanding in a more positive and less stereotypical way. Moreover, this approach does not address communication as a representation of culture, which is the fundamental aspect for this study.

The most important aspect of Hofstede's model of culture are values, or the "broad tendencies to prefer certain states of affairs over others" (Hofstede *et al.*, 2010: 8). These values form the deepest layer of culture and are representative of the ideas that people have about what constitutes ideal behaviour. Above the values, Hofstede (2010) describes three levels of culture that are observable: *Rituals*, such as ways of greeting and paying respect; *Heroes*, or admired people; *Symbols*, such as words, or artefacts that carry a special meaning. Therefore, Hofstede’s model is based on a set of visible practices that carry a cultural meaning. Trompenaars and Hampden-Turner (1997) present a similar layered model of culture and the following section will focus on the theory that they developed. They have been selected by the author as another complementary approach to the final purpose of this thesis.

2.5.4 The Theory of Interpersonal Behaviour

Triandis, a social cross-cultural psychologist, has written extensively on culture and focused particularly on the Individualism-Collectivism dichotomy, breaking it down into vertical and horizontal, therefore sharing Hofstede’s views. He developed a Theory of Interpersonal Behaviour, which integrated both social factors and emotions in forming intentions, that he considered to be the antecedent of behaviour. Moreover, this response would be not only due to Intention in any given situation, but also to a combination of Habit and Facilitating Conditions.

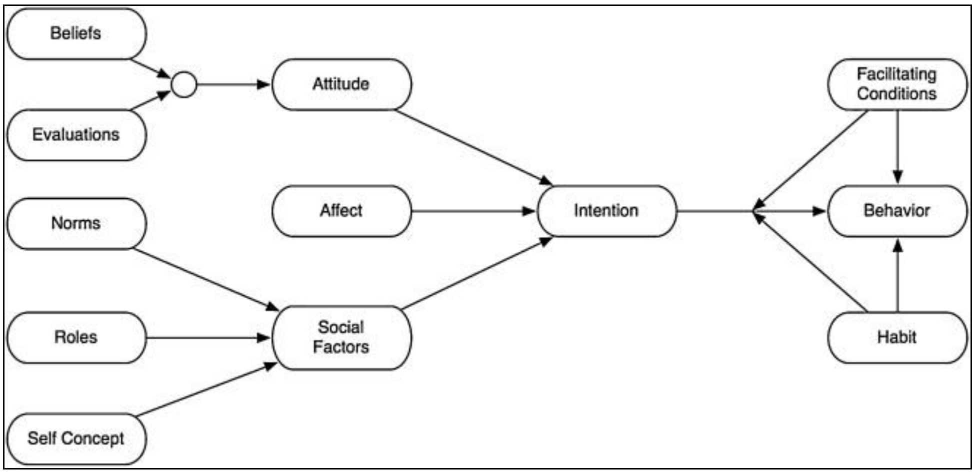

Figure 12: Triandis’s Theory of Interpersonal Behaviour (1994). Available at: http://www.sciencedirect.com/science/article/pii/S0378720613000335

For Triandis (2012: 35) culture is:

> a shared meaning system found among those who speak a particular language dialect, during a specific historic period, in a definable region. It functions to improve the adaptation of members of the culture to a particular ecology, and it includes the knowledge that people need to have in order to function effectively in their social environment.

As illustrated in Figure 12, *Intention* can be influenced by *Attitude*, *Affect* and *Social Factors*. *Attitude* includes, in turn, *Beliefs* and *Evaluations*, that is, it can be reflected as positive or negative emotional responses of varying degrees, or as processes of rational evaluation of the consequences. *Affect* has a more unconscious input in decission-making. Both of those previous elements, *Attitude* and *Affect*, are subjective, personal and different from external objective manifestation of culture, which are the tangible artifacts that people in a group make, what Triandis calls “material culture” (Triandis, 2012: 35). Therefore, *Social Factors* can be *Norms*, *Roles* and *Self-concepts*. Triandis (1977) explained that norms are the social rules about what constitutes right and wrong behaviour; and roles are the sets of behaviour that are considered appropriate for people holding particular positions in a group. *Self-concept* refers to the idea that each person has of him/herself, the goals and behaviour that are appropriate for the person to pursue or reject.

Another problem that Triandis (2004) became aware of was the fact that what researchers had considered universal in Psychology was true only in the West and was, therefore, not valid everywhere. Triandis and Suh (2002) confirmed that, although it is possible to examine universals across cultures, the meaning that individuals give to a particular event may differ from culture to culture and must be incorporated in the understanding of their behaviour. Moreover, “cultures influence the development of personalities” and “there are both universal and culture-specific aspects of variation” (p. 133). Ecology, for instance, is one of the many factors that influence culture, as it shapes the socialisation patterns, which in turn shape some of the variance of personality (Maccoby, 2000). Climate, wealth of resources and even the maintenance system, whether agricultural or manufacturing, have their input in the way a group behaves (Triandis, 1996) and “culture is transmitted through language and the modeling of behavior when conditions permit humans to communicate through shared language" (Triandis and Suh, 2002: 135). Triandis and Suh (2002) claimed that there were many dimensions in culture: some were related to social aspects and others to individual behaviour, and some of these dimensions were secondary to others. The main domains analysed by them include the following: Firstly, *Cultural Complexity*, which is reflected in the size of the settlement, from a group of hunters and gatherers to information societies (Chick, 1997). Secondly, *Tightness*, as tight cultures have many rules, norms, and ideas about what is correct behaviour in different situations. In Japan, for instance, people are sometimes criticised for minor deviations from norms, such as having too much of a sun tan, or having curly hair (Kidder, 1992). Tolerance is found in heterogeneous societies (Triandis 1994, 1995). This dimension is similar to Hofstede's UA. Thirdly, *Active* and *Passive* cultures, as people in collectivist cultures see the environment as stable and themselves as changeable, whilst people in individualist cultures see reality in the opposite way, themselves as more or less stable and the environment as changeable. In active cultures individuals try to change the environment to fit them; in passive cultures people change themselves to fit into the environment. Active cultures are more competitive and those characterised as more passive are more cooperative, emphasise the experience of living, and are especially concerned with getting along with others (Triandis and Suh, 2002).

Fourthly, *Vertical* cultures are traditionalist and accept hierarchy as a natural state given that people are different from each other. Vertical collectivism is correlated with right wing authoritarianism (Altemeyer, 1996). In *Horizontal* cultures equality is taken for granted and, therefore, horizontal collectivist cultures emphasise empathy, sociability, and cooperation, whilst in vertical individualist cultures competitiveness is encouraged (Triandis and Gelfand, 1998). Fifthly, Triandis (1994, 1995) suggested that *Individualism* emerges in societies that are both complex and loose, and *Collectivism* in societies that are both simple and tight. Carpenter (2000) analysed data that seemed to prove the relationship between collectivism and tightness. However, results at the cultural level may differ from results at the individual level of analysis, and thus it seemed more appropriate to use different terms to indicate the level of analysis used. Individualism and collectivism were associated with cultural level analyses and *Idiocentrism* and *Allocentrism* (Triandis *et al.*, 1985) at individual or within-culture level, therefore, idiocentrism and allocentrism are personality attributes. Idiocentrics emphasise self-reliance, competition and emotional distance from the group, whilst allocentrics emphasise interdependence, sociability and integration in the family (Triandis and Suh, 2002). All cultures have a combination of both idiocentrics and allocentrics in different proportions (Triandis *et al.*, 2001). This was the most important part of his research, the emphasis in the distinction between the cultural and individual levels of analysis with which he split individualism and collectivism into many facets.

Triandis and Gelfand (1998) designed a 16-item scale to measure four dimensions of collectivism and individualism, where each item is recorded in a 9-point scale, ranging from 1= never or definitely no, and 9 = always or definitely yes. Sixthly and finally, in *Vertical Collectivism* the self is seen as a part of a collective and is willing to accept hierarchy and inequality within it, and *Vertical Individualism* sees the self as fully autonomous, but recognising that inequality will exist among individuals and accepts it. In *Horizontal Collectivism* the self is perceived as part of a collective but all its members are seen as equal. In *Horizontal Individualism* the self is understood as fully autonomous and where equality between individuals is the ideal.

For Triandis, the turning point in the research into culture had been the discovery of major cultural differences in Cognition, Emotion, and Motivation in groups and individuals. *Motivation* in individualist cultures increases following success, but in collectivist cultures it increases following failure, as the individuals focus on how to change the self and improve the social environment (Heine *et al.*, 2000). People in individualist cultures have more positive self-esteem (Heine *et al*., 1999), are more optimistic (Lee and Seligman, 1997) and use less indirect, or face-saving communication than people in collectivist cultures (Holtgraves, 1997). Community codes are especially important to people in collectivist cultures, autonomy codes in individualist ones. Triandis (2012) explained that they cause different *Emotions*. Violations of communal codes or hierarchy evoke contempt, and violations of the autonomy codes evoke anger.

All humans have access to both individualist and collectivist *Cognitive* structures, but the accessibility to these structures differs. In individualist cultures, people have more access to the individualist cognitive structures and are therefore, more idiocentric; whereas in collectivist cultures, people have more access to the collectivist cognitive structures and are more allocentric. Allocentrics tend to define themselves with reference to social entities to a greater extent than idiocentrics do (Triandis *et al*., 1990).

Triandis's theory represents the first step towards the acknowledgement of individual cultural differences from the norm. It is yet another step towards a complete framework of relationships that are present in most common communicative encounters. Although it is still not complete, it introduces more characteristics that can influence communication. The next section of this chapter will continue with further research models with the same aim in mind, to draw attention to different aspects of analysis which can be applied to (inter-)cultural interactions.

2.5.5 The Model of National Cultural Differences and Dilemma Theory

Fons Trompenaars is another Dutch organisational theorist, management consultant, and author in the field of cross-cultural communication known for the development of the Model of National Culture Differences (1997). In his model of culture, which can be seen in Figure 13, Artifacts are the visible signs, such as language and rituals; Norms and Values represent the sense of right and wrong, which are less visible and unconscious; and Basic Assumptions are the fundamental beliefs about life and the world. These constitute the most difficult aspect to determine, as people are unaware of their own views; however, the other two components, namely Norms and Values, and Artifacts are affected by them.

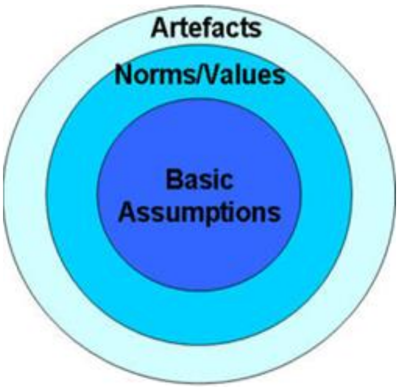

Figure 13: Trompenaar's Model of Culture, *Riding the Waves of Culture* (1993). Available at: http://hel.org.uk/studies/international%20management/comparativemanagement/icmirtrompenaars.htm

Trompenaars developed, together with Charles Hampden-Turner, the creator of the Dilemma Theory (1990), a series of principles, or Cultural Factors, that moved forward from analysing country stereotypes to the need for understanding individuals. This model tried to explain the way in which humans deal with each other, and how people from different cultures interact and do business. The intention was to help to solve dilemmas when faced with conflicting values due to cultural diversity. To that avail they tried to organise the way in which relationships are formed. This is illustrated in Figure 14.

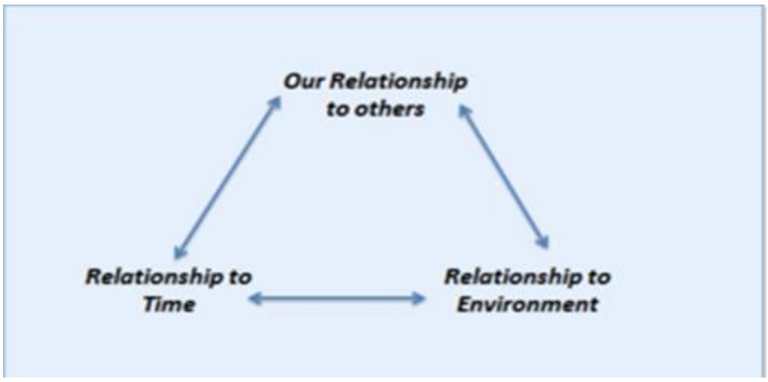

Figure 14: Trompennars and Hampden-Turner's Areas of Culture (1997). Available at: http://agents2change.typepad.com/blog4/2012/01/examining-culture-3-how-trompenaars-describes-the-dimensions.html

The model took shape after extensive research across 60 cultures and 100,000 managers (Trompennars and Hampden-Turner, 1997). Respondents were set dilemmas to address, and their answers were considered by the researchers to reflect the contrasting tendencies in basic cultural attitudes and values. The Cultural Factors theory that they developed had a total of seven dimensions that came from the relations illustrated in Figure 15: from the Relationships to Others, five cultural differences were identified, namely Universalism vs. Particularism; Individualism vs. Collectivism; Neutral vs. Emotional; Specific vs. Diffuse; and Achievement vs. Ascription. From the Relationship to the Environment, one dimension was clear, Internal vs. External Control. From the Relationship with Time, the different approaches and views about the distinction that was made between past, present and future reflected whether time was considered as Sequential or Synchronic. The last dimension was drawn from the Relationship with the Environment, as it echoes the way individuals consider themselves to be a part of the environment, or masters of it.

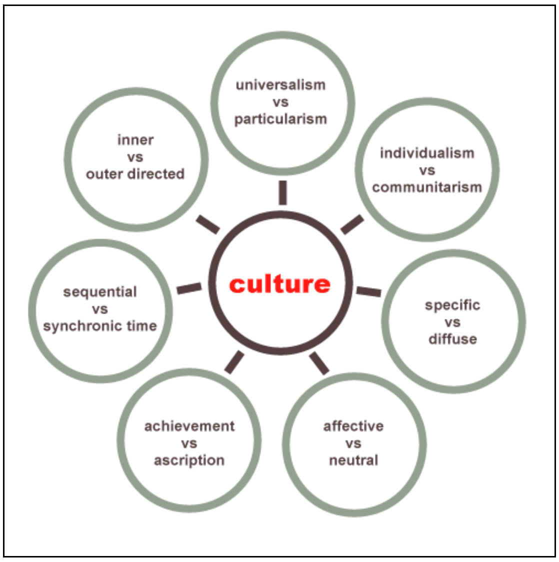

Figure 15: The seven dimensions of culture (Trompennars and Hampden-Turner, 1997). Available at: http://www.provenmodels.com/580

Universalism vs. *Particularism* (Are rules or relationships more important?). Universalist societies value rules, which would be applied whatever the circumstances, over personal feelings, which would be put aside to be able to look at situations objectively. Particularist societies pay more attention to the specific situations and circumstances. Family and close people are important but the rest of the world is not of their concern.

Individualism vs. *Collectivism* (Communitarism) (Does society function as a group or as a set of individuals?). This dimension is very similar to Hofstede's, although in this case both characteristics complement each other rather than represent both ends of a continuum. Individualistic cultures see the improvement in the lives of their members as the goal to be achieved and individuals grow or fail on their own. Collectivist cultures strive to improve the quality of the living conditions of the whole group, and the rights of the group are placed before those of the individual. Decisions are made quickly in an individualist society and mistakes are punished. In a collectivist society, decisions take much longer and when mistakes are made only the group needs to know and act upon them, so no extra outside punishment is necessary.

Neutral vs. *Emotional* (Are emotions displayed?). In a neutral culture, people control the display of their emotions. In an emotional culture, people show their feelings openly. It is not a matter of being colder, it is rather a question of conventions and what is considered fitting or appropriate. An example of this dimension can be seen below. It illustrates a comparative of the scores obtained by several countries when the respondents were asked whether they would control their feelings or not when upset about something at work.

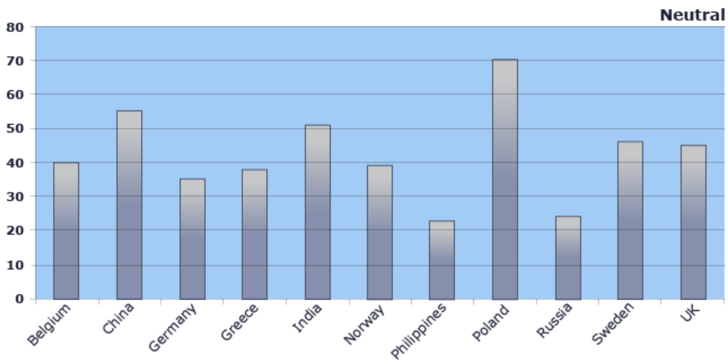

Figure 16: An example of Neutral vs. Emotional dimension scores in eleven countries. Available at: http://knowmecct.oncampus.de/loop/Development_of_Trompenaars'_cultural_dimensions

Specific vs. *Diffuse* (How separate are private and working lives?). In specific-oriented cultures, work and family are separate and individuals tend to be open in public, very close in private, and direct and to the point with high moral standards without consideration for particular situations or individuals. In a diffuse culture, work and family are closely related. Society members tend to be open in private places and close when in public, and morality depends upon the context.

Achievement vs. *Ascription* (Is status achieved or given?). In achievement-oriented cultures, status is achieved by the individual through performance and is based on knowledge and skill; whilst in ascription-oriented cultures, status is based on seniority and is acquired by right.

Internal vs. *External Control* (Is the environment controlled or does it control society?). In internal control societies, the environment is perceived as something controlled by an individual or a company via planning. In external control societies, failure is accepted as inevitable and response to it must be quick in order to survive. An example of the scores of several countries is shown in the table below.

Table 6: Percentage of respondents who believe it is worth trying to control nature.

Country	Percentage
Egypt	9
Japan	19
China	22
Switzerland	29
Italy	31
Mexico	34
UK	36
Argentina	36
Australia	36
Brazil	39
Greece	40
Portugal	44
France	46
Spain	50
Romania	68

Adapted from data in Trompenaars and Hampden-Turner (1997: 143).

Sequential vs. *Synchronic* (Are things done one at a time or several at once?). This difference is similar to Hall's views on time awareness in particular societies. Cultures with a sequential view of time schedule events and consider time precious. In synchronic, or polychronic cultures, people are valued over time, events are interrelated and past, present and future are compressed and, therefore, affect present action.

Although Trompennars and Hampden-Turner's approach to culture can seem more complex than Hofstede's, it is, in fact, a similar perspective which has been reframed. Hofstede's High and Low Power Distance become Achievement vs. Ascription here. The same applies to Hofstede's difference between Individualism and Collectivism, which even keeps the same nomenclature. Hofstede's Uncertainty Avoidance is also similar to the dimension Individualism vs. Particularism. However, Trompenaars and Hampden-Turner seem to pay more attention to time in their dimension of Sequential vs.

Synchronic, and environment in Internal vs. External Control, even though it can be compared to Hofstede's Masculine/Femenine scale.

Trompenaars and Hampden-Turner, like Hofstede before, have also received criticism from researchers who consider that they show culturally biased assumptions (St. Claire-Ostwald, 2007; Minkov, 2011: 48) as their research has a Western approach to the analysis of other nationalities. Hofstede (1996) even questioned the reliability of the data that they had gathered: "a serious shortcoming of Trompenaars' data bank which no professional analysis can correct is its evident lack of content validity" (p. 197). However, it represents another step in the right direction in the understanding of societies as complex combinations of features that need to be taken into account when trying to communicate and build relationships of any type.

The following section continues with another of the scholars selected by the author of this thesis for his research on culture, as his perspective is complementary to the views already mentioned.

2.5.6 The Theory of Value Orientations

Shalom Schwartz, a social psychologist and cross-cultural researcher, has studied personal and cultural values for over forty years and has provided another important contribution to this field. During the 1970s and 1980s, Schwartz followed the studies of Hofstede (1980) regarding human values, but since then, his research has included studies on the development and consequences of a diverse range of behavioural attitudes and orientations, such as religious belief, social group relations, political views and the conceptualisation of human values across cultures. For Schwartz, culture is "a latent, hypothetical variable that we can measure only through its manifestations" (2012: 4) and “the rich complex of meanings, beliefs, practices, symbols, norms, and values prevalent among people in a society” (2007: 34).

Although the concept of values had had a long and diverse history in social sciences, different perspectives seemed to Schwartz (1992: 2) to converge in most definitions and he summarised them in five formal features: values “are concepts or beliefs; pertain to desirable end states or behavior; transcend specific situations; guide selection or evaluation of behavior, people and events; and are ordered by relative importance”. He developed a Theory of Value Orientations, or Value Inventory (1992, 1994) which comprised three cultural dimensions: Embeddedness/Autonomy; Hierarchy/Egalitarianism; and Mastery/Harmony. Schwartz (2012) suggested that these are the three cultural dimensions that societies as a whole have, that is, three ways of responding to the problems that they are bound to face and address.

Embeddedness/Autonomy deals with the nature of the relationship and boundaries of the person and the group, whether the person is autonomous or embedded in a society. Embeddedness appears in conservative societies where individuals participate in a shared life with the community. Autonomy can be intellectual or affective; the former encourages individuals to express their ideas or preferences and creativity; the latter advocates enjoyment of life. *Hierarchy* represents a society where people work in order to maintain society and the welfare of others, therefore managing unavoidable interdependencies. Social power, humility and wealth are important values.

In *Egalitarian* cultures, people are encouraged to recognise each other as equals and to benefit others by choice. Thus, equality, social justice and honesty are the central values. *Mastery/Harmony* relate to the management of human and natural resources. Mastery cultures encourage direct intervention to achieve a change in the natural and social environment which would benefit the individual and the group. Values such as ambition, success and competence are especially important. Harmony cultures emphasise fitting into the social and natural world and value peace, unity with nature and the protection of the environment.

Although the previous observations are meant to represent opposite poles of a continuum, Schwartz (2002) found that there were interrelations among the cultural value orientations that they represented: egalitarianism and intellectual autonomy share the premise that people should take individual responsibility for their actions and make decisions based on their understanding of situations. Embeddedness and hierarchy share the premise that obligations towards the group are more important than personal ideas and aspirations. The figure below represents their theoretical structure.

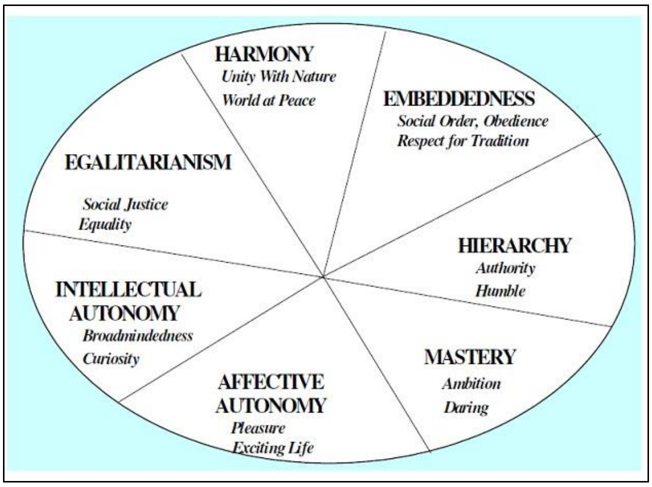

Figure 17: Cultural value orientations: Theoretical structure (Schwartz, 2002). Available at: http://blogs.helsinki.fi/valuesandmorality/files/2009/09/Schwartz-Monograph-Cultural-Value-Orientations.pdf

Schwartz carried out a wide survey of over 60,000 people in order to identify common values that acted as their major code of morals. The Schwartz Value Survey (SVS) (Schwartz, 1992) included around 56 abstract items based on those illustrated in the figure above, such as social justice, creativity, authority, etc. Respondents had to rate their importance as guiding principles of their lives anonymously and in their native language, in order to avoid any Western bias (Schwartz, 2002). The results provided data about the value that each of the items had for individuals, as well as for countries and their correlations. For example, humbleness and social power correlated positively in the culture-level analysis because, in a society organised around hierarchical principles, members accept levels of inferiority and superiority to others.

However, at individual-level analysis the relation is negative as the pursuit of humbleness and of social power are contradictory (Schwartz, 1999). That demonstrated that cultures and individual values are different; and different principles organise the normative cultural systems of societies and the motivational value systems of individuals. Moreover, Schwartz (2012) pointed out that cultures are never fully integrated and coherent, and different institutions or groups within societies may give more emphasis to orientations compatible with their functions. Ethnic, occupational, religious and other sub-groups within societies may experience different cultural pressures and develop different value preferences. Nonetheless, the cultural value profiles of dominant cultural groups can characterise societies. The SVS is an instrument that demands a high level of abstract thought and presents value concepts outside of any specific context. This point is very much progressing towards the ideas that will be further analysed in the following section of this chapter, as Butt (2003) aims to take all of those aspects into account at once: those related to personal, the group and the society features.

The results of the analysis of the data produced by the survey were reflected in the central postulate of Schwartz's theory, which is that values form a circular motivational continuum that can be divided in many ways. These values form a spectrum with successive values often having a close relationship. They can also be collated into a larger groups. The original theory proposed an inventory of ten values which could rate all main aspects of different cultural groups and individuals (Schwartz, 1992), whereas the refined theory differentiated the same continuum into 19 (Schwartz *et al.*, 2012). Both versions are illustrated in Figures 18 and 19. The figures present a hypothetical partitioning of the motivational circle of values. Each structure reflects the cultural orientations that are compatible (adjacent in the circle) or incompatible (distant around the circle). This view of cultural dimensions as forming an integrated system, distinguishes his approach from others (Schwartz, 2006: 142). In Figure 19 social as well as personal factors have their own place, and the same four angles of the previous version, namely Openness to Change, Self-enhacement, Conservation and Self-trascendence are present.

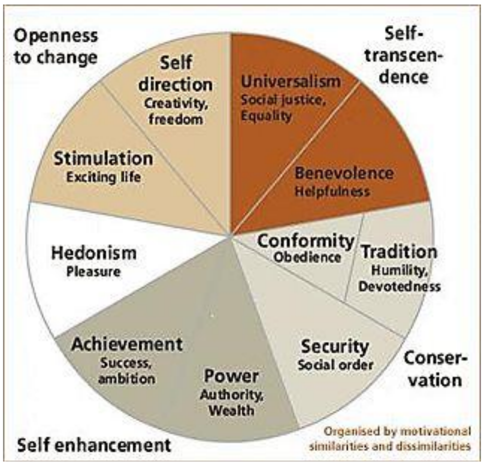

Figure 18: Schwartz's Value Inventory featuring 10 values, based on Schwartz, 1992. Available at: http://cespinosaelvira.wordpress.com/2010/10/01/the-values-theory-by-shalom-h-schwartz/

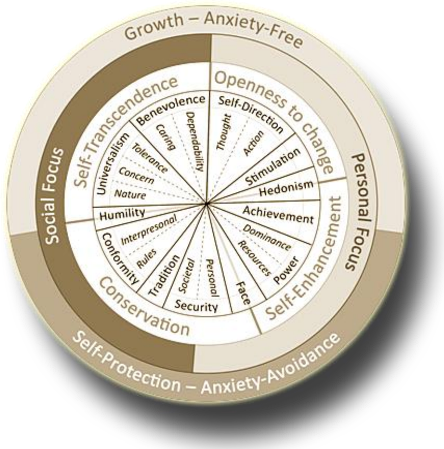

Figure 19: Schwartz's Value Inventory featuring 19 values, based on Schwartz *et al*., 2012. Available at: http://www.humanvalues.eu/theory

Openness to change can be defined as the independent values of *Self-Direction of Thought* (SDT) or *Action* (SDA); *Stimulation* (ST) or excitement, and challenge in life; and *Hedonism*, pleasure and gratification. *Self-enhancement* can be identified as *Achievement* (AC); *Power-Dominance* (POD), or control over people; and *Power-Resources* (POR), power through the control of material and social resources.

Conservation can mean several things. *Conservation of Face* (FAC), or personal public image, therefore avoiding humiliation; *Security-Personal* (SEP), or safety of surrounding environment and *Security-Societal* (SES), or stability in the wider society; *Conformity-Rules* (COR), or compliance with rules and law, and *Conformity- Interpersonal* (COI), or avoidance of upsetting or harming others; *Tradition* (TR), or maintaining and preserving cultural, family or religious traditions; and *Humility* (HU), or the recognition of one's insignificance in the larger scheme of things.

Self-transcendence can be associated with *Universalism-Nature* (UNN), or preservation of the natural environment; *Universalism-Concern* (UNC), or commitment to equality and justice; *Universalism-Tolerance* (UNT), or respect for other views; and *Benevolence-Caring* (BEC), or being a caring member of the group and *Benevolence-Dependability* (BED), or being a trustworthy member of the group.

The meanings of the ten types of value that gather multiple values into a single category in the theory are explained in Table 7.

Table 7: Definitions of types of values.

POWER: Social status and prestige, control or dominance over people and resources.
ACHIEVEMENT: Personal success through demonstrating competence accoding to social standards
HEDONISM: Pleasure and sensuous gratification for oneself.
STIMULATION: Excitement, novelty and challenge in life.
SELF-DIRECTION: Independent thought and action-choosing, creating, exploring.
UNIVERSALISM: Understanding, appreciation, tolerance and protectionfor the welfare of all people and for nature.
BENEVOLENCE: Preservation and enhancement of welfare of people with whom one is in frequent contact.
TRADITION: Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self.
CONFORMITY: Restraint of actions, inclinations and impulses likely to upset or harm others or violate social expectations or norms.
SECURITY: Safety, harmony and stability of society, of relationships and of self.

Based on "Extending the Cross-Cultural Validity of the Theory of Basic Human Values with a Different Method of Measurement" (Schwartz *et al*., 2001: 521).

This theory is an alternative to Hofstede's (1980) Cultural Dimensions Theory, specially in highlighting the comparison between individualism/collectivism and, also with its increased focus on national differences. Schwartz's theory goes beyond the individual-level and looks at culture-level attributes and, although it considers individual values as priorities, it is difficult to draw a line between what is individual and what is collective. As previously mentioned, it represents a step in the right direction in describing values, as it allows for flexibility within the model and a deeper understanding of cultural differences.

The following section of this chapter is dedicated to the second pillar of this thesis: SFL and its linguistic approach to (inter-)cultural analysis. SFL has been selected within all the linguistic theories as it views language as a social semiotic system. The section will start with the SFL framework and will then go on to detail Butt's contribution, on which this piece of research is based. All the theoretical reflexions in this thesis aim to contribute towards the construction of an ideal environment where (inter-)cultural awareness can be taught to Spanish students of Professional English. The author claims that that ideal scenario would be the one offered by I-AGENT[17].

Educational needs are going through profound changes as students of L2 encounter serious difficulties in respect of their availability, both of their time as well as their location, to attend classrooms. This is partly due to the multitude of commitments derived from their jobs, and the social and personal obligations that are common to members of modern societies. Information and Communication Technologies (ICTs henceforth) can help to reconcile this need for learning and the scarcity of opportunities to do so. In addition to responding to a real social demand, the benefits and potential of online training based on knowledge or the acquisition of competences and practical skills, such as L2s, have been identified by a number of experts (Salmon, 2013; Livingstone, 2012).

I-AGENT (*Intelligent Adaptive Generic ENglish Tutor*) is one of the latest projects in which the ATLAS[18] (*Applying Technologies to LAnguageS*) Research Group has been working, and it represents the background to this thesis. I-AGENT has been funded by the Spanish Ministry of Education (FFI2008-06030), and aims to investigate the way in which face-to-face English classes can be optimally complemented by innovative ICALL (Intelligent Computer Assisted Language Learning) software in a BL environment. This software is based upon the SFL approach and is integrated into the notional-functional syllabus of the CEFR (Council of Europe, 2001).

ATLAS is a Spanish consolidated research group (reference number: 87H31) based at the UNED (Universidad Nacional de Educación a Distancia). It originated in 1997 and has been working for over a decade in the field of CALL (Computer Assisted Language

[17] I-AGENT: **I**ntelligent **A**daptive **G**eneric **En**glish **T**utor (FFI 2008-06030).
[18] ATLAS (**A**pplying **T**echnology to **La**nguage**s**) Research Group: http://atlas.uned.es/

Learning). ATLAS is now an interdisciplinary group formed by linguists and IT (Information Technology) experts from several Spanish universities, with Elena Bárcena from the UNED as its main researcher. ATLAS's principal objective is the continuous search for the improvement of English distance teaching with a constant triple focus on linguistics, pedagogy and technology. The author of this thesis has been a member of the group as a linguist since 2007.

2.6 A linguistic approach to the study of culture: Systemic Functional Linguistics

This section analyses some of the most important aspects of SFL theory, and highlights the features of this framework which have contributed to its selection by the ATLAS Research Group as the sound theoretical basis that supports the BL enviroment of I-AGENT. SFL has an approach to Linguistics in general, and context in particular, based on choice and the array of possibilities available. The end of this section will be dedicated to SFL's analysis of culture, which is the most complete approach that the author has found as it specifically addresses the linguistic differences of (inter-)cultural communication.

There are several approaches to the scientific study of language, and within them functional theories of grammar are those which consider usage as central to the theory, that is, the communicative function and the social context of language. The focus is placed on what language does and how it does it in a given context. Their top-level unit of analysis is the text, not the sentence or the clause (Hengeveld *et al.,* 2008). Thus, it is clear that a study such as the one carried out in this thesis will be better underpinned by these approaches rather than by those of a more formal or generative grammar (Chomsky, 1965). As Dik (1997: 3) explained:

> In the functional paradigm, [...] a language is in the first place conceptualized as an instrument of social interaction among human beings, used with the intention of establishing communicative relationships. Within this paradigm one attempts to reveal the instrumentality of language with respect to what people do and achieve with it in social interaction. A natural language, in other words, is seen as an integrated part of the communicative competence of the natural language user.

Apart from SFL (Halliday, 1961), there are several important and distinct theories which present a functional approach: the earliest functionalist of the Prague school, who developed methods of structuralist literary analysis (Newmeyer, 2001); Dik's Functional Grammar, which explains how linguistic utterances are shaped based on the knowledge of natural language users (1980); and Van Valin's Role and Reference Grammar, which develops a formal mode of description in terms of semantic structure (Van Valin, 1993).

The reason to choose SFL among all the other functional theories is due to the fact that it considers language as a social semiotic (Halliday, 1978), that is, a resource that is shaped by how it is used in order to convey meaning by the speakers, and emphasising the social functions. SFL has had a strong social orientation from the beginning of its development. The theory was influenced by Firth's (1957) model of language in the initial conceptual period, and developed into a full theory by Halliday (1985a) and later by Hasan (2009, 1999), Martin (2001, 1992), Matthiessen (2004, 1995), etc. Firth drew attention to the context-dependent nature of meaning with his notion of *context of situation*, which followed Malinowski's perspective (1922). Malinowski, one of the most important anthropologists of the 20th century, carried out pioneering ethnographic fieldwork in which he studied the culture of people living on the Trobriand Islands in Papua New Guinea. When he was translating some of the texts that he had collected, he realized that his translations did not make much sense to his English-speaking readers due to their lack of familiarity with the situational and cultural contexts (1935).

SFL was developed from that conception of reality and regards language as a meaning-making resource through which people interact with each other in given situational and cultural contexts. The main interest of this theory is in how language is used to construe meaning. Therefore, language is understood in relation to its global as well as local contexts, which is what the piece of research presented here aims to explore. Given the fact that SFL sees the relationship between language and culture as a continuum, and given that the transition from context to language through the different strata is very well explained in the systemic literature (e.g. Matthiessen, 2004; Eggins, 2004; Martin and Rose, 2003; Martin, 1992), this framework seems to provide the necessary contribution to the development of theoretical background for the elaboration of a course focussed on the development of (inter-)cultural competence of Spanish learners of English as an L2.

As stated earlier, SFL was established as a linguistic theory by Halliday (1985a), who argued that it is the social context for communication that regulates the way the semantics of language is employed, thus, social settings shape the development of language. This view opposed Chomsky's (1965) theory of a universal grammar, which stated that the machinery for language evolved in the brain and that the human brain was hard-wired for language from birth. In two seminal works on linguistic theory: *Syntactic Structures* (1957) and later *Aspects of the Theory of Syntax* (1965), Chomsky stated that the formal grammar of a language could explain the ability of a hearer-speaker to produce and interpret an infinite number of utterances, including novel ones, with a limited set of grammatical rules and a finite set of terms. The perspective of SFL theory is functional and semantic, rather than formal and syntactic. As a functional linguistic theory, it claims that both the emergence and the particular forms that grammars take must be explained "in terms of the functions that language evolved to serve" (Halliday: 2003: 436). SFL linguists have researched culture as context thoroughly and, as Hasan (2009: 166) explained:

> Against Saussure, when examined with reference to context, parole provides irrefutable evidence of its orderliness. A large number of studies of naturally occurring discourse establishes beyond doubt that the well regulated nature of parole depends not on the whims of a single individual –the celebrated Saussurean "speaker" not the Chomskyan "ideal native speaker"– but on the exchanges of meaning ordinary individual speakers as participants in some concerted social activity.

The author of this thesis claims that grammar and lexicon alone are not sufficient for any given speaker to be able to communicate with language successfully. In fact, putting the development of the larynx aside in the evolution of human language, the social context for communication is likely to have existed long before the meaning being expressed. As the intended meaning became more complex and richer, grammar developed to enable the appropriate expression of meaning with words (Sugeno, 2004). This relationship is clearly explained in the SFL literature (Halliday, 2003, 1999, 1996, 1985a, 1985b, 1961) and is the reason why this framework has been selected for the purpose of this thesis.

The next section focuses on the theory behind SFL, its foundations and principles and its multilayered approach to language.

2.6.1 Theoretical underpinnings

The founder of SFL theory, Halliday, characterized its origins in his entry on "systemic theory" in the *Pergamon Encyclopedia of Language and Linguistics* as follows (1994: 4505):

> Systemic, or Systemic-Functional, theory has its origins in the main intellectual tradition of European linguistics that developed following the work of Saussure. Like other such theories, both those from the mid-20th century (e.g. Prague school, French functionalism) and more recent work in the same tradition (e.g. that of Hagge), it is functional and semantic rather than formal and syntactic in orientation, takes the text rather than the sentence as its object, and defines its scope by reference to usage rather than grammaticality.

The name "systemic" thus derived from the term *system*, in its technical sense, and had been defined by Firth (1957) as the theoretical representation of paradigmatic relations, contrasted with *structure* for syntagmatic relations. In systemic theory, the system takes priority; the most abstract representation at any level is in paradigmatic terms. Syntagmatic organization is interpreted as the *realization*[19] of paradigmatic features. This decision to prioritise realizations was made by Halliday in the early 1960s (1965, 1963), so that grammatical and phonological representations could be freed from constraints of structure. The change to a paradigmatic orientation added a dimension of depth in time, making it easier to relate language "in use" to language "being learnt". Thus, the theory developed, both in reflection and in action, as a resource for understanding and for intervening in linguistic processes.

Halliday prefaced the 1994 edition of his functional grammar with an open-ended list of 21 possible applications of SFL (Halliday: xxix-xxx). These include theoretical, historical, developmental and educational concerns ("to help people learn foreign languages", for instance). Recent years have seen SFL used to explore fields such as culture (Lillis, 2008), translation (Farias de Souza, 2013), language education (Unsworth, 2000; Christie, 2002, 1999; Christie and Martin, 1997), academic writing (Drury, 2004), multimodal discourse analysis (O'Halloran, 2004), context (Barlett, 2013) and also others such as child language development (Painter, 1999), computational linguistics (Teich, 1999), media discourse (White, 2002; Iedema *et al.,* 1994), casual conversation (Eggins and Slade, 2004), and the development of natural language generating programs like Penman (Mann and Matthiessen, 1985; Mann, 1983), KPML (Bateman *et al.,* 1997),

[19] Definition taken from the glossary of terms in the SFL official web address:

http://minerva.ling.mq.edu.au/resource/VirtuallLibrary/Glossary/sysglossary.htm

Realization: [theoretical]. Term in linguistics in general for a symbolic relationship between content and expression; also expression, coding, etc. *Realization* and *mutation* have been contrasted (cf. Gleason, 1965) as basic principles underlying grammatical theories. Systemic Grammar is realizational whereas Transformational Grammar is mutational.

COMMUNAL (Fawcett and Tucker, 1990) and WAG (O'Donnell, 1994), etc. Thus, it is obvious that SFL's approach to language offers a wide ranging applicability and versatility to the study of communication and discourse.

Eggins, in the opening chapter of her book *An Introduction to Systemic Functional Linguistics* (2004), described SFL as "social semiotic" (Halliday, 1978) and, based on this view, she enumerated SFL's "four main theoretical claims about language": language use is functional; its function is to make meanings; these meanings are influenced by the social and cultural context in which they are exchanged; and the process of using language is a semiotic process, a process of making meaning by choosing. These four points, that language use is functional, semantic, contextual and semiotic, can be summarised by describing the systemic approach as a functional-semantic approach to language. SFL starts at the social context, and looks at how language both acts upon and is constrained by such social context. This fact makes this framework appropriate for the study of (inter-)culturality, which must account for the distinctive - and often deviational - formal and organisational aspects of language. In SFL, grammar is a way of describing lexical and grammatical *choices* rather than a way of prescribing a set of grammatical *rules*. The choices are interpreted as linguistic resources which the speakers of the language use to realize meaning. Halliday (1994: 15) stated:

> One way of thinking of a functional grammar […] is that it is a theory of grammar that is oriented towards the discourse semantics. In other words, if we say we are interpreting the grammar functionally, it means that we are foregrounding its role as a resource for construing meaning.

The resource for wording meanings, i.e., for expressing them lexically (by means of grammatical and lexical items) and structurally (by means of structures) is lexicogrammar, the unified system of grammar and lexis which is the most delicate[20] part

[20] Definition taken from the glossary of terms in the SFL official web address:

of grammar. Lexis and grammar are thus not interpreted as distinct modules, as in formal theories: Lexicogrammar concerns the syntactic organisation of words into utterances and allows the creation of infinite meanings by arranging finite grammatical structures. A decidedly “functional” approach is taken, involving the analysis of the utterance in terms of roles such as Actor, Agent/Medium, Theme, Mood, etc. Central to SFL is the use of *system networks* to represent the choices present in making an utterance. The choices on each stratum are constrained by those on others. Thus, the decision to use a nominal group (i.e. noun phrase in traditional grammar), rather than a clause, to express a semantic “process” will be determined by both the textual structure as a whole, and also by the social context (e.g., nominalisation is more functional in scientific discourse than in casual conversation). Each feature is also associated with the structural consequences of that choice, as illustrated in Figure 20:

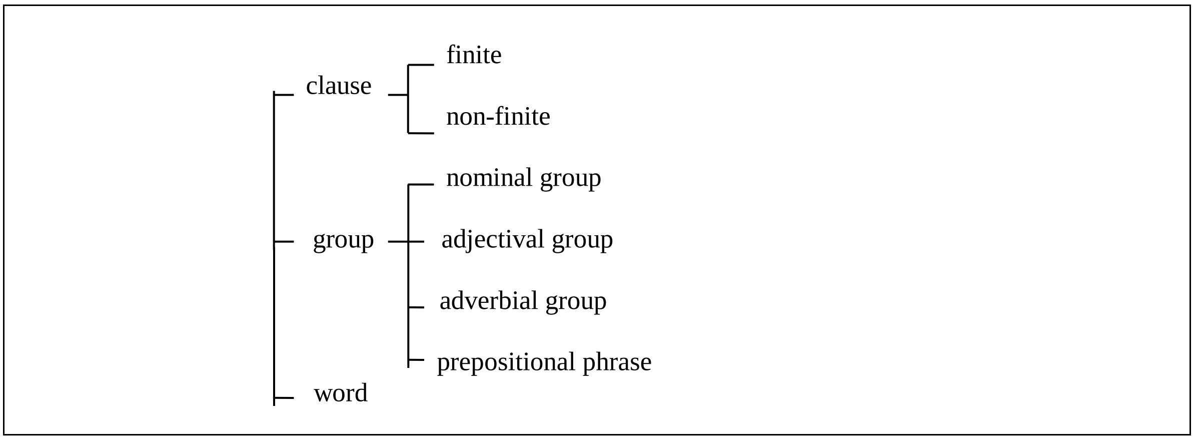

Figure 20: A simplified lexicogrammar system for the English language.
Retrieved from the official SFL web address: http://minerva.ling.mq.edu.au

Lexicogrammar, as an abstract inter-level between phonology and semantics, is distinctive from the other two strata since it has no direct interface with material phenomena or human experience and social processes respectively. As Eggins (2004) noted, the relationship between one stratum and its neighbouring one is that of realisation:

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http://minerva.ling.mq.edu.au/resource/VirtuallLibrary/Glossary/sysglossary.htm

Delicacy: [theoretical] [French: finesse]. The scale from general to specific. In a system network, delicacy corresponds to the ordering of systems from left to right by means of entry conditions.

lexicogrammar realises semantics and phonology realises lexicogrammar. However, these relationships vary between strata. The relationship between phonology and lexicogrammar is a convention, while the relationship between grammar and semantics is natural: grammatical categories are abstractions of semantic categories, but phonological categories are not “phonologicalizations” of grammatical categories (Matthiessen, 1995; Matthiessen and Bateman, 1991).

The unit of analysis for SFL linguists is the text because the functional meaning potential[21] of language is realized in units no smaller than texts. Of course, their study is typically performed by examining elements of the lexicogrammar and phonology (or graphology), but these smaller units must be viewed from the perspective of their contribution to the meanings expressed by the total text in context, given that "for a linguist, to describe language without accounting for text is sterile; to describe text without relating it to language is vacuous" (Halliday, 1985a: 10). The length of the text is not important and this can be either spoken or written. The key factor is that it is a harmonious collection of meanings appropriate to its context. This unity gives a text *texture* and *structure*: texture comes from coherence in the way that the meanings fit together, and structure from certain obligatory elements appropriate to the purpose and context of the particular text (Butt *et al.,* 2003).

Although languages vary enormously in the contexts of human cultural practice, all of them are considered to be shaped and organised in relation to three functions or metafunctions (*ideational*, *interpersonal* and *textual*). Metafunctions are *systemic clusters*; that is, groups of grammatical systems that make meanings of a related kind. The

[21] Definition taken from the glossary of terms in the SFL official web address:

http://minerva.ling.mq.edu.au/resource/VirtuallLibrary/Glossary/sysglossary.htm

Potential: [theoretical]. The representation of what a language user can do, as in meaning potential = what he/she can mean. It contrasts with actual, what he/she does (i.e., potential vs. actual = can do vs. does). The actual is the actualization of the potential.

three metafunctions are mapped onto the structure of the clause. For this reason, systemic linguists analyse a clause from three different perspectives. Halliday remarks that the concept of metafunction is one of a small set of principles that are necessary to explain how language works. In particular, this concept of function in language is necessary, he argues, to explain the organisation of the semantic system of language (1985b: chapter 2). The three metafunctions are simultaneous but functionally diversified layers of the linguistic system, which can be summarised as follows (Halliday and Matthiessen, 1999; Bateman, 1997; Matthiessen, 1995; Halliday, 1985a, 1978) and visually represented in Figure 21:

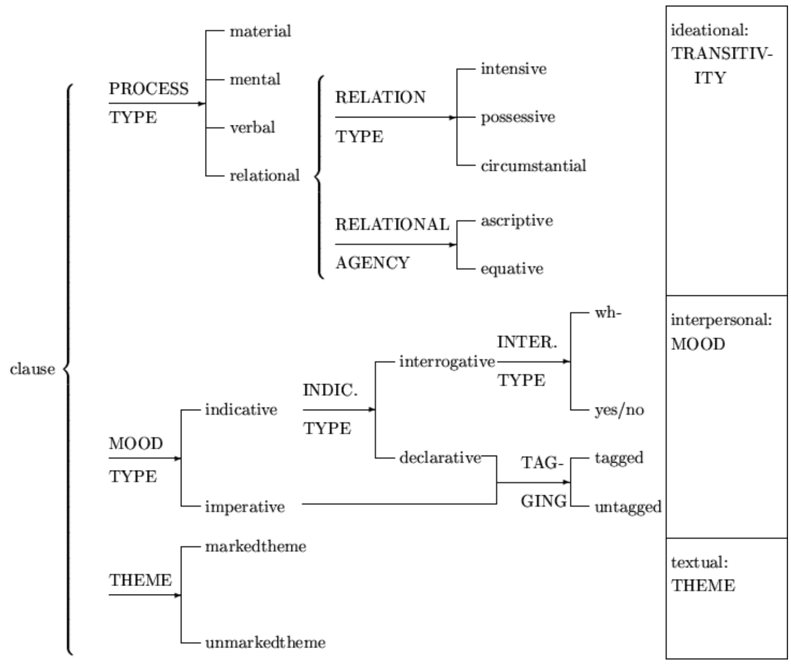

Figure 21: Independence of metafunctions. Available at: http://www.ling.helsinki.fi/~gwilcock/Tartu-2003/GW-MScThesis/node16.html

The ideational function is concerned with building and maintaining a theory of experience and includes the *experiential* and the *logical* functions. The experiential function (the propositional content, or the language in the representation of experience in the world): construes experience in terms of configurations, such as the configurations of processes, participants and circumstances. The experiential metafunction is realised by *transitivity* structures (Actor-Process-Goal). The system of *transitivity* includes the different process types available, i.e. material, mental, verbal, and relational. These categories are not given to us through our senses; they have to be "construed" (Halliday, 1999: 355). The logical function (the mode of organisation for creating complexes of various kinds) was explained by Halliday (2003: 17) as a system "which sets up logical-semantic relationships between one clausal unit and another". When two clauses are combined, a speaker must choose whether to give both equal status, or to make one dependent upon the other. In addition, a speaker determines some meaning relation in the process of joining or binding clauses together, which Halliday claims to be most closely related to the experiential function. For this reason, he places the experiential and logical functions together as part of the ideational metafunction (Halliday, 2003) (see Figure 22).

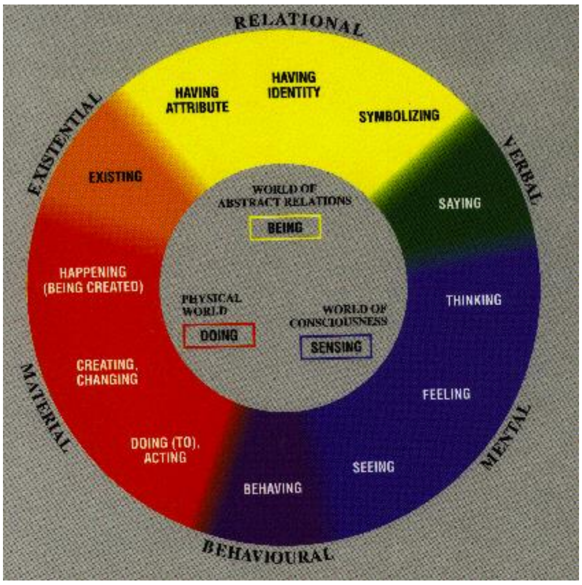

Figure 22: Types of processes.
Cover of *Introduction to Functional Grammar* (Halliday, 1994) (2nd edition).

The interpersonal metafunction (concerned with speech function, exchange structure, the expression of attitude, etc.) is the resource for enacting social relations between the speaker and the listener (Halliday, 2003). In the clause, the central resource is that of *mood* – the system for symbolic exchanges of commodities[22] between the speaker and the listener, which is elaborated by modality, polarity and mood tag. The system of *mood*

[22] In SFL the term "commodity" is used to mean "goods-and-services" and "information". *Goods-and-services* include any speech event with the aim of leading the listener to perform an action or to give an object. Exchange of *information* implies a verbal response from the listener (Halliday, 1985).

specifies choices such as “imperative” vs. “indicative”, and, within the latter, “declarative” vs. “interrogative”, etc. Verb processes play an important role in determining the illocutionary force of a message. For instance, “processes in the imperative mood belonging to the doing/accomplishment category [...] include a wide range of directives such as recommendation, warning, prohibition, instruction, promise and offer” (Lassen, 2003: 299). According to Butt *et al.* (2003: 13), “the interpersonal metafunction uses language to encode interaction and to show how defensible or binding we find our proposition or proposal.” In interpersonal analysis, meaning is considered from the point of view of its function in the process of social interaction, which is the central point of this thesis and will be further analysed in later sections. Clauses are analysed into Mood and Residue, with the mood element further analysed into Subject and Finite.

The textual metafunction (how the text is structured as a message, e.g. theme-rheme, given/new, rhetorical structure, etc.) is the resource for construing text and for presenting ideational and interpersonal meanings as information organised into the text which unfolds within a context. However, between the two “there is comparatively very little constraint” and “you can put any interactional ‘spin’ on any representational content” (Halliday, 2003: 17). It is realised grammatically by theme, information and reference. The system of *theme* specifies the options available to start the English clause so as to integrate it in the flow of discourse, distinguishing, for instance, between unmarked Themes (in declaratives, the Subject, following the same example) and marked Themes (e.g. when the declarative clause does not start with the Subject). These systems “create coherent text – text that coheres within itself and with the context of situation” (Halliday, 2003: 17). They are both structural (choices relating to the ordering of elements in the clause) and non-structural (choices that create cohesive ties between units that have no structural bond).

The relevant grammatical systems include Theme, Given and New, as well as the systems of cohesion, such as Reference, Substitution, and Ellipsis. Theme is associated with the Given unit of information or the point of departure, and Rheme to the New. This combination structures the information of the clause. Reference creates cohesion in a given text and relates to recoverable information from it. It is said to be anaphoric when the reference was previously mentioned, or cataphoric when it will be mentioned after the referent. If the information is not recoverable from the text, it is called exophoric, and does not create cohesion as the referent is outside the text. It refers to concepts, which are abstract and generic (Halliday and Hasan, 1973). Ellipsis is another cohesive device which means that after a specific mention, words are omitted when the word or phrase needs to be repeated. In the case of substitution, the word or phrase is not omitted, as in ellipsis, but substituted for another.

Each metafunction is at the same time the realisation of an extra-linguistic variable: the experiential metafunction links up to the variable of *field*, i.e. what is happening; the interpersonal to that of *tenor*, i.e. the nature, status, and roles of participants; and the textual to that of *mode*, or the organisation, role and channel of language. All of these features, in the form of a visual summary, can be seen more clearly in Figure 23.

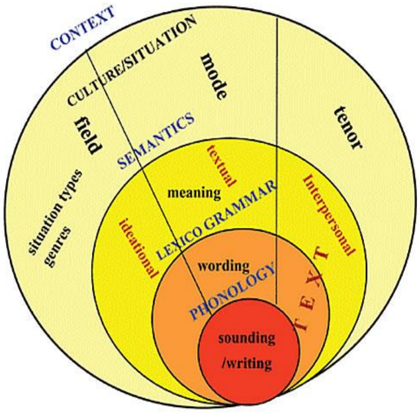

Figure 23: SFL model of language in context.
Available at: http://www.brain.riken.jp/bsi-news/bsinews25/no25/speciale.html

Language is viewed as a "resource for making meaning", where language and context are inseparable (Butt *et al.,* 2003: 257). In order to study language, it can be seen as a series of levels or strata[23]. The three basic language strata are semantic, lexicogrammar, and phonological. This stratum-based perspective of systemic linguistics allows for flexibility across research needs and admits the changes and development that the different scholars are incorporating.

Halliday, following Malinowski (1922) and Firth (1957), suggested that language needed to be looked at in context: the context of culture and the context of situation. A text always occurs in two contexts, one within the other. The outer context around a text is known as the *context of culture* and includes differences in forms of address, in politeness, etc., which vary from culture to culture. *Context of situation* is a useful term to cover the things occurring in the world outside the text which make it what it is. These parameters of context underpin the theoretical basis of the research developed in this thesis.

[23] Definition taken from the glossary of terms in the SFL official web address:

http://minerva.ling.mq.edu.au/resource/VirtuallLibrary/Glossary/sysglossary.htm

Stratum: [theoretical]. A system or a particular order of abstraction in language: semantics, lexicogrammar, and phonology are the three strata in Halliday's version of systemic theory. Strata are related through (inter-stratal) realization; for instance, semantics is realized through lexicogrammar. The earlier term in systemic linguistics (taken over from Firth) was *level* (as in Firth's levels of analysis); since level was used in other senses in non-systemic linguistics, the equivalent term *stratum* was taken over from stratificational linguistics.

In order to define *context of situation*, Halliday suggested that analysts needed to look at the forms of language which are said to be shaped by key extra linguistic features of the surrounding social contexts, defined by Halliday as field, tenor and mode. These three elements together determine the register of language (Halliday, 1978; Halliday and Hasan, 1985), as they affect language choices because they reflect the three main functions of language mentioned previously: to represent experience (ideational metafunction); to encode interaction (interpersonal metafunction); and to organise experiential and interpersonal meanings into a coherent written text (textual metafunction). It is important to emphasise that the metafunctional diversification here applies not only to the lexicogrammatical stratum, but also to the semantic stratum. In other words, semantics and lexicogrammar are dependent on one another as language is interpreted as a resource for making meanings, which is organised functionally, textually, and communicatively. For instance, Wierzbicka (1988: 240) explained that “the individual components - such as, for example, `Y wanted it' or `Y didn't want it' - frequently recur in the world's languages. But the configurations of such components tend to be unique, and cannot be adequately captured in global labels such as `indirect', `manipulative', `distant', and the like”.

Whatever the reality that is constructed, it does not occur in isolation from a social context. “All meaning is made in some immediate CONTEXT OF SITUATION (itself a variable social construction) and some wider CONTEXT OF CULTURE (the more slowly changing macrosocial envelop of innumerable microsocial events) (the author’s emphasis) (Lenke, 1992: 83). Therefore, every communication act sustains or alters social relations, which are negotiated and contested in social events. “The naive view is that texts are simply the products of authors or speakers, who address themselves in an immediate context of situation [...] to other participants, all within the context of a shared context of culture" (Lenke, 1992: 87). However, communication is more complex than that, and interpersonal analysis cannot be seen as secondary to the others (ideational and textual), as it describes different realities, values and viewpoints within a community, or even more related to the present study, between communities with contrasting L1s.

Semantics serves as the interface between systems that lie outside language and systems at the stratum of lexicogrammar. On the one hand, it enables us to act by means of meaning; and on the other hand, it provides the principal means of relating upwards to context. Thus, language connects meanings (the semantic stratum) with their spoken and written expressions. Both meanings and expressions interface with the extra-linguistic meanings in the real world. As Halliday (1973: 51) explained:

> If we are to relate the notion of 'can do' to the sentences and words and phrases that the speaker is able to construct in his language – then we need an intermediate step, where the behaviour potential is as it were converted into linguistic potential. This is a concept of what the speaker 'can mean'.

Halliday uses the term *can do* here as the array of choices from which the speaker selects. This is constrained by the relevant or adequate choices which the situation allows and constitute the *can mean*. The use of the words *can do* is remarkable; Halliday used those terms as early as 1973, nearly 30 years before they were mentioned in the CEFR (2001) and this link is extremely useful for the research carried out in this thesis as it proves the theoretical coherence and cohesion of the approach.

In SFL, the global organisation of language in context is determined by stratification, metafunction and instantiation[24], but the internal organisation of each strata region is

[24] Definition taken from the glossary of terms in the SFL official web address:

http://minerva.ling.mq.edu.au/resource/VirtuallLibrary/Glossary/sysglossary.htm

Instantiation: [theoretical] [French: actualisation]. The cline between the overall systemic potential of language and the text (instance of the potential). Intermediate between these two on the cline of instantiation are registers (registerial varieties of the overall potential). At higher-level system of context, the overall systemic potential is associated with context of culture, registers with situation types and texts with situations. Instantiation also refers to the process of moving between potential and instance - the process of actualizing the system in a given text.

determined by axis, rank and delicacy. Language is interpreted as a resource organised along two axes: the paradigmatic axis and the syntagmatic axis. Paradigmatic and syntagmatic organisation are modelled by different representational resources. The paradigmatic organisation is represented by system networks (networks of interrelated systems of options), and the syntagmatic organisation is represented by function structures (configurations of constituent functions) (Halliday and Matthiessen, 1999). Rank orders units on a scale according to the hierarchy of their constituency potential.

The highest ranking unit consists of units of the next rank below, each of which, in turn, consists of units of the next rank below, and so on, until the lowest rank is reached where there is no internal constituency structure. It is “the hierarchy of units according to their constituency potential” (Halliday and Matthiessen 1999: 4). In English as well as many other languages, both the lexicogrammatical and phonological systems are organised according to the rank scale. Delicacy orders paradigmatic options with respect to one another. Delicacy in the system “is a kind of a kind of” is the analogue of rank in the structure which “is a part of a part of” (Halliday and Matthiessen, 2004: 22). Systems in a system network are ordered from more general (e.g., process type) to more specific (e.g., material range). The more general options provide the context in which more delicate ones are available. The scale of delicacy is essential in describing the grammar of a language: it allows for a varying degree of detail in the account (Matthiessen, 1995). The flexibility shown in SFL for the analysis of texts and the elegance (or delicacy, to use their own terminology) in the element specification, allow some aspects to be highlighted depending on the purpose of the specific study to be undertaken to varying degrees. Proof of this fact is the wide range of applications developed from its theory, which take into consideration particular aspects without interfering with the principles of the broad SFL view of language. Martin (2001: 54) explained the importance of this characteristic as follows:

> This correlation between register categories and functional components in the grammar is very important. It is this that enables systemicists to predict on the basis of context not just what choices a speaker is likely to make, but which areas of the grammar are at stake. Conversely it allows us to look at particular grammatical choices and to understand the contribution they are making to the contextual meaning of a sentence. This makes it possible for systemic linguists to argue on the basis of grammatical evidence about the nature of field, mode and tenor at the same time as it gives them a way of explaining why language has the shape it does in terms of the way in which people use it to live.

Therefore, as can be seen from the previous quote, in the SFL approach language is seen as a comprehensive, all-encompassing account of verbal communication offering a number of possibilities for speakers to understand and construe the world around them. This is the reason that this approach is so useful for developing a course to improve the (inter-)cultural awareness of Spanish learners of English as an L2, as it can explain the reasons for the choices that must be made according to the context of situation and culture. Language in the context of culture represents “the move from the semantic potential within the general [meaning] potential to instances of this potential within a particular text” (Halliday and Matthiessen, 1999: 14). Thus, it is hardly possible to use or to learn a language without integrating it in its cultural frame of reference as it would lack the adequate meaning which is attached to it by the specific context. This is clearly highlighted in the next section with the work of systemicist David Butt.

2.6.2 Parameters of context and culture description

This section is based on unpublished work by David Butt, Director of the Centre for Language in Social Life at Macquarie University (Sydney) (henceforth, CLSL) to which this researcher has had access. Butt has elaborated on Hasan’s (1999) ideas to draw network systems which capture all manner of possible communicative contexts in sets of parameters. These systems remain unpublished as they are in fact part of the working documents used at the CLSL for on-going work analysing discourse of all types. Some of the research projects being carried out at the CLSL are: "Discourses of war", which aim at considering textual practices which support a more understanding environment towards the prosecution of war; "Systemic Safety in Surgery", which aims at improving the understanding of the interaction systems of communication, as exemplified by the context of surgery; or "Direct-to-consumer advertising" (DTCA) of prescription pharmaceuticals in Australia: an empirical study"[25]. All of them analyse the far reaching influence that communication (what is said and how; and what is not said and why) has in our understanding of the world. System networks are central to SFL, as seen in previous sections of this work, as they represent the choices, or features in SFL terminology, available in a specific context.

In order to describe a given context or make the right communicative choices, it is necessary to decide which parameters of experience have a direct influence in the particular phenomena under study. The only way to manage the complexity of the modelling is by focusing on the appropriate level of delicacy. Any model will require a certain degree of generalisation, but some sort of tool is necessary to track the enormous number of interdependent systems of choice. The following networks are originally based on Halliday's view of the parameters of context – field, tenor and mode. From those three dimensions, Hasan developed a number of proposals on the description of generalisable networks in contextual and semantic descriptions (shown in bold and capitalised terms). The networks, as presented here, are the work of Butt (2003 unpublished), and represent the two characteristic positions of Halliday and Hasan along the "cline of instantiation" (1985: 248). They show a wide range of contextual distinctions with semantic and

[25] Available at: http://www.ling.mq.edu.au/clsl/projects.htm

syntactic consequences. Semantic varieties of work and institutions in a technologically developed community are the main features, as the issue for Butt was that every context had to be described so that the unique relations pertaining to that context were clearly visible and their uniqueness was established (2003).

In order to use any SFL network, it is important to understand some basic notation which symbolise the relation between features. Thus, it is possible to select features of a network in the following ways:

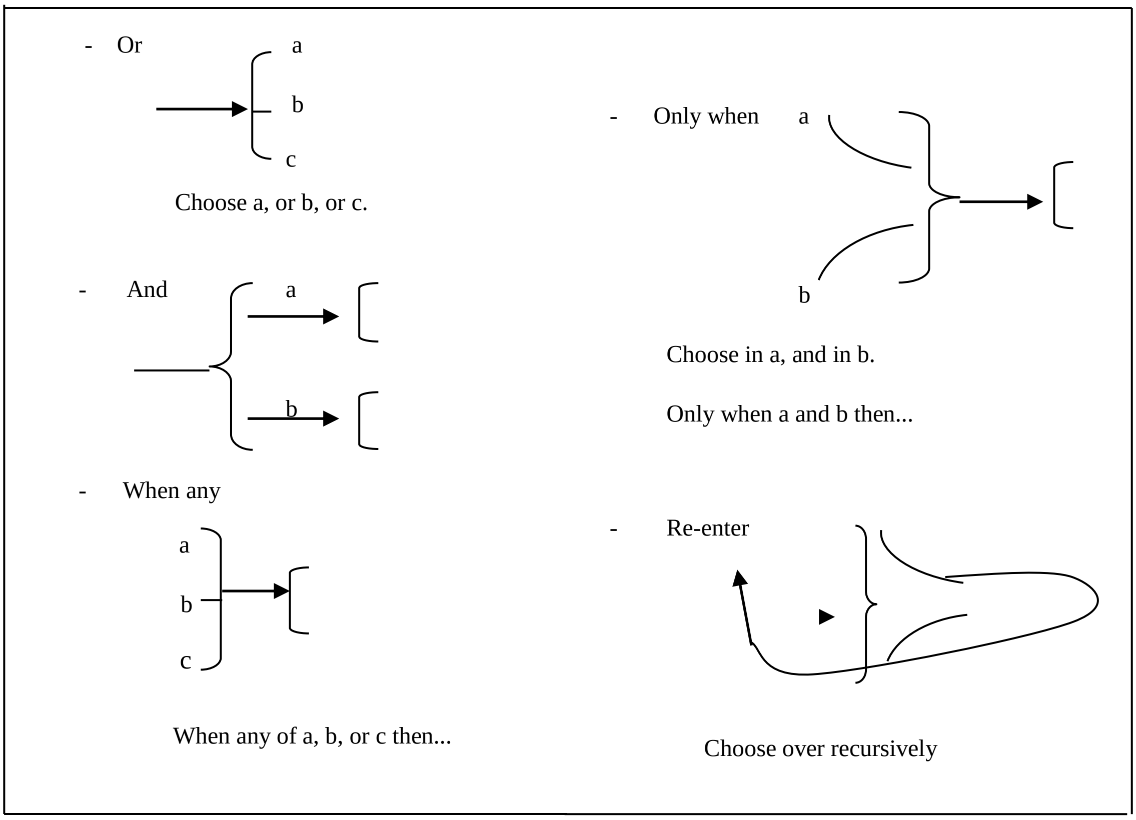

Figure 24: Symbols for the selection of items in networks (Butt, 2003: 9).

From these five basic notations, Butt develops a set of networks. Any horizontal axis can be seen as an "additive" series of more and more delicate degrees of contrast (Butt, 2003: 9-10). The notations are the same for any other type of system network in SFL.

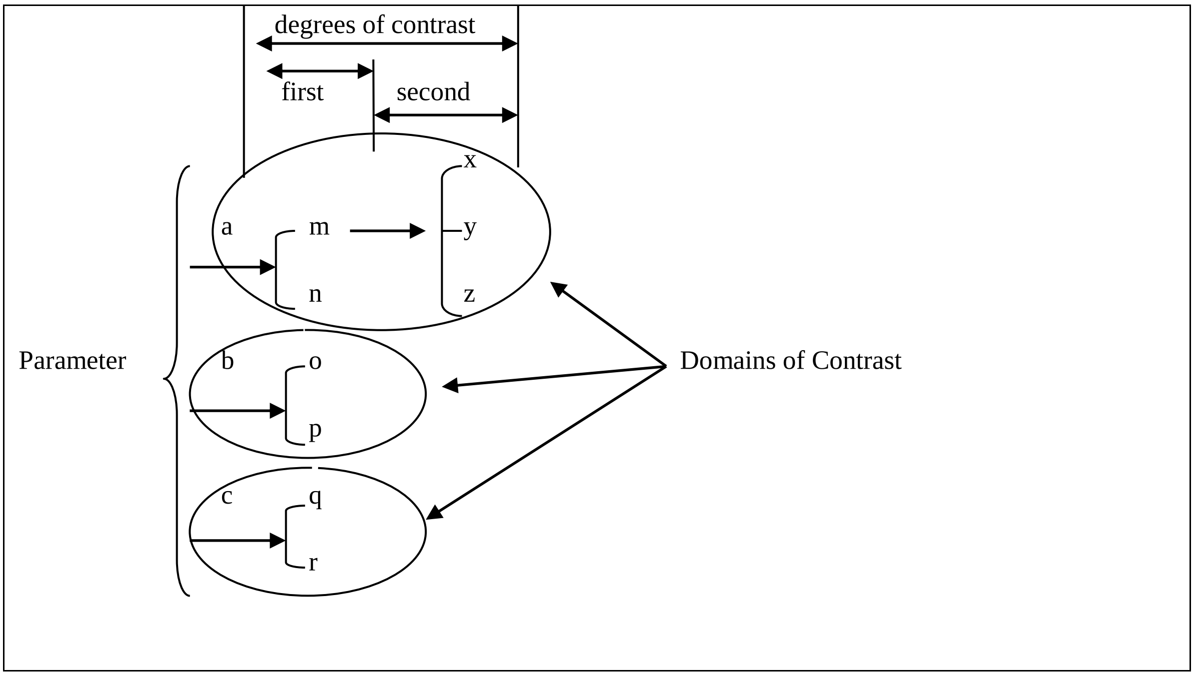

Figure 25: Domains of contrast (Butt, 2003: 10).

This is how selections can be made from each of the categories: *a*, *b* and *c* by choosing within the first degree of contrast categories; and, if *m* is selected, a second degree of contrast can then be selected in the form of *x*, *y* or *z*. It may also be important to enter the network for each of the participants instead of assuming that the interaction is being understood in the same way by all of them. However, that does not mean that there should be an analysis of individual understanding of the linguistic activity but a "foregrounding" of its most salient issues. Networks allow re-entry and comparison to account for a number of "realities" and, therefore, the crucial integration between "system" and "difference" (Butt, 2003: 11). All human experience can be represented as unique if the appropriate degree of delicacy is considered.

What follows is a graphic account of some of the choices provided by tenor, field and mode. They are useful in order to track a number of independent systems of choice though context, lexicogrammar and phonology/graphology (Butt, 2003). The author of this thesis has adapted the networks for the purpose of this study; however, the full extent of them can be seen as part of Appendix 1. The degree of delicacy that they provide was not considered necessary for the particular objectives of this study, although these tools are very useful for the research presented in this dissertation as they form the theoretical background to all the course developed in I-AGENT.

As previously mentioned context of situation and context of culture are inextricably linked, as linguistic code does not occur separately from linguistic behaviour, and a semantically based functional description of language must take that fact into account. Code and behaviour are part of the same thing, the comprehension and interpretation of the social order. The social context of the linguistic code is the culture and as Halliday (1971: 165) explained:

> Context is in this kind of model a construct of cultural meanings, realised functionally in the form of acts of meaning in the various semiotic modes, of which language is one. The ongoing processes of linguistic choice, whereby a speaker is selecting within the resources of the linguistic system, are effectively cultural choices, and acts of meaning are cultural acts.

The context of any interaction involves a constant negotiation of social roles which can be complementary or can be affected or modified by an inadequate response. The networks represent field, tenor and mode and will be analysed separately, although, as previously stated, they are present simultaneously in any interaction. Only some of the most salient features of each of the networks, those which are necessary for the purpose of this thesis, will be considered. Where possible, the concepts included in each of the networks will be compared to those provided by the other authors whose studies were analysed in previous sections of this chapter.

2.6.2.1 Tenor network

The *Tenor network* consists of four domains of contrast and maps the context in terms of the nature of the participants and their statuses:

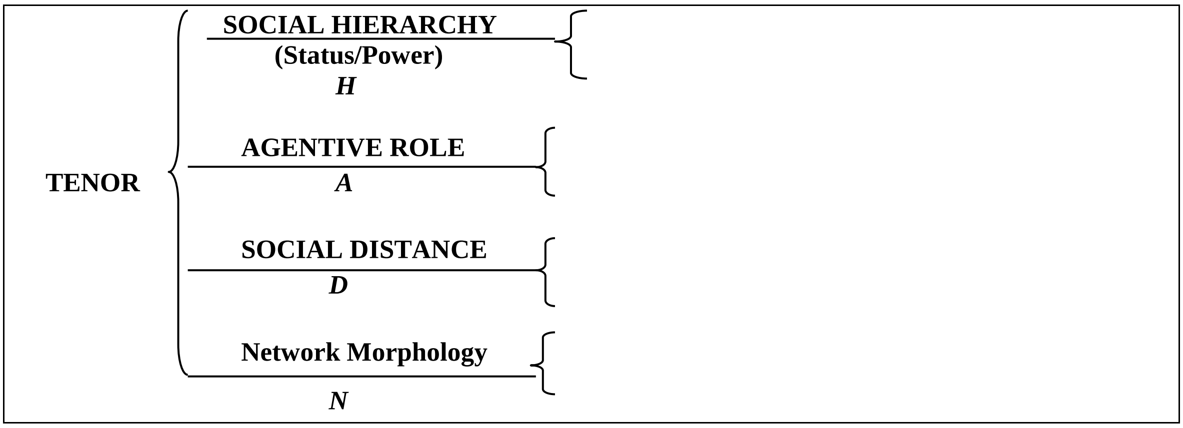

Figure 26: Tenor network (Butt, 2003: 12).

Social Hierarchy (H) with three parallel systems through which status/power relations can be described: hierarchic/non-hierarchic; overtness/covertness/transparency; and variability. Butt (2003) elaborated on the original networks drawn by Hasan (1999) adding axis and therefore delicacy, and, in order to highlight the difference between Hasan's original networks and his later additions, he used capital letters for the former and lower case for the latter. The author has selected only those components of the networks which were considered necessary for the development of the (inter-)cultural awareness of the students.

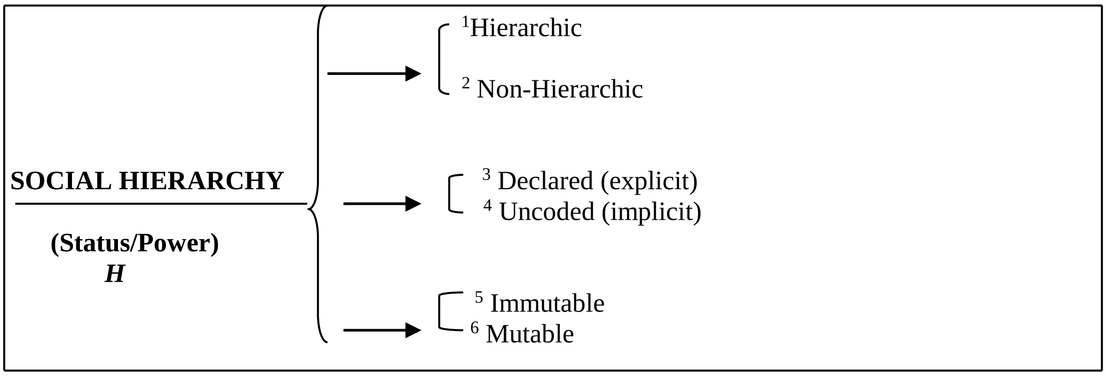

Figure 27: Simplified version of the Social Hierarchy network. Adapted from Butt (2003: 13).

All the possible choices selected from the full Social Hierarchy network are described in full detail below:

Table 8: Simplified version of the Social Hierarchy network.

No	TERM	DELICACY	CHARACTERISTICS
1	Hierarchic	First	Different orders of power/status exist within the context, so there is an unequal relation between the participants.
2	Non-Hierarchic	First	The power/status within the context is equal, and so is the relation between the participants.
3	Declared (explicit)	First	The power/status relations of the participants are visible.
4	Uncoded (implicit)	First	The power/status relations of the participants are invisible.
5	Immutable	First	The power/status relations are not likely to change.
6	Mutable	First	The power/status relations are liable to change within the context.

Adapted from Butt (2003: 14).

This network has many similarities with the ideas of the other authors whose research has been analysed in previous sections. For instance, the differences in *hierarchic* positions which are revealed in communication were addressed by Hall (1959). The dichotomies in the concepts *declared/uncoded* and *immutable/mutable* in power or status can be easily compared to those of *cohesion* or *separation*, or the bonds within groups in *high vs. low context cultures*. In *high-context cultures* bonds are *immutable* and communication is *uncoded*.

The difference in *power distance* studied by Hofstede (2001) is also clearly visible in the dichotomy *hierarchic/non-hierarchic*, and it is present in the literature of Schwartz (2002) as well. The same applies to Triandis' (2012) *vertical/horizontal* cultures. *Vertical* cultures are *hierarchical* and this is a clear characteristic of their communication. Trompenaars and Hampdent-Turner's (1997) *universalism vs. particularism* highlights the way in which a society values roles and can be seen as part of the meaning of this network.

Agentive Role (A), also with three parallel systems, focuses on how the Agentive role is achieved in the context; through what institution; and whether the actant role shifts amongst the participants. As with all the other networks only those aspects which are relevant to the present study have been maintained from the original work by Butt (2003).

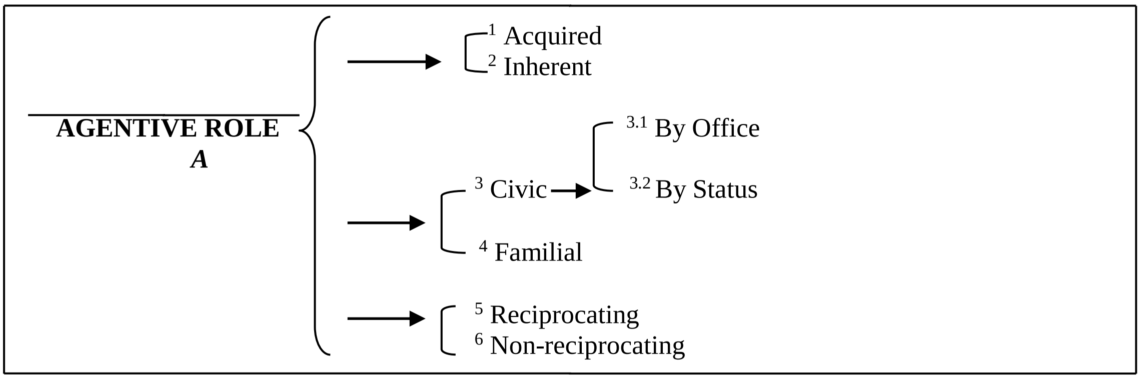

Figure 28: Simplified version of the Agentive Role network. Adapted from Butt (2003: 15).

All the possible choices selected from the Agentive Role network are described in full detail in the following table:

Table 9: Simplified version of the Agentive Role network.

No	TERM	CHARACTERISTIC
1	Acquired	The actant roles are achieved/acquired though training or qualification.
2	Inherent	The actant roles are an inherent function of age/race/family seniority/gender, etc.
3	Civic	The actant role is based in civic determinations.
3.1	By Office	The civic determinations are a function of the actants office.
3.2	By Status	The civic determination is a function of the actants status.
4	Familial	The actant role is based in the concept of family.
5	Reciprocating	The relation is bi-directional in the context.
6	Non Reciprocating	The relation is in one direction only.

Adapted from Butt (2003: 15).

The terms *inherent* and *by status* which form part of this network are similar to the concepts embedded in Hall's (1959) *cohesion* of groups within *high-context* cultures. The idea of *familial* bonds is also present in Hofstede's (2001) *IDV*, and in Triandis' (1995) *allocentrism*. Trompenaars and Hampden-Turner's (1997) *ascription* is clearly similar to the concept of *by status*, whilst *achievement* would be close to that of *by office*, and Schwart's (2002) *achievement*.

Social Distance (D) allows the extent of the relationship between the participants to be classified in terms of density, formality of context, and the extent to which participants can be expected to have shared and distinct codes. It is a very good indicator of the sort of communication that can take place, as it allows for many different types of relationships to be made visible. In this case the network has also been adapted to suit the purposes of this thesis.

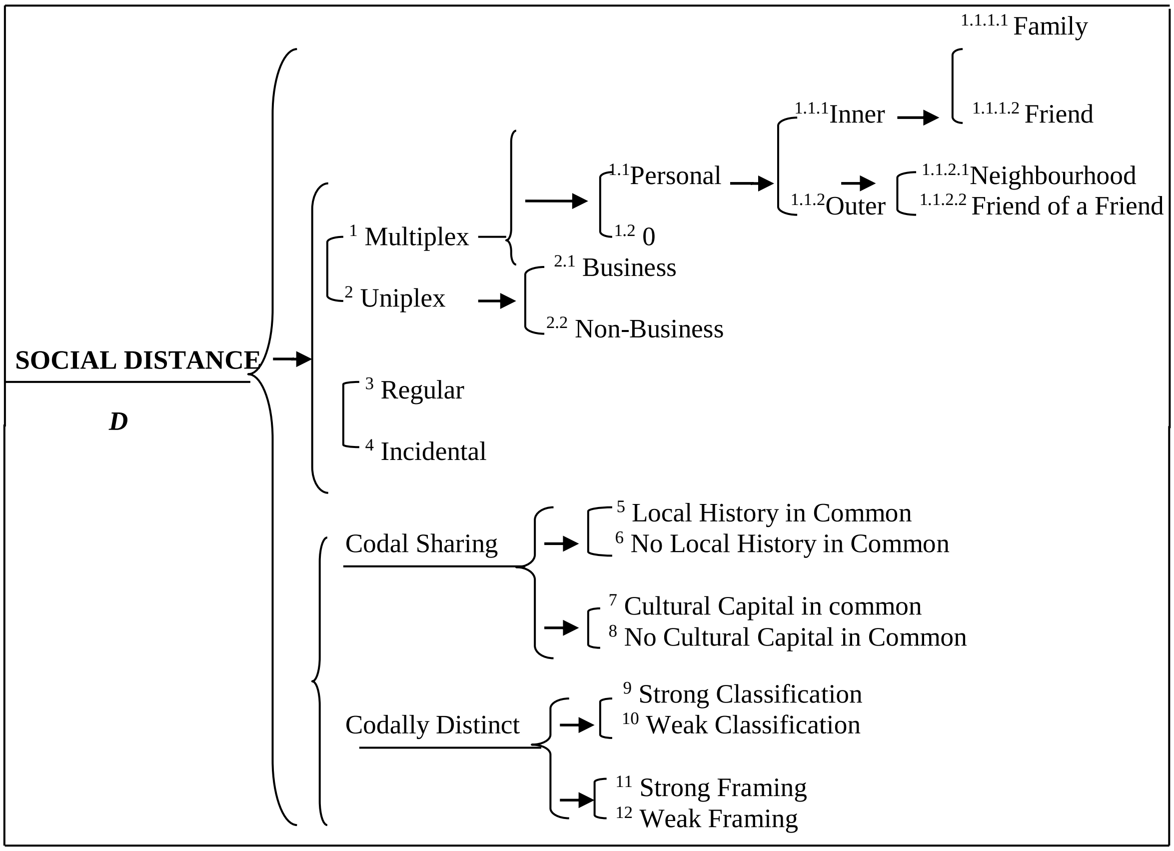

Figure 29: Simplified version of the Social Distance network. Adapted from Butt (2003: 16).

All the possible choices represented in the Social Distance network are described in full detail in the following table:

Table 10: Simplified version of the Social Distance network.

No	TERM	DELICACY	CHARACTERISTICS
1	Multiplex	First	There is a multiplicity of links between the participants in the context.
2	Uniplex	First	A single link exists between the participants in the context.
3	Regular (conforming)	First	Contact is required to maintain/confirm the social distance between the participants.
4	Incidental	First	Contact is not required/is incidental to the social distance between the participants.
5	Local History in Common	First	Local knowledge shared.
6	No Local History in Common	First	No shared local knowledge.
7	Cultural Capital in Common	First	Shared education, professional, artistic, sporting, recreational orientations.
8	No Cultural Capital in Common	First	No shared education, professional, artistic, sporting, recreational orientations.
9	Strong Classification	First	Extent to which this activity is set off from other forms of business is high.
10	Weak Classification	First	Extent to which this activity is set off from other forms of business is low.
11	Strong Framing	First	Extent to which attention is given to establishing roles and obligations, permitted forms of speaking and appropriate topics in relation to persons is high.
12	Weak Framing (see Social Hierarchy)	First	Extent to which attention is given to establishing roles and obligations, permitted forms of speaking and appropriate topics in relation to persons is low.

Adapted from Butt (2003:18).

The concept of *strong framing* is similar to that of Schwart's (2002) *tradition.* Trompenaars and Hampden-Turner's (1997) idea of *specific* vs. *diffuse* is reflected in the concepts of *strong framing* and *weak framing*. Triadis' (1994) *vertical* and *horizontal* cultures are identified in the concept of *regular* and *irregular* contact. Hofstede (2001) explains in *UAI* how comfortable a member of society feels about interacting in a *weak framing* context.

Network Morphology (N) allows the participants to be classified in terms of their shared social network. Five systems allow density, diversity, directionality, centrality and clustering of social networks to be assessed.

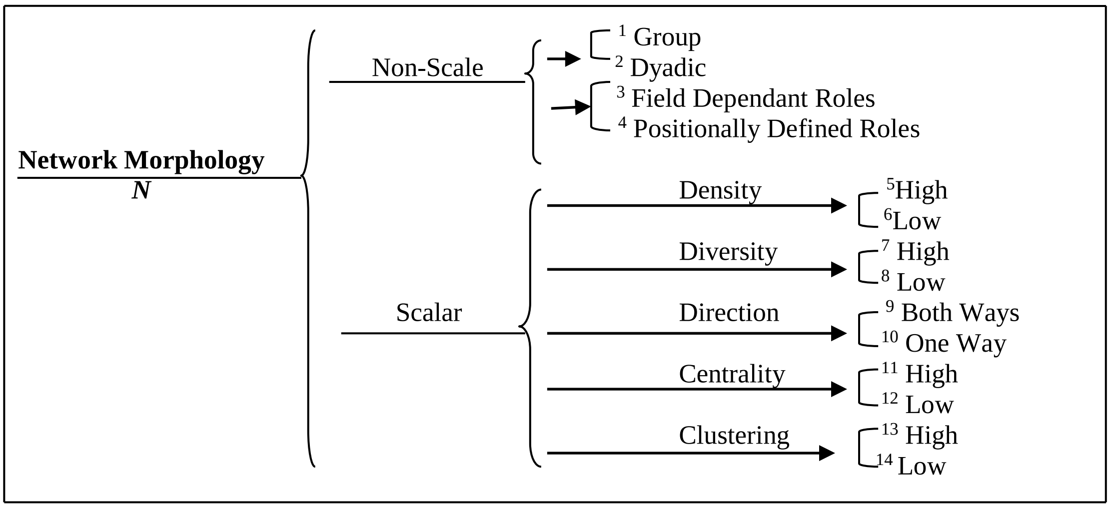

Figure 30: Simplified version of the Network Morphology. Adapted from Butt (2003: 22).

All the possible choices selected by the author from the Network Morphology are described in full detail in the following table:

Table 11: Simplified version of the Network Morphology.

No	TERM	DELICACY	CHARACTERISTICS
1	Group	First	The relevant network is predominantly organised around a group.
2	Dyadic	First	The network is limited/mediated by predominantely dyadic relations/transactions.
3	Field Dependent Roles	First	The roles within the specific network are those with the specific expertise lead the activity.
4	Positionally Defined Roles	First	The roles within the network are those designated by other agents lead the activity.
5	Density High	First	The density of the network is high relative to the expectations, probabilities or averages against other networks and registers.
6	Density Low	First	The density of the network is low relative to the expectations, probabilities or averages against other networks and registers.
7	Diversity High	First	The degree of diversity in the network is high relative to the expectations, probabilities or averages against other networks and registers.
8	Diversity Low	First	The degree of diversity in the network is low relative to the expectations, probabilities or averages against other networks and registers.
9	Direction Both Ways	First	The degree to which the network is bi-directional is high...
10	Direction One Way	First	The degree to which the network is bi-directional is low...
11	Centrally High	First	The degree to which the transaction is forward to the core of the network is high...
12	Centrally Low	First	The degree to which the transaction is forward to the core of the network is low...
13	Clustering High	First	The extent to which the network breaks up into clusters is high...
14	Clustering Low	First	The extent to which the network breaks up into clusters is low...

Adapted from Butt (2003: 23).

Hall's (1959) idea of *people's bonds*, which differentiate high- from low-context cultures, is reflected in the concept of *group*, although Butt (2003) thoroughly details the kinds of relationships that can link people together. Hofstede's (2001) description of *professional workplaces* as determining the identity of its employees is similar to that of *field dependent roles*. In Triandis' (1994, 1995) literature, *cultural complexity* has a similar meaning to those of *field dependent* and *positionally dependent roles*. In Trompenaar and Hampden-Turner's (1997) *individualism vs. collectivism* there is an obvious relation with *group* as determinant of the behaviour of the members of society. Schwartz's (2002) *self-direction* also points out at the possibility of establishing independent connexions outside the group in the dichotomy of *group* and *dyadi*c exchanges.

2.6.2.2 Field Network

The *Field Network* allows the description of "what is going on" in the context to be described in 4 domains and with up to seven degrees of instantiation, as represented in the following network:

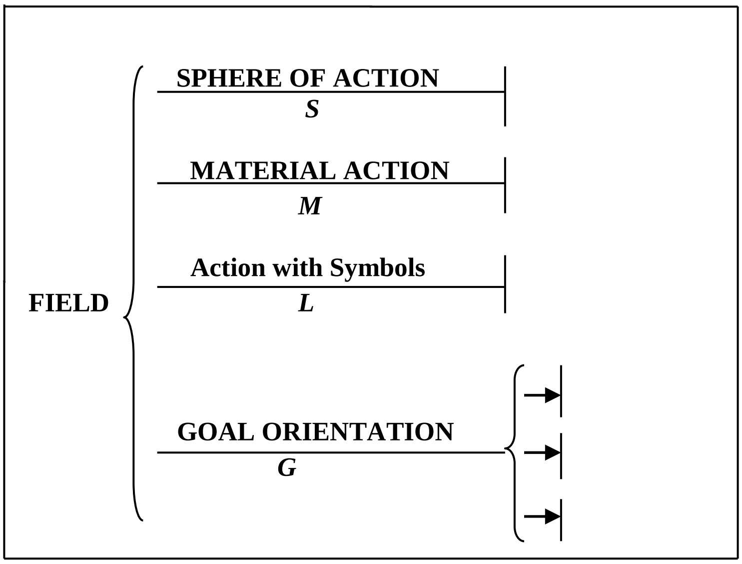

Figure 31: Field Network (Butt, 2003: 24).

Sphere of Action (S) defines the subject matter of the interaction. Within the Spheres of Action domain there are:

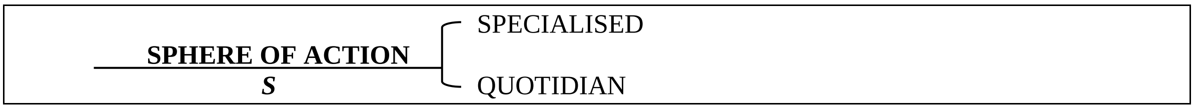

Figure 32: Sphere of Action (Butt, 2003: 25).

Within Spheres of Action, two networks are developed: Specialised and Quotidian. Both are drawn in detail next.

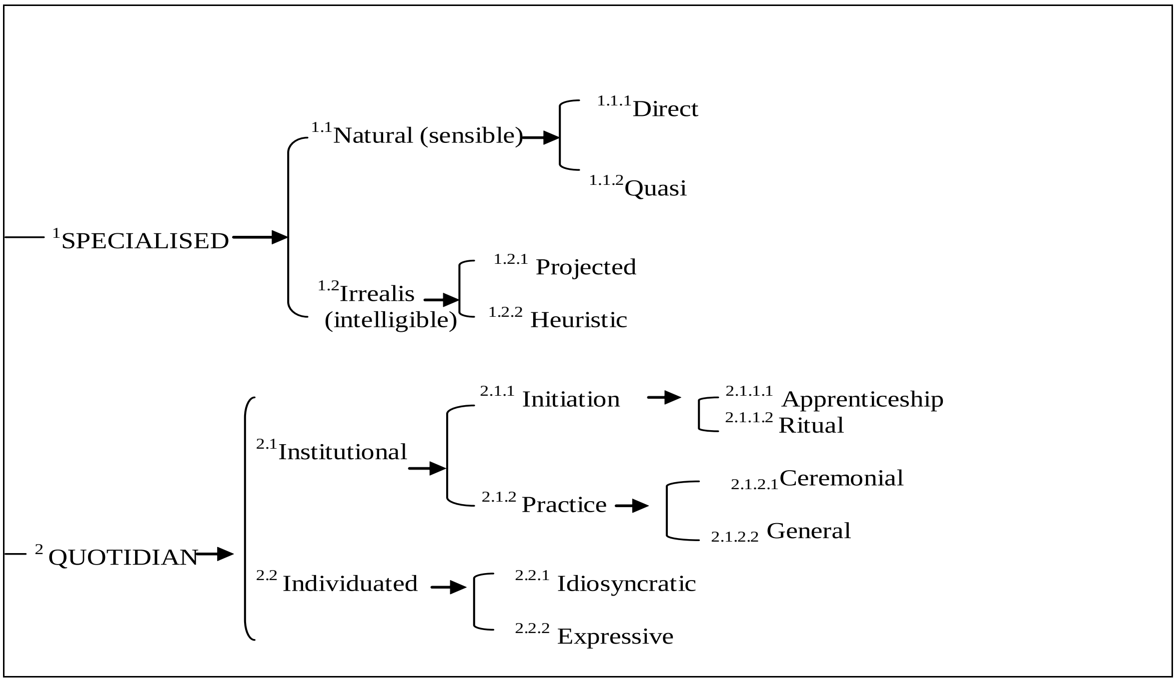

Figure 33: Simplified version of the Sphere of Action: Specialised and Quotidian networks. Adapted from Butt (2003: 25-27).

All the possible choices selected by the author from in the Specialised network are described in full detail in the following table:

Table 12: Simplified version of the Specialised and Quotidian networks.

No	TERM	DELICACY	CHARACTERISTICS
1	SPECIALISED	First	Participation in the environment demands training or accreditation.
1.1	Natural (sensible)	Second	Phenomena involved rely on sensory report or evidence.
1.1.1	Direct	Third	The phenomena are actually in the context, therefore the sensory access is direct.
1.1.2	Quasi	Third	The phenomena are spatially or temporarily removed.
1.2	Irrealis (intelligible)	Second	Unactualised but intelligible i.e. a “conceptualisation” only.
1.2.1	Projected	Third	Concerns forecasts or predictions
1.2.2	Heuristic	Third	Concerns investigations, discoveries theoretical reasoning.
2	QUOTIDIAN	First	
2.1	Institutional	Second	Relying on a recognisable group and/or group behaviours.
2.1.1	Initiation	Third	Access to group relies on initiation.
2.1.1.1	Apprenticeship	Fourth	Initiation is by knowledge taken on and the performance of actions/trials over a period of time.
2.1.1.2	Ritual	Fourth	Initiation is conferred and is dependent on the recognition of the initiate’s role by a group or community.
2.1.2	Practice	Third	Access to group relies in adopting recognised behaviours.
2.1.2.1	Ceremonial	Fourth	In respect of a particular occasion or achievement.
2.1.2.2	General	Fourth	Recognisable behaviour is of common “lifestyle”.
2.2	Individuated	Second	The activity is characterised by behaviours.
2.2.2	Expressive	Third	Individuated activities are constructed, planned or passed down by tradition.

Adapted from Butt (2003: 26-27).

Schwartz (2002) defines *conformity* as respect and acceptance of the customs and norms. It could be easily related to several of the concepts present in this network, such as *institutional*, *initiation*, *ritual* and *ceremonial*. Triandis’ (1995) definition of *embeddedness/ autonomy* deals with the nature of relationships and boundaries between person and group, therefore, they also reflect many of the concepts present here. Trompenaar and Hampden-Turner’s (1997) *neutral vs. emotional* cultures can be analysed by using the concepts of *individuated* and *practice*.

Material Action (M) characterises the role of the physical/material base of the activity in the context. The selection from this domain made by the author includes:

MATERIAL ACTION
M

- 1 Obligatory (core)
- 2 Oblique (marginal)
- 3 Absent

Figure 34: Simplified version of the Material Action network. Adapted from Butt (2003: 28).

All the selected possible choices represented in the Material Action network are described in full detail in the following table:

Table 13: Simplified version of the Material Action network.

No	TERM	DELICACY	CHARACTERISTICS
1	Obligatory (Core)	First	Context cannot be plausibly conducted without some Material Action in the very "goings-on" of the symbolic exchange.
2	Oblique (Marginal)	First	Material Action is not criterial/critical to the characterisation of the social event.
3	Absent	First	Material Action is absent.

Adapted from Butt (2003: 28).

In *high-context* cultures (Hall, 1959) *associations* are permanent and, therefore, material actions which come into play in an exchange are *obligatory*. The concept of *tightness* in Triandis (1994) also bears some similarities with the material action network, as this characteristic does not permit individuals to step out of the established norms of the society where they live.

Action with Symbols (L) characterises the role that language plays in the context. Within the Actions with Symbols domain there are:

ACTION WITH SYMBOLS ***L*** — **Unnecessary** / **Necessary**

Figure 35: Action with Symbols (Butt, 2003: 29).

From Necessary, two choices are developed: Guiding and Telling, which are drawn in some detail next and explained in detail in the following table:

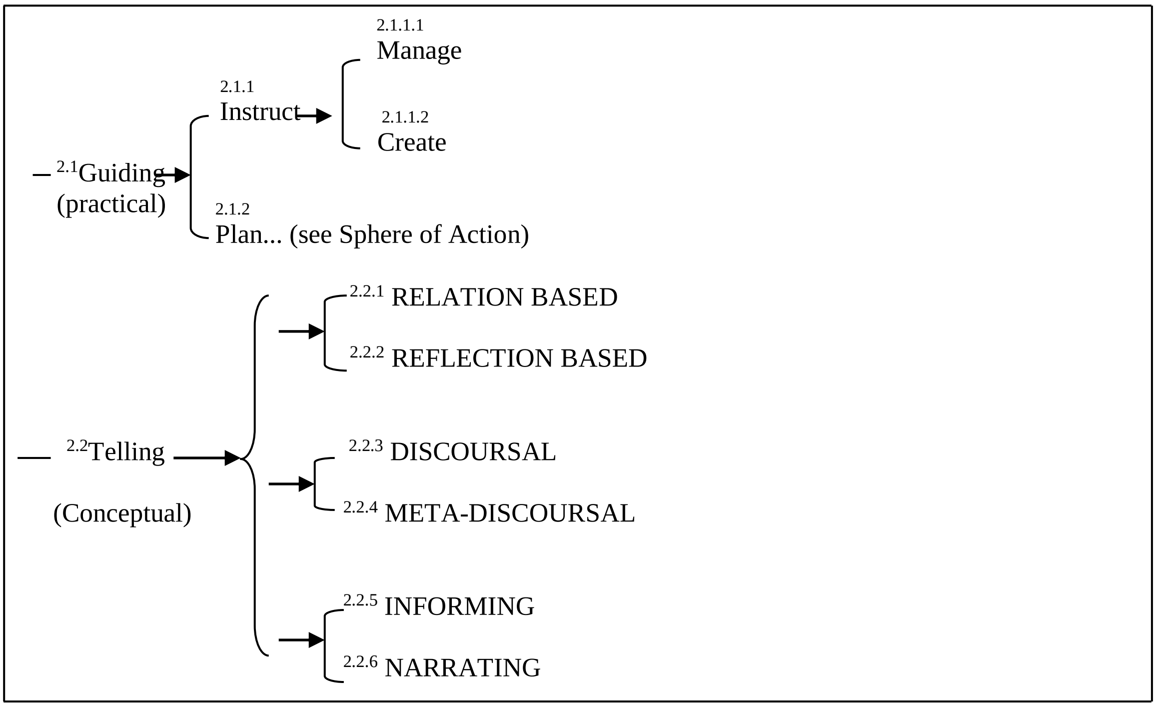

Figure 36: Simplified version of the Necessary Actions with Symbols network.
Adapted from Butt (2003: 29-32).

Table 14: Simplified version of the Actions with Symbols network.

No	TERM	CHARACTERISTICS
2.1	Guiding (practical)	The coded/worded messages serve to explain how to "go about" a practical activity or task.
2.1.1	Instruct	Guidance is directed to carrying out the activity or task within the context.
2.1.2	Plan (See Sphere of Action)	Guidance is directed to the production of a plan/model/schema: a statement of steps.
2.1.1.1	Manage	The task or activity is achieved by the deployment of a "thing" that already exists.
2.1.1.2	Create	The task or activity involves creation from "scratch".
2.2	Telling	Dicoursal
2.2.1	Relation Based	Predominantly organised to build an interpersonal link.
2.2.2	Reflection based	A problem exists which draws on all the participants directly; something to be solved, discovered, interpreted, constructed, planned, etc. The politics of the situation – its interpersonal forms and alliances do not dominate the experiential focus of the activity.
2.2.3	Discoursal	A text which acts directly on the experience of the participants in the context.
2.2.4	Meta-Discoursal	A text which acts on another text.
2.2.5	Informing	Release of information is not governed by an organised pattern.
2.2.6	Narrating	Release of information is governed by organising pattern.

Adapted from Butt (2003: 29-33).

In *high-context* cultures (Hall, 1959) very little needs to be said in order to understand an interaction. These cultures are based on *meta-discoursal* levels. *Collectivism* (Hofstede, 2001; Triandis, 1994; Trompenaars and Hampden-Turner, 1997) is closely related to the concept of *relation based* links. The same applies to Schwartz's (1992) *embeddedness*.

Goal Orientation (G) is consequential in the way a context is developed and should therefore be interpreted. It consists of three parallel systems which allow for the time-frame of resolution of the goals; their overtness; and their variability amongst the participants. Some of its components have been deleted by the author for this study.

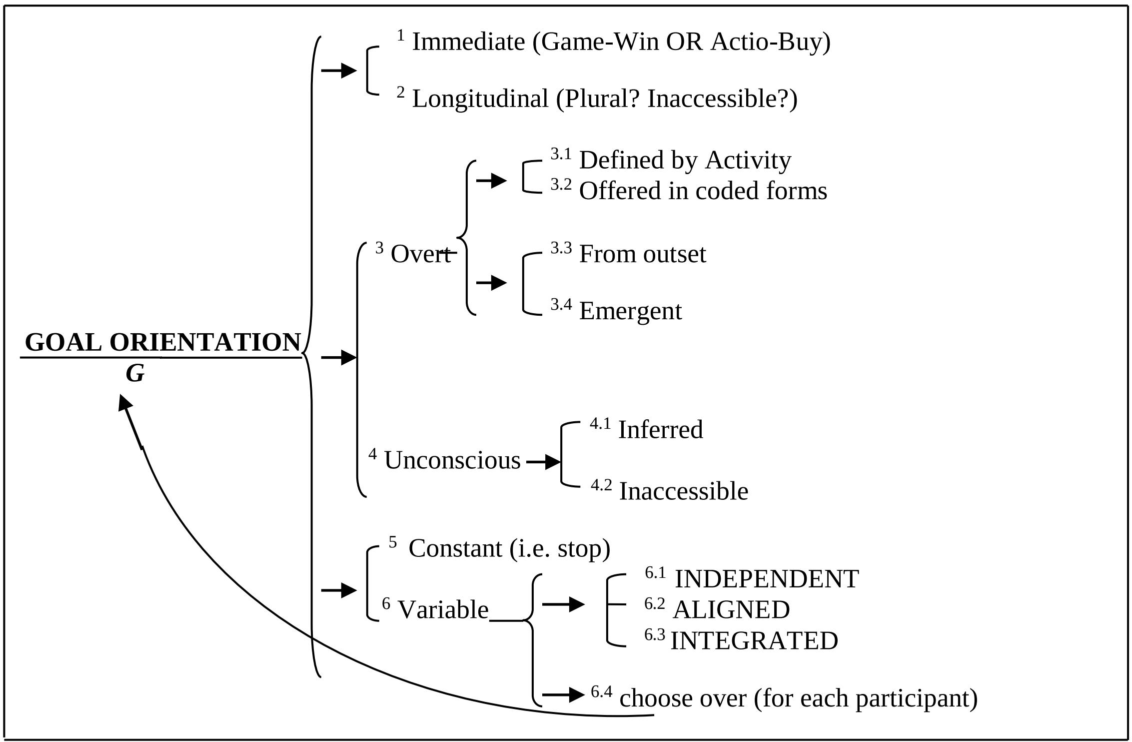

Figure 37: Simplified version of the Goal Orientation network. Adapted from Butt (2003: 35).

All the possible choices represented in the selection from the Goal Orientation network are described in full detail in the following table:

Table 15: Simplified version of the Goal Orientation network.

No	TERM	CHARACTERISTICS
1	Immediate (Game-Win or Action-Buy)	Goals are immediate.
2	Longitudinal (Plural? Inaccessible?)	Long term goal or goals which may be unconscious and seemingly inaccessible.
3	Overt	Goals available to observer.
3.1	Defined by Activity	Goals are available to the observer in the most direct and overt way.
3.2	Offered in coded forms	There are material signs of the staging and goal directedness of the activity.
3.3	From outset	Goal orientation is apparent from the outset.
3.4	Emergent	Goal orientation emerges later.
4	Unconscious	“Case” for goals made from behavioural evidence.
4.1	Inferred	Unconscious goals can be inferred.
4.2	Inaccessible	Unconscious goals cannot be inferred i.e. they may remain inaccessible.
5	Constant (i.e. stop)	One set of selections for Goal Orientation is sufficient to account for the context and its participants.
6	Variable	Goals are variable by participants, by phase of context or by “competing” interpretations e.g. in relation to the Unconscious.
6.1	Independent	Refer Hasan
6.2	Aligned	Refer Hasan
6.3	Integrated	Refer Hasan

Adapted from Butt (2003:36).

The dichotomy *immediate vs. longitudinal* is clearly related to Hofstede’s *LTO* (2001) and the concept of *time* in Hall’s (1959) *monochronic* or *polychronic* cultures.

2.6.2.3 Mode network

The *Mode Network* concept is the most difficult to explain as it highlights the changing characteristics of what can carry the message. It is elaborated in three “domains of contrast”: Role of Language, Channel and Medium.

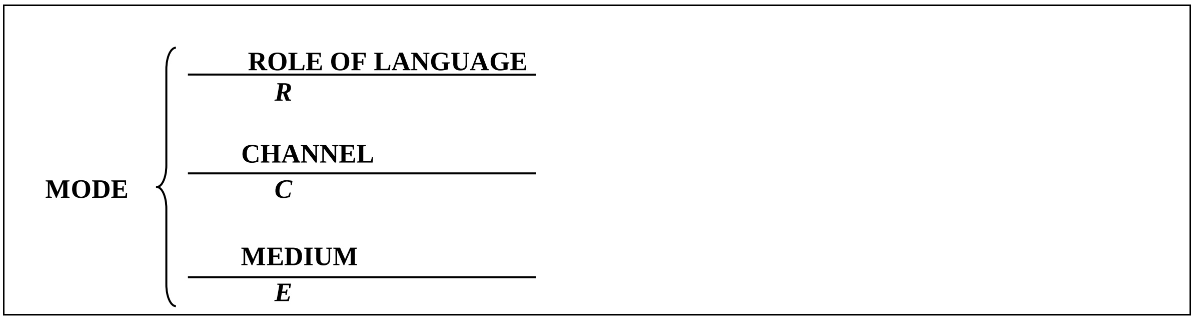

Figure 38: Mode network (Butt, 2003: 37).

Role of Language (R) specifies the link between the field of activity and the support that the activity demands from language:

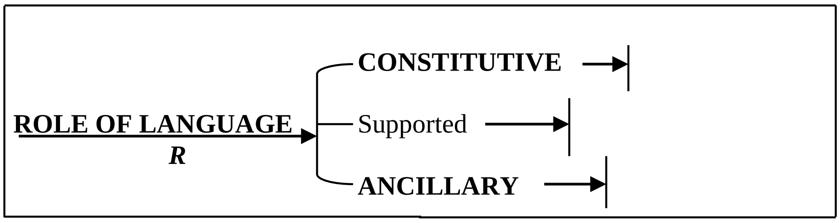

Figure 39: Role of Language (Butt, 2003: 38).

Now each of those choices will be described fully below:

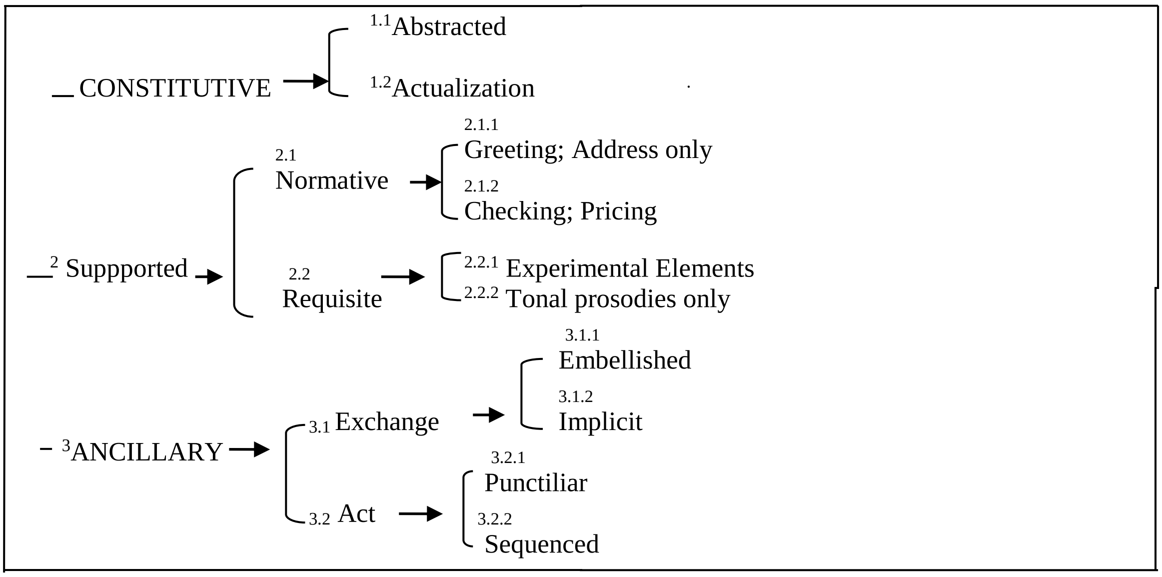

Figure 40: Simplified version of Role of Language: Constitutive, Supported and Ancillary networks. Adapted from Butt (2003: 39-40).

All the possible choices selected from the Constitutive Network are described in full detail in the following table:

Table 16: Simplified version of the Role of Language: Constitutive, Supported and Ancillary networks.

No	TERM	CHARACTERISTICS
1	CONSTITUTIVE	Activity does not exist without language.
1.1	Abstracted	Theoretical or hypothetical or quasi-real.
1.2	Actualization	Working with reports of actual events.
2	Supported	Activity in which language is required as a trigger to the initial or ongoing turns of social action.
2.1	Normative	Supportive requirement, relates to initial Greeting, or unsystematic Checking.
2.1.1	Greeting; Address only	Supportive requirement, relates to initial greeting.
2.1.2	Checking; Pricing	Supportive requirement, relates to initial checking.
2.2	Requisite	Supported, in which Experiential Elements are, at some points in the activity, required for the activity to continue; or, in which some kind of affective (usually Tonal) response is required to signal ongoing interaction.
2.2.1	Experiential Elements	Supported, in which Experiential Elements are, at some points in the activity, required for the activity to continue.
2.2.2	Tonal prosodies only	Supported, in which some kind of affective (usually Tonal) response is required to signal ongoing interaction.
3	ANCILLARY	Activity, as Exchange or as Act, which takes its course without relying on the exchange of language – the language that does occur (if it does) is merely an adjunct to the activity.
3.1	Exchange	
3.1.1	Embellished	When Ancillary language adds to the course of an Exchange.
3.1.2	Implicit	When the Exchange is guided by local knowledge of habits based on Routines of Family or Community, or based on Peculiar idiosyncratic, insider experience.
3.2	Act	Activity involves only a single act (Punctiliar) or a sequence (Sequenced) which can be impromptu or Rehearsed.
3.2.1	Punctiliar	Activity involves only a single act (Punctiliar).
3.2.2	Sequenced	Activity involves a sequence which can be impromptu or Rehearsed.

Adapted from Butt (2003: 40-43).

In *low-context* cultures messages must be *overt* (Hall, 1959) and activities require exchanges in order to be understood and carried out, so communication would be *constitutive* and *requisite*. In *high-context* cultures exchanges are *implicit* (Hall, 1959). In *tight* cultures (Triandis, 1995) exchanges require a series of *supported* and *normative* acts in order to be carried out. In *ascription cultures* (Trompenaars and Hampden-Turner, 1997) exchanges are established on status and are therefore *implicit*.

Channel (C) represents the ways in which meaningful behaviours are shaped by the conditions of social activity. It also spreads into several simultaneous choices drawn in the next figure and elaborated in the following ones:

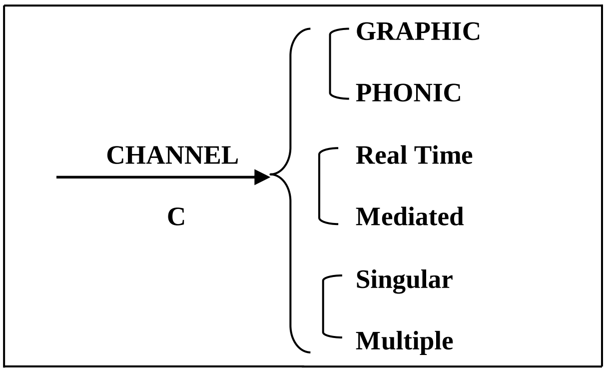

Figure 41: Channel 1 (Butt, 2003: 41).

Now each of those choices will be described fully. The following figure represents a selection of the possible options:

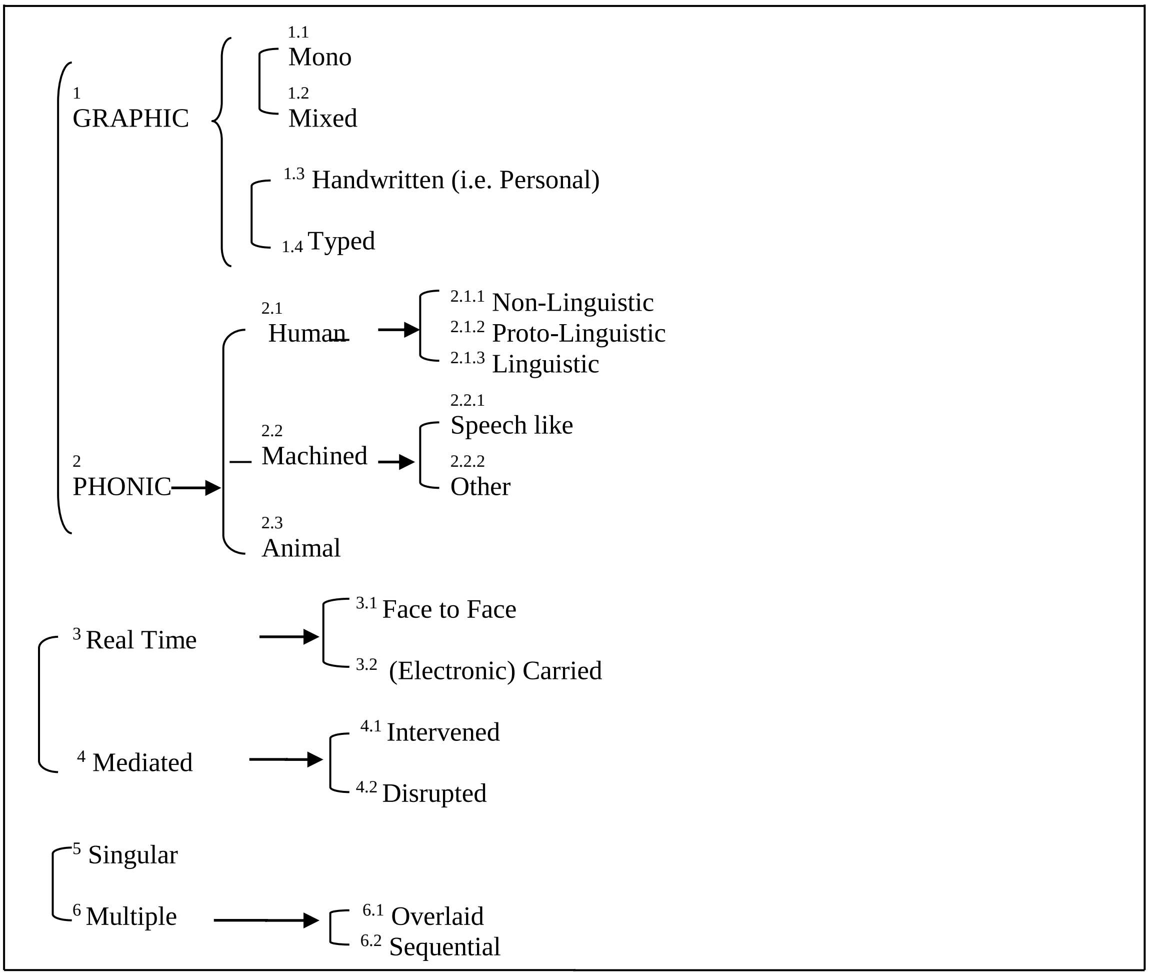

Figure 42: Simplified version of the Channel 2 network. Adapted from Butt (2003: 43-46).

All the possible selected choices represented in the Graphic/Phonic network are described in full detail in the following table:

Table 17: Simplified version of the Channel network.

No	TERM	CHARACTERISTICS
1	GRAPHIC	Channel is visual.
1.1	Mono	Single visual Channel is used.
1.2	Mixed	More than one visual Channel is used.
1.3	Handwritten (i.e. Personal)	The force of which is to be personalised and idiosyncratic and less likely mediated by another officer/person/party.
1.4	Typed	Consequently mediated by more "hands" and different kinds of machines.
2	PHONIC	Carried acoustically.
2.1	Human	Generated by a Human.
2.1.1	Non-Linguistic	Phonic expression is indexical e.g. a groan.
2.1.2	Proto-Linguistic	Phonic expression consists of signs in a Content-Form pairing, for example child to parent sign prior to the development of a tri-stratal system i.e. one that includes grammatical ordering.
2.1.3	Linguistic	Phonic expression is a meaning system with 3-5 strata: semantics, lexicogrammar, phonology, as well as motivating contextual order, and an actual level of expression – a phonetics.
2.2	Machined	Generated by machine.
2.2.1	Speech Like	Machine generated acoustic output is Speech Like.
2.2.2	Other	Machine generated acoustic output that is not Speech Like.
2.3	Animal	Phonic expression is generated by an Animal.
3	Real Time	Expression is received on output.
3.1	Face to Face	Phonic expression is delivered Face to Face.
3.2	(Electronic) Carried	Expression is delivered via "no-delay" telecommunications.
4	Mediated	Expression is effected by the Channel.
4.1	Intervened	Effect of Channel is to Edit or Act out the expression.
4.2	Disrupted	Effect of Channel is to Delay or Re-order the expression.
5	Singular	Expression is delivered via a single Channel.
6	Multiple	Expression is delivered via multiple Channels.
6.1	Overlaid	Multiple Channels are employed concurrently.
6.2	Sequential	Multiple Channels are employed in turn.

Adapted from Butt (2003: 44-47).

The author could not find any relevant correspondence between this network and the analysis of culture carried out by Hall (1959), Hofstede (1980), Ttriandis (1994), Trompenaars and Hampden-Turner (1997) and Schwartz (1999). Butt (2003) dedicates this network to the channels of communication, an aspect which was not studied by any of the other scholars previously mentioned.

Medium (E) deals with the pattern of the textual organisation adopted, whether written or spoken.

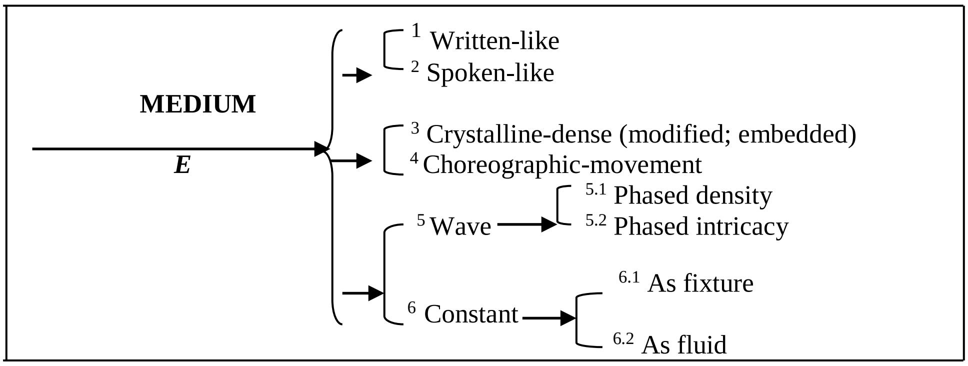

Figure 43: Medium (Butt, 2003: 47).

All the possible choices represented in the Singular/Multiple Network are described in full detail in the following table:

Table 18: Medium.

No	TERM	CHARACTERISTICS
1	Written-like	Tending towards greater density and, related to this, towards greater embedding of forms.
2	Spoken-like	Tendency towards hypotactic intricacy in organisation at levels of gender/register.
3	Crystalline-dense (modified; embedded)	Predominantly organised around nested structures (rankshifted [[[ ]]] or embedded) in a lexicogrammatical realisation of the texture.
4	Choreographic-movement	Predominantly organised around dependant structures and parataxis of the appositional kind (i.e. saying it another way) in the lexicogrammatical realisation of the texture.
5	Wave	The texture is made up of Phases.
5.1	Phased density	The Phases are marked by Density (embedding).
5.2	Phased intricacy	The Phases are marked by Intricacy (dependency).
6	Constant	The texture is one of Constancy.
6.1	As fixture	The constancy is of textual fixity (the nested/rankshifted tendency).
6.2	As fluid	The constancy is of textual fluidity (the intricacy/hypotaxis tendency).

Butt (2003: 48).

Butt (2003) analyses here the medium of communication. This is another aspect which had not been studied by any of the other authors whose research has been reviewed in these pages.

This section has covered in some detail the most important aspect of the SFL framework with special attention given to Butt's description of the parameters of context and culture.

The author of this thesis has only selected parts of the networks as the full delicacy that they display was not considered necessary for the purpose of this piece of research.

The theories and ideas of all the scholars who developed tools to analyse cultural traits and have ben named previously in this chapter will influence the present research on the development of English (inter-)cultural competence within SFL and its application in a BL environment. It has been made clear that this study is underpinned by two perspectives on culture: a sociological approach and a linguistic one. Moreover, the research carried out by Butt (2003, unpublished) obviously unites both perspectives to a great extent into one single approach, although his networks not only account for those details observed by the other authors, but also goes further into details that had not been previously studied. These facts have been highlighted at the end of each one of those networks by specifying the relation that some of the terms hold with those analysed by the other scholars.

The following pages focus on the third pillar of this thesis: the way in which technology has become part of every L2 classroom, especially emphasising the array of benefits that can be obtained from the combination of face-to-face and distance learning supported by a computer, or BL as it is commonly known.

2.7 The use of technologies in the L2 learning process

The approaches and practices in L2 teaching and learning, and the evolution in technology, have developed in parallel and condition each other. Technology has greatly influenced education (Otero *et al.,* 2005) and nowadays it is difficult to find an L2 classroom that does not benefit from some sort of technology, from computers or tablets to projectors, which assist or support the learning process. The presence of technology-enhanced L2 learning is not a novelty, as it was present even in the era of the "drill and kill" practice of Audiolingualism, when it was believed that students learned best through constant repetition (Warschauer and Meskill, 2000). The use of ICT has become an important asset in the development of the teaching-learning process (Rodríguez-Arancón and Calle-Martínez, 2014) and has helped teachers to cater for the varied "learning styles and strategies" (Butler-Pascoe and Wilburg, 2003: 9) that students might present.

Many scholars have written about the value of ICT for learning (Cooper and Brna, 2002; Godfrey, 2001; Becker, 2000) as it has an enormous potential to present rich environments (Godfrey, 2001). Some interesting aspects that it presents are its capacity to support personalised learning and self-paced study (Alonso, 2005), how it can encourage greater reflection and critical discourse (Garrison and Kanuka, 2004), how it provides learners with opportunities to self-direct their own learning (Benson, 2001), or how it allows learners to adopt multiple perspectives on complex phenomena in order to foster flexible knowledge construction in complex learning domains, and to cater for individual differences (Godfrey, 2001). ICT is claimed to provide a natural context for learner autonomy (Hamilton, 2013; Dlaska, 2002) and this is likely to empower and motivate them (Murray *et al.*, 2005), thus triggering learners' satisfaction. In 1981, Holec explained that autonomy is the ability to take charge of one's own learning and hold the responsibility for all decisions concerning such a process. Later, Little (2007: 17) claimed that "the development of learner autonomy and the growth of target language proficiency are not mutually supporting but fully integrated with each other", so the benefits of the integration of ICT in the L2 classrooms are twofold as autonomy is a competence that improves the learning process and the depth of the knowledge acquired.

However, the use of ICT should not itself be the goal, as any such tool requires the knowledge and expertise of a teacher in order to engage the learners, although it can offer great advantages when its presence is combined with sound instructional practices and activities (Arús and Rodríguez-Arancón, forthcoming). The same idea was brought forward by Dlaska (2002) who concluded that there are some limits as to what can be achieved in a technology-enhanced learning environment if technology possibilities are not developed together with the appropriate pedagogical considerations as the technology will assign new roles to both learner and teacher in an increasing collaborative learning scenario.

CALL, defined by Levy (1997: 1) as "the search for and study of applications of the computer in language teaching and learning", has contributed to a reappraisal of those roles of teachers and learners, from focusing on the teacher as provider of knowledge and the learner as the receiver, to learners as their active seekers. Thus, the question of the impact of CALL in L2 teaching and learning has been frequently raised (Davies and Hewer, 2011). CALL dates back to the 1960s (Marty, 1981), although it reached a much wider audience in the 1970s with the emergence of the personal computer, and then experienced a surge in the 1980s with many publications and programs (Delcloque, 2000). Since the 1990s, there has been an explosion of tools, which are now difficult to categorise, such as wikis, podcasts and social networks (Davies *et al.*, 2010).

Other authors have tried to identify three historical phases: Structural CALL in the 1970s and 1980s; Communicative CALL in the 1980s and 1990s; and Integrative CALL from 2000 onwards (Warschauer, 2000). Bax (2003) also studied this from the same perspective and proposed three other distinctive periods: Restricted CALL, mainly behaviouristic from the 1960s to 1980s; Open CALL, from the 1980s to 2003; and

Integrative, which aims at the “normalisation” of CALL, that is, it’s usage being as normal as picking up a pen, although that stage has not been reached yet (Bax, 2011). Butler-Pascoe (2011) also looked at the evolution of CALL mainly from an L2 perspective.

Nowadays, CALL and ICALL emphasise student-centred materials, which allow learners to work autonomously as part of the process (Kember, 2009). They require a sound structure and are improved either when used as “tool” and not a “tutor” (Levy, 1997) to help the teacher to facilitate the learning process of the student by applying what has already been learnt in the classroom in a different context, or as a remedial tool when additional practice or support is required. However, ICTs can be used in many other complementary ways, as Dlaska (2002) highlighted, as they have potential in encouraging collaborative learning. An example is the case of Computer Mediated Communication (CMC), which is the term used to refer to those communicative exchanges that take place via electronic devices, and can be synchronous, such as in the case of instant messaging, or chat rooms; or asynchronous, as in e-mailing or text-messaging (Thurlow and Poff, 2013). Another way to take advantage of ICTs in the classroom is the approach taken by Computer-Supported Collaborative Learning (CSCL), that is a pedagogical approach that uses the computer or the Internet for social interaction through which the learning process takes place. It can also take place synchronously or asynchronously and completely on-line, in a classroom setting or both in order to share the process of the construction of knowledge (Zhao and Chan, 2014; Stahl *et al.*, 2006). Online learning creates a friendly and low level of anxiety learning environment that allows “all” rather than “some” students to participate (Lee, 2004; Kern, 1995) and encourages affective support among peers to increase students’ motivation towards L2 learning (Lee, 2004; Sullivan and Pratt, 1996). Students taking online courses are expected to work collaboratively, which is an important component of student engagement, and is normally built in course designs (Thurmond and Wambach, 2004).

Schwienhorst (2002) claimed that learner autonomy and CALL are an ideal combination for L2 learning because CALL can be used to support interaction and collaboration with peers and with native speakers. Moreover, CALL can be used to provide an experimental, learner-centered environment. However, if teachers want learners to assume responsibility for their learning process, they must be given control over it, supported by a rich learning environment, peers and teachers. As Schwienhorst (2003: 441) explained:

> I consider the provision of a motivating and authentic learning environment to be important for learners to become more autonomous, but these alone are not sufficient. Reflective, social-interactive, and experimental-participatory learner behaviour needs to be fostered by an appropriate manipulation of the learning environment.

Duderstadt *et al.* (2002: 75) stated that ‘‘when implemented through active, inquiry based learning pedagogies, online learning can stimulate students to use higher order skills such as problem solving, collaboration, and stimulation”. This ideal combination of face-to-face teaching and ICALL is the approach of an increasing number of prestigious institutions at present (Garrison, 2004) and is known as Blended Learning (Halverson *et al.*, 2012; Pegrum, 2009). Thousands of corporate training programs, institutions of higher education have incorporated BL to their programs (Picciano *et al.*, 2012; Staker *et al.*, 2011). Nearly half of four-year degree-granting postsecondary institutions and two thirds of two-year institutions in the U.S. offered “hybrid/blended online learning” courses in 2007 (Parsad and Lewis, 2008). BL is also spreading in Australia (Eklund *et al.*, 2003), Canada (Collaboration for Online Higher Education Research, 2011), and the UK (Sharpe *et al.*, 2006).

2.7.1 Blended Learning

The term BL was first used in the 1990s and, as it has now been around for a significant period of time (Martín-Monje and Talaván, 2014), it has been referred to in many ways such as hybrid, flexible or distributed learning, etc. However, "from 2006 to the present, blended learning has been understood as a combination of face-to-face and technology-mediated instructional forms and practices" (Friesen, 2012: 1). That definition still leaves many options available, as Clark (2003: 4) explained:

> It is the use of two or more distinct methods of training. This may include combinations such as: blended classroom instruction with online instruction, blended online instruction with access to a coach or faculty member, blending simulations with structured courses [...]

Over the past decade there have been many attempts to define BL (Graham, 2013; Picciano and Seaman, 2009; Vaughan, 2007; Mayadas and Picciano, 2007; Oliver and Trigwell, 2005). Claypole (2010: 26) provided a useful definition as "the integrated use of human and electronic delivery platforms and communication techniques, tailored or adapted to suit the needs of the learner and the capabilities of the teacher". It is a combination of the use of electronic learning tools (software, email, World Wide Web including video and/or audio streaming, voice mail, conference call) and traditional face-to-face classroom teaching for maximum effectiveness (Graham, 2013, 2006; Friesen, 2012; Garrison and Kanuka, 2004). A simpler definition was given by Graham (2006), who explained that BL was the organic integration of thoughtfully selected and complementary face-to-face and online approaches and technologies. Holden and Westfall (2006) added that it also included any combination of media that supports instruction, regardless of the mix of synchronous or asynchronous media. A visual representation is illustrated in Figure 44.

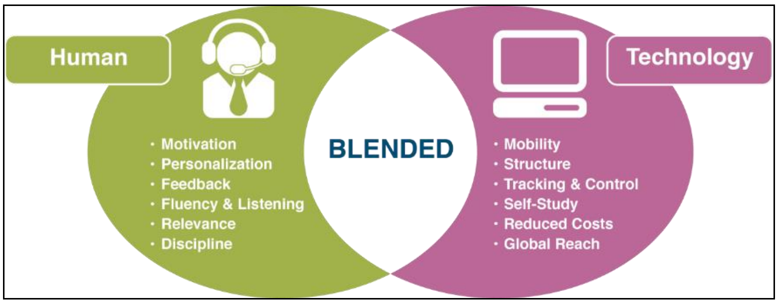

Figure 44: A representation of Blended Learning.
Available at: http://www.globalenglish.com/why_globalenglish/approach/blended_learning

BL started as training programs for employees (Barret and Sharma, 2007), and companies found them extremely beneficial as they reduced costs by having the workers doing part of their courses from home without losing valuable working hours. The possibilities that this combination of face-to-face and CALL or ICALL offers are endless (Harding *et al.*, 2005; Graham, 2004), as the presence of synchronous and asynchronous elements with traditional tuition provide the learners with an environment that offers greater flexibility in the learning environment (Harding *et al.*, 2005; Graham, 2004) that reinforces students' reflection and research skills (Meyer, 2003; Tam, 2000; Chambers, 1999; Warschauer, 1996; Newman *et al.*, 1995; Lebow,1993); facilitates the review and control of learning (Osguthorpe and Graham, 2003); reduces costs (Harding *et al.*, 2005) in comparison with traditional classes (Woltering *et al.*, 2009); stimulates critical thinking (Garrison and Kanuka , 2004); and facilitates a variety of learning styles (Gardner, 2011). It also has many advantages over the exclusive use of technology-based learning, as previous studies have reported that the quality and results of that type of learning are negatively affected by the lack of interaction with the teacher and other students (Laurillard, 2001), the delay in asynchronous learning (Lim, 2002), the reduced motivation to read learning materials online (Lim and Kim, 2003) and the difficuly in managing the workload (Lim *et al.*, 2006; Schuhmann and Skopek, 2009).

The same applies to face-to-face only tuition, as students have reportedly been more satisfied using BL approaches (O'Malley and McCraw, 1999) and have viewed their learning more positively in comparison (Richardson and Swan, 2003). However, there are still cases of the opposite effect with learners who prefer face-to-face instruction and even resent technology-mediated learning (Noble, 2002). These individual differences in enjoyment of technology-mediated learning (Meyer, 2003) are also evident in the reported mixture of positive and negative experiences among teachers (Christianson *et al.*, 2002; Smith *et al.*, 2001). Therefore, BL can provide an answer for many of those challenges as the e-learning activities complement, rather than replace, traditional forms of learning (Mitchell and Forer, 2010; Donnelly, 2010; Crawford *et al.*, 1998).

The on-line component, therefore, becomes a natural extension of the traditional classroom learning (Falconer and Littlejohn, 2007). In other words, BL endeavors to integrate online and traditional learning in order to create a distinct, new approach with its own merits (Allen *et al.*, 2007; Picciano, 2006), representing a new educational paradigm (Garrison and Vaughan, 2008).

As "in language learning contexts a primary concern is how to maximise target language interaction both inside and outside of the classroom" (Barrs, 2012: 10), BL is extremely suitable for the purpose given that the added interaction time with a computer increases learners' exposure to the L2. There are also a number of important factors in selecting this modality of learning/teaching when designing an L2 course, as a higher level of individual computer self-efficiency is positively associated with a higher level of learning performance (Means *et al.*, 2010; Lim and Morris, 2009; Boyle *et al.*, 2003; O'Toole and Absalom, 2003) and motivation (Roca and Gagné, 2008). Motivation to learn is one of the variables that has most often been studied in the field of education (Lim and Morris, 2009). Wlodkowski (1985) defined it as a force that determines the direction to be taken and the choice of a particular attitude to learning.

BL increases motivation as having more types of interaction develops positive attitudes towards learning and leads to the achievement of higher marks (Donnelly, 2010; Woltering *et al.*, 2009) as students become more involved in the tasks that they carry out (Ford, 1992) and in the learning process in general (Wang *et al.*, 2009). Therefore, learner satisfaction increases with BL (Lim and Morris, 2009) in relation to the course materials (Sanderson, 1995), the marks obtained (Macedo-Rouet *et al.*, 2009) and deepens the knowledge of the subject (Kember *et al.*, 2010; Lei, 2010a; McCarthy, 2010; Reiss and Steffens, 2010). Thus, it has been reported that students who participate in BL environments exhibit the same (Poon, 2012; Alonso *et al.*, 2011; Moore and Gilmartin, 2010; Collopy and Arnold, 2009; Woltering *et al.*, 2009; Delialioglu and Yildirim, 2008) or even better learning outcomes compared to those following traditional teaching (Melton *et al.*, 2009; El-Deghaidy and Nouby, 2008; Chen and Jones, 2007; Zubas *et al.*, 2006; Atan *et al.*, 2004). Such an environment promotes student-centered learning and encourages greater interaction between students (Carmody and Berge, 2005; Davies and Graff, 2005; Gallini and Barron, 2005).

All of those facts explain why it is becoming a common option for those learners who cannot attend face-to-face lessons regularly (Martín-Monje, 2013). In summary, there seems to be a positive symbiosis where teachers, students and L2 materials are technologically oriented and well integrated. Figure 45 is a good illustration of this tendency as it represents the opinion that students have of ICT (European Commission, 2013).

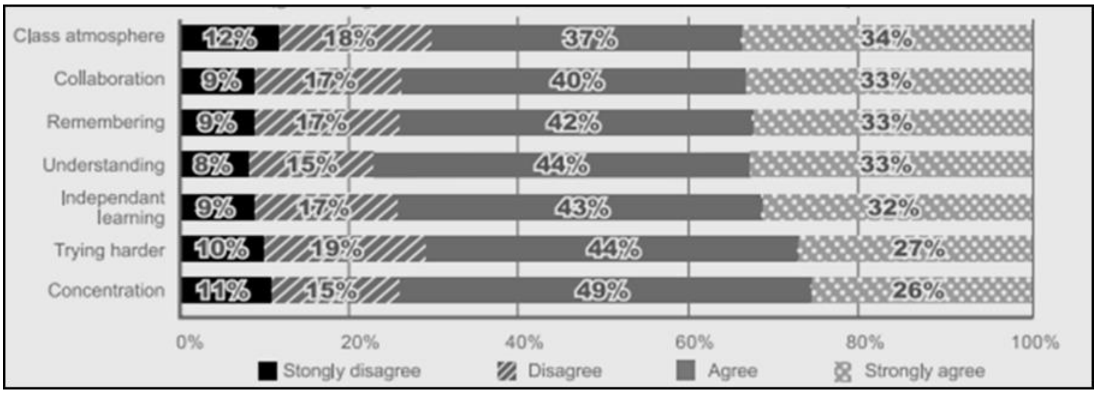

Figure 45. Students' opinions of ICT use.

As already mentioned, students find technology motivating and useful for the enhancement of skill-based learning. However its success is not just the result of the simple integration of ICTs with face-to-face teaching (De George-Walker and Keeffe, 2010) as the use of BL resources may produce changes in learning patterns and practices. BL may be causing an improvement, expansion and even transformation of traditional face-to-face learning (Donnelly, 2010), as its emphasis shifts from teaching to learning (Nunan *et al.*, 2000). However, the goal of BL is to ensure the optimum use of resources to attain the instructional goals and learning objectives for which it was designed (Holden and Westfall, 2006) and to cater for the needs of the specific group (Gibbert *et al.*, 2011), thus there is no singular best model. Some scholars have predicted that BL will become the "new traditional model" (Ross and Gage, 2006) or the "new normal" in higher education course delivery (Norberg *et al.*, 2011). Garrison and Kanuka's (2004) study, one of the most cited articles on BL, discussed its potential in higher education. Their results indicated that BL can lead the process for redefining higher education institutions as being learner centered and facilitating higher learning experience. It seems that the number of universities using BL in their courses is growing rapidly, so much so that in 2002 Young estimated that between 80 and 90% of the content of courses would someday be hybrid.

BL was traditionally associated with distance learning (Smith, 2001), but that is not the case any longer, as Hicks *et al.*, (2001: 143) explained that most teaching is integrating it in order to “provide for a larger and more diverse cross-section of the population, to cater for emerging patterns on educational involvement which facilitate lifelong learning and to include technology-based practices in the curriculum”. Therefore, institutions, which used to define BL by the amount of classroom time being replaced with online instruction (Graham, 2013; Picciano, 2009), are beginning to consider it in terms of credit hours (Piper, 2010; Wallace and Young, 2010; Watson *et al.*, 2010). Besides, BL helps to make more efficient use of teacher resources and even classroom space, as Wallace and Young (2010: 5), in particular, proposed that “policies will need to be updated to provide the criteria and process whereby classroom contact hours may be reduced when some teaching components are moved online”.

Students like the ability to access course materials at any time and in any place, and they are positive about the convenience and flexibility these BL courses provide for them. This is particularly relevant in the case of older students who might be working and have other commitments, such as adult students in long-life learning education system. BL courses can help to provide the flexibility they need to balance all those obligations, and students report that they appreciate the opportunity to regulate their own study and pace their participation (Lin and Wang, 2012; Poon, 2012; Mitchell and Honore, 2007). In this regard, graduate and mature part-time students seem to be the most convinced of the appropriateness of this modality to meet their educational needs and expectations (Fleck, 2012; Castle and McGuire, 2010), probably because it requires the ability to accept responsibility for learning and the interactivity outside of the classroom (Bliuc *et al.*, 2011; Chou and Chou, 2011; Moore and Gilmartin, 2010; Mitchell and Honore, 2007).

As mentioned before, BL can be presented in the form of very diverse courses which go from relatively classroom-intensive combinations to those more dependent on online mediation. Staker and Horn (2012: 8-15) defined four types of models: *the rotation model*, in which online activity is embedded within the face-to-face instruction in a cyclical fixed schedule and might include activities in small groups and full-class or group projects; *the flex model*, in which students are engaged primarily online but under the supervision of the teacher; and and *the self-blending model*, sometimes also referred to as “a la carte model”, in which students choose different courses to take independently, but where teacher and other students are also present; the *enriched-virtual model*, in which online activities periodically enrich physical classes and the same teacher supervises all activities. Obviously, as has been explained, there are many reasons to select this form of instruction over others, and this is the reason why the research group ATLAS chose this form of learning in order to develop its project I-AGENT which will be further described in Chapter 4.

This concludes this chapter in which the three pillars for this piece of research have been analysed in detail: (inter-)culture from a sociological perspective, (inter-)culture from a linguistic perspective and BL. In Chapter 3 the role of culture in L2 policy, teaching and learning objects will be studied.

CHAPTER 3. THE ROLE OF CULTURE IN SECOND LANGUAGE POLICY, TEACHING AND LEARNING OBJECTS

3.1 Introduction

The integration of culture in L2 teaching and learning is still limited. Although the importance of this concept is reflected by some scholars, "historically, culture has not been emphasized as much as linguistic features" (Byrd *et al.,* 2011) and there is not "a great deal in the research literature to guide language educators interested in culture learning" (Paige *et al.,* 2003a). Some new approaches to teaching, mainly at school level with CLIL programs are changing this trend in Spain, as highlighted in Chapter 1. CLIL has a clear focus on the teaching of culture as an integral part of every activity. However, as explained earlier, (inter-)cultural awareness is still not generalised in other forms of L2 teaching. Chapter 3 aims to describe how linguistic policy perspectives are influencing the way in which L2 is taught, with examples from different countries and situations. Subsequently, the progressively felt presence of culture in L2 classrooms will be analysed through the successive approaches to teaching. Then, the focus of the chapter will turn to how (inter-)culture can be taught, and some examples of printed materials will be analysed for their adequacy to this purpose.

3.2 The role of (inter-)cultural teaching in linguistic policy

Language policy is far more than a collection of documents informing government practice; it is developed by, and encapsulates, the entire linguistic culture of a society, reflecting its specific beliefs about languages and what is valued by those engaged in policy-making (Gottlieb, 2009; Schiffman, 1996; Considine, 1994). Liddicoat (2005,

2004) argued that the different approaches to cultural content in L2 education may vary from a focus on culture as an external body of knowledge which the learner acquires, to engagement with issues of identity with the learner decentring from an existing cultural position in the process of learning about another culture. Therefore, the different proposals constitute points in a continuum from the *cultural* to *the (inter-)cultural* approach. That is the reason why this section aims to analyse the changes that linguistic policy has undergone in order to adapt to the international ever-increasing need to learn languages, as these shape, and are shaped by society (Armour-Thomas and Gopaul-McNicol, 1998). Although the final part of this section will be dedicated to the most important document in linguistic policy in Europe: the CEFR (Council of Europe, 2001), some examples of related documents from other continents will also be considered.

Human migration and intense globalisation are causing L2 learning to become a key topic all over the world, not only for professionals in the areas of psychology, pedagogy and education, but also in political and economic contexts. One reason for this is that the level of education and skills of nations, companies and individuals are considered to be a crucial parameter of competitiveness in the present knowledge-based society. Language policy has also been influenced by security threats (i.e., the U.S. after September 11th) and the mobility of skilled workers (Duff, 2004). Social practice is both creating and is created by "the structures and forces of social institutions within which we live and function" (Fairclough, 1989: vi). As the CEFR (2001: 9) remarked:

> Language use, embracing language learning, comprises the actions performed by persons who as individuals and as social agents develop a range of **competences**, both **general** and in particular **communicative language competences**. They draw on the competences at their disposal in various contexts under various **conditions** and under various **constraints** to engage in **language activities** involving **language processes** to produce and/or receive **texts** in relation to **themes** in specific **domains**, activating those **strategies** which seem most appropriate for carrying out the **tasks** to be accomplished. (*Original emphasis*)

The social and sociolinguistic context of language learning and teaching has a significant impact on which languages are taught, when they are taught, and how they are taught. McMeniman and Evans (1997) argued that the failure of language teaching policy and practice had been to underplay the importance of teaching an L2 as the most overt expression of a culture. Language policy is an issue of considerable ethical, political and legal importance (Patten, 2001) as it determines the approach to L2 teaching that a country pursues. Ricento (2000) listed three stages in the development of language policy: the early stage where language was viewed as both a pragmatic resource and a tool for nation building; the 1970s and 80s when the neutral view of language gave way to a critical awareness of the ideological trappings of language policy; and the present stage in which the focus is on global flows and identity interactions.

In the case of Europe, these policies are provided by the Council of Europe in the form of recommendations. In its highly influential document on educational policy, the *Memorandum on Lifelong Learning*, the European Commission remarked that "lifelong learning is no longer just one aspect of education and training; it must become the guiding principle for provision and participation across the full continuum of learning contexts" (Commission of the European Communities, 2000: 3-5). Two major reasons were given for the claim:

- Europe has moved towards a knowledge-based society and economy, so that knowledge, motivation and skills are becoming the key to strengthening Europe's competitiveness and improving the employability and adaptability of the workforce.
- Today's Europeans live in a complex social and political world. Individuals are expected to contribute actively to society, and must learn to live positively with cultural, ethnic and linguistic diversity. Education, in its broadest sense, is the key to learning and understanding how to meet these challenges.

The following analysis of the main aspects of the linguistic policies in relation to culture of some culturally distant areas of the world will highlight the far-reaching effects and consequences of their strategies and also partly reveal their political causes. There has been a prolonged debate about the most appropriate way of providing cultural context in L2 instruction. In the U.S., the *American Council of Teachers of Foreign Language*s supplemented its widely used proficiency test with a set of standards prescribing the nature and extent of cultural knowledge that should accompany the various levels of language competency.

In Europe, the CEFR links *plurilingual* and *pluricultural* competences, whilst in Australia there is evidence of growing attention to this topic, as will become evident in the following pages. It is less clear, however, just how culture is to be made an integral part of language instruction, what items to include, and to what effect, as the different parts of this section will show. In spite of this growing interest, there are few rigorous, research-based analyses indicating the most appropriate mixture of cultural and linguistic features in L2 instruction. In particular, there is little consensus as to why language instruction must be embedded in a cultural context. Teachers must often decide individually, and on *ad hoc* basis, what cultural materials should be introduced into their classes and how they should be taught. When deciding what the content and amount of cultural infusion into language teaching should be, teachers may find it helpful to look outside the field of language instruction (Lambert, 1999: 65). This is the perspective followed by the author of this thesis in the previous chapter when focussing on the analysis of culture from the research carried out by several scholars from other fields other than linguistics.

UNESCO (United Nations Educational, Scientific and Cultural Organization), a specialised agency of the United Nations composed of 196 members, contributes to peace and security by promoting international collaboration in matters of education, science and culture in order to spread respect for justice, the rule of law, human rights and the fundamental freedoms proclaimed in the *Charter of the United Nations* (1945).[26] In the *Delors Report* (1996) written for UNESCO, the principles of education in the contemporary world are described as four pillars: *learning to know*, *learning to do, learning to live together*, *learning to live with others* and *learning to be*. *Living together* was presented as:

> The task of education is to teach, at one and the same time, the diversity of the human race and an awareness of the similarities between, and the interdependence of, all humans. From early childhood, schools must therefore take every opportunity to teach these two things. Some subjects are particularly well suited for this task: human geography beginning with basic education, and foreign languages and literature slightly later on, for example. (pp. 92-93)

Thus, for UNESCO, learning an L2 can be considered a “weapon” for peace. It is, therefore, clear that the approach that a country decides to take on this issue is not random but the product of a view about culture which will certainly mark the syllabi employed to educate its population, and might also determine, at least to a certain extent, the way this population feels about foreign languages, foreign people, its own culture and (inter-) cultural relations.

3.2.1 Linguistic policy in Australia, Japan and the USA

These countries have been selected because they are geographically far apart and represent very different approaches to linguistic policy. They will define the field of operations prior to explaining the approach taken in linguistic policy in Europe with the CEFR (Council of Europe, 2001).

[26] http://www.unesco.org/new/en/unesco/

3.2.2 Linguistic policy in Australia

In Australia, foreign language education policy has developed within a broader national language policy, due to the recognition of the multilingual composition of the Australian population itself, comprising people of aboriginal origins and languages as well as others of European and East Asian emigration originating from non-Anglophone countries. Language policy from the 1970s encouraged multiculturalism rather than assimilation to an Anglophone norm, including provision of opportunity to learn L2s. In the 1990s, increased emphasis was placed on the relevance of some languages more than others as a consequence of the level of competitiveness of the business community; these were particularly Japanese, Chinese, Korean and Indonesian (Lo Bianco, 2003).

In 1996, the Australian Language and Literacy Council noted, in a lengthy report on teacher supply and quality, that the “endorsement of diversity” in the *National Statement on Languages other than English* had major implications for the supply and demand of language teachers, as language proficiency was the primary objective of language education and communicating in the L2 was the central focus of the outcomes of all language learning. Although effective communication was said to be enhanced by an understanding of the relationship between language and its sociocultural context by the Australian Language and Literacy Council (1996), many later reports demonstrated that Australia did not have, without a drastic change in policy and practice, “sufficient numbers of language teachers with appropriate language proficiency, as well as the other qualities necessary for the quality provision of language teaching” (Australian Language and Literacy Council, 1996: 50).

The *National Assessment Framework for Languages* (NALF) (1998) in its aims, objectives and outcomes for language did not include intercultural exploration or for that matter any "cultural knowledge" as part of language teaching syllabus. This omission suggests that those Australian guidelines for language education had not yet fully endorsed an (inter-)cultural approach to language teaching (Liddicoat, 1997). The *National Statement* and *National Plan for Languages Education in Australian Schools 2005-2008*, (Ministerial Council for Education Employment and Training, MCEETYA, 2005), set a new direction for language teaching. In accordance with new understandings that underpin similar initiatives in other countries, it emphasised "intercultural understanding". The reasons offered for teaching languages in the Statement were that learning languages: enriches learners intellectually, educationally and culturally; enables learning to communicate across cultures; contributes to social cohesiveness through better communication and understanding; further develops the existing linguistic and cultural resources in the community; contributes to strategic, economic and international development; and enhances employment and career prospects for the individual (MCEETYA, 2005).

A booklet published in April 2010 by the Ministry of Education entitled *The people of Australia. Australia's Multicultural Policy*[27] stated that:

> [...] since 1945, seven million people have migrated to Australia. Today, one in four of Australia's 22 million people were born overseas, 44 per cent were born overseas or have a parent who was and four million speak a language other than English. We speak over 260 languages and identify with more than 270 ancestries. Australia is and will remain a multicultural society. (p. 2)

The future of language education seems to be obvious as Australia's population consists of many different languages and cultures, and the only way for them to live together in peace must be through respect and tolerance. Linguistic policy is therefore concerned

[27] http://www.immi.gov.au/media/publications/multicultural/pdf_doc/people-of-australia-multicultural-policy-booklet.pdf

with mediation and (inter-)cultural understanding, a fact that translates into harmonious and effective coexistence and creates the right environment for the country's financial expansion.

3.2.3 Linguistic policy in Japan

Throughout its modern history, Japan has considered itself monolingual for the purposes of nation-building rhetoric, despite the presence of substantial ethnic minorities and immigrant populations (Murphy-Shigematsu, 2002). One of the ways in which this has been achieved has been by emphasising the uniqueness of the Japanese people and society, to the point of describing them as "uniquely unique" (Gjerde and Onishi, 2000). This view has a particularly strong impact on language policies which deal with (inter-) culturality, especially the learning of L2s (Liddicoat, 2007).

Koike and Tanaka (1995: 23-24) explained that in Japan a Government Commission on *Foreign Language Policy Revision for the Twenty-First Century* proposed a fundamental structural change in order to improve the communication skills of the students. This change would affect the syllabus, teacher training and public examinations. The web page for the Ministry of Education, Culture, Sports, Science and Technology[28] now states that the purpose of the Basic Plan for the Promotion of Education is: to cultivate, in all children, the foundations for independence within society by the time they complete compulsory education; and to develop human resources capable of supporting and developing their society and leading international society.

In Japan, L2 teaching unambiguously means English language teaching (Monbusho, 2002), as it is perceived as the hegemonic L2 in international communication. However, the intention behind the development of communication in and through English, as stated

[28] http://www.mext.go.jp/english/lawandplan/1303472.htm

in the Ministry web page reproduced above, is the spread of Japanese culture, values and points of view (Hashimoto, 2000). One of the policy goals was officially translated as "Japanese with English abilities", which clearly demonstrates the points made earlier: English is the only L2 considered and it is only necessary for expressing the cultural choices of the Japanese. The impact of internationalisation is therefore mono-directional (Liddicoat, 2007: 9) and based on nationalistic values rather than on (inter-)culturality (Kubota, 2002).

Regarding the spread of the Japanese language, Ougura (2004) highlighted its strategic importance for enhancing Japan's international presence and for the dissemination of the understanding of the country. The syllabus establishes that instructors should learn how to introduce Japanese culture and society, politics, modern history, including flower arranging, the tea ceremony and martial arts (MEXT, 2004) which encourage an ethnocentric and stereotyped vision of the culture of the country.

3.2.4 Linguistic policy in the United States

A series of discussions were held at the 1993 annual meeting of the *Council on International Educational Exchange* in the United States of America. The theme of the meeting was *global competence*, which can be considered the equivalent of (inter-) cultural competence. The agenda paper for that conference (Lambert, 1994) was to define and identify the component parts of the concept of *global competence*. Three sets of attitudes and skills were identified: empathy, approval, and task performance. Lambert (1999: 68-70) explained the terms as: *Empathy*,

> Fundamental to ethnorelativeness is the assumption that cultures can only be understood relative to one another. There is no absolute standard of "rightness" or "goodness" that can be applied to cultural behaviour. Cultural difference is neither good nor bad. It is just different (Bennert, 1986: 27);

Approval, which is one of the goals of learning another country's language, as enhancing the language learners' approval of that country or, at least, a positive attitude toward it must be deliberately sought, as the goal cannot be assumed to flow automatically; and *Task performance*, which is fundamental as it should not be assumed that foreign language study will automatically produce (inter-)cultural competence.

In 1996, the National Standards in Foreign Language Education Project published the *Standards for foreign language learning: Preparing for the 21st Century*. Early indications of the importance of culture were that both as content and as a goal, culture increasingly dominated standards implementations. The *standards* moved the focus away from a classification of the four skills, namely, listening, reading, speaking and writing, to areas such as communication, cultures, connections, comparisons and communities. This shift was evident even in the logo of the project, which shows all these aspects in an interwoven set of circles, as can be seen in the following figure:

Figure 46: National Standards in Foreign Language Education Project (1996).
Available from: http://www.actfl.org/i4a/pages/index.cfm?pageid=3392#standards

Of the thirty-four learning scenarios in National Standards (1996), twenty-two targeted a *culture* standard directly. Moreover, it marked as its *Statement of Philosophy*:

> Language and communication are at the heart of the human experience. The United States must educate students who are linguistically and culturally equipped to communicate successfully in a pluralistic American society and abroad. This imperative envisions a future in which ALL students will develop and maintain proficiency in English and at least one other language, modern or classical. Children who come to school from non-English backgrounds should also have opportunities to develop further proficiencies in their first language. (p. 28)

The American Council on the Teaching of Foreign Languages recognised, in its *National Standards in Foreign Education* (1996) (ACTFL), three dimensions to language learning expressed as "the need for learning about cultures and comparing them as well as the need for 'intercultural exploration'" (Fantini, 1997: 5). The *ACTFL Proficiency Guidelines* were created in order to provide a means of assessing the proficiency of an L2 speaker. The guidelines were broken up into different proficiency levels: novice, intermediate, advanced, and superior. Additionally, each of these (except superior) was further sub-divided into low, mid and high. These proficiency levels were defined separately for the ability to listen, speak, read and write. Thus, in those American programs that emphasise written language over spoken, students may reach the advanced level in reading and writing while remaining at a lower level in listening and speaking. This is also accepted by the CEFR (Council of Europe, 2001).

The *National Standards in Foreign Language Education Project* (American Council of Teachers of Foreign Languages, 2006) defined three major modes of language use depending on the level of contact and interaction between the participants in the communication act: *interactional mode*, which referred to situations in which all participants could communicate as both the presenter and the audience; *interpretative mode*, which involved situations in which the language user mainly received information, and the original presenter or writer was not available to clarify the message, as when reading or listening to text in a target language; and *presentational mode*, which referred to situations in which the language user was primarily presenting information, either orally or in writing, with limited possibilities of direct interaction with the recipient of the message, as when writing or presenting something to an audience. An example can be seen in the following figure:

CULTURAL AWARENESS: How is their cultural awareness reflected in their communication?

Interpersonal

- Use culturally appropriate vocabulary and idioms;
- Use appropriate gestures and body language of the target culture.

Interpretive

- Apply understanding of the target culture to enhance comprehension of oral and written texts.
- Recognize the reflections of practices, products, and/or perspectives of the target cultures(s) in oral and written texts.
- Analyze and evaluate cultural stereotypes encountered in oral and written texts.

Presentational

- Demonstrate increased use of culturally appropriate vocabulary, idiomatic expressions and non-verbal behaviors.
- Use language increasingly reflective of authentic cultural practices and perspectives.

Figure 47: *ACTFL Performance Guidelines for K-12 Learners*. (1998: 48).
Available from: http://www.actfl.org/files/public/ACTFLNCATEStandardsRevised713.pdf

Obviously, (inter-)cultural competence is perceived as a key point of achievement in cultural awareness and, as a result, in the level of mastery achieved by learners.

3.2.5 The evolution of European linguistic policy

In the unique case of the EU, the different nation-states are gradually adopting a more international perspective and surrendering part of their power. The EU's language policy is best seen as part of the *Lisbon Strategy*, the goal set in 2000 for Europe to become by 2010 "the world's most competitive and sustainable dynamic knowledge-based economy with the aim of the return to full employment, high economic growth and greater social cohesion" (Council of the European Union, 2000: 2). As Byram (2008: 5) explained:

> The creation of a single market by the European Union is a microcosm of globalisation and has led to increased mobility and frequent interactions among people of different languages. This in turn has led to a political will to develop a new concept of identity, a European identity, which is fostered by increased foreign language learning.

European Language policy is shaped by two organizations: the Council of Europe and the EU. The EU is composed of 28 countries and political leadership and the basis for policymaking come from the *European Council*, which is made up of one representative per member state plus the *President of the Commission*. The *European Commission* acts as the EU's executive arm and is responsible for the day-to-day running of the EU, as well as for initiating legislation. The *European Parliament*, with 785 directly elected members, forms half of the EU's legislature; *the Council of the European Union* forms the other half (Jones and Saville, 2009: 52).

Figure 48: Europe, the 47 Member States. Council of Europe.
Available from: http://www.coe.int/aboutCoe/index.asp?page=47pays1europe&l=en

The Council of Europe offers advice or advocacy, whereas policy guidelines at EU level tend to be concrete and binding. Although education remains outside the EU's direct control, according to the "principle of subsidiarity", its decisions may strongly impact on education policies (Bonnet, 2007: 670). According to the information presented on its own webpage[29], the Council of Europe was created in 1949 with several objectives: to protect human rights, pluralist democracy and the rule of law; to promote awareness and encourage the development of Europe's cultural identity and diversity; to find common solutions to the challenges facing European society; and to consolidate democratic stability in Europe by backing political, legislative and constitutional reform.

[29] http://www.coe.int/t/dg4/linguistic/historique_EN.asp

The *Council of Europe* is now a large international organization based in Strasbourg and comprises 47 countries and it exerts its influence over 800 million people. It develops a humanist and individualist concept of education. Overall, it favours self-development, personal growth and those social values which place the individual in society: understanding other European peoples, the fight against prejudice, reinforcement of democratic practices. The notion of citizenship is at the centre of this project and can be found in the title of the program of modern languages of the Council, *Language learning and European Citizenship*. More than a matter of heritage, it is a question of the promotion of respect and tolerance. However, it must be noted that the direction of the *Council of Europe* tends to converge with the EU whose theme now is: Linguistic policy for a multilingual and multicultural Europe (Zarate, 1999: 47).

Intergovernmental co-operation programmes have been carried out by the *Language Policy Division* (formerly the *Modern Languages Section*) in Strasbourg since 1957, and by the *European Centre for Modern Languages* (ECML) in Graz, Austria, since it was established by a Partial Agreement in 1994. The Language Policy Division is responsible for designing and implementing initiatives for the development and analysis of language education policies aimed at promoting linguistic diversity and plurilingualism. The mission of the ECLM is stated in Article 1 of its statute: “the Centre has as its mission the implementation of language policies and the promotion of innovative approaches to the learning and teaching of modern languages”. Many of the policies and agreements reached by the Council of Europe have a direct impact on language teaching and learning as becomes clear when reviewing some of the most important moments in its history.

In 1957 the first intergovernmental conference on European co-operation in language teaching took place. It was followed by an early initiative period from 1963 to 1972 during which time international co-operation on audio-visual methods and the development of applied linguistics, including support for the founding of the *International Association of Applied Linguistics* (AILA), were promoted. From 1971 to 1977 the feasibility of a credit-unit scheme was studied and this investigation provided guiding principles for subsequent projects. A notional-functional model specifying objectives was elaborated and this brought about the development of the Threshold Level in 1975. It described what a learner should be able to do when using language independently. Although it was originally drafted for English, it was later developed for French and it is now been adapted for almost 30 other languages.

From 1981 to 1988 The Council of Europe had as its theme *Language Learning and Teaching for Communication*, and the guiding principles established in the first project were applied and served as a framework for the reform of curricula, methods and examinations throughout the 1980s. A schools interaction network helped to share expertise and experience between members and brought innovation to classroom methods and materials. From 1989 to 1997, the theme changed to *Language Learning for European Citizenship*. During this period the Council of Europe grew rapidly with the participation of new member states from Central and Eastern Europe. A series of workshops were organised on issues such as bilingual education, learner autonomy and information and ICT.

Language programs were further developed following the basis set by the Threshold Level with an intermediate (Waystage) and a higher (Vantage) level. The *Treaty of Maastricht*, ratified in 1992, put in place the institutional and legal framework of the EU. Each member state was guaranteed its national sovereignty and declared its adherence to the common principles of democracy, as well as to economic and social union. If the EU contributes to the development of the culture of member states, it also has the mandate of promoting European identity and of encouraging the awareness and diffusion of a specifically European culture and patrimony (Maastricht Treaty, article 128). The European Charter for Regional or Minority Languages was adopted in 1992 and in 1994 the European Centre for Modern Languages was established.

From 1997 to 2000 the theme of the Council of Europe became *Language Policies for a Multilingual and Multicultural Europe*. The *Treaty of Amsterdam*, signed in 1997, introduced the principle of free circulation of persons, Human Rights and fundamental liberties, while fighting against all discrimination based on gender, race, ethnicity, religion, handicap or sexual orientation. In terms of education, the *Treaty of Maastricht* and the *Treaty of Amsterdam* gave rise to a number of initiatives. The European SOCRATES and LEONARDO programmes were designed to encourage the learning and diffusion of the languages of the member states, applying to all levels of each educational system, and the ERASMUS (for students), COMETT (a cooperative effort between universities and the private sector) and PETRA (vocational training for youth) programmes, which were all to promote cross-border mobility.

Circulation of information was boosted by the establishment of networks designed to link together the educational institutions and European partners. *The Green Book: The European Dimension in Education (1993)* and *The White Book on Education and Training* (*Teaching and Learning: Towards the Cognitive Society)* (1995) specify the educational goals for the European citizen in the next century: the mastery of three EU languages, the promotion of distance learning and new methods of skills evaluation, the fight against social exclusion and life-long learning. The Bologna Process, the most important and wide-ranging reform of higher education in Europe since 1968, was launched in June 1999 when the Education Ministers from 29 European countries signed the *Bologna Declaration* aimed at establishing a European Higher Education Area by 2010. The ultimate intention is the harmonisation of degrees and the cross-border mobility of students and teachers.

From 2001 to the present, the activities of the Council of Europe have aimed at helping national authorities to promote plurilingualism and pluriculturalism, and increase public awareness of the part played by languages in forging a European identity. This objective was realised by the preparation of the *European Year of Languages* in 2001. The event finished with the official launch of the CEFR and the ELP. In 2002 member countries agreed several actions to improve language learning, in particular by teaching at least two foreign languages to all citizens from a very early age. A *European Indicator of Language Competences* was discussed. *An action plan to promote language learning and linguistic diversity* considered that "English is not enough" (European Commission, 2003: 9). At the end of 2010, the ELP Validation Committee ceased to exist and the process of validating ELPs came to an end.

From April 2011, validation was replaced by online registration based on the principle of self-declaration. The preoccupation for (inter-) cultural competence and good assessment practice is patent in the title of one of the latest Intergovernmental Policy Forums which took place in Geneva in November 2010: *"The right of learners to quality and equity in education – the role of language and intercultural skills"*.

3.2.5.1 The *CEFR* (Council of Europe, 2001)

In the EU, linguistic policy is a major source of debate, as has been noted in previous sections of this dissertation. As the *White Paper on the Learning Society* (European Commission, 1996: 95) pointed out, "Proficiency in languages helps to build up the feeling of being European with all its cultural wealth and diversity and of understanding between the citizens of Europe". Byram (1997: 98) explained how learners need to acquire (inter-)cultural communicative competence and the ability to mediate between different sets of meanings, values and behaviours. The Council of Europe's 2001 proposals for a Common European Framework for language teaching, learning and assessment recognise the importance of *intercultural awareness*:

> Knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the "world of origin" and the "world of the target community" produce an intercultural awareness. It is of course important to note that intercultural awareness includes an awareness of the regional and social diversity of both worlds. It is also enriched by awareness of a wider range of cultures than those carried by the learner's L1 and L2. This wider awareness helps to place both in context (Council of Europe, 1998: para. 4.7.1.1.3)

Similarly, the notion of mediation is recognised:

> - the ability to bring the culture of origin and the foreign culture into relation with each other;
> - cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures;
> - the capacity to fulfil the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations. (Council of Europe, 1998: para. 4.7.1.2.2)

The CEFR is the most widely accepted reference for language pedagogy nowadays. It is the culmination of the work on language policy that has been undertaken by the Council of Europe[30] since its very beginning, and is increasingly influencing the learning of languages in European countries. The CEFR is a key element in the European approach to framing language policy. It sets out to provide "a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc. across Europe" (Council of Europe, 2001: 1). In general terms, the CEFR has been embraced by the national public language organisms, although somewhat more slowly by smaller

[30] http://www.coe.int/lportal/web/coe-portal

institutions. It has been translated into 37 languages so far, including Japanese (Bérešová, 2011).

At a national level, official bodies have been at work for some time. For example, the *Goethe Institut*'s[31] German courses are systematically laid out, with each course building on the contents of the previous, and the levels are based on the CEFR. In Spain, the *Instituto Cervantes*[32] has also been working on the adaptation of the CEFR to general Spanish, and several learning manuals have already been published (e.g., by Anaya, Difusión, Edelsa). Studies conducted by the Council of Europe in 2005 and 2006 (Bérešová, 2011; Martyniuk and Noijons, 2007; Council of Europe, 2006) concluded that in all countries the CEFR has had a major impact at the level of policy. It has been found to be very useful for the planning and the development of curricula and syllabi. Articles published by Picardo (2012), Miso and Jang (2011), Finch (2009), and in 2007 by Alderson, Byrnes, Little and North in *Modern Language Journal* have highlighted that the CEFR's strengths far outweigh its limitations.

The CEFR has attracted language teachers and also, in time, institutions, as it is based on communicative approaches that include co-operation in learning, and the development of reflexive and autonomous learning habits (Ilin, 2014). It also focuses on methods of modern language teaching concentrating on the language learner and user both as an individual and as a social agent (Goullier, 2007). This in turn promotes the idea of greater mobility, more intensive personal interaction and a deeper mutual understanding (Bérešová, 2011). The three main levels of competence (from A as the lowest to C as the highest) and the distinctions within levels of proficiency make it easy to use for teachers. It is intuitive and is written in non-technical language. It enjoys a favourable influence in

[31] http://www.goethe.de

[32] http://www.cervantes.es

classrooms as it is functional and task-oriented and has a positive assessment principle, pointing out what the learners *can do* instead of highlighting their lack of knowledge.

The competences that illustrate each of the common reference levels are summarised from a bank of “illustrative descriptors”, developed and validated for the CEFR in a research project on the basis of the results of a Swiss National Science Research Council project which took place between 1993 and 1996. These formulations have been mathematically scaled to these levels by analysing the way in which they have been interpreted in the assessment of large numbers of learners. The CEFR also includes the description of “partial” qualifications, appropriate when only a more restricted knowledge of a language is required.

The taxonomic nature of the CEFR inevitably means trying to handle the great complexity of human language by breaking its competence down into separate components. This decomposition entails psychological and pedagogical problems of some depth for some language professionals. Some of the criticism that the CEFR has had is related to the oversimplification (Komorowska, 2004) of its formulation, and that it is written in the form of tables which sometimes overlap. The CEFR is composed of over 250 pages of taxonomic discussion and analysis of language use and learning which can be rather difficult to follow at times. No document of this importance could be without some sort of criticism and mentions have been made as to the difficulty of the terminology, the lack of practical guidance in how to use it, the structure in the form of endless tables, etc. (Alderson *et al.*, 2004; Morrow, 2004; Komorowska, 2004).

In the author’s opinion, this is one of the reasons that the use of SFL theory is so appropriate and fitting. Both SFL and the CEFR are based on the fundamental principle of language as function. Thus, the CEFR is convenient, flexible, versatile and very important and necessary as a European standard of learning, teaching and evaluating. Moreover, it promotes lifelong learning, (inter-)culturality and respect for minority languages. SFL fits with all those principles, as it understands language, above all, as contextually and culturally dependent. The author considers that the SFL model of language can effectively provide the answers needed for the lack of explicit theory supporting the CEFR.

As previously mentioned, the CEFR has a widespread functional and communicative perspective of human language. It follows an action oriented approach (where learning is seen as an active personal experience and reinterpretation process), which takes into account environmental, cognitive, volitional and emotional resources, as well as the abilities specific to a learner as an individual and as a social agent. What is of particular interest to the research presented here is that the learning parameters of the CEFR are clearly of a notional-functional nature, specifying notions or contexts in which people typically communicate, and functions or communicative purposes for speakers in given situations.

This type of syllabus helps students develop their ability in a key way: to effectively communicate in a variety of real-life contexts. Furthermore, the central role of “real” culture-bound contexts and the communicative purposes within those contexts in the CEFR make it suitable for learning to take place as an active personal experience and re-interpretation process. The CEFR describes in a comprehensive way what language students have to learn to do in order to use a language for communication, and what knowledge and skills they have to develop so as to be able to act effectively. The description also covers the cultural context in which language is set, as well as defining levels of proficiency which allow learners’ progress to be measured at each stage of learning, and on a life-long basis. An example of *Work typical abilities can do* statements can be seen in the following table.

Table 19. ALTE Work typical abilities following the levels of the CEFR.

LEVELS	**Listening/Speaking**	**Reading**	**Writing**
C2 **Level 5**	CAN advise on/handle complex delicate or contentious issues, such as legal or financial matters, to the extent that he/she has the necessary specialist knowledge.	CAN understand reports and articles likely to be encountered during his/her work, including complex ideas expressed in complex language.	CAN make full and accurate notes and continue to participate in a meeting or seminar.
C1 **Level 4**	CAN contribute effectively to meetings and seminars within own area of work and argue for or against a case.	CAN understand correspondence expressed in non-standard language.	CAN handle a wide range of routine and non-routine situations in which professional services are requested from colleague or external contacts.
B2 **Level 3**	CAN take and pass on most messages that are likely to require attention during a normal working day.	CAN understand most correspondence, reports and factual product literature he/she is likely to come across.	CAN deal with all routine requests for goods or services.
B1 **Level 2**	CAN offer advice to clients within own job area on simple matters.	CAN understand the general meaning of non-routine letters and theoretical articles within own work area.	CAN make reasonably accurate notes at a meeting or seminar where the subject matter is familiar and predictable.
A2 **Level 1**	CAN state simple requirements within own job area, such as 'I want to order 25 of...'.	CAN understand most short reports or manuals of a predictable nature within his/her own area of expertise, provided enough time is given.	CAN write a short, comprehensive note of request to a colleague or a known contact in another company.
A1 **ALTE breakthrough level**	CAN take and pass on simple messages of a routine kind, such as 'Friday meeting 10 am'.	CAN understand short reports or product descriptions on familiar matters, if these are expressed in simple language and the contents are predictable.	CAN write a simple routine request to a colleague, such as 'Can I have 20X please?'.

Available from: http://www.alte.org/cando/work.php

Therefore, the CEFR provides the means for educational administrators, course designers, teachers, teacher trainers, examining bodies, etc., to reflect on their current practice, with a view to situating and co-ordinating their efforts, and to ensuring that they meet the real needs of the learners for whom they are responsible. The provision of objective criteria for describing language proficiency is also intended to facilitate the mutual recognition of qualifications gained in different learning contexts, and accordingly aids European mobility. At the beginning of the document, its main concepts are stated as:

> Language use, embracing language learning, comprises the actions performed by persons who as individuals and as social agents develop a range of competences, both general and in particular communicative language competences. They draw on the competences at their disposal in various contexts under various conditions and under various constraints to engage in *language activities* involving *language processes* to produce and/or receive *texts* in relation to themes in specific *domains*, activating those *strategies* which seem most appropriate for carrying out the *tasks* to be accomplished. The monitoring of these actions by the participants leads to the reinforcement or modification of their competences. (p. 9). (*My emphasis).*

If it is accepted that the different dimensions highlighted above are interrelated in all forms of language use and learning, then any act of language learning or teaching is in some way concerned with each of these dimensions: strategies, tasks, texts, an individual's general competences, communicative language competence, language activities, language processes, contexts and domains (Council of Europe, 2001: 10). The following figure shows an outline of the contents of the CEFR. It highlights the complementarity between communicative activities and communicative competences by eliminating the theoretical dichotomy between use and ability (Piccardo, 2012).

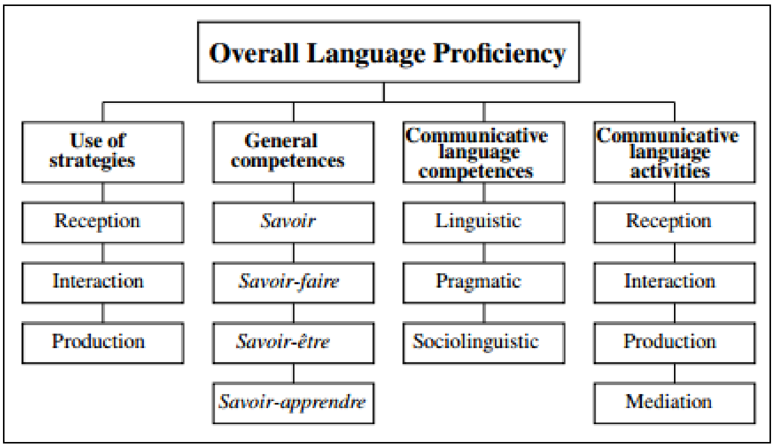

Figure 49: CEFR: A descriptive outline (Piccardo *et al.*, 2011: 55). Available from : http://www.ilob.uottawa.ca/CCERBAL/files/pdf/vol4-piccardo.pdf

The CEFR defines competences as "the sum of knowledge, skills and characteristics that allow a person to perform actions" (Council of Europe, 2001: 9), and then classifies them as:

- General competences: those not specific to language, but which are called upon for actions of all kinds, including language activities. They are: *knowledge, skills* and *existential competence,* and also their *ability to learn* knowledge.
- Context**:** the constellation of events and situational factors (physical and others), both internal and external to a person, in which acts of communication are embedded. They are also addressed as domains, as mentioned above, and categorised into four groups: personal, public, occupational and educational. The *personal domain*, in which the person concerned lives as a private individual, centred on home life with family and friends, and engages in individual practices such as reading for pleasure, keeping a personal diary, pursuing a special interest or hobby, etc. The *public domain*, in which the person concerned acts as a member of the general public, or of some organisation, and is engaged in transactions of various kinds for a variety of purposes. The *occupational domain*, in which the person concerned is engaged in his or her job or profession. And the *educational domain*, in which the person concerned is engaged in organised learning, especially (but not necessarily) within an educational institution. It should be noted that in many situations more than one domain may be involved.
- Communicative language competences**:** those which empower a person to act using specifically linguistic means. Scaled descriptors are provided for aspects of linguistic competence, pragmatic competence and sociolinguistic competence. *Linguistic competences* include all lexical, phonological and syntactic knowledge and skills, independently from the sociolinguistic value of their variations and the pragmatic functions of their realisations. *Pragmatic competence* is concerned with the functional use of discourse, such as coherence and cohesion. *Sociolinguistic competence* deals with social conventions as it deeply affects "all language

> communication between representatives of different cultures, even though participants may often be unaware of its influence" (Council of Europe, 2001: 13).

The most important aspect of the CEFR for this thesis is the sociolinguistic component of communication. As has been explained previously, the CEFR considers it to be within the communicative competence together with linguistic and pragmatic competence. It differentiates six levels of formality: frozen, formal, neutral, informal, familiar and intimate (Council of Europe, 2001: 120). However, the CEFR gives no more explanation about those levels, leaving teachers and learners to decide how to approach them and how to identify their language markers (Kappel and Lochtman, 2009). This is something that needs to be addressed in the (inter-)cultural element of a course and it is the reason for the author to have looked for alternatives which would be fitting and adequate to the purpose of this study. It is clear that the CEFR alone does not answer the problem presented in this thesis.

A summary of all the competences, individual and communicative, is shown in the following figure.

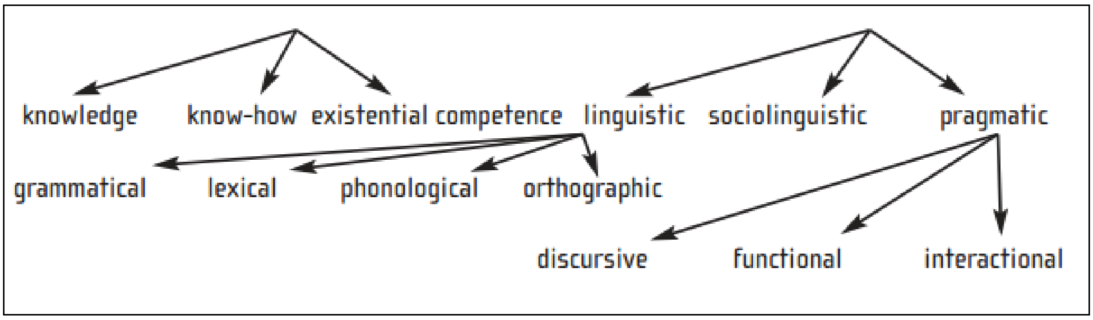

Figure 50: Individual and communicative competences in the CEFR.
Available at: http://www.coe.int/t/dg4/linguistic/Source/Goullier_Outils_EN.pdf

The following figure illustrates the three broad levels of competence in the CEFR, which can be divided into six and correspond to the following categories: A, Basic User, with the levels of A1 Breakthrough and A2 Waystage; B, Independent User, which can be sub-divided into B1 Threshold and B2 Vantage; and C, Proficient User, that can be further categorized as C1 Effective Operational Proficiency and C2 Mastery. This sample grid has been designed for the purpose of self-evaluation.

Table 20. Self-evaluation grid of the CEFR.

		A1	A2	B1	B2	C1	C2
UNDERSTANDING	**Listening**	I can recognise familiar words and very basic phrases concerning myself, my family and immediate concrete surroundings when people speak slowly and clearly.	I can understand phrases and the highest frequency vocabulary related to areas of most immediate personal relevance (e.g. very basic personal and family information, shopping, local area, employment). I can catch the main point in short, clear, simple messages and announcements.	I can understand the main points of clear standard speech on familiar matters regularly encountered in work, school, leisure, etc. I can understand the main point of many radio or TV programmes on current affairs or topics of personal or professional interest when the delivery is relatively slow and clear.	I can understand extended speech and lectures and follow even complex lines of argument provided the topic is reasonably familiar. I can understand most TV news and current affairs programmes. I can understand the majority of films in standard dialect.	I can understand extended speech even when it is not clearly structured and when relationships are only implied and not signalled explicitly. I can understand television programmes and films without too much effort.	I have no difficulty in understanding any kind of spoken language, whether live or broadcast, even when delivered at fast native speed, provided. I have some time to get familiar with the accent.
	Reading	I can understand familiar names, words and very simple sentences, for example on notices and posters or in catalogues.	I can read very short, simple texts. I can find specific, predictable information in simple everyday material such as advertisements, prospectuses, menus and timetables and I can understand short simple personal letters.	I can understand texts that consist mainly of high frequency everyday or job-related language. I can understand the description of events, feelings and wishes in personal letters.	I can read articles and reports concerned with contemporary problems in which the writers adopt particular attitudes or viewpoints. I can understand contemporary literary prose.	I can understand long and complex factual and literary texts, appreciating distinctions of style. I can understand specialised articles and longer technical instructions, even when they do not relate to my field.	I can read with ease virtually all forms of the written language, including abstract, structurally or linguistically complex texts such as manuals, specialised articles and literary works.
SPEAKING	**Spoken Interaction**	I can interact in a simple way provided the other person is prepared to repeat or rephrase things at a slower rate of speech and help me formulate what I'm trying to say. I can ask and answer simple questions in areas of immediate need or on very familiar topics.	I can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar topics and activities. I can handle very short social exchanges, even though I can't usually understand enough to keep the conversation going myself.	I can deal with most situations likely to arise whilst travelling in an area where the language is spoken. I can enter unprepared into conversation on topics that are familiar, of personal interest or pertinent to everyday life (e.g. family, hobbies, work, travel and current events).	I can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible. I can take an active part in discussion in familiar contexts, accounting for and sustaining my views.	I can express myself fluently and spontaneously without much obvious searching for expressions. I can use language flexibly and effectively for social and professional purposes. I can formulate ideas and opinions with precision and relate my contribution skilfully to those of other speakers.	I can take part effortlessly in any conversation or discussion and have a good familiarity with idiomatic expressions and colloquialisms. I can express myself fluently and convey finer shades of meaning precisely. If I do have a problem I can backtrack and restructure around the difficulty so smoothly that other people are hardly aware of it.
	Spoken Production	I can use simple phrases and sentences to describe where I live and people I know.	I can use a series of phrases and sentences to describe in simple terms my family and other people, living conditions, my educational background and my present or most recent job.	I can connect phrases in a simple way in order to describe experiences and events, my dreams, hopes and ambitions. I can briefly give reasons and explanations for opinions and plans. I can narrate a story or relate the plot of a book or film and describe my reactions.	I can present clear, detailed descriptions on a wide range of subjects related to my field of interest. I can explain a viewpoint on a topical issue giving the advantages and disadvantages of various options.	I can present clear, detailed descriptions of complex subjects integrating sub-themes, developing particular points and rounding off with an appropriate conclusion.	I can present a clear, smoothly-flowing description or argument in a style appropriate to the context and with an effective logical structure which helps the recipient to notice and remember significant points.
WRITING	**Writing**	I can write a short, simple postcard, for example sending holiday greetings. I can fill in forms with personal details, for example entering my name, nationality and address on a hotel registration form.	I can write short, simple notes and messages relating to matters in areas of immediate needs. I can write a very simple personal letter, for example thanking someone for something.	I can write simple connected text on topics which are familiar or of personal interest. I can write personal letters describing experiences and impressions.	I can write clear, detailed text on a wide range of subjects related to my interests. I can write an essay or report, passing on information or giving reasons in support of or against a particular point of view. I can write letters highlighting the personal significance of events and experiences.	I can express myself in clear, well-structured text, expressing points of view at some length. I can write about complex subjects in a letter, an essay or a report, underlining what I consider to be the salient issues. I can select style appropriate to the reader in mind.	I can write clear, smoothly-flowing text in an appropriate style. I can write complex letters, reports or articles which present a case with an effective logical structure which helps the recipient to notice and remember significant points. I can write summaries and reviews of professional or literary works.

Available from: http://www.linguanet-europa.org/pdfs/self-assessment-grid-en.pdf

From this analysis of the CEFR, it is clear that the ideas of promoting language learning and encouraging the mobility of students and teachers by the mutual recognition of linguistic level across the European continent are valuable and appreciated by learners and teachers. However, there are important issues that have not been addressed in its pages and need careful consideration. It is obviously important to find solutions that can complement this framework so that any course that may be designed follows the levels that are now accepted in many parts of the world as standard. In the case on (inter-) cultural competence, there is not enough information in the CEFR to guide the development of materials or courses, although this skill is essential for successful communication.

The various linguistic policies analysed in this section have revealed different approaches to L2 learning. Australia's aim of supporting multilingualism is in clear opposition to Japan's recognition of only one language in its territory. The lack of tools for the assessment of (inter-)cultural competence in the CEFR has been addressed by the US with the use of rubrics. There is an obvious presence of the concept of (inter-)culture throughout the literature of Australian linguistic policy, although it has not fully made its way into the classrooms. As will be shown later in this chapter, in the case of Spain, cultural components are still not present in many textbooks.

The next section of this chapter deals with the study of culture and how it has progressively become part of the different approaches to L2 teaching and learning.

3.3 Analysis of the study of culture in the main theories of L2 teaching approaches

Nostrand (1974: 273) defended the study of language through culture because he considered that it enabled learners to "feel the fittingness of the detail as perceived by the bearer of the other culture". Seelye (1993) spoke of language as a vehicle to penetrate another culture. The literature deals not only with the importance of the integration of culture in L2 teaching and learning but also with the reasons why this is not always done. Seelye (1993), Galloway (1985), Crawford-Lange and Lange (1984), or Stern (1983) pinpointed different reasons along the same lines. As Arús (2005) also claimed, this is due not so much to an overlooking of the importance of cultural issues by L2 theorists, but to a lack of understanding of the relationship between culture and language. The kind of culture that language instruction should address is very similar to what is understood as *context of culture* or "the environment of the linguistic system" (Halliday, 1996: 361).

Language learning provides the opening to another way of life and the L2 is a key component of this process, as there cannot be communication in a cultural void. Culture-sensitive L2 learning is a way of offering learners an alternative perspective to the one provided by their mother tongue. The study of an L2 is not an end in itself; rather, language is a means to an end, which includes the personal enrichment obtained from the access to another way of coding experience (Arús, 2005). However, it has taken a long time for culture to become a part of the L2 classroom. The next section of this chapter presents a brief analysis of the main approaches in L2 teaching and the increasing presence of culture in L2 classrooms.

Two constant features in the history of language teaching from its beginning 5,000 years ago (Germain, 1993: 21) until today are, firstly, that it has predominantly been based on the written form of the language taught, and secondly, that culture has always been considered as a sort of *supplement* to language in the form of literature as high culture, or cultural studies, history and customs (Crozet *et al.*, 1999: 10). Culture was viewed as the "educated produce" of a nation or group of individuals who shared a language rather than their habits, gestures, beliefs, way of life and their conception of the world.

There are very few critical reviews of the literature pertaining to culture learning in L2 approaches (Paige *et al.*, 2003a), perhaps due to the fact that the field is interdisciplinary, as demonstrated in the previous chapter. What follows is an analysis of the main characteristics of the four paradigms distinguished by Crozet *et al.* (1999: 7) in the history of language teaching which can be considered representative of the diverse approaches to teaching culture in the L2 classroom. All of them have been conditioned by the concept of culture, as it was understood in anthropological terms at the time, and they are the following:

- The traditional approach to teaching culture, or pre-culture in L2;
- The "culture studies" approach;
- The "culture as practices" approach;
- Intercultural language teaching.

3.3.1 The traditional approach to teaching culture, or pre-culture in L2

The most traditional way in which culture used to be taught in the L2 classroom took place through the teaching of literature emphasising the importance of the written form of the language over the oral counterpart as means or channel of communication.

Latin or Greek had been the L2s mainly taught until the 15th century. They were supposed to promote the students' intellectuality or erudition and they were the logical choice in a society with great respect for tradition (apart from other religious and political considerations). Language teaching focused on grammatical rules, morphosyntactic structures, memorisation of vocabulary and translation of literary and religious texts. Live languages started to gain importance and become part of European school programs only around the 18th century. However, they were still taught with minimal expectations of them ever only being used for ordinary communication with native speakers, and with the belief that contact with the target language would most likely come through written texts and primarily through reading. In some instances this study was necessary but in most cases it was simply a matter of status. Thus, teachers continued to use the native tongue as the vehicle for instruction.

The teaching method known as *Grammar-translation Method* started with the publication in 1807 in Germany of *Praktische Frazösische Grammatik* by Meidinger. The relationship between culture and text was limited to learning the content of a valued passage, rather than viewing it as a reflection of aspects of culture. In many cases, the texts studied belonged to an earlier period, such as the works of Shakespeare in English or Ronsard in French, to which even native speakers may have had little access except through formal education (Crozet *et al.,* 1999: 8). This method dominated the teaching and learning of L2s in Europe from 1840 to 1940 and, although modified to some extent, unfortunately continues to be extensively used in some areas of the world, thus eliminating the most important characteristic of a language: its value as a vehicle for communication and understanding of a different approach to reality. As Richards and Rodgers (2001: 4) pointed out:

> Its worst excesses were introduced by those who wanted to demonstrate that the study of French or German was no less rigorous than the study of classical languages. This resulted in the type of Grammar-Translation courses remembered with distaste by thousands of school learners, for whom foreign language learning meant a tedious experience of memorizing endless lists of unusable grammar rules and vocabulary and attempting to produce perfect translations of stilted or literary prose.

The aim of education in general in this approach was to teach people to be knowledgeable about History, Literature and Art. Culture meant refinement for the education of the rich and powerful and it was a universal concept, not bound to any particular society (Kramsch, 1996: 4). However, towards the middle of the 19th century, as commercial transactions among countries increased and with them the importance of diplomatic relations (Varela, 2003), the need to speak foreign languages became an issue. The methods used until that moment had not helped students to achieve the desired goal of being able to communicate and do business with other countries. New ideas started to emerge and with them the first noticeable improvements (Larsen-Freeman, 2000). In 1892, Gouin created his method to teach German after his own personal lack of success, *L'art d'enseigner et d'étudier les langues*. His method used situations and themes as ways of organising and presenting oral language, which were known as Gouin “series”. This method represented a progression in the focus on learners’ communicative skills and although the cultural aspect was not addressed, context became important and the method was popular for some time (Richards and Rodgers, 2001).

At the end of the 19th century and within the Reform Movement, the *Direct Method* or *Natural Method* started to develop as an alternative to traditional teaching. It appeared as a consequence of the publishing of the works by the linguists Sweet in England, Viätor in Germany and Passy in France (Richards and Rodgers, 2001: 36), and of their intellectual leadership. Linguistic research started with phonetics and a scientific analysis and description of the speaking process. As a consequence of this work, the *International Phonetic Association* was founded in 1886 and a few years later the famous *International Phonetic Alphabet* (IPA) was designed to enable the transcription of the sounds of any language accurately. The change in the conception of languages as vehicles of communication was now evident and that oriented the emphasis of teaching towards the oral competence. The method had enthusiastic supporters and it became widely known. It represented the beginning of culture being interpreted as the way of life of speakers of other languages (Larsen-Freeman, 2000).

The principle of the *Direct* or *Natural Method* was to learn complete statements, and was based on oral communication. Students listened first, memorised the sounds and only then saw the written word. The aim was to learn an L2 in the same way as the L1, thus the "natural" in the name of the method. One of the best known names associated with these principles was Berlitz, who opened his first school in 1878. It followed the premise that "the eye is the enemy of hearing", was a total immersion method and was the first to forbid the use of the native language in class. It has been demonstrated since that the strategies used by children to learn their L1 are necessarily different from the demands of the L2 learning process (Omaggio, 2001). Critics were very harsh on the method and in 1929 the *Coleman Report* on L2 students from the United States was conducted in order to analyse the method's results, with very negative conclusions, as explained by Richards and Rodgers (2001: 11):

> The goal of trying to teach conversation skills was considered impractical in view of the restricted time available for foreign language teaching in schools, the limited skills of teacher, and the perceived irrelevance of conversation skills in a foreign language for the average American college student.

The result of the criticism was the return to the old reading methods, although in Europe the reaction was not as strong and some of the principles continued to be applied. The *Coleman Report* recommended an emphasis on the skill of reading in schools and colleges as it was felt at that time that there would be few opportunities to practise the spoken language. Nevertheless, the *Direct Method* was more an attitude to language teaching and learning than a thoroughly linguistically based method, and the changes in methodology which it brought carried on into the 20th century and so, for instance, although literary texts continued to be used in teaching, they were changed for more modern versions of written language. However, the cultural component of the L2 was still not considered a part of the topics addressed in the classroom and was only observed in the texts studied.

There were further changes in the second half of the century when Applied Linguistics developed a series of methodological principles for the systematisation of the teaching of languages. In 1939 Michigan University created the first English Institute in the United States specialised in training teachers of English as an L2. The main principles followed were published in *Structural Notes and Corpus: A Basis for the Preparation of Materials to Teach English as Foreign Language* (American Council of Learned Societies, 1952). In many aspects, the methodology used by the American experts was similar to that employed by the British at the time. However, there were some differences, such as the importance that the American linguists gave to the comparison between the learned and the native language, which seemed to predict the most common errors which the student would make, thus successfully accelerating the learning process.

Since the middle of the 20th century, psychological views of teaching and learning were dominated by the behaviourist and, later, the cognitive theories. The *Audiolingual Method* was based on the ideas of the Behavioural Theory of Skinner, who had published *Verbal Behavior* (1957: 10), where he explained that "we have no reason to assume [...] that verbal behaviour differs in any fundamental respect from non-verbal behaviour, or that any new principles must be invoked to account for it". He claimed that children acquired language by imitating adult utterances. His experimental analysis of behaviour justified the method as a chain of stimuli, followed by correct response and reinforcement. The central concept of the method was that of reinforcement, both negative and positive, strengthening the behaviour, and increasing the probability of it re-occurring with the application of a desirable stimulus; alternatively the absence of such a rewarding stimulus caused the behaviour to stop.

The *Audiolingual Method* was developed by linguists such as Bloomfield (1933) and it was also called the *Scientific Method.* It was based on a set of principles such as: L2s, as the L1, are learnt more naturally in the spoken form, more attention was paid to oral skills and pronunciation; learning is achieved through both group and individual repetitions (it is a mechanical process of habit development based on memorisation and pattern practice through drills); and didactic material based on the scientific descriptions of English made by linguists. It was structural, selected and graded in order to avoid as many of the characteristic errors made by the students as possible and always taking into account the student's L1.

Towards the end of the 1960s, the excitement with which these methods had been received started to die down as they did not deliver the expected results of improvement in students' communicative skills. The principles of *Structuralism* (Saussure, 1916) were criticised at first and later rejected. The lack of interest for the written forms of the language was seen as a problem. It was discovered that language was not acquired through a process of habit formation and that the errors that students made when using the L2 were a necessary part of their learning process. Moreover, *drill* exercises did not automatically enable students to produce their own real utterances without the support of the course book, and were considered to be boring.

Situational Language Teaching was a natural development from *the Oral Approach* and they were both reactions against the weaknesses of the *Direct Method*. The *Oral Approach* was developed by British linguists such as Palmer (1923), and the *Situational Language Teaching* originated later from the work of specialists such as Hornby (1950). Their objective was to establish a more scientific basis than the old *Direct Method* for the teaching of oral skills. The result was a systematic study of the principles and procedures which should be applied for the selection and organisation of the contents of a course. The change came about through one of the key aspects of the *Oral Approach*: the concept of *situation*. The main characteristics of this approach were: a) language teaching begins with the spoken language, and reading and writing are introduced later; b) the target language is the language of the classroom; c) new language points are introduced and practiced situationally; and d) grammar is presented gradually.

As a reaction to behaviourism, the "cognitive revolution" in the 1950s combined new thinking in Psychology, Anthropology and Linguistics with the emerging fields of Computer Science and Neuroscience. Learners were encouraged to work out rules deductively for themselves. *Situational Language Teaching* and the *Oral Methods* were abandoned when the new ideas of Chomsky (1975) began to be known. He believed in a Universal Grammar: a common system of principles and rules for all languages. As Chomsky (1975: 153) explained: “Language is not a habit structure. Ordinary linguistic behaviour characteristically involves innovation, formation of new sentences and patterns in accordance with rules of great abstractness and intricacy”. As Willis (2004: 4-5) described:

> He believed that a basic rule system that underpins all languages is innate and that, given exposure to a specific language, children will naturally create the specific rules of that language for themselves. Learning is thus seen as a process of discovery determined by internal processes rather than external influences.

It was a time of confusion as it became evident that the methods used in the past for teaching languages were not satisfactory in helping learners to master the L2. The Chomskyan revolution in Linguistics drew the attention of linguists and language teachers to the "deep structure" of language, while psychologists at the time considered the effects of the affective and interpersonal nature of learning. As a result, new methods were proposed, which attempted to capitalise on the importance of psychological factors in language learning. Nunan (1989: 97) referred to these as *designer methods* and although they had original and innovative perspectives, they did not have any consistent linguistic theory to support them, and thus did not gain any real following among language teachers. Some of the best known were: *Total Physical Response*, *Silent Way*, *Community Language Learning* and *Suggestopedia*.

Total Physical Response was a teaching method based on the idea of word, sentence and action, and was related to the psychological theory of the *blueprint* in memory (Asher, 1969). It was developed in 1969 by Asher, who claimed that languages should be learnt as the children learn their mother tongue. The first thing children hear is commands and their first reaction is a physical response to them. Thus, students first listened to the teacher and carried out actions according to the orders they received and they would eventually feel the need to communicate. The teacher's mission was to guide the sessions in the form of a game in which the students were the actors. The teacher decided what they were going to learn and selected all the necessary supporting materials for the course. Everything had to be planned, as there was no room for improvisation.

The *Silent Way* was a language teaching method designed in 1972 by Gattegno, who considered that learning was more effective if the students discovered or created, rather than if they remembered and repeated. It was a problem-solving approach and advocated that the teacher should be silent and avoid the tendency to explain everything to the learners. Gestures, acting, mimicking and also paper cards and coloured materials could be used to play with in order to help students figure out meanings and answers. It relied on cognitive rather than affective arguments and suffered serious criticism. More specifically, it was considered very harsh, as the teacher was distant and, in general lines, the classroom environment was not conducive to learning.

Counselling Learning was a method developed in 1976 by Curran in which the teacher became a *language counsellor* who understood the difficulties and the effort that the students had to make in order to learn the L2, and thus aimed to present them with the appropriate atmosphere for learning. The teacher was seen as the *Knower* and the students as *Learners*. The method process was divided into two basic stages: *investment* and *reflection*. The students sat in a circle and the teacher had to walk around and place a hand on the shoulder of one of them. This was an invitation for the student to say something in his or her mother tongue and the teacher repeated it in the L2 as many times as may be necessary (La Forge, 1983). When the student was ready he or she recorded the utterance into a tape recorder. One of the problems with this method was that the teacher had to know the students' native language and there could be no planning for the class as it was the students who decided what they wanted to learn at each stage (Moskowitz, 1978).

Suggestopedia was an application of the study of suggestion and psychology, a revolutionary system of teaching developed in 1978 by Lozanov. It was based on joy, absence of tension, and concentrative psycho-relaxation; and the atmosphere played a very important role in the classroom, as a relaxed attitude was believed to induce the process of memorisation and learning (Lozanov, 1978). Each student got a new name, an imaginary profession and a new personality so that they were not worried about the mistakes they made and did not feel any anxiety or fear when communicating in the L2.

As can be seen, all of the above methods in this stage relied heavily on the ability and pedagogical knowledge of the teacher, lacked theoretical linguistic grounding and thus received no general acceptance. Culture was not part of the instruction, as most of these methods were guided by formal requirements and not by real communicative needs. This paradigm started to change slowly towards what Crozet *et al.*, (1999: 7) considered a "Culture studies" approach.

3.3.2 The Culture studies approach

The previous stage began to be replaced around the 1970s by a view of culture as the learning of interesting aspects about other countries. Culture was thought "to be embedded in knowledge about the history, geography and institutions of the target language country" (Crozet *et al.*, 1999: 8). Cultural competence was not expected to be developed through text reading any more, but people and the way they spoke were still not considered as representative of their culture. Culture was assumed to refer to the knowledge about their own country that native speakers had. The focus was not on the educated elite as previously, but it was still related to educated knowledge (Crozet *et al.*, 1999). For the first time, this stage considered that language learning should be aimed at the mastering of the skills which would enable the students to communicate with native speakers, or at least to have some sort of contact with the citizens of the country where the L2 was spoken. However, students remained as observers of the target culture as outsiders, that is, they learnt about the country but were external to it.

The *Audiovisual Method* was designed by professors Rivenc (1962) at St. Cloud University in France and Guberina (1961) of Zagreb University in Yugoslavia. It had many aspects in common with the previous approaches, such as the use of structural language descriptors, comparison and contrast between the mother tongue and the L2; the importance of the oral and communicative aspects of language; and the importance given to the selection and grading in difficulty of linguistic material. It was behavioural and aimed to develop linguistic habits using drill-type exercises and dialogues set in specific situations. However, the originality of this method lay in the real visual scenarios devised in order to facilitate the comprehension of the dialogues. Although the structures to be practiced were set at the beginning, the method allowed for more freedom of expression with the use of previously learnt structures and trying not to resort to the L1. There were typically visual projections of situations with synchronised sound used in the classroom. The students learnt by making associations between the images and the words. The teacher helped the student to achieve precision in these associations as quickly as possible. However, as with all the previously analysed methods and approaches, it did not consider culture as a part of the language that could be easily taught.

The teacher was often seen as the *drillmaster* who carried the responsibility of teaching the students (Lee and VanPatten, 2003). One of the criticisms toward this method was that the learners lacked engagement in meaningful language use and had only limited opportunities to use language creatively while interacting with their peers. As Willis (2004: 4) pointed out, “this was because the emphasis was on eradication of errors and accurate production of the target forms, not on communication of meanings”. Due to overcorrection of students’ errors by the teacher, anxiety levels were often quite high among students and thus the *Audiolingual Method* failed to have the desired effect of helping learners become competent speakers of the L2.

The *Natural Approach* was developed in the late 1960s by Krashen and Terrel (1983) and was based on the principles of the *Direct Method*: the idea was to learn an L2 in the same manner as the L1, without studying grammar or doing *drills* (Krashen and Terrell 1983). The most important points of this approach were explained in five tenets:

- Acquisition-learning hypothesis: acquisition is a natural and unconscious process.
- Natural order hypothesis: the acquisition of grammatical structures proceeds in a predictable order.

- Input hypothesis: “An acquirer can 'move' from a stage I (where I is the acquirer's level of competence) to a stage I+1 (where I+1 is the stage immediately following I along some natural order) by understanding language containing I+1" (Krashen and Terrell, 1983: 32).
- Monitor hypothesis: Conscious learning can function only as a monitor or editor that checks and repairs the output of the acquired system. Three conditions limit the successful use of the monitor: time, focus on form and knowledge of rules.
- Affective filter hypothesis: the learner’s emotional state or attitudes are an adjustable filter that passes, impedes or completely blocks input which is necessary for acquisition. A low affective filter is desirable for successful language acquisition. There are three variables in this process: motivation, self-confidence and anxiety.

Although the main objective of this approach was to encourage oral and written communicative competence, the reality was that comprehension received most of the attention, as learners required a great deal of comprehensible input to acquire language. Culture continued not to be addressed as a necessary part of the process, although it was seen as a direct contributor to the students’ ability to “function linguistically and socially in the contemporary culture” (Chastain, 1988: 303). However, it was only in the sense of “mere information conveyed by the language, not as a feature of language itself” (Kramsch, 1993: 8). Culture was often taught in separate courses such as *Area studies*, *Background studies*, *Civilisation* (in France), or *Civilita* (in Italy) (i.e. Bassnett, 1997: xiii; Pulverness, 1995: 8; Tomalin and Stempleski, 1993: 6; Byram, 1989: 58-60;). All the courses had the same problem in common: they emphasised cultural facts and portrayed citizen’s lives in a stereotyped manner (Mountford and Wadham-Smith, 2000: 1). Therefore, this approach did not allow for the L2 to be considered a carrier of a different interpretation of the world that surrounded its speakers. This view started to change in the following decade.

3.3.3 The Culture as practices approach

As Crozet *et al.* observed (1999: 9) a third paradigm in the teaching of culture considered culture as “practices”. It became influential in the 1980s as a result of the work by anthropologists such as Gumperz (1971, 1982) and Smolicz (1981). In Gumperz’s (1971: 285) terms:

> Effective communication requires that the speaker and audience agree both on the meaning of words and on the social import or values attached to choice of expression. We will use the term social significance or social meaning to refer to the social values implied when an utterance is used in a certain context.

This approach aimed to describe cultures in the entities that typified them: ways of speaking, or even in the organisation of texts. The learner was still an outsider, an observer of the other culture who tried to interpret the words of others. However, for the first time, culture was perceived as a collective way of acting through language (Richard and Rodgers, 2001).

In the 1960s and the 1970s, research on the connections between language and culture had produced such seminal works as Hymes (1964) *Language in Culture and Society*, Kaplan (1966) on rhetorical patterns accepted in different cultures, Gumperz (1971) on interactional sociolinguistics, and Hall (1976) on behavioural and cognitive constructs. The studies carried out at the time did not, however, always establish the relevance of their conclusions to second or foreign language pedagogy. Partly for this reason, many teacher and student training approaches then, and even now, have not included findings that deal with the effects of the native culture on L2 learning. In 1981, Lyons noted that "there are certain aspects of the interdependence of language and culture that are not as widely appreciated as they ought to be" (p. 325).

Developing cultural competence became a way of understanding the beliefs of people from a certain group, and where they placed their cultural values. Nevertheless, this capability was seen at times as a separate entity from linguistic knowledge. It became known as *cross-cultural understanding* or *training*, and was used in the form of business or marketing strategies. One further criticism which can be mentioned is that it presented cultures as relatively static and homogenous, which could lead to the stereotyping of the target culture, especially in contexts where the possibility of interaction with native speakers was limited or non-existent (Crozet *et al.*, 1999: 9).

The origins of the *Communicative Approach* can be found in the 1970s when the British linguist Halliday (1975) and American sociologist Hymes (1972a) reflected upon the functional and communicative dimension of language and developed the basis of new a didactic approach to L2 teaching and learning. Howatt (1984: 279) explained that:

> […] language is acquired through communication, so that it is not merely the question of activating an existing but inert knowledge of the language, but of stimulating the development of the language system itself. If the former could be described as "learning to use" English, the latter entails "using English to learn it".

Thus, *communicative competence* was seen as the knowledge which enabled people to use a language effectively and for the purpose of communication. The term was coined by Hymes in his paper *On Communicative Competence* (1972a), where the author distinguished four areas: knowledge of what was possible, feasible, appropriate and actually done. Hymes (1972b 1971, 1970) and Gumperz and Hymes (1972) held the view that uses of language and its analyses were inseparable from society, specific sociological situations, the interlocutors' social backgrounds and identities, and that social meanings were "encoded linguistically" (p. 18). Hymes (1972c) noted that, in linguistics, a descriptive theory of speech and interaction had to consider the “speech community” to be “all forms of language, including writing” and “speech events”, and that speech events and acts “are not all universal” and may depend upon social structure, values, and the sociocultural order of the community.

Europe’s educational reality was also changing at this time. With a greater level of interdependence among countries, greater efforts were needed to teach English to adults, to enable them to work for the European Common Market and in the Council of Europe and other European institutions, as well as for economic, cultural and educational cooperation. An alternative method was felt to be necessary to teach languages. That is why, in 1971, a group of experts started some research for the development of language courses and, in 1976, Wilkins’ *Notional Syllabuses* was published, marking the beginning of the idea of courses organised around specific needs. It specified semantic categories and, at the same time, the communicative functions which the learners needed to acquire. Later, Widdowson presented the relation between the linguistic system and its communicative values in the text and the discourse in *Teaching Language as Communication* (1978).

The Council of Europe developed these ideas in a *syllabus* which included descriptions of the objectives of foreign language courses for adults, circumstances where the L2 would be necessary (e.g. travelling or business), common topics (e.g. introductions or shopping), functions (e.g. asking for help, describing something), notions (e.g. frequency, duration), vocabulary and grammar (Palacios, 2007: 125). The result of their efforts was Van Ek and Alexander’s *Threshold Level English* (1980). This new approach changed learning objectives in L2 classrooms and it was no longer a matter of learning another language (and culture) in order to visit the country where it was spoken, but to study English (the only language that had been researched to that point) as a working and communicative tool in your own country. Knowledge of the language did not require an understanding of British, Irish, or American culture and economy, as it was now seen as an international language. English was conceived as an external entity without any special link to a place or a group of people.

The language was considered a vehicle for communication, a *lingua franca* which carried no other elements which could interfere with the intended translated message. However, the meaning of an interaction can be easily misinterpreted if the speakers use a different set of rules. As Byram (1989: 41-42) highlighted, teaching communication without teaching culture might be enough for “survival and routine transactions”, but communicative competence is incomplete without awareness and understanding (Mountford and Wadham-Smith, 2000: 82). Thus, the *Communicative Approach*, as the most current and widely spread approach to language teaching in the western world today, did not significantly improve the teaching of communication in a foreign language, the promotion of intercultural competence, or cross-cultural understanding (Crozet *et al.*, 1999: 10). (Inter-)cultural awareness is not acquired through conversation with a teacher in a classroom, it must be specifically integrated in the study program in order to make a difference to the outcome, as will become apparent in the next section of this chapter.

There are other important approaches to L2 teaching which have developed and moved between these four paradigms of attention to culture in L2 teaching mentioned by Crozet *et al.* (1999: 7), especially between the last two. That is, there are approaches that did not originate as essentially culture-oriented, but that can be easily adapted to assume this focus. One of them is the *Task-based Approach*, which originated from the work of Prabhu (1987), and the other approach is the *Post-method*.

Prabhu (1987) developed the *Task-based Approach* when he was trying to teach his students to use the L2 in order to achieve tasks. Long (1985: 89) referred to *a task* as:

> a piece of work undertaken for oneself or for others, freely or for some reward. Thus, examples of tasks included [...] filling out a form, buying a pair of shoes, making an airline reservation, [...]. In other words, by "task" is meant the hundred and one things people do in everyday life, at work, at play, and in between.

Nunan (1989: 10) considered a task as any classroom work that involved learners in comprehending, manipulating, producing, or interacting in the target language, while their attention was principally focused on meaning rather than form. He highlighted three fundamental elements present in most tasks: namely, the *goals* which were the general intentions behind any given task; the *input*, which was the type of language which the learner was offered to carry out the task; and the *activities*, which set out what the learner had to do with the *input*. These three elements set a series of roles for the teacher and the learners which specified the function to be performed. The main role for the teacher was to act as a facilitator of the learning process and an observer of the learners (Nunan, 1989).

The objective was to teach "the learner how to learn". Therefore, "task-based language teaching is more than just a means of learning a language. It's a way of becoming a better communicator in the workplace and in the social world beyond the classroom" (Nunan, 1999: 88). Holmes (1995) considered these *transferable skills* to be the real goal of pedagogy (Holmes, 1995). Obviously, this approach can be easily adapted as a mechanism to bring forth the presence of cultural traits in everyday activities. Thus, it can be a very useful way to teach culture, as will be explained in following sections of this chapter.

From the beginning of the 21st century, it is more common for L2 teachers to consider all the new proposals under the umbrella term of *Post-Method* (Nunan, 1999). Its origin is in the work of Kumaravadivelu (2005: 224), who defined the aim of the *Post-Method* as to "advance a context-sensitive, location-specific pedagogy that is based on a true understanding of local linguistic, socio-cultural, and political particularities". In reality this approach means that the teacher must select which didactic method to use in each particular situation. Different methodological options are generated within each educational context to cater for their unique needs. This situation was explained by Candlin and Mercer (2001: 5):

> We should be less concerned with stipulating what methods to follow and much more concerned with discovering what effective teachers actually do. Resisting the *deprofessionalizing* effect of some slavish adherence to methods frees us and teachers more generally to examine what the practices of effective language teaching might be.

Stern (1997: 494) pointed out that "language teaching is now no longer conceptualised in terms of a single undifferentiated methodological prescription. Language teaching theorists at the present time shun this simple formula". The main point in the argument is that no method is a total failure and none of them is a "magic formula" (Steinberg, 2001: 216). According to Kapplin (2001), the perfect method does not exist, but there can be something valuable and useful in all of them, each of which can be exploited to its full advantage in the right circumstances and integrated with others by taking into account the special needs and characteristics of the people involved. Klapper (2001:17) explained that:

> there is [...] no convincing evidence from pedagogic research, including research into second language instruction, that there is any universally or 'best' way to teach. Although, clearly, particular approaches are likely to prove more effective in certain situations, blanket prescription is difficult to support theoretically. The art of teaching does not lie in accessing a checklist of skills but rather in knowing which approach to adopt with different students, in different curricular circumstances or in different cultural settings.

Again, as with the *Task-based Approach*, the *Post-Method* can be useful to maximise interest in cultural features present in an activity if enough focus is dedicated to it.

Returning to the paradigms in which Crozet *et al.* (1999: 7) divided the different L2 teaching methodologies and approaches, all of these developments that had taken place since the 1980s in Anthropology, and their slow but undoubted influence in L2 teaching and learning, marked the beginning of a new hybrid paradigm. From then on, language, culture and learning would be fundamentally interrelated into a single educative approach (Liddicoat *et al.*, 2003) in which culture is addressed as a specific value that should be thoroughly analysed and learnt. This constitutes the topic of the next section of this chapter, a new approach to L2 teaching and learning in which culture is a relevant feature and the language is used to assist the student in order to gain access to it.

3.3.4 Intercultural language teaching

Intercultural Language Teaching (henceforth ILT) has only recently appeared in language education (Liddicoat and Scarino, 2013). It is very different to the previous three paradigms with respect to its approach to teaching culture, because it is based on an understanding of the nature of cross-cultural encounters and the connections between language and culture (Crozet *et al.*, 1999: 9). As Pulverness (1996: 7) explained:

> English was seen as a means of communication which should not be bound to culturally-specific conditions of use, but should be easily transferable to any cultural setting. Authenticity was a key quality, but only insofar as it provided reliable models of language in use. Content was important as a source of motivation, but it was seen as equally important to avoid material which might be regarded as "culture bound". Throughout the 1970s and much of the 1980s, syllabus design and materials written were driven by needs analysis, and culture was subordinated to performance objectives.

Even when the aims of the previous approaches to language teaching were to give people the ability to use the L2 to communicate with other cultures, the content of the courses remained mostly based on grammar and the written forms, and culture was never considered a part of language. The *Communicative Approach* attempted to change this by teaching the "contextualised functions" of language use instead, without any culture-related facts that could harm the objective of learning an L2 and which could be suitable for any classroom. This represented a complete revolution but did not deliver the expected promises (Liddicoat, 1997), as culture and language are connected at all levels of language use and structures (Liddicoat *et al.*, 2003) and it is not possible to learn a language whilst ignoring one of its most important traits and many other scholars have highlighted that tight relationship between both concepts. According to Brown (2000: 177) "a language is a part of a culture, and a culture is a part of a language: the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture".

Kramsch (1993) pointed out that language itself *is* culture, so in order to understand a foreign culture from within, instead of merely *knowing about* it, implies learning the language of that culture. Kramsch (1998: 3) also identified three ways in which language and culture are bound together. Firstly, language *expresses* cultural reality (facts, but also attitudes, are shown in the choice of words used). Secondly, language *embodies* cultural reality (communicating gives meaning to experience); and thirdly, language *symbolises* cultural reality (language is a symbol of the society it belongs to). Therefore, "the person who learns language without learning culture risks becoming a fluent fool" (Bennet *et al.*, 2003: 237). Thus, the aim in ILT has moved from communicating in the target language to being in a "third place", a term originally coined by Bhabha (1992), which is the area where negotiations take place and where the L2 speaker's identity is constructed and reconstructed (English, 2002). It is a position from where a person can communicate in an L2 by showing understanding and respect for the other culture and accommodating to the other customs without having to lose its own identity. It is that "place" that symbolises a mediation point and reflects the ability to integrate comfortably in more than one culture and its own way to see the world.

Another important issue specifically about English is that it has become the international language of the world today, and is used and taught in thousands of places and situations throughout the world. However, these other cultures do not necessarily share beliefs and values with the original English speaking countries. Krachu (1977) highlighted different varieties of English such as Indian English and Nigerian English, which have very different beliefs, value systems and educational doctrines to the traditional English-speaking countries such as Great Britain and the United States. Therefore, it is important to deal with the use of what variety of English to teach. Alptekin and Alptekin (1984) suggested that English should not be taught with reference to English-speaking countries' cultures but in a way that was independent from this cultural content, and referred only to the "international attitudes" (p. 16) of international English. However, they did not specify what these “international attitudes” might be, and furthermore, as Medgyes (1999: 7) explained, there is not any one identifiable variety of English that could be called “International English”.

Culture and language are inexorably linked and as such cannot be separated; languages do not exist in a cultural vacuum and numerous authors (Byram, 1991; Kramsch, 1993; Byram and Fleming, 1998). Whether culture is consciously or unconsciously part of the teachers' pedagogic aims, its transmission is unavoidable as the content of what is taught will always be in some way linked to culture. As Valdes pointed out, “every lesson is about something and that something is cultural” (1990: 20) and that fact could be translated into an active way to seek (inter-)cultural awareness enrichment.

It is difficult to determine the variety of English that would be the most useful to teach to each group of students, and this would depend upon the economic or academic interests in each case. The author of this thesis does not believe in teaching a *culture-free* language

(Alptekin and Alptekin, 1984) that would have to be additionally acquired (Hülmbauer *et al.* (2008) in order to communicate in English (Chirikba, 2008). If developing (inter-) cultural awareness is a didactic objective to be achieved, authentic cultural aspects must be specifically addressed during teaching. In the case of this thesis the focus is on the English spoken in the UK or the US for the reasons explained in Chapter 1 of proximity and economic importance.

(Inter-)cultural language teaching aims to support the development of (inter-)cultural competence through the learning of foreign languages and, by extension, through the learning of how language and culture connect in one's first and target language (Lo Bianco, 1999a: 11). Since the publication of Gumperz and Hymes *The Ethnography of Communication* in 1964, many sociolinguists have tried to discover the rules that underlie utterances and give them social meaning in order to explain the reasons why communication breakdowns are quite common in cross cultural encounters. (Inter-) cultural competence in a working context is not based only on linguistic accuracy; it also requires a successful management of the interaction. It is becoming increasingly accepted that there is a need for the training of such skills (Crozet and Liddicoat, 1999: 136). Byram *et al.* (2002: 9) defined the (inter-)cultural dimension of language teaching in the following way:

> When two people talk to each other, they do not just *speak* to the other to exchange information, they also *see* the other as an individual and as someone who belongs to a specific social group, for example a "worker" and an "employer" or a "teacher" and a "pupil". This has an influence on what they say, how they say it, what response they expect and how they interpret the response. In other words, when people are talking to each other their social identities are unavoidably part of the social interaction between them. In language teaching, the concept of "communicative competence" takes this into account by emphasising that language learners need to acquire not just grammatical competence but also the knowledge of what is "appropriate" language.

Therefore, (inter-)cultural competence is a combination of several aspects, as illustrated in the following figure:

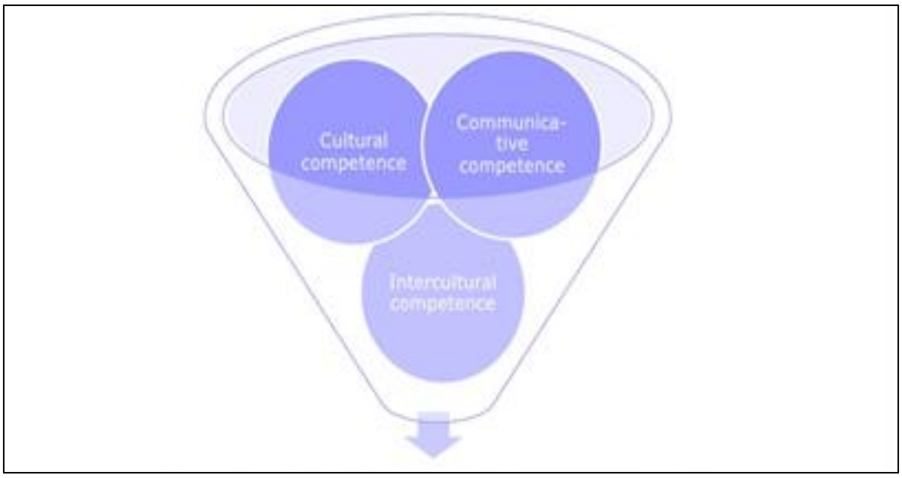

Figure 51: Aspects of intercultural communicative competence.
Available at: http://www.slideshare.net/CWarth/iceurope-project-web-collaboration-intro

The next section of this chapter will focus on the design of activities to develop students' (inter-)cultural awareness.

3.4 Preliminary considerations for ILT design

Defining the meanings of cultural and (inter-)cultural competence have been one of the major challenges for scholars in the last few decades. Ruben (1976) categorised the terms in seven aspects: tolerance for ambiguity; the capacity to be flexible; the capacity to be non-judgmental; the capacity to communicate respect; the capacity to personalize one's knowledge and perceptions; the capacity to display empathy; and the capacity for turn taking. More recently, Wiseman (2002: 208) defined ILT as "the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures"; and Hammer *et al.* (2003: 422), as "the ability to think and act in interculturally appropriate ways". The author of this thesis follows Chen and Starosta's (1996: 358-359) definition of (inter-)cultural competence as "the ability to negotiate cultural meanings and to execute appropriately effective communication behaviours that recognize the interactants' multiple identities in a specific environment" as it touches on the specificity and uniqueness of the communicative act. Learners also need to master "how to fulfil their own communication goals by respecting and affirming the multilevel cultural identities of those with whom they interact" (Chen and Starosta, 1996: 359), as reflected in Butt's (2003) vision of culture (see section 2.6.2).

As seen in section 3.3.5.1, the CEFR mentions as one of its aims the development of learners' ability to "communicate with each other across linguistic and cultural boundaries" (Council of Europe, 2001: 3). As language and culture are closely linked, the teaching of culture should be seen as an integral and organising component of language courses (Bassnett, 2001; Brown, 2000; Byram, 1995, 1989; Chastein, 1988; Cortazzi and Jin, 1999; Seelye, 1994), although it still underplayed for two main reasons: firstly, because culture as expressed in spoken or written language is not as easily accessible to scrutiny in the language classroom as grammar studied in written texts or functions of language; and secondly, it is necessary to identify what is meant by (inter-)cultural language teaching (Crozet *et al.*, 1999). However, as Bernd Müller-Jacquier (2003: 53) put it:

> all cultural differences are "hidden" in linguistic manifestations. These expressions are found in all languages and they can be classified in different grammatical and lexical categories or even expressed nonverbally. They are presented in culture-specific explicit or implicit forms by both speakers and listeners.

That is one of the reasons why it is important to reconsider the way in which languages are taught and adapt it to the new scenarios. Although the traditional manner has been through transmission of facts and presenting information about the target culture in courses such as history, geography, institutions, the arts, traditions and way of life

(Tomalin and Stempleski, 1993), the view of culture has broadened to include a more interpretive approach (Kramsch 1993: 24). Moreover, instead of just being concerned with the facts of one given culture, the emphasis has moved towards interpreting culture based on cross-cultural understanding, through comparisons and contrasts with learners' native culture. Wierzbicka (2006: 735) explained that "it is increasingly acknowledged that cross-cultural communication requires cultural learning, and that ways of speaking associated with different languages and cultures need to be properly described, understood, and taught". Dunnet *et al*. (1986: 148-149) suggested six aspects of culture with which L2 learners and teachers should be familiar:

- Languages cannot be translated word-for-word.
- The tone of a speaker's voice (the intonation pattern) carries meaning.
- Each language-culture employs gestures and body movements which convey meaning.
- Languages use different grammatical elements for describing all parts of the physical world.
- All cultures have taboo topics.
- In personal relationships, the terms for addressing people vary considerably among languages.

As Kramsch (1993) pointed out, there is also a constant conflict between the individual or personal meanings that someone may try to communicate, and the larger context of society in which those meanings are expressed. This difficulty must not be ignored and Kramsch (1993) urged teachers to consider this range of diversity within culture. (Inter-) cultural teaching has become a much wider-ranging concept, not limited to the scope of language teaching. However, it is the most comprehensive approach available to understand and to experience how language and culture shape the way an individual sees the world. Language is present in all activities of human life and, if language is culture, culture is also present in all the possible ways of doing things (Crozet *et al.,* 1999). Although multiculturalism can exist without multilingualism (Joseph, 1998), "attempts to educate people for multicultural interactions from within a monolingual framework have a tendency to provide the learners with a set of stereotypes about the other culture" (Crozet *et al.,* 1999: 4).

Since the 1980s, there have been discussions about the fact that the (inter-)cultural approach to L2 teaching should produce a re-examination of what language does and what a language course aims to achieve (Corbett, 2003). The aim of (inter-)cultural teaching should not be the mastering of *native speaker competence* but an *intercultural communicative competence* (Guilherme, 2002; Byram, 1997). It is more important to adapt to the culture of the L2 than to achieve perfect grammar or pronunciation, as communicative misunderstandings are more commonly a result of an inappropriate use of the linguistic or behavioural codes than of simple grammatical errors. As Corbett (2003: x) explained: "The learner must become not just a competent speaker and hearer of another linguistic code but a mediator between cultures – a cultural diplomat" and this is particularly relevant in the occupational domain (Council of Europe, 2001).

Language teaching from an intercultural perspective implies the need for the development of critical cultural awareness of the personal views of the learners, as well as of the skills and attitudes to understand and interact successfully with people from other cultures. Byram (1997: 34) explained it as the blending of five *savoirs:*

Table 21: Types of knowledge involved in ILT.

- Knowledge of self and other, of how interaction occurs; of the relationship of the individual to society.
- Knowing how to interpret and relate information.
- Knowing how to engage with the political consequences of education; being critically aware of cultural behaviours.
- Knowing how to discover cultural information.
- Knowing how to be: how to relativise oneself and value the attitudes and beliefs of the other.

Later, Byram *et al.* (2001: 1-8) remarked that the components of (inter-)cultural competence are: knowledge, skill and attitudes, complemented by personal values which depend on the social groups of a given society. The foundation of (inter-)cultural competence is, therefore, largely in the *knowledge*, not about a specific culture, but about how social groups and social identities function, our own and others.

> *Knowledge (savoirs*): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction. So knowledge can be defined as having two major components: knowledge of social processes, and knowledge of illustrations of those processes and products; the latter includes knowledge about how other people see oneself as well as some knowledge about other people.

Another crucial factor is the *attitudes* of the (inter-)cultural speaker:

> *Intercultural attitudes (savoir être*): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. This means a willingness to relativise one's own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from the perspective of an outsider who has a different set of values, beliefs and behaviours. This can be called the ability to "decentre".

No teacher can have all the knowledge which learners might need at every point. There are, however, skills which are as important as attitudes and knowledge, on which teachers can concentrate. The *skills of comparison, of interpreting and relating* are therefore crucial:

> *Skills of comparison, of interpreting and relating (savoir comprendre)*: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.

As neither (inter-)cultural speakers nor their teachers can anticipate all knowledge needs, it is fundamental to acquire the skills of finding out new knowledge and integrating it with the previous one, that is, *scaffolding* following constructivist principles. Therefore, intercultural speakers need *skills of discovery and interaction*:

> *Skills of discovery and interaction (savoir apprendre/faire*): ability to acquire new knowledge of a cultural and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real time communication and interaction.

Finally, (inter-)cultural speakers need to become aware of their own *values* and how these influence their views of other's:

> *Critical cultural awareness (savoir s'engager):* an ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

These components were drawn up by Alred *et al.*, (2006: 118), as illustrated in the following figure:

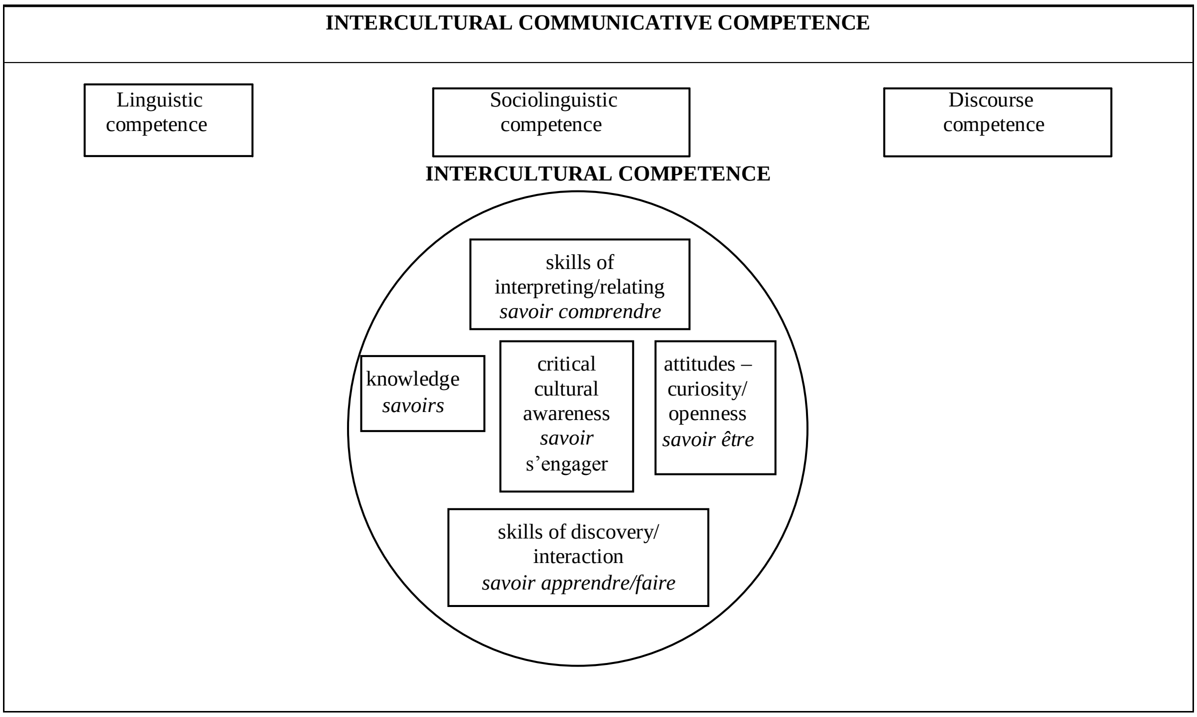

Figure 52: The components of inter-(cultural) communicative competence (Alred *et al.*, 2006: 118).

Those five *savoirs* were shown earlier in Figure 49 (section 3.3.5.1) in relation to the competences of the CEFR. They were presented as *general competences* and correlated with *communicative competences* (linguistic, pragmatic and sociolinguistic), *strategies* (reception, interaction and production), and *communicative language activities* of the CEFR (reception, interaction, production and mediation) and seem to be absolutely compatible.

All these processes have a clear relation with metacognition or, as the title of Metcalfe and Shimamura's 1996 book illustrated, "knowing about knowing". Metacognition includes executive management (planning, monitoring, evaluating and revising one's own thinking processes and products) and strategic knowledge (knowing *what*, or factual or declarative knowledge; knowing *when and why*, or conditional or contextual knowledge; and knowing *how*, or procedural or methodological knowledge). Both executive management and strategic knowledge metacognition are needed to self-regulate personal thinking and learning (Hartman, 2001). It is also a similar approach to Bloom´s (1956), who had identified three domains of educational activities: Cognitive or mental skills (*Knowledge*); Affective or growth in feelings or emotional areas (*Attitude*); and Psychomotor or manual or physical skills (*Skills*). Bloom (1956) also designed a taxonomy of cognitive objectives, guiding the learners from lower to higher order thinking skills and which Anderson, one of his former students, later revised in *Bloom's Revised Taxonomy* (2001). The figure below illustrates both.

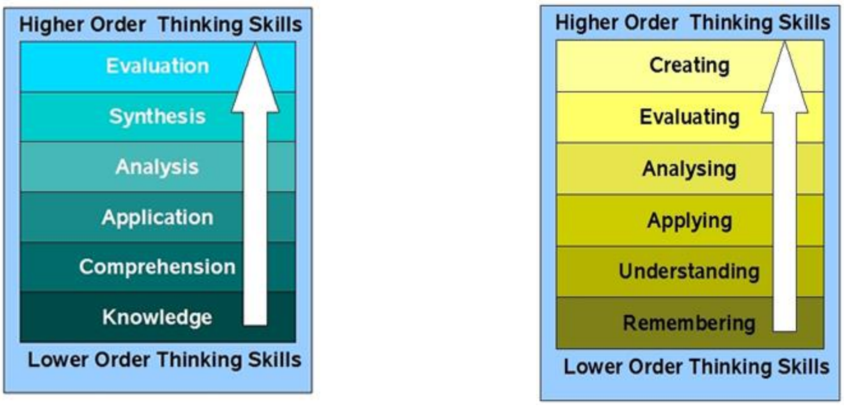

Figure 53: Bloom´s taxonomy (1956) and *Bloom's Revised Taxonomy* (Anderson and Krathwohl, 2001). Available from: http://www.techlearning.com/article/44988

Bloom's taxonomy (1956) categorised and organised thinking skills and objectives by following the thinking process: in order to understand a concept it is necessary to remember it; similarly to apply knowledge and concepts it is necessary to understand them. Therefore, all the skills form a continuum. In Bloom's Revised Taxonomy (2001), the nouns were replaced by verbs and the categories rearranged within the sequence. Both are shown in Figure 53.

Byram's *savoirs* represent the knowledge and skills needed to mediate between cultures and include Kramsch´s (1993) "third place", which is a position from where the learner can understand and mediate between the home culture and the target culture, and which will be analysed in the next section. This information must penetrate to a much deeper level of understanding and learning in order to reach the category of high order thinking skills and it follows a constructivist approach to learning (Piaget, 1980; Vygotsky, 1978).

Following Crozet *et al.* (1999: 11), there are three fundamental steps that must be considered in order to achieve the desired effect on the learner, which are very closely related to Byram's *savoirs* (Byram *et al.*, 2001: 1-8) mentioned earlier in this section: the teaching of a *linguaculture;* the comparison between first and target languages and cultures; and (inter-)cultural exploration. These three aspects will be presented in detail as separate headings in the following pages of this chapter.

3.4.1 The teaching of a *linguaculture*

As mentioned earlier, there are forms of culture that can be taught to students through exposure or in traditional language programs, such as art, literature, music, or food. These aspects are easily accessible, do not require knowledge of the target language and are frequently taught through the students' L1. However, culture, as embedded in language use, is not necessarily acquirable through *osmosis* (e.g., a casual stay abroad) or past approaches to language learning (Crozet *et al.*, 1999: 11). As Loveday (1982: 52) argued, "there is no evidence to suggest that mere exposure will contribute to effective understanding and functioning in a different cultural environment". Mitchel and Myles (2004: 235) pointed out that "language and culture are not separate, but are acquired together, with each providing support for the development of the other". As mentioned in Chapter 1, this relationship is exemplified in terms such as *linguaculture* (Friedrich, 2006), *culturelanguage* (Papademetre and Scarino, 2006), *languaculture* (Risager, 2005), or *language-and-culture* (Liddicoat *et al*., 2003). Therefore, as Paige *et al.* (2003a: 177) stated, this process is characterized as the acquisition of "the culture-specific and culture-general knowledge, skills, attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviourally, and affectively."

Furthermore, even in the case of study-abroad programs, many researchers have commented on the direct correlation between the successful acculturation of international students and their improvement in English language skills (e.g., Kramsch, 2003). This fact demonstrates that the level of the L2 mastered during a period in another country may vary greatly, as it depends upon how deep and meaningful the immersion in the culture of the other country really is, so these programs are not a guarantee of success per se. Although L2 learners may not wish to adopt the practices or beliefs of the target culture, they should understand them in order to comprehend the language that members of that target culture produce. In order to transmit and decode meaning, one must be aware of the diverse ways to construct a message. This code fulfils a multitude of social functions and is determined by the socio-cultural system, as this thesis tries to demonstrate. Tomalin (2008) saw culture as the fifth language skill (in addition to listening, speaking, reading and writing), and he interpreted it as a necessity in order to adapt our knowledge to learn, understand and appreciate the unique qualities of other cultures.

Another point which must be considered in (inter-)cultural language teaching is that norms, practices and language are dynamic and change over time. Furthermore, any study of culture should provide "an opportunity for the individual to develop an awareness of cultural dynamics and to discern multiple identities in order to maintain a state of multicultural coexistence" (Chen and Starosta, 1996: 364). This fact is important because, as Williams (1977: 63) noted, culture is best understood as "an interrelated configuration of archaic, residual and emergent cultures". For Williams (1977), *archaic culture* carried the past-historical patterns which had a symbolic value even if no longer relevant; *residual culture* represented the current, still effective, lived patterns of behaviour; and *emergent culture* represented new ways of being/thinking in a culture which were evident in the use of new forms of expression. Another scholar who studied the same aspect was Jayasuriya (1990: 14), who suggested that to understand the relationship between culture and individual behaviour one needed to think of it only as a blueprint for action, because “the manifest culture revealed in individual behaviour is selective and not necessarily representative of a historical cultural tradition in its abstract form”. Individuals select from this options within this cultural blueprint in order to act appropriately in different social contexts within the same culture. This idea of the selection of cultural traits concedes that, although the individual’s use of language is “bound” to a certain extent by their native cultural blueprint, there is also a possibility of creating individual forms of expression. In our increasingly globalised societies, there is a great need for “citizens of the world who are comfortable with diverse peoples” (Harrigan and Vicenti, 2004: 119).

The dynamic nature of culture is an important issue in (inter-)cultural L2 teaching (Liddicoat, 2002) and it requires learners to search for the hidden issues that shape world-views, as most of them are invisible. Weaver (1993) saw culture as an iceberg, with most culturally shaped knowledge being unconscious, as illustrated below:

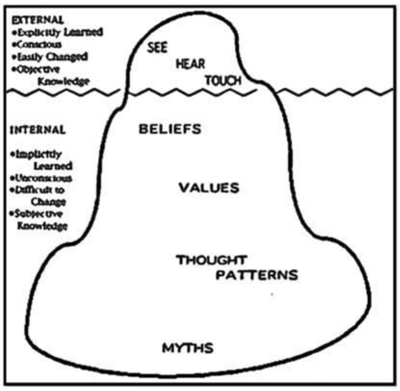

Figure 54: The Cultural Iceberg (Weaver, 1993).
Available at: http://specs12.wordpress.com/category/cultural-iceberg-2/

Therefore, in order to develop (inter-)cultural L2 teaching it is essential that students become aware of the influence that their own culture has in the way they think and communicate. It is, thus, an exercise of eliciting the “hidden below the surface” facts about the way they see the world, as culture is not about information and facts, but actions and understanding (Liddicoat *et al.,* 2003). This development in the knowledge of personal culture has several positive and enlightening consequences, as it broadens the minds of the students and it improves their level of tolerance towards other people's views and behaviours (Tomlinson, 2008; Tomalin, 2001). Every language has its own cultural norms, values and practices, which are represented linguistically through the use of cultural key words; common sayings and proverbs; frequent collocations; conversational routines and varieties of formulaic or semi-formulaic speech; discourse particles and interjections; and terms of address and reference (Goddard and Wierzbicka, 2004: 154). These aspects are learned implicitly, through observation and participation, and not deliberately studied in one's L1 (Stigler and Hiebert, 1999: 86). They become part of the language and, although they are not particularly visible, they are very noticeable when their rules are not observed by another speaker.

Once the teaching of a given *linguaculture* is achieved, the next step is the comparison between the two cultures and this will be addressed in the next section.

3.4.2 The comparison between first and target languages and cultures

The second aspect to consider in ILT is the comparison between the student's language and culture and the target corresponding aspects in the second language and culture. This comparison results in the learning of both one's own *linguaculture* as well as the target *linguaculture* (Crozet *et al.,* 1999: 12). It is, in the words of Kramsch (1993: 205), "putting [the target] culture in relation with one's own". It is neither a question of maintaining one's own cultural frame nor of assimilation to the other. It is a matter of finding an intermediary place between those two positions, or adopting a third place (Crozet *et al.*, 1999: 4-5).

There are many ways in which teachers can introduce what Stern (1992: 224) calls "culture asides". Teachers can present vowel graphemes to students as "we do it like this" in the L1 and it is different to the way that "they do it" in the L2. This expression carries many cultural messages, such as the view of writing as a common act which can be performed differently in another social context. The teaching activity is a potentially rich source for foregrounding cultural difference within a framework of similarity (Lo Bianco, 1999a). Lo Bianco (1999b) observed children in a classroom commenting on the direction of the text of different languages on paper, simply noticing that it went from left to right, right to left, or even top to bottom. This discussion highlights the fact that they are just arbitrary choices and do not imply superiority of one of them in any way. Other examples to demonstrate these cultural differences in the classroom could be introduced through discussions about differences in the way families live, whether they usually live in flats or houses, whether children share bedrooms; or activities that people do in their spare time or at weekends, whether they wash the car or go to church; or the way they have their meals, whether sitting in front of the TV, together with other members of the family or at different times, etc. Any of those aspects brings forward the idea of differences being options from a multitude of possibilities and not as one group's way of doing things being better than the other's.

Barro *et al*. (1998: 83) explained that culture is not "something prone, waiting to be discovered, but an active meaning-making system of experiences which enters into and is constructed within every act of communication". Furthermore, internalised cultural norms, which often seem "invisible" to our awareness, can be acknowledged through a process described as "making the familiar strange". Recognising cultural differences is not something that should be avoided; the mistake is judging them good or bad. Treating cultural differences as mere choices is highly enriching. Teachers can stress the differences taking into account that there are general tendencies and also individual differences in all cultural traits. Byram and Planet (2000: 189) also pointed out that "comparison makes the strange, the other familiar, and makes the familiar, the self strange – and therefore easier to reconsider". Thus, the students can become aware of the diversity of ways of performing the same tasks (writing, greeting, having meals, etc.) and also appreciate how other people might find their way of doing these things just as strange and different to their own. This activity should result in the learners gradually "de-centering" from their own culture (Liddicoat *et al.*, 2003; Kramsch, 1993; Byram, 1989) and understanding that different does not imply better or worse.

After the comparison between the two cultures has been mastered, the next step is (inter-) cultural exploration, which will be addressed in the following section.

3.4.3 Intercultural exploration

The third stage to follow in an (inter-)cultural approach to L2 teaching is (inter-) cultural exploration. The purpose now is to bring together the knowledge about one's own and others' cultures. Although it is important for humans to develop within a set of beliefs and positionings in order to make sense of the world, there is scope to understand beyond those principles. Most people have a natural attraction for the exotic or the foreign, which can be exploited in the L2 classroom. The essence of (inter-)cultural competence is to master the skill to recognise where and when culture is manifest and the ability to manage an intercultural space where all parties are comfortable participants (Crozet *et al.*, 1999). The aim of an (inter-)cultural competent speaker should not be to become indistinguishable from a native speaker, but as Kramsch (1998) explained, to move easily between discourse communities. These communities can be encountered at home, at school, at work, or abroad and observing and applying the language that is appropriate to each community is the goal. This is not *knowledge* for Kramsch (1998: 27); it is "shared rules of interpretation". Byram (1995: 25) explained that:

> An intercultural speaker is someone who can operate their linguistic competence and their sociolinguistic awareness of the relationship between language and the context in which it is used, in order to manage interaction across cultural boundaries, to anticipate misunderstandings caused by difference in values, meanings and beliefs, and thirdly, to cope with the affective as well as cognitive demands of engagement with otherness.

The goals of (inter-)cultural L2 teaching can seem overwhelming for some teachers and only applicable to advanced learners of a given language. However, the pervasive nature of culture in language means that it is present in all its forms, from simple to elaborate texts. Greetings, which are taught at the early stages of learning an L2 and require more than words, can provide an excellent example of (inter-)cultural exploration. In some cases, there are gestures (kissing, shaking hands, etc.) involved and differences that must be taken into account depending on the sex, age or social status of the person who is greeted. Another example could be introduced through a role-play activity in which the students act as shop-assistants and customers, paying special attention to the social niceties that are expected when requesting goods or information, or serving a client and answering questions. Thus, learners should realise that seemingly universal signals such as gestures and facial expressions are no more than cultural phenomena and may lead to miscommunication and erroneous assumptions (Wierzbicka, 1999). Some dimensions of (inter-)culture are shown in Table 22:

Table 22: Dimensions of (inter-)culture.

NON-VERBAL DIMENSIONS OF CULTURE

- Approachability (e.g., laugh, smile, pleasant facial expressions).
- Poise (e.g., nice appearance, appropriate posture and distance).
- Attentiveness (e.g., maintaining direct eye contact, using gestures, nodding head, leaning toward the person).
- Touch (e.g., shaking hands, touching the other person).

VERBAL DIMENSIONS OF CULTURE

- Language adaptability (e.g., choosing words carefully, speaking and presenting ideas clearly, avoiding slang).
- Interpersonal inclusion (e.g., complementing the other person, sharing information about oneself).
- Assertiveness (using impressive words, agreeing)..

PERSONAL TRAIT DIMENSIONS

- Being open-minded, enthusiastic, interesting, and frank (Leclerc and Martin, 2004).

Language education is clearly product oriented: the objective is the mastery of the L2. However, the process by which this goal is achieved can provide as much added value if it is considered as a journey of discovery of other ways of understanding the world that surrounds us, and the recognition that one way of doing things is by no means unique or better than others. The final objective is to reflect upon their own and the target culture (Kramsch, 1993; Byram, 1989) and bridge the existing gap of their cultural differences (Crozet and Liddicoat, 2000).

What follows are some examples of ILT exploration, or the lack of it. The first two have been taken from English textbooks and analysed for the missed opportunity that they represent in the possibilities of ILT. Next, several examples of good practice are provided. They are mostly original and written by the author of this thesis, although the last one is adapted from the work of Barker and Mak (2008).

3.4.4 An analysis of printed L2 materials from an (inter-)cultural perspective

It is important to recognise when materials follow a successful pattern of (inter-)cultural exploration. That is the reason that this chapter contains several examples of textbook materials. The first two are missed opportunities, followed by three examples of good practice.

An example of a missed opportunity to highlight (inter-)cultural issues can be found in *Curso de Acceso a la Universidad: English for Adults* (2012) published by Burlington Books. It corresponds to a level A2 and it is divided into 16 units, all of them with at least two topics. The topics for Unit 3 are *Talking about the family* and *Describing people*. The first section is entitled *Have you got any children?* and it starts with a dialogue that the students listen to, read and repeat. The next task consists of another listening comprehension activity during which the students must complete the gaps in the written dialogue. Then they listen to it again and check their answers. Activity 3 goes on to offer some expressions for the students to practice another dialogue in pairs. They are given the following prompts:

Student 1: *Have you got any children?*

Student 2: *Yes, I have / No, I haven't.*

Figure 55: Unit 3, in *Curso de Acceso a la Universidad: English for Adults* (2012), Burlington Books.

Activity 4 is dedicated to vocabulary and it enumerates a series of words related to family relations: husband, wife, father, mother, parents, child, son, daughter, children, brother, sister, uncle, aunt, grandfather, grandmother, grandparents, grandchild and grandchildren. In the following task, the students have to complete a text about the relationships shown in a picture, which depicts a family tree, using the vocabulary offered previously. The unit then moves on to the explanation of a grammar point, the use of *Have got* and then a series of three activities to complete sentences with *have got / has got* (affirmative, negative with the use of contractions, and interrogative) and the previous vocabulary.

The second section of the unit is entitled *I've got some photos,* and it follows the same format: a dialogue to listen to, read and repeat; another dialogue to listen to in order to complete a fill in the gap activity; a grammar point about countable and uncountable nouns, the use of *a*, *an*, *some*, and the Saxon genitive with an activity for each; a pronunciation activity; two vocabulary lists related to colours and parts of the body with three activities to practice; and a text to read with a comprehension activity.

Unfortunately, this is a clear example of a missed opportunity to present some cultural background. It could be more interesting and useful if the students could do the oral practice after being offered the vocabulary related to family. This would increase the opportunity for oral interaction and allow other questions such as: *Have you got a brother? Have you got cousins?* (a word that is not even mentioned in that original vocabulary list). The learners are not given the opportunity to be exposed to different family ties, or at least to talk about their own. It could have been done in a simple way and using a very basic English in order to explore differences such as the age that children leave home in Spain and in other countries, their relationship with their extended family, such as cousins and grandparents, and whether they tend to spend their holidays together, etc. A more useful strategy would have been, for instance, to show a table with data regarding the number of children per family in different countries or to teach the importance (or not) of the extended family concept in Anglo-Saxon cultures as opposed to, for example, Mediterranean or Latin-American cultures. This could have provided the teacher with an interesting topic for class debate.

Another example of a very different textbook can be found in *Complete First Certificate* (2011), published by Cambridge University Press. It is divided into sixteen units, which cater for the needs of students preparing to sit the Cambridge First Certificate exam, that is: reading, writing, use of English, listening, speaking and pronunciation, vocabulary, and grammar. This example is taken from Unit 1: A family affair. The starting off section asks students to:

Work in pairs. Are these sentences true for you?
Give some details in your answers.

1. I'm an only child.
2. In my family, we usually have meals together.
3. My grandparents helped to look after me when I was small.
4. I help my family to do the housework.
5. When I'm at home, I prefer being in my own room.
6. I'd prefer to share a flat with my friends than live with my family.

Figure 56: "Starting off" section Unit 1 *Complete First Certificate* (2011), Cambridge University Press.

Unfortunately, it represents a missed opportunity to explore the differences in the concept of family in different cultures. Although there is a mention of grandparents helping to look after children, a situation to which many Spanish students could relate, there is no explanation dedicated to the topic. As in the case of the example from the previous textbook, there are no further possibilities to dedicate time to exploring the concept of "family" and what it entails. There are very definite differences about the number of family ties that are generally considered as part of the closest family circle. This analysis could enrich the vocabulary and the understanding of the students about the L2 and its culture. It could be done with some simple prompts, a set of images depicting a Spanish, a British, an Irish, and a Vietnamese family, for instance. This would highlight the fact that the concept of family is culturally bound and it means different things in other contexts. It is an important reflection of the way of life of communities around the world and, in some cases, it influences the processes of decision making in family affairs. For example, in Vietnamese culture, “family” is a term that goes as far as nine generations, whilst in Spanish culture, it is common to consider three generations as part of the closest family circle. This addition could have provided the teacher with a good opportunity for a brain storming session about what each of the students know about types of family around the world.

The purpose of the extra activity would be to make the students aware of their own assumptions and to avoid misunderstandings in (inter-)cultural communication. Paying attention to this type of fundamental and defining concept would ensure that the students develop an open mind about the way other individuals see the world, and to make them more culture-sensitive in the future. It would also allow them to use the lesson contents in a meaningful and creative way and, thus, become better speakers and communicate more adequately in the L2. Furthermore, this approach would also facilitate their participation in the L2 culture as they would be able to interpret correctly the input that they receive from their interlocutor, and controlling the self-image that they wish to convey before that person.

These pages are presented as Appendices 4 and 5.

Some examples of good cultural practice can be found in *Table for Two: Inglés para restauración* (2011) published by Paraninfo and whose authors are: L. Pomposo Yanes, M. Esteban García, E. Martín Monje, and P. Rodríguez Arancón. It addresses the very specific needs of students of the *Ciclo Formativo de Grado Medio de Servicios en Restauración.* It corresponds to level A2 and it is divided into twelve chapters with sections containing listening comprehension, vocabulary, grammar, speaking, reading and writing. The book is also structured around four course terms (of four units each). Each one finishes by presenting a glossary of the vocabulary contained in the four previous units, and some ideas about classroom projects. For example, the second term projects' section offers two possible topics: organising a stag/hen party, and preparing a presentation about typical restaurants. In the second case, the book explains:

> 2. Prepare a presentation for your class about typical restaurants of two countries. Work in groups of three or four and don't forget to describe:
>
> - How is the restaurant?
> - Where do the names come from?
> - What are its typical food and drinks?
> - How is its service and staff?
> - What about its public?
> - Where can you find it?
>
> It isn't necessary to prepare a PowerPoint presentation but you will need to explain your work to the rest of the class; think about it before you start.
>
> These links will help you:
> http://restaurants.about.com
> http://thinklocal.com/Articles/PopularTypesofRestaurants.html
> http://everything.com/types-of-restaurants

Figure 57: *Table for Two* (2011) 2nd Term Project, page 143.

The project encourages learners to write about the typical restaurants in two countries: their own and another one. They need to search for that information and become aware of the fact that what people eat in other places can be very different to what they consider everyday food or meals for special occasions. Learners have to engage in group discussion with their peers, identify and characterise those differences. This is an enriching strategy as it makes them aware of how unique our own habits are and how they are not shared across the world. It helps students to realise that these are just a part of the many traditions which have the same importance for other people as ours have for us.

Another example can be found in the writing section of Unit 12, the students are presented with a quiz followed by two texts about the same topic: table manners.

Quiz

1. In Russia leaving a small amount of food on your plate indicates that
   a) your hosts have been very friendly
   b) you are not very hungry
   c) you didn't like the food

2. If you are in a restaurant in Germany you should cut the potatoes
   a) with a knife
   b) with a fork
   c) with a spoon

3. In Tanzania, if you show up early at dinner
   a) it means you respect your host
   b) it is rude
   c) it means you are happy to dine with your host

4. Slurping noodles in Japan is
   a) impolite
   b) really noisy
   c) a compliment to the cook

5. Inuit people in Canada burp to show that
   a) the meal was excellent, as a sign of thanks
   b) they didn't like the food
   c) the food was easily digested

6. In China left handed people use chopsticks
   a) with their left hand
   b) with their right hand
   c) it doesn't matter with which hand

Table Manners

Table manners are the social rules and conventions used while eating a meal at a table. Different cultures have different guidelines or norms for table manners.

In Russia, most people will join a table of strangers rather than eat alone in a restaurant. In Austria and Switzerland when you clink glasses while making a toast, you must look at each other in the eyes. In some countries, it is polite to use bread to soak up sauce. Japanese soup is eaten holding the bowl to one's mouth, never with a spoon. And these are just a few examples.
Table manners in Russia

In Russia, table manners are continental; the fork is held in the left hand and the knife in the right hand while eating. The oldest or most honoured guest is served first. You do not begin eating until the host invites you to start and you do not get up until you are invited to leave the table.

You do not rest your elbows on the table, although your hands should be visible at all times.

During the meal, the hosts will offer you second helpings. It is polite to use bread to soak up gravy. Men will pour drinks for women who are seated next to them. And it is a good idea to leave some food on your plate to show that your hosts have provided great hospitality.

And in your country? Do you have the same conventions? Is it possible to slurp drinks, to burp noisily or to leave the table when the others are still eating? Is it acceptable to smoke at the table or to take food with your hands? Write a similar text about table manners in your country.

Figure 58: *Table for Two* (2011). Unit 12 Table etiquette, pages 212-214.

This example highlights the fact that table manners, a crucial element for exercising politeness in most parts of the world, are culturally-bound and differ from country to country. As mentioned above, it is essential to learn the appropriate way to undertake different activities adapting to the surroundings in order not to exert control, avoid offending other people and also to fit in. These pages are also presented as Appendix 6 at the end of this thesis.

Another example of (inter-)culture exploration can be seen in the work of Barker and Mak (2008), designed for foreign students in a "study-abroad" program in Australia. It is what they called: "Find your voice across cultures competency map" and it is highly illustrative of the approach as the activities are simple and practical, and guide the student at different levels of L2 competence. The following table shows an adaptation of one of the situations in the project:

Table 23. Example of (inter-)cultural language teaching exploration.

Find your voice across cultures competency map

Competency: Seeking help or information

Scenario: A student makes an appointment with a lecturer to ask for clarification about an assessment topic

Preparations: Find out when the lecturer will be available for student appointments; send an email asking for an appointment; practise correct pronunciation of the lecturer's name; take the assessment task sheet and criteria sheet with you to the appointment; make sure you know where the lecturer's office is.

Stages	**Non-verbal strategies**	**Verbal strategies**	**Cultural values**
1. Approach	Knock on the door and wait for the lecturer to say 'come in'. Smile and make eye contact.	Good morning/afternoon Dr. Smith. I am --------.	Eye contact shows respect and sincerity. We always knock before entering private space.
2. Bridging	When invited, move into the room and remain standing unless asked to sit down. Maintain eye contact. Sit upright.	Would you mind helping me to understand what I need to do for the first assessment task? There are some parts of the criteria sheet that I do not understand clearly.	Usually, the lecturer would ask the student to sit but if not, it might mean they are very busy and do not want you to stay long. Sitting upright shows attention and respect.
3. Message	Move so you can show the lecturer the criteria sheet. Point to the sections you do not understand and look at the lecturer when speaking. Nodding your head during the lecturer's explanations shows that you understand what he is saying.	What do I need to do to be successful in this section? Can you please explain what this means? Could you tell me where I might find information about this? Would you mind recommending some useful references for me for this topic?	Using words like 'could' and 'would you mind' and 'please' are polite and a little formal for this kind of semiformal situation. Affirmative (positive) body language helps you to connect with another person.
4. Closing/ departing	Stand up. Maintain eye contact. Move a little in the direction of the door. Smile as you leave. If the door was closed when you arrived, close it again as you leave.	Thank you very much Dr. Smith. You have helped me to understand the assessment. I am looking forward to the next lecture. Goodbye.	Some lecturers may be quite informal in Australian universities and ask students to call them by their first name. This is sometimes a shock to students from some other cultures but is normal and allows for very easy and honest communication, a characteristic of Australian culture.

Adapted from Barker and Mak (2008).

This example shows an approach highlighting cultural aspects related to Australia. Barker and Mak (2008) designed a group of strategies which would be useful for foreign students learning English there, or for speakers of English as an L1 but with a different cultural background. The information provided is adequate for learners of any level of English as the instructions are clear and only give a general guidance through the speech act, rather than precise notions. The spoken English level could vary significantly without interfering with the accomplishment of the goal set by the task, which addresses the fulfilment of the communicative needs before grammatical accuracy.

This concludes Chapter 3. In Chapter 4, many of the concepts studied in these sections will be put into practice when analysing the design of I-AGENT and its approach to (inter-)cultural awareness teaching.

CHAPTER 4. THE DESIGN OF AN (INTER-)CULTURAL BLENDED LEARNING COURSE: THE CASE OF I-AGENT

4.1 Introduction

As has become apparent from the content of the previous chapters, it is often claimed that the inclusion of culture in the classroom is generally insufficient in practice (Arikan, 2011; Warth, 2009; Omaggio, 2001; Byram and Risager, 1999), even though it is clearly highlighted as essential in European linguistic policy in general, and the CEFR (Council of Europe, 2001) in particular. As Byram *et al.* (2002) explained, “education for intercultural understanding remains central to the Council of Europe’s activities to promote greater mutual understanding and acceptance of difference in our multicultural and multilingual society”. The reasons for this incongruence between what is recommended and what actually happens in classrooms are varied. As revealed in the literature, they are related to several factors, such as the lack of appropriate teaching materials, as analysed in Chapter 3, or the teachers feeling of overwhelm by the lack of consistency in the definitions of culture (Brown, 2007; Díaz-Rico and Weed, 2006; Stern, 1983), their lack of training (Crawford-Lange and Lange, 1984), the fear of not knowing (Seelye, 1993), or their worry about the students’ reaction towards the target culture (Galloway, 1985).

However, learners need more than knowledge and skill in vocabulary and grammar in the L2, as languages must be used in a socially and culturally adequate manner. As Arús (2005: 32) asserted, “the importance of teaching language through culture” must be the guiding principle in courses because “culture should be our message to students and language our medium” (Peck, 1998), and that is what this proposal aims to offer. The reason is clear, as Steward (1972: 16) accentuated:

> The typical person has a strong sense of what the world is really like, so that it is with surprise that he discovers that "reality" is built up out of certain assumptions commonly shared among members of the same culture. Cultural assumptions may be defined as abstract, organized, and general concepts which pervade a person's outlook and behaviour.

That means that although those assumptions seem self-evident to members of a particular culture, they are not necessarily shared by members of a different one "whose values are also based on unquestioned and unquestionable fundamental notions and constructs" (Hinkel, 2013: 5).

Teachers are certainly not the only agent to be made responsible of the problematic integration of (inter-)cultural aspects in the L2 lessons. However they are often the main language model that students encounter. Therefore, as Byram (1997) suggested in his model of (inter-)cultural competence, it is ultimately the teacher's role to develop in students a critical culture awareness, or what he also called *savoir s'engager.* That is, they have the daunting task of creating a positive atmosphere and attitude towards the target language and culture (Kristmanson, 2000). Furthermore, teachers are supposed to implement instructional practices that accommodate the learning styles of their diverse students, whilst effectively meeting educational objectives and standards (Hodges, 2001; Gay, 2000; Banks and Banks, 1999). All of this seems to be an impossible burden on people who are already working under pressure. Thus, an approach such as that taken in the I-AGENT project could help by mixing BL with face-to-face classes.

(Inter-)cultural L2 teaching has many benefits for students and, therefore, has been argued to lead to higher levels of motivation (Hudson, 2000). Their learning experience becomes more real and purposeful with authentic contexts (Peterson and Coltrane, 2003), as well as eliminating many stereotypes associated with the target culture (Yang, 2010; Spackman, 2009), as knowing *about* a culture is not enough to develop (inter-)cultural sensitivity and awareness (Savignon, 2002). That is one the objectives of I-AGENT: to teach English as an L2 from an (inter-)cultural perspective in a BL environment, in order to make the best use of face-to-face classes and online resources. The knowledge of (inter-)culture that one has is shown in speech and the failure to portray the adequate features to the context can account for many misunderstandings and even for serious loss of business (Ferraro and Briody, 2012).

I-AGENT was developed as an entire BL Professional English for Specific Purposes (ESP) course, which combines Moodle[33] (Modular Object-Oriented Dynamic Learning Environment) and face-to-face lessons. The course is aimed at A2 level students of English, as described in the CEFR (Council of Europe, 2001) and is designed to be carried out in a total of 125 hours (four months or one semester) which means that it is the equivalent of five European university credits (Read *et al.*, 2011). The course consists of nine units and the author of this thesis contributed to the project by putting together all its material related to the development of the learners' (inter-)cultural awareness. The reasons for all those characteristics will be explained in next sections of this chapter.

The theoretical framework in I-AGENT combines individual and collaborative constructivist principles and practices (Read and Bárcena, 2010), using SFL (Halliday, 2005) and the CEFR (Council of Europe, 2001) domain models, and is implemented in an ICALL architecture. The CEFR follows an action-oriented approach that is ideally adapted for the project, as it takes into account environmental, cognitive, volitional and emotional resources, as well as the abilities specific to a learner as an individual and a social agent (Rodríguez-Arancón *et al.*, 2012). The lack of underlying theoretical pedagogic principles for which the CEFR has been criticised (Komorowska, 2004) can be

[33] Moodle. http://moodle.org

complemented with the depth of linguistic analysis that is present in SFL, as was made clear in Chapter 2. The next section will be dedicated to the objectives and the methodological structure of the course. The rest of the chapter will explain its features in detail and illustrate them with examples.

4.2 Objectives and methodological structure

The adequate development of learners' (inter-)cultural competence cannot be achieved exclusively through "policies" (Sercu, 2002), or "materials or living abroad" (Byram and Zarate, 1996). It is necessary to focus the instruction in (inter-)cultural awareness development. I-AGENT strives to get students to take a positive attitude towards foreign cultures and culturally appropriate behaviours (Byram, 1997) as "those who have attained basic knowledge of a second language alongside a list of cultural facts remain, for all intents and purposes, monolingual, having merely glimpsed the target culture and the language informing it" (Hoecherl-Alden, 2000). (Inter-)culture cannot therefore be considered a "fifth skill" as it is always present in all forms of communication (Kramsch, 1993). The author of this thesis agrees with Varner (2001: 104) when he said that:

> students need to realize that culture is not something that is the past. Culture lives and changes. It expresses itself in politics, government policies, business regulations, educational systems, and business practices [...]. One cannot separate culture from these issues and study culture in isolation.

Most students are not aware of "having a culture" so it is important that they become culturally-aware and realise how much influence their origins have in the way they think, act and communicate with others. Only then they will be able to learn to observe and compare their culture with that of other. The (inter-)cultural L2 classroom should not just focus on the L2 culture, that is the reason why I-AGENT provides opportunities for the students to describe their own customs to then compare them to what they are learning about other countries. The face-to-face teachers are neither expected to have all the answers to the questions presented by the system to the students nor to impart cultural knowledge by themselves. They are responsible for setting up the right environment in the classroom for the framework and activities present in I-AGENT through which they can investigate facts about the L2 culture with the students, or guide this search in order to develop higher-order thinking skills (Meyer, 2003) and long-term learning (Dweck *et al.*, 2011). Obviously, that does not mean that instructors do not contribute to the course with their experience of (inter-)cultural aspects, or that they have to completely change the manner in which they teach but it requires that they are alert to those culture-specific features that the course aims to highlight.

Storti (1999) pointed out that human behaviour can be categorised in three groups: universal (e.g., eating so as not to starve), cultural (e.g., eating with chopsticks), and individual (e.g. refusing to eat meat). Every person exhibits behaviours that belong to the three categories. However, this idea may influence a reaction of stereotyping. Paige (2003a) differentiated between stereotyping as taking not very accurate information and applying it to a whole group, from making cautious generalisations in a specific L2 context. The latter is essential for students to discover similarities and differences in categories of human behaviour. However, cultures are not monolithic, so it is necessary to look for additional sources to the mainstream culture presented in most textbooks and media, in which the social and geographic identities approximate the reality of that culture (Byram and Esarte-Sarries, 1991). This is one of the reasons to have chosen people with different accents and backgrounds in the videos, audios and Internet links provided in the course, and a selection of topics that brings to the fore real life scenarios.

Tomalin and Stempleski (1993: 7-8) detailed “seven goals of cultural instruction”, which they considered crucial. Their list is similar to Ruben’s (1976) earlier view about the categorisation of (inter-)cultural competence. The author of this thesis has added to this categorisation her own contributions influenced by the works of Hall (1976), Hofstede (1980), Triandis (1994), Trompenaars and Hampden-Turner (1997), Schwartz (1999) and Butt (2003), and the CEFR in order to underpin the design of the cultural sections of the proposal for (inter-)cultural learning presented in I-AGENT. These categorisations reflect the most important goals aimed at through the different texts and activities that form those sections. They are:

- To help students develop an understanding of the fact that all people exhibit culturally-conditioned opinions, likes and behaviours.
- To help students realise that their culture can be as strange to others as theirs is to them.
- To help students develop an understanding that social variables such as age, sex, social class, place of residence and specific situation influence the ways in which people speak and behave.
- To help students become more aware of conventional behaviour in common situations in the target culture.
- To help students increase their awareness of the cultural connotations of words and phrases in the target language.
- To help students develop the ability to evaluate and refine generalisations about the target culture, in terms of supporting evidence.
- To help students develop the necessary skills to locate and organise information about the target culture.

- To stimulate students' intellectual curiosity about the target culture and to encourage empathy towards its people.
- To help students respect other people's views and traditions.
- To learn to compromise and mediate when faced with opposing views of the world.

ATLAS has always concentrated its efforts on Professional ESP, and this course in particular is designed to take students of an A2 level of English to a B1. The reason for aiming at that particular level is simple: it is what Spanish students have reached after Bachillerato and before going to university (Bueno Alastuey and Luque Agulló, 2012). Unfortunately, the overall level of English in Spain is not high, as the literature on the subject has remarked and the following figure clearly illustrates.

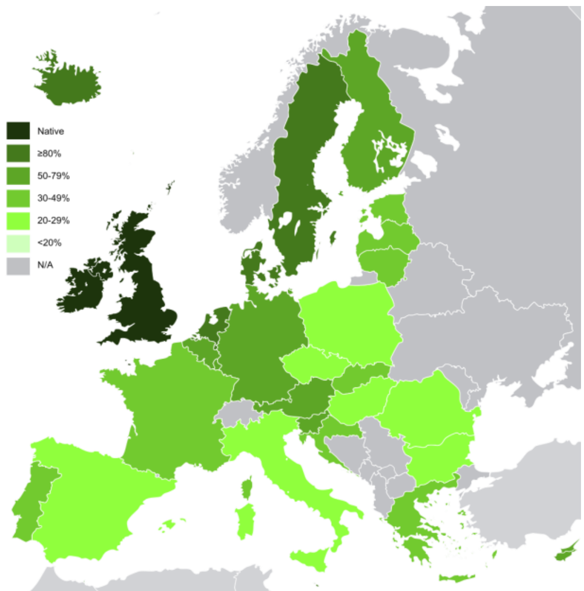

Figure 60: Knowledge of English in Europe. Available at: http://en.wikipedia.org/wiki/English_language_in_Europe#mediaviewer/File:Knowledge_of_English_EU_map.svg

Therefore, there is an obvious need for this type of course, as a good command of the English language is essential in most professional activities. As highlighted by Charles

Anderson in *The New York Times*[34] "countries with poor English-language skills also have lower levels of trade, innovation and income". He was commenting on a report released by Education First, an international education company, which ranked 54 countries where English is not a native language and the results, based on a survey of 1.7 million adults on five continents, showed that "Italy, Spain and Portugal were being held back by the fact that they had some of the poorer English skills in Europe".

The course is based on 125 hours of study. The reason for this choice was based on the experience of one of the members of ATLAS, Lourdes Pomposo (pers. com.), and her career in teaching Professional English in *Company Class*[35]. She advised the group that most adult students could not dedicate more than an average of eight hours per week to a course including face-to-face classes as they usually have other home and work commitments. Thus, I-AGENT was designed around that reality and took the form of 9 units to be completed in 18 weeks (that is one unit per fortnight, a total of 31 hours per month). The learners would have two face-to-face classes of 90 minutes per week, and 5 hours with the system divided in four sessions of 45 minutes to 75 minutes each, depending on the iterative procedure provided by the system according to their individual progression, as mentioned earlier. That means that there are four face-to-face sessions per unit, all of which are directly related to the previous Moodle sessions and focussed mainly on oral production and listening comprehension, and follow a similar structure of warm up, review of online sessions and role-play.

Another important issue for ATLAS was that the students combined the BL structure adequately, so the software was built with compulsory pauses that marked the point

[34] The New York Times 28/10/2012 "Low English Levels Can Hurt Countries' Progress". Available at: http://www.nytimes.com/2012/10/29/world/europe/29iht-educbriefs29.html?_r=0

[35] http://www.companyclass.com/

which they could reach before attending the following face-to-face class. This aspect was considered important as a way to control progress and adapt to the specific needs of the students. The teacher, who has information about their performance online, can guide the face-to-face activities paying special attention to the weaknesses in knowledge that they have shown, and can also highlight the cultural aspects of each of the units that they have been working with. Therefore, students benefit from the flexibility provided by Moodle and the support of a teacher "who reinforces their online learning and gives them feedback on their open activities, such as written and oral production" (Martín-Monje and Talaván, 2014: 53).

Therefore, the system's functionality presents the integration of prototypical communicative language competence in the classroom with ICALL software, in a Moodle platform which is used to enable a student to apply and extend it. Each software activity has its counterpart in the classroom (Bárcena *et al.,* 2010). The results of the computer-based work are subsequently consolidated in face-to-face sessions and vice-versa. In this process of BL, the students undertake a series of learning stages either using a computer or in the classroom, as they progress through the materials, showing (or not) evidence of learning. As a student finishes each activity the AI module selects the next one adapting the materials to the student's progress, acting as scaffold to their learning (Bárcena and Read, 2003). As Read *et al.,* (2011: 137) explained:

> Each student will be presented the resources and activities in an order depending on the way in which s/he has undertaken the work to date. As errors are committed then a scaffoling mechanism adapts the presentation of the materials to include additional work as required.

The class sessions focus on two fundamental aspects: those parts of the learning that are most challenging for computational implementation, and teacher feedback deriving from computer-based performance. The aim is to create an interactive multimedia environment that can be used to supplement normal classroom instruction (Rodríguez-Arancón *et al.*, 2012). The environment assists L2 learners by providing them with opportunities for guided practice and instruction with a variety of discourse tasks, while giving tutorial assistance to help them develop both general and specialised communicative competence and (inter-)cultural awareness. It also helps the language teacher by providing another set of supplementary learning tools and activities, a means of monitoring and assessing students' learning and performance, a resource for teaching that supports many levels and components of language skill development.

Another of the project's design principles is the control that the students have over their learning: every unit starts with some information regarding what they are going to learn and finishes with the aspects of interaction that they have improved (Metcalf and Jacobs, 2010; Metcalf, 2011, 2009; Schraw, 1998; Piaget, 1967, 1950). This information is presented in the form of can-dos taken from the CEFR (Council of Europe, 2001). This aspect of control on the part of the student is also evident at the Lexicogrammar stage, as each individual student can decide whether s/he prefers a brief grammatical explanation of the concepts which they are going to work on, or a longer and more formal linguistic insight.

4.2.1 Topics in I-AGENT

All the multimedia materials integrated in I-AGENT follow the story of a prototypical businessperson, Peter, who moves abroad and goes through some of the most common events that anyone may encounter in such circumstances: applying for a job, going for an interview, getting the job, meeting his colleagues at the office, going for lunch, getting promoted, etc. The intention is that the students feel identified with the characters and find contextualised real-life situations which can be useful for them in the future with prototypical interactions among people with different accents and backgrounds. The objective is to expose the L2 learners to as many (inter-)cultural aspects as possible within the story, and complete and highlight those features in the face-to-face classes. This combination is essential for our purposes as working alone with a computer does not provide the opportunity to interact in a natural way, paying attention to paralinguistic traits present in most communicative exchanges.

The choices made about the story are not fortuitous: they follow the guidelines of a needs analysis based on the expertise of Pomposo (pers. com.) and a review of the literature on the subject. The concept of *needs analysis* refers to the processes involved in gathering information about the needs of a particular group. In the case of educational programs, needs analyses focus on the learning needs of students and, once identified, these needs are translated into learning objectives, which in turn serve as the basis for the development of teaching materials, learning activities, tests, program evaluation strategies, etc. (Brown, 2011). Therefore, a list was drawn up which included topics such as writing a *Curriculum Vitae*, being interviewed, company structure, business correspondence, meetings, negotiating, socialising, annual reports, banking, diplomatic language, marketing and (inter-)cultural issues, etc. They coincide with the findings of the scholars in the field (Wu, 2012; Chew, 2005; Grosse, 2004), "despite the scarcity of needs analyses of core business English tasks" (Huh, 2011: 12).

The topics selected also coincide with those provided by the CEFR (Council of Europe, 2001), which offers a list of seven categories that are considered characteristic of a particular European society and its culture and are: *everyday living* (e.g., food and drink, holidays and working practices), *living conditions* (e.g., housing conditions), *interpersonal relations* (e.g., class structure, family structure and relations between generations), *values, beliefs and attitudes* (e.g., social class, wealth, regional cultures, minorities and arts), *body language*, *social conventions* (e.g., punctuality, dress and behavioural and conversational conventions) and *ritual behaviour* (e.g., birth, marriage and death).

Hasselgreen (2003) suggested a list of categories based on the previous ones from the CEFR and are: the *ability of coping with daily life activities*, *traditions and living conditions* (e.g., in home, school and at festivals), the *ability to deal with social conventions* (e.g., "good manners", dressing and meeting people), *confidence with the values, beliefs and attitudes of foreign language users* (e.g., what they are proud of, worry about and find funny), the *ability to use verbal communication means* (e.g., greeting, apologising, expressing gratitude, embarrassment and love), and lastly, the *ability to use non-verbal language* (e.g., body language and facial expressions). All of these are represented in I-AGENT to a greater or lesser extent. Mapping cultural topics contributes to the design of the syllabus and helps teachers to provide cultural information in a more systematic way than it has often been done in L2 classes.

The needs analysis carried out was transformed into the materials that make up the course and the learning goals that appear at the beginning (e.g., dealing with situations likely to arise whilst travelling; socialising; etc.) and the can-dos listed at the end of each of the units (e.g., I can write a cv; I can write an email; etc.). One of the sections of Unit 1 is illustrated in Figure 69.

Figure 61. I-AGENT, Unit 1: Looking for a job.

Brinton *et al.* (1989) summarised five implicit rationales of this type of instruction based on content: (a) taking into account the eventual uses of the target language; (b) increasing motivation by using content relevant to learners (Robinson, 2001); (c) building on the previous experience of the learner; (d) promoting contextualised use of the target language; and (e) providing comprehensible input (Krashen, 1985a; 1985b) gradually increasing its complexity in order to provide a rich, elaborated environment adequate for language acquisition to occur (Doughty and Long, 2003). I-AGENT aims at reflecting all those real situations that the learners may encounter when dealing with Professional ESP as accurately as possible, making the topics learner-focused, motivating, contextualised and practical. All the units start with a brain-storming activity to encourage the construction of new knowledge based on previous experience and with the permanent presence of scaffolding structures to support the whole process. The objective of making students (inter-)culturally aware is always present as the guiding principle of all the materials throughout the units. This is an approach that can be easily combined with the SFL perspective of linguistic encounters as its approach is totally based on the construction of meaning through the linguistic choices made. These are the result of social circumstances which influence the perception of the participants in the exchange and manifest their vision of the world (ideational function), their social roles, status, (interpersonal function), and the links of the text to the situational context (textual function).

The topics of the nine units are:

- Unit 1: Looking for a job
- Unit 2: Getting started
- Unit 3: Life at the office
- Unit 4: Going to the bank
- Unit 5: Eating out
- Unit 6: Virtual companies
- Unit 7: Real estate
- Unit 8: Nothing ventured, nothing gained
- Unit 9: Climbing up the ladder

4.2.2 Characteristics of the software

The design of I-AGENT is based on ICALL: Artificial Intelligence (AI) techniques and CALL. AI provides the advantage of offering the possibility of analysing student linguistic production and creating an "iterative design process" (Read *et al.*, 2011). That design supports a cyclical procedure of testing and refining the activity or explanation that is offered to the learner depending on the individual results, as will be further explained. This ICALL is also combined with face-to-face classes in a BL environment, the advantages of which have already been highlighted in section 2.7.1. The sequence of each of the units is "defined by the course teacher and represented as part of a Web

Ontology Language (OWL) network in the I-AGENT AI module" (Martín-Monje and Talaván, 2014: 53).

ATLAS decided not to develop their own e-Learning platform for I-AGENT, although such process had been carried out in previous projects, and focussed instead on student modelling. Initially, LAMS (Learning Activity Management Systems) (Dalzel, 2003) was selected as the platform for its easy-to-use design, the possibility it offers of inserting collaborative activities and because it allows the teacher to create sequences through its visual authoring environment. Furthermore, LAMS seems to be appropriate for the profile of our students: adults with interest in Professional English. It can be integrated with other Virtual Learning environments, such as Moodle, Skai, WebCT, etc., and "supports the use of a wide range of pedagogies in online learning providing a generic and flexible language" (Read *et al.*, 2011: 225).

However, as the project advanced, some problems arose when trying to link I-AGENT and LAMS together, due to the distributed nature of the way in which LAMS manages its tools and how it stores student results in the system. Subsequently, the decision was made to use Moodle 2.0 (Dougiamas and Taylor, 2003), which had just been released, as it is one of the best established e-Learning platforms currently available and, since LAMS exists as a module for Moodle, its benefits would still be present in the course. The resulting I-AGENT system connects to Moodle to adapt study materials and activities to each student's needs and progress, and integrates a range of individual tasks, small group and whole class collaborative online work with face-to-face classes which complement, reinforce and help the teacher to assess the student's online work. The teacher can also assess the open production activities carried out by the students, something that is currently beyond the capacity of any ICALL software.

Moodle is a free open source online platform, or management system, which is powerful, highly flexible, versatile and engaging for learners. It offers many advantages as its features include the following: uploading and sharing materials, forums and chats, embedded glossaries, quizzes and polls, gathering and reviewing assignments, student journals, recording grades, virtual classroom activities, self-assessment (Rice, 2006). It can support individual and collaborative activities and, in the case of I-AGENT, the presence of a real teacher is always at hand supplementing, monitoring and assessing all those aspects that a computer cannot. Therefore, it provides the basic advantages of a distance learning system and an enriched course structure through the use of Internet media.

Moodle's philosophy is based on social collaborative constructivism (Rice, 2011), which is the perfect combination with the principles behind the objectives of I-AGENT. The style is interactive, although it can support other type of materials, such as files and web pages for the students to read. As for its interactive features, it allows assignment submission, entry recording in databases and surveys, for example. Its features are comprehensive and allow for customisation and for the creation of dynamic courses. Students and teachers can upload many different types of formats of content. Moodle was first developed by Martin Dougiamas in 2002 with the aim of helping educators to create online courses and "by 31 August 2014, Moodle had a user-base of 88,070 registered sites with 76,675,532 users in 8,324,096 courses in 241 countries" (Koivumaa and Tolsa-Mänttäri, 2014).

The interface of I-AGENT is attractive and intuitive, with a typical central block with the course contents, a navigation block on the left, an online English dictionary, and a calendar which highlights deadlines for tasks, beginning and ends of units, etc. This organisation facilitates the access to the students as they can see at a glance the various sections of the unit, find the meaning of a word, be reminded of important dates, get messages from peers or the teacher, and even see which other participants are online. These characteristics make distance learning easier as its isolation is more controlled. As Martín-Monje and Talaván (2014) remarked, I-AGENT is a good example of BL, since it carefully combines face-to-face and online adaptive work.

4.2.3 Sequence of activities in the course

The sequence is built on eight steps:

- In the first one, the student starts working at home with Moodle in a *Warm-up* activity using Internet resources or links in order to become familiar with the topic of the unit. The purpose behind this activity is to follow constructivist principles (Piaget, 1967, 1950) and build knowledge of what is already known through a brain storming task. The next step is a *Listening* activity in the form of audio or video. What follows is an *Oral Comprehension* activity with closed questions and automatic feedback from the software system. If the student fails to achieve 70% of correct answers, the audio/video is made available again to the student. After re-playing it, a different set of comprehension questions is presented to the student. If a 70% score is still not achieved, the student can access the script of the audio/video and proceed to complete a *Listening Comprehension* activity. A list of *Vocabulary* follows and the student can listen to the pronunciation and find the explanation of the meaning of the term in English by clicking on the word on the screen. At this point, there is a STOP in the system and the student has the first face-to-face class (Rodríguez-Arancón *et al.,* 2012). The reason for choosing 70% as the minimum was the didactic scaffolding system created by Read (Bárcena and Read, 2004). Read developed the AI in the system that ensured that progress was achieved by providing learners with the additional activities necessary to improve poor performance, with the system interpreting, to some extent, the areas that needed reinforcement.

- In step two, as previously stated, the face-to-face classes are designed to last for a period of 90 minutes each. The teacher has a progress report on the interaction of each of the students with the *I-AGENT* system and also a class plan. This first class will thus be dedicated to *Listening Comprehension*, *Speaking* and *Vocabulary*, all of which are related to the specific unit they are working on. Every step of the sequence aims at ensuring higher-order reflexion and consolidation of knowledge (Anderson and Krathwohl, 2001; Bloom, 1956). The class starts with a *warm up* dedicated to the contents studied online, therefore always blending both types of learning. This is followed by a twenty-minute oral comprehension task, which also complements the comprehension activity carried out online and is based on the same oral text (Martín-Monje and Talaván, 2014). However, on this occasion, the task is complemented by the opportunity to interact not just with a computer or an ICALL system, but with the other students and the teacher. The class continues with twenty minutes of vocabulary activities reinforcing again what was learnt online. Then, the students take part in a role-play activity for thirty minutes. This role-play addresses some of the topics highlighted in the unit up to that point, so that it is always interaction in context in order to focus the performance on important (inter-)cultural aspects of the specific encounter. In the last ten minutes of the class, the teacher can provide homework, give feedback or encourage students' discussion.
- The students can then move on to the third step in the sequence, continue the work on Moodle and go to the *Lexicogrammar* section based on SFL. The system will

again automatically evaluate the answers and expect a 70% level of correctness. If this is not achieved, the student can try again, with or without a more thorough grammatical explanation, something that they have the choice to request, proving again the student modelling built in the ICALL system. A different set of questions will be presented and if the 70% success is not attained, the scaffolding mechanism will start. The student will be taken back to a different section of questions addressing a more simple aspect of grammar related to that which is presenting difficulties. Each type of error is addressed with a different type of grammatical scaffolding, as *I-AGENT* tries to emulate what an experienced teacher would do in a similar case. The intention behind this process is to ensure that the more basic concepts of that grammatical point are grasped in order for the student to build on that knowledge and move to the level required in the course. An example can be seen in Figure 65. The activities are designed to encourage the students to feel that they are not just practicing grammatical aspects but solving real-life situations (Rodríguez-Arancón *et al.*, 2012). The aim is always to promote higher-order thinking (Meyer, 2003), avoid repetition and drilling and adapt the materials to the individual. Again, the student cannot go any further before the following face-to-face class.

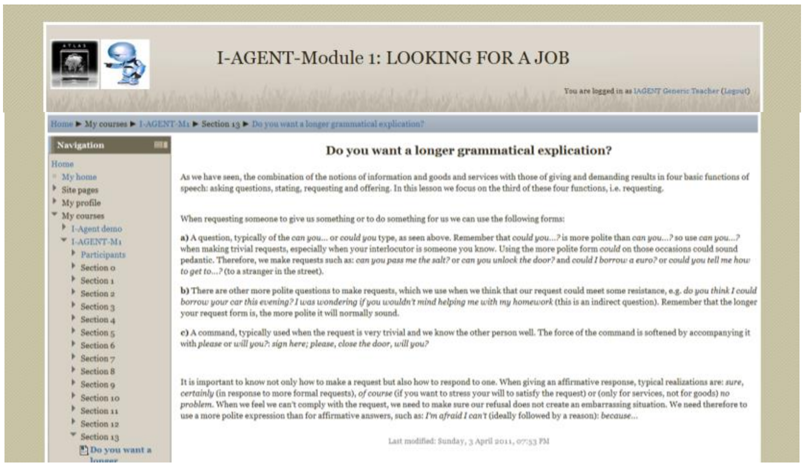

Figure 62: An example of extra Lexicogrammar.

- The fourth step in the sequence is the second face-to-face session, which revises the *Lexicogrammar* aspects, *Speaking* and *Vocabulary*. As before, the teacher already knows the level of difficulty encountered in Moodle by each of the students in the group and will attempt to solve all queries in the classroom with direct explanations and activities on the topics. The class starts with a *warm up* and then the focus moves on to the problems encountered in the lexicogrammar section. The teacher encourages the participation of the students with questions and answers addressing those structures and vocabulary. This is followed by a twenty-minutes more thorough review of the grammatical points, with the teacher providing more examples. Then the students get involved in a twenty-minute activity of practice in pairs to reinforce and assess their progress. Peer assessment is encouraged as part of the proceedings. The class continues with thirty-five minutes dedicated to role-play, fifteen for preparation and twenty for performance. The aim is to get the students to practice the functional structures in the appropriate contexts as performance will show "the ability to understand and express meaning by producing and recognizing well-formed phrases and sentences" (Council of Europe, 2001: 113). This is in accordance with SFL's principles of language as a meaning-making system. It is important for the students to be able to interiorise the choices and produce the correct instantiations for the situation that is unfolding in the interaction. This is the most important aim of the activity. The last ten minutes will have the teacher providing feedback or starting student discussion on the topics reviewed.
- The student can then move forward to the *Culture* section in Moodle at home (an example is shown in Figure 66) as part of the fifth step of the sequence of *I-AGENT*. Again, the system will not allow the student to progress without another

face-to-face session, although these activities and extra materials are designed for reading and practicing and are not part of the assessment process of the ICALL system. No minimum level of achievement is required as the purpose is to awaken interest and curiosity and to make students aware of how important these aspects are for them in order to be able to understand other people and to communicate adequately. This step will be analysed in detail in the following sections of this chapter.

- The sixth step corresponds to the third class, which is dedicated to *Speaking* and a *Culture* review in which the students will work on the same issues presented to them in the software unit. The teacher can go through all the topics in detail making sure that the students are progressing in their knowledge and adapting the interactions they perform in the form of role-plays to their developing (inter-) cultural awareness. The class starts again with a warm up of fifteen minutes in the form of questions and answers. This is followed by fifteen minutes of brainstorming activity or a game in which grammar and vocabulary are practiced together (lexicogrammar). The objective is to prepare the students for the subsequent group work. The teacher will act as a guide for the collaborative task as effective cooperation is something that the students must practice in order to learn to do it. Peer work and group work are fostered throughout the course following the guidelines of the CEFR (Council of Europe, 2001). This class ends with a role-play of twenty minutes which promotes listening and speaking skills within the (inter-)cultural topics set by the particular unit they are going through. This focus, essential in SFL and specifically highlighted in I-AGENT, prevents future misunderstandings in communication (Peterson and Coltrane, 2003) and wrong perceptions of the student by the other interlocutors. Again, the face-to-face class ends with ten minutes of feedback from the teacher or student discussion.

- The work on the Moodle system continues with a collaborative project undertaken from home as part of the seventh step. The type of project varies and can take the form of a WebQuest[36], a wiki[37] or a PowerPoint presentation, depending on the unit. This work, carried out in small groups, is created to be presented in the last face-to face session to the rest of the class. The students must all contribute to the task for it to be successful. They depend on each other, learn from each other and must be responsible for the good of the group. These skills are more than just useful for the L2 class; they constitute an approach to learning and working together based on relying and depending on each other, which would be profitable in many other aspects of their lives. This objective follows the approach taken by the European Committee for Social Cohesion (CDCS) (2004) which perceives the main role of education as the duty of forming individuals.
- The fourth and last class, or the eighth and final step, is dedicated to the presentations of the work carried out by the different groups online, and also offers time for self-assessment and peer assessment (Rodríguez-Arancón *et al.*, 2012). It starts, again, with a warm up of ten minutes of self-assessment (Martín-Monje and Talaván, 2014) and is followed by the presentations of the groups. Each has fifteen minutes, which will make up a total of around thirty to sixty minutes, depending on the number of students in the class. Then the session continues with peer assessment of the presentations, which should take between twenty and thirty minutes. The face-to-face classes offer the opportunity of practicing the skills and the type of activities that are not easy to carry out online

[36] WebQuest. http://webquest.org/index.php

[37] Wiki. http://www.wikispaces.com

or unsupervised. The synchronous communication of more than three or four people through videoconferencing, for instance, is not really effective and would not produce the necessary results and learning outcomes. That is why this BL course takes full advantage of its characteristics by having the teacher overseeing the activities and the fulfilment of the objectives of the course, while, at the same time, allowing the students freedom of time and space to work from home whilst providing as much extra work as the students can, or desire to, do.

Figure 63. Example of online culture content.

In summary, I-AGENT is a project which blends face-to-face classes with innovative ICALL software and, therefore, offers the possibility of evaluating all those aspects which a computer cannot. Also, it provides learners with access to materials that they can study in their own time and at their own pace. The software uses an SFL approach to linguistics integrated with the notional-functional syllabus model from the CEFR, and a cognitive and social constructivist pedagogic framework that enables the integration of face-to-face classes with online individual and collaborative learning. After prototypical communicative language competence is acquired in the classroom, the ICALL software allows the student to apply and extend it (Rodríguez-Arancón *et al.*, 2012). Each software activity has its counterpart in the classroom; thus, the computer-based work and face-to-face sessions work together to subsequently consolidate the knowledge, following the constructivist paradigm. All the additional learning materials provide reinforcement to the understanding acquired in class and online, and motivate students, improving and supporting their learning process (Lei, 2010b). Work was undertaken throughout the design process by linguists (units that form the course and implementation in Moodle) in parallel with computer scientists (the development of the AI engine). A visual summary of the sequence within each unit is illustrated in Figure 68.

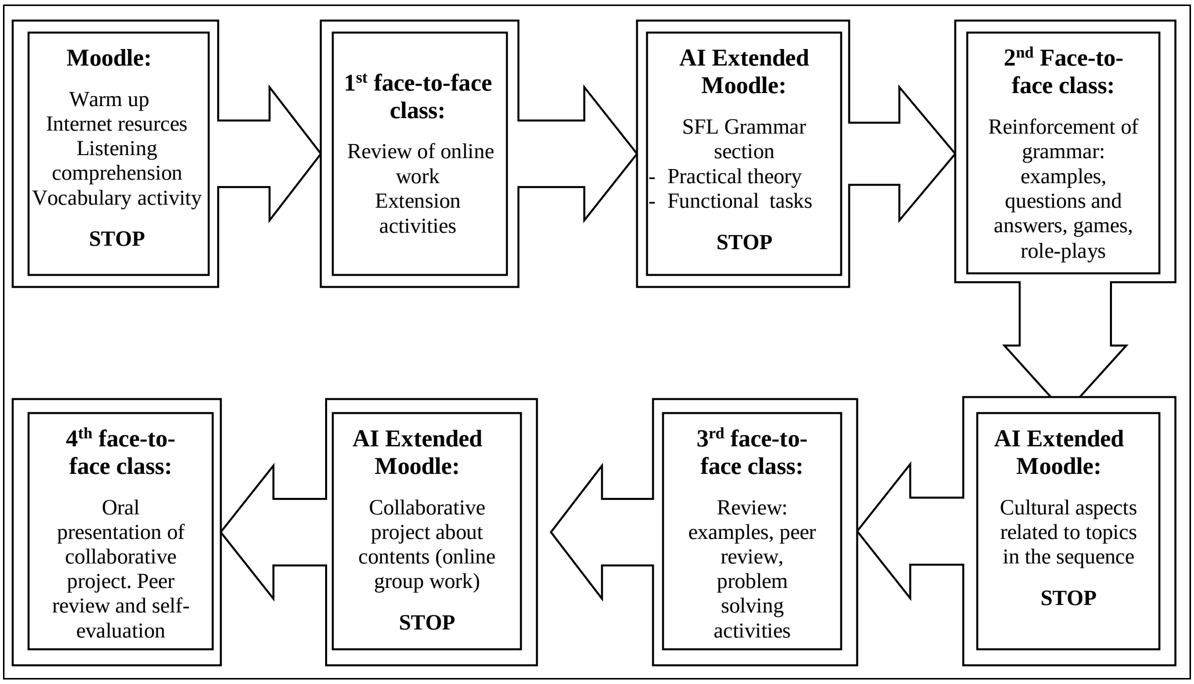

Figure 64. Full sequence of I-AGENT. Based on Read *et al.*, 2011.

All the content of the units has been carefully planned and arranged in order to be culturally charged, as will become clear in the next section. The objective of the ATLAS group was always to create an integrated syllabus adapted to the learners' requirements, where context and needs analysis came before technology. The adaptive ICALL nature of the complete system makes it easy to integrate with real face-to-face classes in a well-planned constructivist pedagogical framework which guarantees student progress, as they are presented with a set of resources and activities according to their previous performance. Moodle makes the tracking of the students' performance possible and it provides flexibility, which tends to be one of the pitfalls of most online learning.

4.3 Cultural theories influencing I-AGENT

As became obvious in Chapter 2, culture has been studied more frequently from anthropological and sociological perspectives, than from a linguistic angle. That is the reason why the author of this thesis selected the literature that had analysed this subject, paying little attention to the field of study in which the cultural analysis was originated. This piece of research is concerned with the reflection of those features in communication and how students need to become aware of them in other people by observing, studying, making comparisons with their own, and reproducing what they learn. They also need to be empowered by the knowledge that their linguistic behaviour can have a serious influence on the perception that other people may have of them.

Hall (1976, 1966, 1959) was one of the founders of intercultural communications studies as he considered that culture is communication and communication is culture, and that the written form is only a convention, a symbolisation of the spoken form of language. Hall described how people's view of the world was determined by a complex grid of cultural patterns which are often beyond conscious control, as culture hides more than it reveals. This author analysed those patterns of behaviour to bring them to the fore and thought that the real challenge was not only to understand other cultures but also to be made aware and understand one's own, something that is commonly taken for granted. This is one of the fundamental lessons that I-AGENT aims to instil in learners.

Hall's research can help to develop an understanding into the way that some cultures need a great deal of spoken information to communicate while others infer many details from the context. This can make a simple exchange very difficult to manage if we maintain an ethnocentric stance that interferes with the clues that surround us. In Eastern cultures gestures and body movements as well as hierarchy provide many elements that are part of the unspoken message. These need to be understood in order to relate and come across adequately. In Western societies information is exchanged verbally and there is not much need for inference.

It is important that students are aware of the meanings of physical proximity, or even eye contact, which can vary a great deal and make people feel extremely uncomfortable if not respected. Another aspect that can be clearly highlighted following Hall's research is the perception of time as monochronic or polychronic as this can have a significant effect on the best way to do business. Time perception totally determines what people do and how they relate to each other. In monochronic cultures events happen in linear ways and scheduling time is essential as it is valuable in economic terms. In polychronic cultures everything in life has its own rhythm and takes the time it requires. In many parts of the world it is rude not to agree a deal when a client comes to visit, however, this friendly encounter might not translate into a real business transaction in the future as it is only intended as a mark of politeness.

In I-AGENT some of these features have been subtly incorporated, such as the layout of a business letter, can be very important professionally and a mistake may send a message of lack of care and respect. Another example could be seen in Unit 1 when some characteristics of curriculum vitae in several countries are explained. In Korea, it is important to provide many personal details, such as information about the family, religious beliefs, or a recent photograph. In many European countries to ask that sort of information could even be considered discriminatory. Throughout this proposal, the author has always made a special point of highlighting the fact that cultural behaviour is not innate, but learned, shared by groups of people who acquire its features with their language. All aspects of life are influenced by culture: greeting, eating, working, housing, institutions, etc. There is no single culture which can be considered better, more logical, or superior to any other in any way as they all are specific ways to see the world.

Hofstede (1997) analysed cultures taking into account another set of values that can be of great help to learners aiming to become (inter-)culturally aware. He defined every country as a percentage of five general defining features, as he understood culture as the collective programming of the mind of a group of people. This means that there are work cultures, study cultures, group cultures, etc., although the most defining and stronger features are linked to the society, nation and gender groups, which predominate over any other sense of membership and belonging to a collective. Hofstede studied differences in power distance, meaning the perception of individuals in society as equals or as bound by work or family position. It is essential to be aware of this feature as social or professional distance must be kept at all times in many countries and not to do so causes frequent breakdowns in communication. This distance can be reflected in office space distribution (as explained in Unit 3) and company hierarchy (Unit 6). Simple acts, such as greetings, convey a powerful message of respect to other people's traditions. This can be important even if the encounter with the other culture happens in your homeland. Small details such as offering a business card can send conflicting messages to a Japanese business person, as they expect it to be received with both hands at the same time, as a mark of respect and attention.

Another feature that Hofstede highlighted was uncertainty avoidance, which is concerned with the ease or difficulty that people have to adapt to change. Unit 5 develops the topic of eating routines and typical foods. One of the activities requires the students to organise a lunch in a restaurant making sure that all guests are adequately catered for. This is no simple matter for some groups who have special dietary and cultural needs that they cannot avoid. Long-term orientation is another aspect he studied and it represents the sense of perseverance in reaching an objective or the desire for speed in achieving a goal. This has been integrated into Unit 6 when dealing with virtual companies and the need for offshoring the workload in order to obtain higher benefits and speed in business over the capacity for physical control of the workforce and the quality of the product, which would be essential in some Eastern cultures.

Triandis (1994) added another perspective to the analysis of this topic as he believed that all behaviour was partly intentional, partly habitual responses, and partly constrained by situational conditions. He explained that societies become more individualistic as they grow more affluent and that collectivist cultures make no distinction between personal and collective goals. This is closely related to Hoftede's power distance and as such, it is included in the (inter-)cultural proposal presented in this thesis, as previously mentioned. This distinction between collectivism and individualism is very noticeable in the contrasting attitudes of South American, Asian and African countries when compared to North American and Northern and Western European cultures. Even the manner in which children are brought up is affected by this difference as individualistic countries value creativity and independence, while collectivist countries value good behaviour and obedience.

Those facts also relate to the difference Triandis makes between tight and loose cultures. In collectivist cultures conforming to the rules of the group is very important. However, heterogeneous cultures have rules that represent groups and, if not followed, they might cause rejection. Japan represents a tight culture with very strict rules that must be obeyed, and social behaviour requires distinguishing relationships with people according to whether they are benefactors, friends, co-workers, acquaintances or strangers. This affects working conditions (as explained in Unit 9), housing (Unit 7), and any other aspect of life in general. In Europe and North America, qualities such as rationality, logic, or being fair are important attributes, whilst in Africa, for instance, personal style, spontaneity and expression are highly valued. Aspects related to the private, public and collective self are valued according to whether the culture the individual belongs to is more or less complex, individualistic or collectivist, tight or loose. Communication is deeply affected by the expectations of what is considered suitable or adequate in different contexts.

Trompenaars and Hampden-Turner (2004) also agreed that there are major cultural differences between nations and that they affect the processes of communication, doing business and managing organisations, and understood culture as simply “the way in which a group of people solves problems and reconciles dilemmas” (Trompenaars and Hampden-Turner, 1997: 6). When companies ignore cultural differences difficulties arise, diminishing effectiveness of management processes, as it is not always appropriate to apply the formulas that are derived from one’s own cultural context in foreign countries.

Cultural differences should be detected and understood, as there is no “one best way of managing” organisations (Trompenaars and Hampden-Turner, 2004). The main problem is that while these differences play a very important role in the success of any international communication, they cannot be easily grasped, as their effects are not directly measurable by objective and quantifiable criteria (Balan and Vreja, 2013). In order to solve this difficulty, Trompenaars and Hampden-Turner (1997) defined culture as a matrix of presuppositions, categories, concepts and values that are the basis of the attempts to solve various problems that arise in day-to-day life and also in business under three headings: “those which arise from our relationships with other people; those which come from the passage of time; and those which relate to the environment” (Trompenaars and Hampden-Turner, 1997: 8). As a consequence, they identified seven cultural dimensions, expressed as couples of opposing attitudinal dispositions that can be identified in each culture. The first five concern relationships with other people: (1) universalism vs. particularism; (2) individualism vs. communitarianism; (3) neutral vs. emotional; (4) specific vs. diffuse; (5) achievement vs. ascription; from the passage of time. The sixth (6) sequential time versus synchronous time, arises from specific conceptions about the passage of time; and the last one, (7) internal direction versus outer direction, concerns the understanding of the specific relation of people with their natural environment (Trompenaars and Hampden-Turner, 1997). Some more details of all of these features and countries that the authors considered representative are presented next.

In universalistic cultures people generally adhere to a set of agreed standards and relations between them are prescribed by laws, rules, general values and obligations. In particularist cultures, personal relationships come always before universal rules and laws. It is a similar difference to Hofstede's tight and loose cultures and Hall's idea of high and low-context cultures. Examples of both are: Swizerland, the USA and Canada, at one end, and Russia, China, India, at the other. As clearly highlighted, these perspectives cannot be associated with North or South and East or West, as discussed in Unit 8. In a similar way, in individualist cultures, the person is believed to be more important than the group and freedom and initiative are valued, whilst in communitarian cultures, the group is considered to be more important than the individual. This is typically associated with the USA, Israel and Canada, as examples of individualistic cultures, whereas the more communitarian countries are Egypt, Mexico and India.

In neutral cultures, people believe that they must always control their emotions and not let their actions be influenced by feelings. In emotional cultures, on the other hand, people are allowed to express their feelings at work spontaneously, and let them influence (at least partially) their decisions. Examples of both approaches are Sweden, the Netherlands, Finland, and Germany at one end, and typically emotional cultures are Poland, Italy, France and Spain. This difference can seriously affect the perception that an interlocutor has of the manner that business is carried out by other nationalities, as highlighted in Unit 6. In specific oriented cultures, people keep their professional and personal lives separate whilst in diffusely oriented cultures they overlap. Typical specific cultures are the USA Switzerland, Germany, Scandinavian countries, and the Netherlands whereas Argentina, Spain, Russia, India, and China are example of diffuse cultures. Again, it is noticeable how within the European continent some characteristics can be opposite and how much this can affect communication and business. In the units of I-AGENT many common linguistic encounters are offered through audio and video in order to demonstrate these facts.

In an achievement-oriented culture, people derive their social and professional status from what they have accomplished. In a culture where status is ascribed, people obtain it from birth, age, gender or wealth. The USA, Canada, Australia, and Scandinavian countries are presented by Trompenaars and Hampden-Turner (1997) as typical achievement-oriented cultures, and France, Italy, Japan as representative ascription cultures. In a sequential time culture, people assign a different importance to past, present and future, and put a high value on punctuality and planning. In a synchronic time culture people tend to work on several projects at once, and view plans and commitments as flexible. According to Trompenaars and Hampden-Turner (1997), typical sequential-time cultures are: Germany, the UK, and the USA; and typical synchronous-time cultures include Japan, Argentina, and Mexico.

This aspect is closely related to Hall's difference between monochronic and polychronic cultures and hinders communication to a great extent as other nationalities do not have the same conception of time or schedules as studied in Unit 9. In the last of Trompenaars and Hampden-Turner (1997) categories, inner-directed culture describes people who think of nature as a complex mechanism that can be controlled with the right expertise. In an outer-directed culture, people have an organic view of nature and man is just one of nature's forces that should live in harmony with the others and the environment.

Another important theory belongs to Schwartz (1999, 1992), who studied cultural values as the basis for "the ways that societal institutions (e.g., the family, education, economic, political, and religious systems) function, their goals and their modes of operation" (Schwartz, 1999: 25). He described ten motivationally distinct types of values and specified the dynamic relations among them (Schwartz, 2012). Some conflict with others (e.g., benevolence and power) and others are compatible (e.g., conformity and security). "Values are structured in similar ways across culturally diverse groups" (Schwartz, 2012: 3) which seems to suggest that there is a universal organisation of human motivations, although individuals and groups differ substantially in the importance they attribute to the values. Although the theory differentiates ten values, it postulates that, at a more basic level, values form a continuum of related motivations, which agrees with the beliefs of the previous researchers mentioned. This continuum, drawn as a circle in Figure 18, highlights the shared motivational emphases of adjacent values:

- power and achievement as social superiority and esteem (very similar to Trompenaars and Hampden-Turner's achievement and ascribed-oriented cultures);
- achievement and hedonism as self-centred satisfaction (related to Triandis's active and passive cultures);

- hedonism and stimulation as a desire for affectively pleasant arousal (similar to Hofstede's indulgence and self-restraint);
- stimulation and self-direction as intrinsic interest in novelty and mastery (present in Hall's belief that occupations vary across economic systems);
- self-direction and universalism as reliance upon one's own judgment and comfort with the diversity of existence (closely related to Trompenaars and Hampden-Turner's individualistic and communitarian cultures);
- universalism and benevolence as enhancement of others and transcendence of selfish interests (comparable to Trompenaars and Hampden-Turner's universalistic and particularist cultures);
- benevolence and tradition as devotion to one's in-group (analogous of Hofstede's long and short-term orientation);
- benevolence and conformity as normative behaviour that promotes close relationships (similar to Triandis's tightness);
- conformity and tradition as subordination of self in favour of socially imposed expectations (closely related to Hofstede's tight and loose cultures);
- tradition and security as preserving existing social arrangements that give certainty to life (similar to Hall's idea of high and low-context cultures);
- conformity and security as protection of order and harmony in relations (related to Triandis's vertical and horizontal cultures);
- security and power as avoiding or overcoming threats by controlling relationships and resources (resembling Hofstede's power distance and Trompenaars and Hampden-Turner's internal and external control cultures).

This circular motivational structure has an important implication as the whole set of ten values is related to any other in an integrated manner.

However, the approach that has had the most influence in this thesis is the one offered by SFL, as the author feels that it takes into account all the previous research and also offers other important aspects that had not yet been studied. SFL is mainly concerned with *context*, which is very important in language education. As Malinowski explained (1935: 58), “the real understanding of words is always ultimately derived from active experience of those aspects of reality to which the words belong”. It is important, therefore, to expose learners to as many of those experiences as possible, and BL and the increase in the number of hours of contact with the L2 can help.

Malinowski was extending the meaning of *context*, as he considered that over and above the context of situation was “what we might call context of culture”, so that “the definition of a word consists partly on placing it within its cultural context”. His approach meant that the lexical items and grammatical categories were related to the context of culture, whilst the specific instances of language in use are related to the context of situation (Halliday, 2007). That is the reason why Butt (2003) defines all his networks with the title of *Parameters of context.* Thus, culture and situation are not two different things. On the contrary, they just constitute two different depths of observation of real instances of communication. In SFL there are no dichotomies in any of the fundamental notions of the study of language, as in the case of Saussure (1916) between *parole* and *langue*, or Chomsky (1975) between *performance* and *competence*. Halliday solved those divisions with the principle of *realization*, thus, he considered them to be part of the same phenomenon which can be analysed at different depths.

These kinds of insulations were never accepted in SFL as the guiding principle of the theory is *meaning*, that is, linguistics is the study of meaning (Butt, 2001). We can go from the instance of language as text, to the system and back. It is therefore essential to study as many instances of language as possible in order to develop an understanding for the system in general. Culture can be seen as the patterns of behaviour when we look at several instantiations of individuals interacting. Situations are instances of culture, so context of situation is a specific example of the general context of culture.

These notions are extremely important in education and more specifically in pedagogical materials, as context of situation and context of culture must be the environment where the learning of an L2 takes place. It has to be possible to move in both directions in order to explain the situation and understand the encounter, and also to use that encounter to explain the overall culture. As Halliday (2007) explained “the culture is the paradigm of situation types – the total potential that lies behind each instance, and each class of instances. Thus, just as a text realizes, and hence can construe, a context of situation, so the system, the potential that is inherent in that text”. Therefore, when exploring the L2, students and teachers construct a potential which realises and construes the context of culture. Students will develop a resource for creating meaning, or *meaning potential*, which will help the construction and construing of a linguistic system by accumulating experience in dealing with instances of it. As Halliday (2007: 273) explained:

> Language evolved as part – moreover the most unconscious part – of every human culture, it functioned as the primary means whereby the deepest perception of the members, their joint construction of shared experience into social reality, were constantly reaffirmed and transmitted. Thus in this sense the culture provided the context within which words and, more generally, grammatical systems were interpreted.

Butt (2001) remarked that linguistics in SFL is based on a system of choice and its semantic consequences. For him, the context of situation carries out the functions of what, in traditional grammar, corresponds to semantics in pragmatics and "the meaning potential can be addressed as one form of behaviour potential" (p. 1822). The use of networks to specify those choices is the form of argumentation chosen in SFL as they reflect a scientific approach. These networks account for linguistic variation and its consequences as the analysis of any interaction, or text in SFL terms, unfolds drawing a clear picture of transparent accountability (Butt, 2001).

The choices and its consequences, in the form of instantiations, can be "wired in parallel systems so that the relevant patterns of a unit [...] can be described in blocks of simultaneous and dependent options" (p. 1825). Those three systems are transitivity, mood and theme equate to the three dependent choices highlighted in the three metafunctions: ideational, interpersonal and textual. Each of those metafunctions, as explained in Chapter 2, is at the same time the realisation of an extra-linguistic variable: the experiential metafunction links to the variable of *field*, i.e. what is happening; the interpersonal to that of *tenor*, i.e. the nature, status, and roles of participants; and the textual to that of *mode*, or the organisation, role and channel of language.

Not all meanings of culture have a reflection on each of the networks, however they are all interdependent and every choice carries consequences for them. That is, once the first choice is made only a limited array of secondary choices can be selected from each of the networks and so on. Moreover, the choices made in the context of situation are systematically reflected in the grammar and lexis choices. That is, as Berstein (2000: 104) explained, the different orientations to meaning in each individual perspective on semantic variation have repercussions for instantiation, as they condition both recognition and realisation rules. These recognition rules are used by speakers to identify similarities in contexts and, therefore, provide clues as to what is expected from, or adequate to, that particular situation. This is what students should achieve when learning an L2: they should be able to develop the knowledge of the rules to produce culturally appropriate texts by acquiring the rules of realisation.

The ideal pedagogic scenario for students would be to learn the L2 through contact with cultural knowledge, as language is always a reflection of the way that native speakers construe their culture. There should be no such thing as two separate processes, L2 learning and (inter-)cultural awareness development: they should be learnt together. Butt (2001: 1826) pointed out that "the language of a particular context of situation is characterisable as a register [...], the contextual variables are crucial in establishing the language that is relevant to the cultural process". This approach to linguistics is centred on the semantic stratum, seen in the following figure.

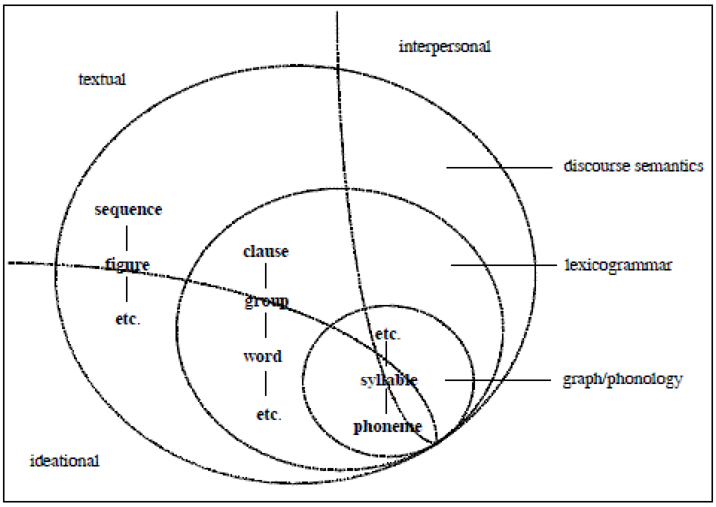

Figure 65: Realisation: strata, rank and metafunction. Available at:
http://www.scielo.br/scielo.php?pid=S0102-44502009000300002&script=sci_arttext

Butt follows Hasan's (1975, 1971) approach, considering that there is no real boundary between linguistic and social patterns, and therefore, there is no need for a separate field of sociolinguistics as social relations determine the choice of language. This is what the ATLAS research group set to highlight in I-AGENT.

4.4 The (inter-)cultural activities of the course

There is more than one way to teach (inter-)culture, as the literature on the topic demonstrates, and scholars have been giving advice regarding this for some time by providing new approaches and techniques. These approaches can be classified in different ways, however, in very broad terms, they can be divided into those which focus mostly on the culture of the country whose language is studied, or mono-cultural approach, and those which are based on comparing the learners' own culture with the one being studied, or comparative approach, which is the view taken in this particular study. Risanger (1998) explained that the mono-cultural approach focuses on the culture of the country where the language is spoken, not on the learners' own country or the relations between the two. This approach was dominant until the 1980s and aimed to develop "native speaker" communicative and (inter-)cultural competence. As comparison fosters increased knowledge, understanding and acceptance, Buttjes and Byram (1991) claimed that learners should be encouraged to reflect on their own and the foreign culture, thus providing a double perspective, not an evaluation, as explained previously. Therefore the objective would be to make the other culture familiar, and the native culture strange (Byram and Planet, 2000). The aim of I-AGENT has been not only to encourage learners to reflect on their culture and that of others but also to become aware of the multitude of ways to understand the world by opening their eyes to the differences and avoiding stereotyping.

Risager (1998) described four approaches to the teaching of (inter-)culture: the *mono-cultural approach*, explained above; the *intercultural approach*, based on comparison, although with the focus on the target culture, which Risager (1998: 246) considered to be inadequate as it was "blind to the actual multicultural character of almost all existing countries or states"; the *multicultural approach*, also based on comparison but including the ethnic and linguistic diversity of the target country/countries as well as the learners' own; and the *transcultural approach* based on the idea that cultures are interwoven due to migration, communication, economic interdependence and globalisation, which is also reflected by the fact that many people speak L2s as *lingua franca*. All these approaches provide learners mainly with factual information and only offer an "interesting sidelight" to the foreign culture (Chastain, 1988).

There are other approaches based on comparison, such as the *thematic approach* to the teaching of culture, based around certain themes, for example, *humour*, *family*, *religion*, or *education*, which are seen as typical of a culture. An example of this approach is Nostrand's *Emergent Model* (1974), which looked for the main themes for French culture. The *topic-based approach* concentrates on more general topics. According to McLean (1994), a "topic-based approach can provide an oblique yet original encounter with British life and culture. It deals with key elements of current British life, such as class, privatisation, education, health, not in isolation but within a series of unifying contexts".

The *problem-oriented approach* aims at getting learners interested in the other culture and encourages them to do some research on their own. Seelye (1993: 47) claimed that the more precise a problem the easier it is for the learner to reach the desired outcome. The *task-oriented approach* is also based on learners' own research but through pair-work or in small groups where they share and discuss their findings in order to interpret the information within the context of the other culture and compare it with their own (Tomalin and Stempleski, 1993). The *skill-centred approach* is more practical and might be more useful for those who live within the target-language community as it aims at developing the skills needed to manage the issues involved in (mis)communication between cultures/societies. According to Bolt (2001), the skill-centred approach emphasises awareness, skills and content, the present, future and past and the similarities and differences in cultures.

I-AGENT makes used of several of these ideas by combining different approaches. There are examples of many of them as will be explained in the following section of this chapter. As a summary, it can be said that I-AGENT presents a *thematic topic-based approach* to the teaching of culture, as it deals with some of its key elements within a series of unifying contexts (McLean, 1994). It also offers the learners a *problem-oriented approach* to get them interested in other cultures by doing some research in practical issues, such as booking a table, or creating a dialogue with a waiter.

The different (inter-)cultural sections of each unit present many activities, both individual and collaborative, in a *task-oriented approach* with the intention of getting the learners to discuss findings and interpret information (Tomalin and Stempleski, 1993). The overall objective of the course is not just to teach students *world knowledge*, such as ways of life or art; or *culture in general*, such as what can be found in the structure of a text. The purpose of this design is to make students aware of *pragmatic norms*, such as different ways to say thank you; the *norms of interaction* present in non-verbal language, for instance; and above all else, to present language as a rich and multifaceted system of culturally-influenced *linguistic and paralinguistic features and structures*. Liddicoat *et al.* (2003: 9) illustrated those links between culture and language, as a continuum in the following way:

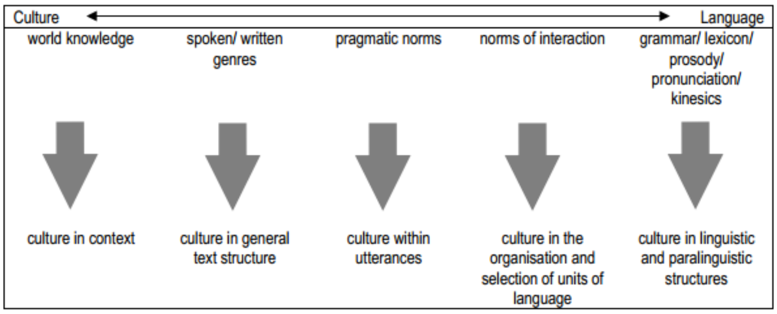

Figure 66: Points of articulation between culture and language.
Adapted from Crozet and Liddicoat, 2000.

When two people talk, they do not just offer information to each other, they also see the other interlocutor as an individual with a specific identity and belonging to a particular social group, for example a "colleague", a "worker", an "employer", a "peer", a "teacher" or a "pupil". The different relationships that people have influence what they say, how they say it, and what is expected as a response. These identity traits are also conditioned by other influencing factors, such as their first language and their social background (Byram *et al.*, 2002). Therefore, the aim of an L2 course should be to make students aware of the "appropriate" language for the most common situations that they may encounter according to their level, as teaching an L2 without its culture would be inaccurate and incomplete (Peck, 1998). This idea is perfectly in keeping with Butt's research (2003, 2001), which analyses all the different types of relations between speakers. As mentioned in Chapter 2, the level of delicacy that he reaches when analysing those connections in communicative acts was not considered necessary for students of English as an L2 at a B1 level, so only part of his networks were used for developing this proposal to teach (inter-)cultural awareness.

Moving on to the techniques, Stern (1992) carried out some research on the *techniques* used to teach culture and presented them in eight groups according to, what he called, different *approaches*, which included:

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

Some of them have been used in I-AGENT, such as, for instance, the *creation of an authentic environment* which would be more memorable for the learner (Nikitina, 2011; Tomalin and Stempleski, 1993; Stern, 1992; Chastain, 1988). This has been the intention behind every activity and step of the project. Offering *cultural asides* or *incidental comments* can help to explain items of cultural information as the topic arises in a text or a communicative exchange (Corbett, 2003; Stern, 1992; Chastain, 1988; Henrichsen, 1988; Nostrand, 1974). In the case of I-AGENT, this would be carried out in class after the cultural activities have been performed online as they can help the learners to make mental associations as native speakers would. The *slice-of-life* (Claydon *et al.*, 2012; Stern, 1992; Chastain, 1988; Taylor, 1972) is a technique in which the teacher chooses a small segment of life from the other culture and presents it to the learners in the form of a song related to the topic, a podcast of a news item, an image, etc., “the point is made with a minimum of comment and maximum of dispatch” (Chastain, 1988: 310). This technique has been used in the form of the videos, which are within the first step of the online work for each of the nine units.

All the links that the students have access to through the ICALL system of I-AGENT in the different units are authentic, that is, not created for students of English as an L2 but for native speakers (Gebhard, 1996). These materials are the best way to contextualise the learning process. They can access real Professional English in the form of newspapers, updated news of the stock exchanges in London and New York, and materials that will be useful for their working lives such as examples of presentation letters, forms, emails, etc. therefore reinforcing the direct relationship between the L2 classroom and the world outside of it. There are also examples of cooking recipes websites, protocol advice and information about betting, among other topics. There are many advantages of using authentic materials as, according to Heitler (2005) they bring learners into direct contact with a *reality level* of Professional English; if drawn from periodicals they are always up to date; while reading those sources they become experts in reading English language business publications; the materials are directly relevant to learners’ needs.

The *quiz* (Cullen, 2000) can be used to test materials that the teacher has previously taught or to learn new information. The fact that the students have to predict the correct answer makes them interested in finding it out. The right answers can be provided by the teacher through reading, listening, or a video. In I-AGENT, the cultural activities have all been designed with this framework in mind, thus, they are not part of the overall assessment process and are provided in the form of *food for thought*. As will be shown at the end of this chapter, the work that the students perform online individually is totally based on the principle of predicting answers to complex culturally charged questions. It is not important to get the answers right or not, the purpose of the activities is to highlight how little is known about other ways of life and how stereotyped some of our views of them are. This should trigger the recognition for the need to learn more and the curiosity to do so.

Dramatisation (Papadopoulos, 2014; Fleming, 1998; Stern, 1992) in the form of role-play has been widely used in teaching (inter-)culture. It is considered useful for clarifying common misunderstandings that the learners might encounter and it has been used in this project as part of the face-to-face classes. Byram and Fleming (1998: 143) claimed that when drama is taught properly it is “an ideal context for exploration of cultural values, both one’s own and other people’s” as it involves learners in simulations where they must position themselves in the role of a member of the other culture.

Dramatisation makes cultural differences vivid and memorable as drama mirrors reality, especially when there is tension derived from different interpretations of the situation (Fleming, 1998). As Fleet (2006) explained, regardless of how teachers choose to implement (inter-)cultural awareness training into their L2 lessons, one aspect which should not be left untreated is its non-verbal component in the form of gestures and facial expressions, as they affect “the intercultural communication process” (Cruz *et al.*, 1995: 3). One way to do this is by engaging students in *role-play* activities in which they must act and put themselves in the position of the native speakers, inviting them into the exploration of the target culture. As they try to react linguistically and non-verbally to the situation they are taking part in they will develop empathy for the person being represented (Ministry of Education, Citizenship and Youth, 2004).

These tasks prepare the students for common situations such as "ignorance of the nonverbal message often leads to misunderstanding" (Shumin, 1997: 3). Learning culturally acceptable gestures in advance and practicing them in groups adds to the authenticity of the language experience and can make the language elements more interesting and meaningful to students (Peck, 1998). Role-play in the (inter-)cultural L2 classroom will also encourage a tolerant atmosphere where all cultures are seen as equal and this explicit teaching will positively affect student attitudes.

Role-play draws on students' interest in L2 learning and helps them to grow in confidence when using it (Tompkins, 1998). Clapper (2010) found that students are highly motivated when they are actively involved in learning, and role-play offers them the opportunity to try out new behaviours in a safe environment. They can even move around when acting out the script, which is different from most learning situations, and this will not only enhance content skills but also the skills that are needed for their future success in communicative encounters by incorporating realistic problems into the situations that they represent. As Goodman (1991: 281) stated, "experiences in school must have all the characteristics of authentic experiences outside the school and additional characteristics that are authentic within the social-educational context of the school".

Another interesting feature of the preparation of this type of task is that the students must collaborate with each other during the script-writing process and help each other to improve the resulting texts. Obviously, the final performance will reflect what they have learnt and all their effort to carry out the task, something that can be easily considered as another form of the alternative assessment ideas which are part of I-AGENT. Finally, the biggest benefit that can be gained from this activity is the possibility of reproducing common situations as the learners develop their communicative ability by applying what they know in real life practice.

Student research (Cullen, 2000; Seelye, 1993; Stern, 1992) is a very useful tool as it combines learners' interests with classroom activities through Internet or other type of searches. The information obtained can be subsequently explained to the rest of the group in the following class and motivate a series of questions and answers about the topic. It is a way to "approach the new society with an open mind" through "so many founts of knowledge subject to rational enquiry" (Stern, 1992: 229), such as books, newspapers, magazines, films, podcasts, pictures, or personal experience to name but a few. Thus, it also helps to develop research skills which will help the members of the class with long-life learning interests. This technique is also employed in every unit of I-AGENT.

It is also very useful in order to improve learning outcomes to get students involved in their own research (Taylor and Parsons, 2011), as it can lead to "long-term interest in the target-culture" (Cullen and Sato, 2000: 4). Student research, or guided inquiry, is a technique that allows flexibility as students can choose their research question and methodology, yet the instructor provides some parameters (Palmer, 2007). As such, the various choice options need to be based on students' needs, interests and goals (Williams and Williams, 2011). The choices should not be too many or too complex (Garger *et al.*, 2010; Simmons and Page, 2010) in order to facilitate the student's search for the topic, and then for the data, in order to complete the activity.

This technique encourages critical thinking as the students define the task, carry out the research and gather the information, activating prior knowledge and generating additional ideas and questions (McCombs, 1995). This form of inquiry is a student-centred approach to teaching and learning that begins with students self-selecting or generating a question or set of questions about a topic that interests them. One of the crucial elements is that the students themselves, rather than the teacher, choose the topics that they will research and explore as this selection creates a learning environment where the responsibility of learning is placed primarily on the student. The role of the teacher, then, becomes that of a guide.

A WebQuest is an interesting way of using the potential of Internet resources in the L2 classroom and providing opportunities for authentic learning experiences and cultural problem solving (Brabbs, 2001; March, 1998). The creator of this teaching model, Dodge (1997: 2), defined a WebQuest as “an inquiry-oriented activity in which some or all of the information that learners interact with comes from resources on the Internet”. When they are well designed, these activities require students to use Internet-based resources to deepen their understanding and stretch their thinking around any topic, usually authentic in nature. They can be identified by their duration as short-term WebQuests, which can be completed in a maximum of three class periods; and long-term ones, which can take up to a month to complete. Some of the higher-order thinking skills that WebQuests require include: comparing, classifying, inducing, deducing and analysing (Falaska and Alstaedter, 2011). The focus is on using information rather than looking for it, so, traditionally, WebQuests consist of: *introduction*, *task*, *process/steps*, *resources*, *evaluation/assessment*, and *conclusion* or *reflection*.

WebQuests can be created by both teachers and learners but, in the case of I-AGENT, they are already set up as part of the activities to be performed collaboratively online. Web-based tasks can help in strengthening not only language awareness, but (inter-) cultural awareness as well and thus it can be considered a beneficial way to approach learning in an L2 classroom (Pérez Torres, 2006). They can offer the chance to present learners with authentic tasks that not only promote positive attitudes toward the new culture but also encourage students to place themselves in a different context thereby reassessing their own values and comparing them to those of the target culture (Falaska, and Alstaedter, 2011). The design of I-AGENT's WebQuests aim at fostering (inter-) cultural L2 learning, which, according to Liddicoat *et al.* (1999: 181) "involves the development of a third place between native linguaculture and the target linguaculture, between self and other" and thus help the student "move beyond what s/he perceives and to discover how s/he functions within cultural boundaries".

To sum up, a great variety of techniques, ranging from short activities to student research and Internet-based tasks which take a longer period of time to complete are represented in I-AGENT. This creates an efficient environment for the teaching of (inter-)culture through the use of a wide range of sources, such as video, audio, photos, maps, adverts and the Internet thus exposing learners to a wide spectrum of materials charged with information which assists them in acquiring this essential skill. The proposal presented in this thesis for teaching (inter-)culture is not based on the idea of focussing a few lessons on holidays, hobbies, folk songs, clothing, etc. Although these topics might be useful they do not provide the linguistic and socially enriched context that would enable the students to function effectively in interactions with members of other cultures.

Common conversational conventions mean more than grammatical correctness, they reflect an understanding of the beliefs and values represented by forms and usages of the L2, and are more important in order to "fit in". Culture is, therefore, a vital component of L2 learning if students are to be successful speakers. Enrolment in an L2 (inter-)cultural course does not automatically guarantee that students will come to appreciate, or be tolerant of, the target culture (Bateman, 2002) even if that is its purpose and what the teachers strive for. However, if the L2 and its culture are taught at the same time, the student's perceptions and attitudes might change in a positive way (Savignon and Sysoyev, 2002). There is no correct age or level of English to start to pay special attention to cultural traits in the L2, as they can be detected in basic communicative acts such as greetings, farewells, addressing other people, expressing gratitude, making requests, agreeing and disagreeing or even just talking about the weather (Peterson and Coltrane, 2003).

As we have seen, the development of (inter-)cultural awareness is not a matter of becoming someone else or copying the native speaker, it is a question of being able to understand the complexities of culture and how it influences the way we all speak, not just "the others". The L2 can thus become a "tool" not only to communicate in the country where it is spoken but also to give a second or third voice to our personal thoughts and therefore empower the speaker who is then be able to control the way his/her message will be understood and interpreted by the members of the other culture. Thus, the L2 learning experience "becomes more real, more purposeful and more authentic for learners (Peterson and Coltrane, 2003).

More specifically, this teaching should make learners aware of speech acts, connotations and etiquette, that is appropriate or inappropriate linguistic and paralinguistic behaviour, as well as provide them with the opportunity to act out being part of the target culture (Thanasoulas, 2001). It is important to avoid stereotypes and to be able to mediate between different views of the world. This knowledge is reflected as respect, acceptance, understanding and tolerance, and a deeper awareness of one's own culture (Kristmanson, 2000). In developing this (inter-)cultural competence, Savignon (2002) pointed out that cultural sensitivity, along with the cultural awareness, is necessary.

In order to teach (inter-)culture, ATLAS has followed the four strategies suggested by Allison and Rehm (2007) that teachers could use in their classes: visual aids, peer tutoring, collaborative learning, and alternative assessments, among others. *Visual aids* have been demonstrated to be beneficial for students of English as an L2 (Allison and Rehm, 2007) as they are easily understood and stimulate motivation and students' interest in learning about language and culture. As Smith (1997: 1) explained, *virtual realia*, that is,

> digitized objects and items from the target culture which are brought into the classroom as examples or aids and used to stimulate spoken or written language production [...] can enhance linguistic and cultural comprehensibility, which are both prerequisites for real language learning.

They can also help to make learning more meaningful, particularly for *kinaesthetic* learners (Gardner, 2011; Cullen and Sato, 2000) and assist them in assigning meaning and mental images to vocabulary and notions (Curtin, 2006). This type of technology used as a learning tool enhances learning (Sato and Suzuki, 2012, 2011, 2010) by providing exposure to native speakers' correct pronunciation and real conversations, and helps learners to store information in the long-term memory (McLeod, 2007). Knapp (2012: 27) also pointed out that "for twenty-first century students brought up in a society dominated by visuality, paintings provide an immediate connection, inviting them to explore linguistic structures, literary texts, and cultural constructs in memorable ways".

The use of the Internet helps to bring authentic cultural elements from around the world into the course (Singhal, 1997). Language teachers should not only focus on the verbal nature of the L2 and underestimate the potentially useful role that visual learning aids can play as their effective use can improve monotonous learning environments. They help students to develop and increased personal understanding as they find visuals useful and relevant, when they have direct relation to the course content (Mathew and Alidmat, 2013), as it is the case in I-AGENT where all the videos, audios and Internet links provided are exclusively related to the topic of each of the units. Hackett (1996: 3) stated that Internet resources “provide a direct, immediate link to the target culture” or can serve as “a multimedia mirror on the target culture”. They are, therefore, an extremely valuable tool for L2 teachers, although their use must be controlled as users also need to be aware of their pitfalls (Singhal, 1997). Smith (1997) went further and explained that virtual realia reveals the similarities and differences between native and target cultures as well as raising (inter-)cultural awareness, therefore fulfilling the main objectives of *I-AGENT*.

Peer tutoring is an instructional strategy that involves mixing students and getting them to help each other to learn content, and has proven to be extremely effective (Okilwa and Shelby, 2010; Allison and Rehm, 2007), as it encourages communication and motivation. It can be defined as “a class of practices and strategies that employ peers as one-on-one teachers to provide individualized instruction, practice, repetition, and clarification of concepts” (Utley and Mortweed, 1997: 3). Cullen and Sato (2000) agreed that having to explain what has been read or heard to a partner in one’s own words is an engaging technique for learning culture as well as language as students learn by doing (Piaget, 1980, 1967, 1950). Pair work allows students to mutually scaffold one another while engaged in carrying out a task (de Guerrero and Villamil, 2000) and the resulting interaction enables students to act as experts and novices in their zones of proximal development (Vygotsky, 1978) (see Figure 60). Brooks *et al.* (1997) suggested that just as students need an environment that is input-rich, they also need an environment that is collaboration-rich.

Although there is a widely held perception that considers that teachers have more authority and that their feedback would be more influential for students, studies on peer editing have found that they are very receptive to these comments and help (Graham and Perin, 2007). Truscott (2007) also found that peers offer a more holistic quality in their approach by combining feedback on content plus form. The success of this practice is based on the increased time on task and regular and immediate feedback, which is linked to increased academic achievement and has been demonstrated across different subjects (Bowman-Perrott *et al.,* 2013). I-AGENT combines individual, small-group and whole class on-line and face-to-face activities to benefit from the positive qualities that they all have to offer. In particular, students work with peers reviewing many aspects of the course, such as lexicogrammar and (inter-)culture and learn from each other's life and learning experiences of the L2 and from the individual interaction with the ICALL system. Language is learned best when it is socially constructed (Goodman and Wilde, 1992) and when a class becomes a community of learners (Moll *et al.,* 1992).

Collaborative learning can assist students in developing intellectual autonomy as they work together in groups with different tasks which are interrelated. They share the responsibility for carrying out the project and for supporting their teammates with the workload and nothing can be achieved without the contribution of all those involved. Hence, it is fragile and "participation can involve risks and thus requires trust between participants" (Kling and Courtright, 2004: 102) and the readiness to contribute from all those involved. Learners' roles include individual tasks and group work, which is the main goal of collaboration. Group work is also dependent on the individual who has a prominent role to play in the formation, coordination, development and adaptation of the group (Lewis *et al.,* 2011; Arrow *et al.,* 2000). In I-AGENT there are many instances of collaborative activities where students participate as co-designers of an exchange and of its constituent tasks.

The role of the teacher changes from what is expected in traditional classrooms as they are responsible for preparing learners for the challenges to come (Müller-Hartmann, 2007) and not just facilitating knowledge. Once a project has started, the teacher's role shifts to scaffold the construction by learners of shared knowledge "because the point is not to provide the right answer or to say which group members are right, but to perform a minimal pedagogical intervention […] in order to redirect the group work in a productive direction or to monitor which members are left out of the interaction" (Dillenbourg, 1999: 8).

In I-AGENT there is always allocated time for the teacher to prepare the students for collaborative tasks and for support and feedback throughout. None of the (inter-)cultural activities are part of the overall assessment of the students as their purpose is to increase awareness and develop understanding rather than to "guess the correct answer" to a problem, which most probably has more than one way to be solved. Thus, as Furstenberg (2010: 330-331) emphasised, in (inter-)cultural learning:

> the teacher cannot be the voice of authority. The teacher's role is […] not to 'teach culture' in the traditional sense but to help students bring patterns to light and gradually put together the culture puzzle—in other words, to teach the students to ask the right questions themselves and to facilitate the experience of self-learning.

Communication tools are constantly evolving and Moodle in particular, which is the chosen platform for our ICALL system, offers a wide range of collaborative tools which have specific benefits for those engaged in the sharing of linguistic and (inter-)cultural knowledge (Lewis *et al.*, 2011).

The use of *alternative assessment methods*, such as self- or peer assessment is a universally sound teaching practice, and particularly appropriate for adult learners with different levels and backgrounds (Hodges, 2001). Assessment techniques should accommodate the learning styles and life experiences of all students present in the BL group (Allison and Rehm, 2007). Authentic assessment focuses more on measuring learners' ability to use language holistically in real-life situations and is typically carried out continuously over a period of time (Richards and Renandya, 2002). Shohamy (1994) mentioned several types of authentic assessment which included observations, interviews, homework, letters, and self-assessment, all of which are used in I-AGENT as well as collaborative and project work, peer assessments, student-teacher discussions, homework, and role-plays.

Hamidi (2010) explained that assessment serves certain purposes such as: to develop higher-order thinking skills, to foster intrinsic motivation in students, to promote students' autonomy, to require student-teacher and student-student collaboration, to encourage self-regulated leaning, to increase students' responsibility for learning, to enhance students' self-esteem, to involve students into self-assessment, to minimise learning anxiety, to reflect growth over time, to welcome errors, to diagnose learning difficulties, or to get teachers to be responsive to students' developmental needs among others. Many studies also support the idea that peer review can be extremely effective when used correctly (Paulus, 1999), especially when students are trained on how to give and use feedback (Min, 2006).

It is a rewarding task even for the person providing the feedback, as it helps to develop critical evaluation skills and to see logical gaps and problems in texts, which will contribute in turn to make the student a better writer and self-reviewer (Lundstrom and Baker, 2009). Thus, even when two novice learners are paired together they still scaffold each other’s learning (Teo, 2006), so both the giver and the receiver of peer feedback seem to benefit from this form of alternative assessment.

Self-assessment is also encouraged by the CEFR (Council of Europe, 2001) and should form an integral part of the pedagogic process in all educational systems that claim to be learner-centred because it satisfies learners' educational, emotional, psychological and social needs (Kostopoulou, 2009). The process of self-assessment requires critical reflection and introspection, so it helps learners to develop critical-analytical skills and a better self-awareness. By being responsible for the evaluation of their own learning processes and learning outcomes, learners can "appreciate their strengths, recognise their weaknesses and orient their learning more effectively" (Council of Europe 2001: 192).

As Byram *et al.* (2002) remarked, the role of the L2 teacher is to develop skills, attitudes and awareness of values as much as to develop knowledge of a particular culture or country. It would be impossible for any teacher to know everything about the target culture. However, the students should be provided with activities that provide them with the opportunity to discuss and draw conclusions from their own experience of the target culture as a result of what they have heard or read, and to be encouraged to compare these ideas with their own culture.

All the strategies used in I-AGENT are related to the general changes that L2 learning has undergone by focusing greater attention on the role of learners, that is the move from teacher-centred instruction to learner-centred or learning-centred instruction; a greater attention on the learning process, or the move from product-oriented instruction to process-oriented instruction; more attention paid to the social nature of learning rather than on students as separate, decontextualised individuals; greater attention on diversity among learners, which is not an impediment to learning but a resource; a greater focus on the views of the participants as insiders of the uniqueness of each context; a more meaningful connection between the learning environment and the world beyond as a means of promoting holistic learning; a focus on helping students to understand the purpose of learning; an emphasis on the importance of meaning; and a view of learning as a lifelong process rather than something done to prepare for an exam (Jacobs and Farrell, 2001).

It seems clear that ATLAS has tried to use all possible innovative learning tools and didactic resources in order to develop I-AGENT. The proposal presented in this thesis for the development of (inter-)cultural awareness competence shows many of them in an intentional search for the most complete exploitation of time and resources. The design of the course started with the focus on culture and then adjusting the technology to serve the purposes of the linguistic objectives. The idea of combining face-to-face classes with online study in a BL course fulfills the needs for an increased number of hours of contact with the L2 (Niżegorodcew, 2007) and extra *time on task* (Van Gog, 2012: 432), which “can be defined as the amount of time that students spend engaged in or paying attention to tasks that are related to outcome measures of learning or achievement”, and is considered one of the most important factors affecting student learning. All of these aspects contribute to help students obtain maximum benefit from their experience on the course.

What follows is a description of the characteristics of I-AGENT.

4.5 A sample unit of the (inter-)cultural activities of I-AGENT

What follows are the cultural sections that are part of one of the nine units of I-AGENT and reflect those important points of (inter-)cultural teaching. The cultural sections are structured in six parts, three of them form a block and are carried out as individual

ICALL work, starting with a text which provides some interesting facts about preconceived ideas that the students may have. The second part presents vocabulary in respect of the same items. The third part looks at the students' own typical recipes and how to make them. The texts and questions are designed to get the students to look at "*what nice food is"* as a culturally-related fact, which is different in every part of the world. Our own food may sound as unusual to other cultures as some of those examples are to us.

The texts have many links to *Wikipedia* where the learners can find more information about each of the items. This reflects a dynamic way of teaching by giving the students the opportunity to create their own learning. The information is not just transmitted, they are not told what to believe; they are simply offered the chance to think about facts, evaluate them and construct their own knowledge (Piaget, 1980; Vygotsky, 1978). A special point has been made of trying to avoid stereotypes. Part four is a collaborative task to be performed online in small groups. Part five is presented as extra work, in case the students would like to learn more on the topic, and is designed as a set of extra links that can be consulted if so wished. Part six takes place within the face-to-face classes. Each of those sections will be described and analysed below.

Section 1 is designed to make the students think about the way people work and live in other parts of the world, and challenge many of the preconceived ideas they might harbour about other countries. The section is written in a "food for thought" style and has closed activities with automatic evaluation. The intention of the author of presenting cultural enlightenment in order to awaken respect for other ways and views of life is always clearly stated throughout these sections, never hidden from students' view as anything other than important aspects of life in other areas of the world that are valuable knowledge for them. In the particular unit that is going to be presented as an example in this thesis the topic is *food* and, as all the others, is full of links that can take the learner to Internet pages in order to gather more information or clarify some of the concepts. It is part of the ICALL structure of the unit and thus it fosters the principles of learning *at anytime and from anywhere* (Meyer, 2014; Hase and Kenyon, 2013; Anderson, 2008; Fletcher *et al.*, 2007; Holden and Westfall, 2006; Duffy and Kirkley, 2004; Thurmond and Wamback, 2004; Marsh *et al.*, 2003; Horton, 2000; Tam, 2000; O'Malley and McCraw, 1999) that are central to all ATLAS research.

These links never offer translations of the highlighted words but a more in-depth view of their meaning, therefore encouraging the self-construction of knowledge (Piaget, 1980, 1967, 1950) and motivating students in their quest for it (Hadfield and Dörnyei, 2014; Dörnyei and Ushioda, 2013; Lei, 2010b; Lim and Morris, 2009; Abbe, 2008; Roca and Gagné, 2008; Murray *et al.*, 2005; Lee, 2004; Lim and Kim, 2003; Schwienhorst, 2002; Robinson, 2001; Heine *et al.*, 2000; Hudson, 2000).

The texts have been kept to a level of the L2 that is just above the comprehension expected in an A2 student in an attempt to develop their autonomy (Hamilton, 2013; Little, 2007; Schwienhorst, 2003, 2002; Dlaska, 2002; Benson, 2001; Holec, 1981), teaching them how to increase their own wisdom, that is, *learning to learn* (Deakin Crick *et al.*, 2014; Featherstone, 2014; Roberts, 2010; Caruana, 1998; Olivier and Bowler, 1996; Heiman, 1985).

Section 1 starts with a text about the meaning of the word *food* and its evolution. This is followed by an excerpt explaining how *food* is culturally charged with meaning as it reflects the area where it comes from, its weather and the customs of its people. There is a special point made about the importance of being polite when offered foreign dishes as the things that are part of our staple diet, or those which we reserve for special occasions, may be just as strange and unappetising for people from other origins, therefore encouraging the respect for other people's views and traditions. What follows is a multiple choice test that presents five short texts about typical foods from different places, each with a question and three possible answers for the students to guess the country where there are from. The intention is to surprise the learners with the correct answers, make them aware of their possible preconceptions, and help them to develop an understanding of the fact that all people exhibit culturally-conditioned opinions, likes and behaviours, thus provoking an attitude shift (Byram, 1997).

That is the reason why these sections are not part of the automatic online assessment of the units as they are more adequately evaluated by face-to-face teachers in the classroom when the studnets are showing them in communicative acts. They have been kept separate, as their goal is to develop understanding and respect, to dispel myths and unfounded clichéd ideas about different cultures, and to make the students think and position themselves outside the comfort zone of their experience and share that of others. Therefore, the correct answers are provided after the students have completed the test. Thus, the focus is placed on learning about self and others as cultural beings and the impact that these characteristics have on human communication, behaviour and identity (Paige and Stringer, 1997).

This section is presented in the next pages and further explained subsequently.

Food can be defined as any substance or material that is eaten or drunk in order to provide nutritional support for the body, or for pleasure. It is usually of plant or animal origin that contain essential nutrients, such as carbohydrates, fats, proteins, vitamins or minerals, and is ingested and assimilated by an organism to produce energy, stimulate growth, and maintain life.

Historically, people obtained food from hunting and gathering, farming and fishing. Today, most of the food energy consumed by the world population is supplied by the food industry operated by multinational corporations using intensive farming and industrial agriculture methods.

Food is also an important part of culture. The things that we eat are usually determined by the area where we live and its specific weather conditions. The food available in each part of the world can be very different and we cannot expect to find our favourite dish when we travel to other countries - it would be very difficult to make a "cocido" in Saudi Arabia because the ingredients are not part of their diet! Eating different things is part of the experience of enjoying the way of life in other cultures. It is important to have an open mind about trying food. We don't have to eat everything but we have to be polite at least – if you made a special "paella" for some foreign friends, you wouldn't be very pleased if they said it was disgusting! Some of the typical foods of Spain, such as snails, octopus, pig's trotters and ears, cow's tongue, etc. are considered strange in other parts of the world.

Some foods are closely associated with the countries where they come from but, would you know how to answer the following questions? Read the following "Food for Thought":

1. Haggis is a dish containing sheep's heart, liver and lungs. All of that is minced with onion, oatmeal, suet, spices, and salt, mixed with stock, and traditionally boiled in the animal's stomach for approximately three hours. It resembles stuffed intestines, sausages, or savoury puddings. As the 2001 English edition of the *Larousse Gastronomique* puts it, "Although its description is not immediately appealing, haggis has an excellent nutty texture and delicious savoury flavour". Most modern commercial haggis is prepared in a casing rather than an actual stomach. There are also meat-free recipes for vegetarians.

Where do you think Haggis comes from? A) Morocco. B) Scotland. C) Greece.

2. Black pudding or **blood pudding** is a type of sausage made by cooking blood with a filler until it is thick enough to congeal when cooled. Typical fillers include meat, fat, suet, bread, sweet potato, barley, and oatmeal. It is also called **blood sausage** (first attested in 1868, perhaps influenced by German *Blutwurst*). "Blood sausage" is also used as a term for similar blood-based solid foods around the world.

Where do you think black pudding comes from? A) Scotland. B) USA. C) Many countries.

3. Botillo is a dish of meat-stuffed pork intestine. It is a meat product made from different pieces left over from the butchering of a pig, including the ribs, tail, and bones with a little meat left on them. These are chopped; seasoned with salt, pepper, garlic, and other spices and partly cured via smoking. It can also include the pig's tongue, shoulder blade, jaw, and backbone, but never exceeding 20% of the total volume. It is normally consumed cooked.

Where do you think *botillo* comes from? A) Brazil. B) Ireland. C) Spain.

4. Beef tripe is usually made from only the first three chambers of a cow's stomach: the rumen (blanket/flat/smooth tripe), the reticulum (honeycomb and pocket tripe), and the omasum (book/bible/leaf tripe). Tripe is also produced from sheep, goats, pigs and deer. Unwashed (or "green") tripe includes some of the stomach's last content, giving it an unpleasant odour and causing it to be considered unfit for human consumption. Though it is called "green" because it has a high chlorophyll content, in reality it is often greyish brown as a result of other undigested compounds. For human consumption, tripe must be washed and meticulously cleaned. It is ideal to boil it for two or three hours in water with salt (1 tablespoon per litre of water) to soften it and also clean it in the process.

Where do you think that's eaten? A) Many countries. B) Belgium. C) Bolivia.

5. In **chicken feet** the majority of the edible meat consists of skin and tendons, without much muscle. This gives the feet a distinct texture different from the rest of the chicken's meat. There are many small bones which makes it difficult to eat for some; these are often picked out before serving. Being mostly cartilage, chicken feet are very gelatinous.

Where do you think that's eaten? A) Thailand. B) Peru. C) France.

Figure 67: From the (inter-)cultural section I-AGENT's Unit 5 – Eating out, part one.

These texts are clearly between levels A2 and B1 of the CEFR (Council of Europe, 2001: 69), which state "Can understand short, simple texts on familiar matters of a concrete type which consist of high frequency every-day or job-related language" and "Can read straightforward factual texts on subjects related to his/her field and interest with a satisfactory level of comprehension" respectively. The topic of *food* is presented in the CEFR several times (Council of Europe, 2001), as an *educational object* on pages 48 and 49 and also as part of the s*ociocultural knowledge* of *everyday living* on page 102. Thus, it is considered a useful field of inquiry to guide the teaching of the L2, and also a necessary theme to review as it is part of the most basic sociocultural aspects of the life of any group of people.

Section 2 follows the same format as the previous one but taking advantage of the vocabulary and the knowledge gathered from it, therefore completing the scaffolding process (Bárcena and Read, 2004; Wood *et al.*, 1976) of the constructivist approach (Piaget, 1980; Vygotsky, 1978) taken. The texts are similar but not identical and not offered in the same order so that the students can practice with all the new lexis and the extra information obtained from any of the links that they might have followed, but not making them feel that they are retaking the same activity or that they are put through some *drilling-type* exercise. It is also a multiple choice test but in this occasion there are gaps to be filled by using the five words provided.

The goal is to familiarise learners with some different typical dishes from other countries and, more importantly, to prepare them to understand complex descriptions of other foods that they might come across in their future encounters with other cultures. It is essential to master this understanding because, as Beeman (2014: 32) explained, "food plays a central role in hospitality in virtually every culture on earth. Eating together [...] is perhaps one of the most basic human social acts, and is imbued with a special ritual quality [...] people must be in special relationships to other diners to be admitted to the table".

Therefore, if a person is invited to share a table with members of another culture, s/he is being welcomed into a new relationship with the person/s who invited him/her and the appropriate behaviour is expected. That means that food should be accepted and shared as it is the reflection of the area, its climate, what is grown in it, its evolution and history (Montanari, 2006). It is as offensive to refuse what is being offered as not to follow the adequate table etiquette.

It is obviously not feasible to provide examples from all the countries in the world, however, the author has tried to show some representative samples from all continents along with the activities that constitute the six (inter-)cultural sections of this unit. The underlying intention is always to stimulate students' intellectual curiosity; to develop the ability to evaluate and refine generalisations about the target culture, in terms of supporting evidence; and to help them respect other people's views and traditions. It is also important to remember that many of these traditional dishes are more common for older generations as younger people are more influenced by the globalisation of habits and customs.

Therefore, students should develop an understanding that social variables such as age, sex, social class, place of residence and specific situations influence the ways in which people behave. It is also important to eliminate stereotypes and not to assume that other people will understand our linguistic or non-linguistic behaviour. The best possible outcome after being exposed to this type of information is to generate in the students some sort of a doubt about the correct way to proceed when invited to share a meal. They can look for information about the country's customs related to food and eating if possible, or they can carefully follow and imitate the behaviour of others around the table.

This is the main objective of these first two sections, to instill in the learners a humble approach to other cultures, and not to assume that their food and manners are either the only correct ones or unique. This lesson will be especially useful for the students to learn to act in future business encounters, to be able to display the correct behaviour, and finally to be regarded as respectful and knowledgeable.

The full section is illustrated in Figure 68.

1. Complete the following texts with the appropriate words:

A. As we all know, _____ (1) pudding or blood pudding is produced in many countries. It is a type of sausage made by cooking _____ (2) with a filler until it is thick enough to _____ (3) when cooled. Typical fillers include _____ (4), fat, suet, bread, sweet potato, barley and _____ (5). It is also called blood sausage (first attested in 1868, perhaps influenced by German *Blutwurst*). "Blood sausage" is also used as a term for similar blood-based solid foods around the world.

1.- black 2.- blood 3.- congeal 4.- meat 5.- oatmeal

B. In chicken feet, a typical meal in Peru, the majority of the edible meat consist of _____ (1) and tendons, without much _____ (2). This gives the feet a distinct _____ (3) different from the rest of chicken's meat. There are many small _____ (4) which may make it difficult to eat for some, and are often picked out before service. Being mostly _____ (5), chicken feet are also very gelatinous.

1.- skin 2.- muscle 3.- texture 4.- bones 5.- cartilage

C. Beef tripe is typical of many countries and is usually made from only the first three chambers of a cow's _____ (1): the rumen (blanket/flat/smooth tripe), the reticulum (honeycomb and pocket tripe), and the omasum (book/bible/leaf tripe). Tripe is also produced from sheep, goats, pigs, and deer. Unwashed (or "green") tripe includes some of the stomach's last content, giving it an unpleasant odour and causing it to be considered unfit for human consumption. Though it is called "green," because it has a high chlorophyll content a green substrate, in reality it is often grayish brown as a result of other undigested compounds. For human _____ (2), tripe must be washed and meticulously cleaned. It is ideal to _____ (3) it for two or three hours in water with _____ (4) (1 tablespoon per litre of water) to soften it and also _____ (5) it in the process.

1.- stomach 2.- consumption 3.- boil 4.- salt 5.- clean

D. Haggis is a typical Scottish dish containing sheep's heart, liver and lungs. All of that is minced with _____ (1), oatmeal, suet, spices, and salt, mixed with _____ (2), and traditionally boiled in the animal's stomach for approximately three hours. It resembles stuffed _____ (3), sausages and savoury _____ (4). As the 2001 English edition of the Larousse Gastronomique puts it, "Although its description is not immediately appealing, haggis has an excellent nutty texture and delicious _____ (5) flavour". Most modern commercial haggis is prepared in a casing rather than an actual stomach. There are also meat-free recipes for vegetarians.

1.- onion 2.- stock 3.- intestines 4.- puddings 5.- savoury

E. The Spanish botillo is a dish of meat-stuffed pork intestine. It is a meat product made from different pieces left over from the butchering of a pig, including the ribs, tail, and bones with a little meat left on them. These are _____ (1), seasoned with salt, _____ (2), garlic, and other spices, and partly cured via _____ (3). It can also include the pig's _____ (4), shoulder blade, jaw, and backbone, but never exceeding 20% of the total volume. It is normally consumed _____ (5).

1.- chopped 2.- pepper 3.- smoking 4.- tongue 5.- cooked

Figure 68: From the (inter-)cultural section I-AGENT's Unit 5 – Eating out, part two.

Section 3 presents a set of three very different activities requiring open-ended answers which the system will send to the teacher to be evaluated. The first activity is an essay that students must write on their own and present to their peers in one of the face-to-face classes. The topic is a description of an *unusual and delicious dish from their hometown* highlighting again the idea of oddness as a perception that depends of what is known or relevant to some people and not others. This activity brings to the fore the idea of analysing one's own culture in terms of how other people might perceive it. This is an essential step towards becoming (inter-)culturally competent.

The second activity asks the students to write the recipe of their favourite dish and prompts the task with a link for them to check the structure of such texts as a scaffolding tool. The section ends with another cultural aspect related to food and cooking, that of measuring units. Again, a special effort has been made to present all the information as comparative facts, that is, as equally valuable aspects of different cultures and the way they see the world.

As has been pointed out in previous sections of this chapter, computers do not have the capacity to correct long texts, especially if their purpose is the assessment of the development of (inter-)cultural appropriate traits in the students. That is what makes BL in general and I-AGENT in particular so useful in L2 learning, as it takes full advantage of the presence of the teachers to guide activities that need supervision, and to assess those that cannot be machine-evaluated, such as open-ended answers, natural communicative exchanges or role-plays where the adequacy of the adaptation of the message produced by one student guides and transforms what is expected from another.

This makes any possible ICALL correction very difficult as there will not be two identical exchanges. That is why ATLAS considered this combination of face-to-face classes and

ICALL ideal for an ESP Professional English course focussed on the development of the (inter-)cultural awareness of adult students. We concluded that it would not be possible for the students to achieve the educational results intended with either an ICALL system on its own, for the reasons previously explained, or exclusively with face-to-face classes, which would not provide enough contact with instantiations of the L2 reflecting context of culture, as necessary for them to accomplish the course objectives.

1. After reading that section, could you describe a typical and unusual delicious dish from your hometown? Please write it down to take to class and share with the other students.
2. Please write down the recipe of your favourite dish. You can visit this webpage to guide you in this task: http://simplyrecipes.com/recipes/smoked_salmon_pasta/

Can you find the equivalent to “an inch”? “a pound”? “a cup”? You can use that webpage to help you.

Figure 69: From the (inter-)cultural section I-AGENT’s Unit 5 – Eating out, part three.

Section 4 offers another change in the approach to providing cultural facts to the students. In this case, the whole section is presented as extra information that they can voluntarily access if they so wish, therefore emphasising the encouragement to awaken their curiosity for other cultures’ food-related customs and traditions. By this stage they have been made aware of the importance that this “added” knowledge has on their performance in the L2. As previously mentioned, the countries presented are not always the same: they vary from activity to activity in order to show an array of examples.

The section starts with a *warm-up* in the form of two links that illustrate the theme of the beginning of the unit, which is based on the story of Peter, our main character, trying a *cheesesteak*. The first video shows how cheesesteaks are made, and the second how to order them in one of the most famous restaurants in Philadelphia, where they are typical. The two videos complete the information of the story that was used as a listening comprehension activity and the lexicogrammar section of Unit 5 respectively, as usual bringing together the materials from the different sections on and offline to offer as much insight into the topic of the unit as possible.

The first task offers links to typical dishes from four very different and distant countries with instructions about how to make them. The sites are interactive and therefore cater for the semiotic dimension of learning (Martin, 2009; van Lier, 2004; Lemke, 1997) and for multiple intelligences (Gardner, 2011). Although four countries have been selected, there are 80 recipes from different places to choose from, in case the student feels inspired to learn more or try any of them.

The following part of the section is divided into two activities. The first one is a *fill in the gap* about the same topic and provides simple vocabulary that the students at this level should be completely familiar with. The correct answers are provided on the same page as all of the activities in this section are designed for autonomous learning (Ilin, 2014) and self-correction. The second activity offers a listening comprehension audio about ordering food in a restaurant with several questions. The tasks aim to be as useful as possible for students to practice the necessary skills that they will need when travelling abroad and to make them more aware of conventional behaviour in common situations in the target culture.

Thus, there are several examples of how to order food in different types of restaurants, therefore providing cultural information for the students to adapt their linguistic production to the context of situation. At the same time, this diversity provides listening comprehension practice for daily routines that they can easily take part on when travelling abroad and cues for the manner in which they are expected to carry out the exchange adapting to the cultural norms which they will be expected to follow.

The same applies to the next activity, which is divided into two games of spelling in the form of a *hangman* competition, the first about foods and the second about drinks. Task four presents some interesting idiomatic expressions about the topic of the whole unit for the students to read. There is no testing of these terms as they are not presented to be learnt but rather as a curious and fun cultural aspect to be taken into account. They are common expressions and worth investing a little time on, as they are easily interpretable if analysed with their developing (inter-)cultural knowledge. This provides learners with another interesting tool for learning an L2: an increased awareness of the cultural connotations of words and phrases.

There are differences in the meanings of words between cultures as perceptions, history and background are varied and create connotations due to influencing factors. Some languages lexicalise meanings that are not present in others, as the vocabulary of a language is the reflexion of its speakers' experience of the world. A typical example of that fact is one of the Eskimo languages, Yupik, which identifies and names at least ninety-nine words for *snow* (Harrison, 2010).

Another example can be found in Japanese, which has four words for "brother," as the difference between older and younger brothers and the situation in which they are mentioned is marked and "addressing the brother requires one form, and talking about the brother with someone else requires a different form" (Spackman, 2009: 3). The meanings of words and expressions are strongly influenced by social conventions and even colours, which are easily translatable words, carry extra meanings that must be learnt. In China, for example, brides wear red, as it means happiness and not white, which is identified as a colour without vitality and commonly used for mourning.

Task five moves on to grammar, continuing with the SFL approach, and asks the students to fill the blanks in subordinate clauses on mental processes with increasing levels of difficulty. The last task in this section is the subtitled video of the performance of three students of English as an L2 ordering food at a restaurant. This is another instance of practice of visiting a restaurant but with a different setting and foreign accents. The video presents the characters being taken to a table, talking to the waiter, asking him for more time to look at the menu and ordering food and wine, and later dessert. This full section is presented bellow in Figure 70.

TO KNOW MORE! STUDY THE FOLLOWING WEB SITES TO FURTHER DEVELOP YOUR LINGUISTIC, PRAGMATIC AND SOCIOLINGUISTIC COMPETENCE REGARDING FOOD (AND EATING):

1. Links related to food of sociocultural interest:
http://www.youtube.com/watch?v=HzHxoE5hJYU&feature=related
http://www.youtube.com/watch?v=CEHrSBGjEX8&feature=related
Both on the famous cheesesteak studied in this unit.
http://www.epicurious.com/articlesguides/blogs/80dishes
Around the World in 80 dishes. It is called Epicurious and it is very interactive, with videos and recipes. This site has been awarded an Emmy and all the chefs belong to the Culinary Institute of America. Here you have three interesting (and yummy) cuisines from different parts of the world: Greece, India, and Nigeria:
- **Greece**
http://www.epicurious.com/articlesguides/cuisines/aroundtheworldin80dishes/greecemoussakarecipe
Here, for example, you will find a brief explanation of the famous dish lamb and eggplant moussaka. You will also find a step-by-step recipe video and a link to the recipe with the ingredients and the preparation. It is a very interactive site.
- **India**
http://www.epicurious.com/articlesguides/cuisines/aroundtheworldin80dishes/indiasaagpaneerrecipe
A classic recipe for saag paneer from Northern India. Again you will find a brief explanation of the dish, a step-by-step video and the written recipe.
- **Nigeria**
http://www.epicurious.com/articlesguides/cuisines/aroundtheworldin80dishes/nigeriaakararecipe
This video will teach you all about Nigerian akara (black-eyed pea fritters with hot sauce).

2. Vocabulary related to food and restaurants:
http://esl.about.com/od/vocabularybeginners/a/Gap-Fill-Food-And-Restaurants.htm
In this site you have to insert some basic words into a text.
http://esl.about.com/library/listening/blrestorder.htm
In this link you will find an audio where you have to write down what the customer wants and then you can find the answer.

3. Spelling related to food:
http://www.englisch-hilfen.de/en/games/hangman3.html
The game of hangman; the topic is food.
http://www.englisch-hilfen.de/en/games/hangman4.html
The game of the hangman; the topic is drink.

4. Common idiomatic expressions related to food:
http://www.bbc.co.uk/worldservice/learningenglish/grammar/learnit/learnitv211.shtml

Here, for example, you will find an answer in the BBC-Learning English forum about the meaning of the expression "put the icing on the cake". You will also find other expressions with some examples below. The exercise consists of trying to guess the meanings of the expressions from the examples. Afterwards, the explanation is given. There are other expressions about snacks and afternoon tea.

5. Grammar on mental processes and subordinates:
http://www.testmagic.com/knowledge_base/TOEFL/exercises/grammar/sub_clauses/all/make_stc_from_clause_01.htm
Here you will find three different subordinate clauses: adverbial, adjectival and nominal. There is a brief explanation on each one and a chain of activities of increasing difficulty.

6. Audiovisual links on conversations at the restaurant:
http://www.youtube.com/watch?v=y5dkB_Bcb_M
In this video you will find some of the main conversational fragments that one could find in a customer-waiter interaction, e.g., selecting the table, asking for the menu, asking for drinks, telling the waiter to come back later because you haven't made your mind up yet.

Figure 70: From the (inter-)cultural section I-AGENT's Unit 5 – Eating out, part four.

Section 5 offers a totally different approach as the students are asked to work collaboratively in groups of four online. Each member of the team has to contribute to the final result of the task by carrying out a specific part of it. All the parts are important in order to obtain a positive result at the end, therefore the work of each individual is essential. This task stretches what they have learnt and thought about throughout Unit 5 as they must book a table for 15 people at a restaurant in New York, making sure that the food available there is suitable for all the guests and that the seating arrangements are appropriate for the people involved.

The students have freedom of choice on their research and this choice will have implications in the results of the task. It is important to pay special attention to the place where this meal is going to take place and to decide which country's etiquette is going to be followed as it can greatly affect the seating arrangements. For instance, in China and South Africa the host indicates where each person will sit; in Japan, South Korea and Taiwan, the most important guest will be offered a seat facing the door. In Europe guests will be seated according to status and whether male or female, but the most important male will seat to the right or to the left of the most important female, depending on the country: in Sweden to the left of the hostess, in England to the right. In India there is no such thing as a seat of honour, although the guests are seated first (Martin and Chaney, 2012).

The last part of the task is a presentation of every step that they have taken to complete the request. Again, the goal is to make them aware of differences in eating habits and not to take anything for granted in order not to offend other people's traditions. It is essential to learn that simple actions that are part of common everyday activities can create very serious problems of miscommunication, and that those situations can be avoided by paying attention to detail, not assuming that one's way of doing things is the correct or only way, and learning in advance about any particular differences that can provoke conflict with other cultures, people from other origins or customs, or with special dietary needs. The resulting presentations of all the groups will provide extra learning materials for all the members of the class as they will probably have chosen diverse sets of people to eat together, and will highlight the commonalities and contrasting features in the research that they had to carry out. As all the students have had to perform the same type of investigation, they will be more alert to the opposing arrangements made by their peers in other projects. This task aims to encourage peer instruction as well as assessment.

This section also addresses the need for collaboration between students making them responsible for and dependent from one another at the same time. This type of work has been demonstrated to be more successful in achieving the involvement and motivation of students and also to help them to achieve better learning outcomes (Kim and McDonough, 2011), foster critical thinking (Gokhale, 1995), and improve autonomy (Wang, 2011). It is also encouraged by the Council of Europe (Fleming and Little, 2010) and its Lifelong Learning program (Fernández Fontecha, 2007).

You are working in New York and your boss has asked you to organise a business lunch for 15 people of different nationalities. Share the work among the four members of the team in order to do it.

- One of you could gather important details to remember about the food that could be problematic for some cultures. You can use the following links:
  http://en.wikipedia.org/wiki/Taboo_food_and_drink
  http://www.enotes.com/food-encyclopedia/taboos
- With that information, another member of the team could find the right restaurant.
  http://new.york.diningguide.com
  http://newyork.citysearch.com/find/section/newyork/restaurants.html
- A third person could make the sitting arrangements following protocol rules.
  http://www.holidaycook.com/table-manners/seating.shtml
  http://www.ehow.com/how_5423335_restaurant-etiquette.html

The last person can put all the information together as a presentation for the class.

Figure 71: From the (inter-)cultural section I-AGENT's Unit 5 – Eating out, part five.

As in previous examples, the autonomous work on the part of the students that will fulfil the collaborative task is assisted by scaffolding. A number of links are offered in order to show not only how to complete the task but also some ideas about how to look for cultural information when needed. These webpages present many other links that can be followed to learn more, or to use as reference for the future. The task is a good example of how to compromise and mediate when faced with opposing views of the world. It aims at making learners aware and alert to food taboos to avoid being offensive to their interlocutors in future encounters.

Sections six presents another change in the approach to the teaching of (inter-)culture as it is the last of the four face-to-face classes dedicated to Unit 5. The format of this session is rather different to the sections that have been analysed previously as it starts with a *warm up* in the form of questions and answers between the teacher and the learners about business eating encounters with people from other nationalities, and the anecdotes that this might have originated. This first task highlights the problems that the students might have encountered with vocabulary and foods that they had not tried before. It also brings to the fore the feelings that this type of situations can have had on the learners, such as embarrassment and discomfort for having to face a situation for which they were not prepared.

This is followed by a *vocabulary brainstorming* session to help them to remember those terms and expressions related to this topic that they already know and with which they have been working at home with some hints from the teacher. Next, the students gather in small groups and prepare menus for a restaurant with a number of dishes, which they will later present to the other groups in the class by writing them on the board. They will get teacher and peer assessment for the work presented.

For the next task, they will create a dialogue of a typical exchange in a restaurant between clients and a waiter. Some prompts are provided by the teacher as scaffolding for the role-play, which will be performed subsequently by each of the groups. This exchange aims to exploit the knowledge that the students have acquired about things that might go wrong in a restaurant. They have also had extra information from the videos that they have watched about ordering food in a *fast-food* restaurant (section 1) and in smart restaurants (section 4), apart from the videos of Peter at the cheesesteak place. They are asked to create a lively interaction with as many exchanges as possible as this section aims at constant spoken conversation and collaboration. The students should feel more confident about the topic as they have been practicing with the vocabulary, expressions and the cultural aspects of food for some time at home. They are already aware of some cultural problems that may arise and can, therefore, exploit the topic thoroughly.

The teacher will provide feedback throughout the face-to-face sessions in order to keep the students guided and motivated through the process of (inter-)cultural awareness training. The face-to-face class also allows time for the presentation of the work carried out individually and collaboratively online, and for self- and peer-assessment. All the students should take part and improvisation is encouraged. The purpose is for the students to adjust their answers to accommodate to the unfolding interaction. They will be assessed on their participation, intonation and pronunciation. This will be followed by some discussion about the work that has been carried out and then the class will end with the teacher giving the students some homework to carry out individually and bring back to the following class.

This section is illustrated in full in the following figure.

Warm up (15 min.)

Questions and answers:

Have you ever attended a business meal in English?
If so, how did you feel? (confident, at ease, embarrassed, uncomfortable, etc.).
Did you learn any new words or expressions?
What nationality were the people you were with?
Have you got any particular (cultural) anecdote to share? (foreign eating habits or tools, rare food, etc.).

1. **Vocabulary brainstorming** (15 min.)

Say as many words and expressions related to food and restaurant interaction as you can think of. Teacher hints (write students' ideas on the board and create a similar chart):

Food	Waiter's expressions	Client's expressions
Steak	*Are you ready to order?*	*I'll have a soup*
Seafood	*Would you like anything to drink?*	*I'd like an orange juice*
Main course	*Is everything all right?*	*Excuse me, may I have the wine list?*
Appetizers	*Do you want any desert?*	*Can I have the bill, please?*

2. **Group work** (15 min)

In two groups, prepare two menus that contain: two starters, six main courses (include two vegetarian options), three deserts and drinks.

3a. Group work presentation

Each group presents their menu (writing it on the board). Teacher's feedback.

3. **Roleplay**

Preparation (20 min)

At a restaurant, business meal. In groups of 3/4 people (one waiter and clients). Exchange the menus prepared before and create a situation where clients order their meals.

Try to make the situation interesting: you may not like what you ordered, the waiter may have something to say, you may not like the people you're eating with, you may want to comment on the food you're eating,you may have complaints about the restaurant (smelly, noisy, dirty, etc.). Remember the expressions related to mental processes that you learnt in this unit (the online module):

"I think/know/believe... (**that)...**"
"I see/hear/feel... (**that)** ..."
"He wants/'d like… **to** ..."
"They want/'d like… **him to** ..."
"I like/love/adore/hate … **-ing**"
"I'm glad (that) ..."
"I'm sorry (that) ..."

You can also make use of the vocabulary included in the unit: *to starve, to chop to bits, a tip, yummy, to make one's mouth water,* etc.

Roleplay performance (15 min)

Everybody should equally collaborate in the conversation. The situation should last 5 min approximately. This is a speaking exercise so you won't be allowed to read any notes. Improvisation is encouraged. Mind your pronunciation and your intonation and... HAVE A GOOD TIME!! ☺

4. **Optional teacher's feedback and/or students' discussion** (10 min.)
5. **Homework:** write a recipe of a typical dish of your country. Write the ingredients, preparation time and directions.

Figure 72: From the (inter-)cultural section I-AGENT's Unit 5 – Eating out, part one.

To conclude, as Phillips (2001) remarked, “it may not be possible to bring about world peace through a foreign language. Nevertheless, we can help develop learners’ intercultural competence, their ability to see with ‘new eyes’”. The author of this thesis considers that this is possible by developing (inter-)cultural knowledge, behaviours, attitudes and critical awareness in L2 learners with strategies entailing cultural exploration, comparison, acquisition, and negotiation between one’s culture and that of the L2 through the use of videos, audios, quizzes, role-plays, discussion and the combination of a virtual learning environment and face-to-face classes.

I-AGENT is an example of thorough (inter-)cultural BL pedagogy achieved through thorough planning and designing: flexible, learner-centred and learner-modelled. Its approach to L2 teaching and learning is constructivist and it aims to cater for the multiple intelligences present within a student group. The combination of online and face-to-face classes not only assures an increased number of hours of contact with the L2 and the freedom of studying from different places, at convenient times and at the desired pace, but also guarantees that the students share their experiences talking about the given topics. Thus, there is opportunity for the full exploration of the cultural content and the values attached to them. As in all the examples of good ILT practice, learners will engage in group discussion, highlighting their invisible culturally-shaped knowledge and arousing their interest, motivation and curiosity for that of others. The full unit is presented in Appendix 3.

No proposal with a didactic focus or strategy can be complete without considering how to assess its outcomes. The following section will provide some ideas about how this teaching can be evaluated.

4.6 Assessment of (inter-)cultural competence awareness

The incorporation of cultural elements into a language course raises questions about the means of assessment to be used, such as whether language and culture should be tested integrated or separately. If a test focuses on language alone, it has the undesirable effect of downgrading the importance of the cultural component of the course failing to capture a fundamental principle of evaluation, which consists of the extent of the correspondence with the contents and methodology used (Mertens, 2014). On the other hand, why should a topic like culture be tested through an L2 if it might be seen as similar to history, geography or literary studies? (Corbett, 2003). Some scholars, such as Kramsch (1993), have raised the question of whether culture could be tested explicitly, as the real value of reaching an (inter-)cultural perspective is an individual quest and its effects might not be noticeable until long after a course has ended. Although it would be reasonable to give (inter-)cultural exploration more value than merely what can be tested before, during and after the course in which it had been taught, it is nevertheless necessary to assess its achievement in order to measure progress and future needs. Moreover, its recognition as a content worth assessing can act as a stimulus to raise the importance given to cultural components by both teachers and students.

No widely used English as an L2 examination, such as UCLES or Oxford, currently specifies or tests (inter-)cultural competence (Corbett, 2003) as defined in this study, so it is up to each teacher to decide whether cultural components should be tested. Nevertheless, the language employed by speakers echoes their presuppositions and opinions about the characteristics of the context of an exchange, the participants and their relationship (Potts, 2014), and must be assessed taking those facts into account. Assessment has gained importance as a way of highlighting the level of academic achievement attained by learners, demonstrating what they can do with what they have learnt, as well as defining the requirements needed to reach the next level of competence. It is a vital part of the learning process and thus, it must be undertaken efficiently and consistently. For example, the Ministry of Education of New Zealand published in 2006 the *Assessment for foundation learning* where six principles that should govern assessment are listed: clarity of purpose and assessment goals; improvement of learning and attention paid to the needs and interest of the learner and to the learning process; validity and reliability of the assessment, which must always be fair, ethical and manageable; authenticity; credibility and relevance to all stakeholders; and the fact that should be undertaken by tutors with experience and practice, and supported by on-going professional development.

Costa and Kallick (2004) considered that assessment should be neither summative nor punitive and aim at providing ongoing feedback to the learner as a necessary part of the spiralling processes of continuous renewal: self-managing, self-monitoring, and self-modifying. When teachers provide students with tools such as study questions, checklists, and rubrics, the students become empowered to take the lead in self-assessing and self-modifying their work. However, the aim of most L2 type of assessment is to provide the tester with information about the testee’s ability to perform in the target language in a specific context and carrying out particular tasks. Unfortunately, however realistic the tasks, the testee’s performance will reflect the fact of performing under test conditions and that only a small sample of the testee’s language will be gathered (Gamboa Mena and Sevilla Morales, 2014). Therefore, if (inter-)cultural competence is to be an integral part of the course, test validity must be guaranteed by specifying the knowledge and skills that are being judged and what the different levels of achievement are. However, an aspect as important as (inter-)cultural competence has somehow been left behind in language evaluation as has been pointed out in previous chapters. Even the CEFR (Council of

Europe, 2001) merely mentions the skill without giving any precise answers as to how to teach it or how to assess it.

Nowadays, assessment is going through a shift from traditional testing of knowledge towards "assessment for learning" (Dochy *et al.,* 2006). The aim is to assess high order thinking processes (Bloom, 1956) and competences, instead of factual knowledge and low level cognitive skills. This has had a consequence in the type of assessment employed by institutions and a strong interest in various types of performance assessments. Performance assessment can be positioned at one end of the continuum representing open student responses, as opposed to multiple-choice (Messick, 1996). According to Black (1998: 87), performance assessment deals with "activities which can be direct models of the reality". The intention is to try to reflect the complexity of the real world and provide more valid data about student competence (Darling-Hammond and Snyder, 2000). Furthermore, it is widely considered that topics such as (inter-)cultural competence should be qualitative rather than quantitative (Morrow, 1981), as the interpretation of the scores should be defined "in terms of his successful completion of tasks from a set or domain of criterion tasks or his performance with reference to a criterion level that defines the ability in question" (Bachman, 1990: 210). Therefore, the reliability and subjectivity of the tools used to reach this assessment are of paramount importance and "sufficient training and standardisation of examiners to the procedures and scales employed" (Weir, 1990: 76).

There are two parts to this process that need to be addressed: the task to be undertaken by the student in order to be assessed; and the assessment process itself. The tasks required to be performed by the testees in order for the tester to observe and judge their competence must be adequate to the purpose; and the way of scoring as clear and consistent as possible. This is the main reason why a rubric would be highly adequate, as it can provide specific answers about the requirements necessary to fulfil each level of competence.

4.6.1 Rubrics

A rubric is a rating scale with guidelines for grading based on pre-established criteria and with all score points described and defined. It is used for qualitative rating of authentic or complex student work and it includes criteria for rating important dimensions of performance, as well as standards of attainment for those criteria. Therefore, the rubric tells both instructor and student what is considered important and what to look for when assessing (Perlman, 2003; Arter and McTighe, 2001). Rubrics also aim at ensuring that all assignments are graded with consistency. As Stevens and Levi (2011: 17) explained:

> Rubrics save time, provide timely, meaningful feedback for students, and have the potential to become an effective part of the teaching and learning process. In fact, the main reason we don't use rubrics more often is simply because most of us have been unaware of them. Rubrics were not part of our own experience as students, and most of us find that we often teach as we were taught.

There are two main types of rubrics. A *holistic rubric* represents a single, descriptive scoring scheme and is suitable for marking assignments in which all the criteria are considered as a whole. It is used to evaluate the overall process or performance, without judging its component parts, as in the case of grading reflective writing assignments, opinion papers, or any other performance that demonstrates the students' abilities to apply higher order thinking. However, holistic rubrics do not provide a detailed analysis of the strengths and weaknesses of the student, and feedback is not gained to guide improvement. An *analytic rubric* is used for grading taking into account individual sections or skills. Each section/skill is graded separately and the final score is the result of the addition of all those marks. Analytic rubrics can provide specific information about strengths and weaknesses in performance and can help to target instruction to particular areas. However, they are more time-consuming to learn and apply, so they may be less suitable for large-scale assessment scoring. They are better suited for judging complex performances (Hafner and Hafner, 2003), such as drawing conclusions; or using various skills, such as in a conversation in which understanding, replying suitably, pronunciation, etc. are all important.

Although there is more than one way to develop a rubric, there are some steps that should be completed in order to guarantee its quality. The following list, based on Stiggins *et al.* (2006: 200) and further developed by the author, contains both assessment *for* and assessment *of* learning purposes, as both are necessary:

- Define the term quality at each level and describe it to the students,
- Be objective, consistent and accurate,
- Focus teaching and guide instruction by making expectations explicit,
- Provide descriptive feedback to students,
- Promote student self-assessment and goal setting,
- Track student learning.

There are four criteria for judging the quality of rubrics (Stiggins *et al.*, 2006). They are: *content*, *clarity*, *practicality* and *technical quality/fairness*. The content should cover everything that is important without leaving any essential aspects out or including unnecessary details. The terms should be clearly defined with examples and showing the different levels of attainment. The rubric should be easy to use and understand by teachers and students, as both groups will use it as tools for assessment or self-assessment respectively. Finally, a rubric should be reliable, as different scorers should reach the same mark; and valid, as it should represent what the students know or can do without allowing any bias.

In its simplest form, the design of a rubric includes a description of the assignment or task, a scale of levels of achievement or grades, a breakdown of the skills/knowledge involved, and descriptions of each level of performance, all set out on a grid (Stevens and Levi, 2011), as shown in Table 24.

Table 24. Basic scoring rubric.

	Level 1	Level 2	Level 3
Skill 1			
Skill 2			
Skill 3			
Skill 4			

The *task description* is placed at the top of the rubric. It is useful to take its description from the syllabus of the course as a reminder for the teacher, and it involves a performance by the student, such as a written paper, a presentation, role-play, etc., or it can also reflect the participation or behaviour in the classroom. The *levels* should be clear, positive and not judgemental, such as *high*, *medium* and *elementary* levels. The number of levels is usually three or five, as more could make the rubric difficult to use with levels that are too hard to differentiate. In the case of holistic rubrics, there is just one level which specifies the highest expected performance for each skill, some space for grading and for comments to explain to the student where his/her weaknesses are. The *skills* are the elements of the task that are considered relevant (Cohen, 1994) with their specific weight in the overall performance.

Rubrics are particularly useful because they can be implemented in most types of assessment and the scales, whether numerical or as levels of achievement, can be adapted according to its purpose. It is possible to develop analytic rubrics, in which traits or sub-traits are scored together (Mertler, 2001; Clifford 2007). It is essential, as remarked by Cohen (1994), that performance-based measurements are based on typical performance. Therefore, the validity of rubrics can be best established when “the test is based on expectations in a particular setting” (Cohen, 1994: 322). There are several benefits in using rubrics which are highlighted in the literature. Rubrics enhance the consistency of scoring across students; assignments and between different raters. It also seems that they offer a way to provide the desired validity in assessing complex competences, without sacrificing the need for reliability (Morrison and Ross, 1998; Wiggins, 1998). Another important effect of rubrics is the promotion of learning, as it can provide formative, self- and peer assessment, and also summative assessment. The explicitness of the criteria and standards provide the students with quality feedback and thus promote student learning (Arter and McTighe, 2001; Wiggins, 1998).

Research evidence is still needed to back rubrics up, as most assessments have consequences for those being assessed (Black, 1998). Hence, they must be credible, trustworthy, and grounded on some kind of evidence (Wiggins, 1998). The more consistent the scores are over different raters and occasions, the more reliable the assessment is thought to be (Moskal and Leydens, 2000). Variations in raters’ judgments can occur either across raters, known as inter-rater reliability, or in the consistency of one single rater, called intra-rater reliability (Jönsson and Svingby, 2007). The validity of any type of assessment depends largely on whether it measures what was intended.

The next section of this chapter will present a proposal designed by the author of this thesis in order to assess (inter-)cultural competence.

4.6.2 A proposal to assess (inter-)cultural competence

It has been previously discussed whether culture and language should be evaluated separately. The author of this thesis claims that (inter-)cultural competence cannot be assessed independently from language, whatever its type, from sign language to written text, because it is the way that we communicate with the world and understand everything of what happens around us. Features such as orthography, punctuation and capitalisation in a written text would be of great importance, as they could seriously hinder the way in which a given message is perceived by the receiver.

In any communicative act, it is necessary to value the competence of the speaker when dealing with the *production* of speech, *interpretation* of the message and *adaptation* to such an act as it develops. In order to assess (inter-)cultural competence, a number of factors must be taken into account. These aspects have been analysed in different sections of this thesis: the meaning of culture, which was addressed in chapter 2 from the sociological and the linguistic perspectives (sections 2.3, 2.4, 2.5 and 2.6); and in chapter 3, the CEFR (section 3.2.5.1), how to teach (inter-)culture (section 3.4), and evaluation in general and rubrics in particular in this chapter. Considering all the models of culture analysed, the author of this thesis claims that it is possible to come to a middle ground that would be valid, useful and manageable when designing a rubric for a specific L2 course.

(Inter-)culture has been seen to be difficult to assess in the sense that it is not adequate to assess learners' progress by using "paper and pencil" (Paige *et al.*, 2003a). There is a large amount of theoretical literature on what (inter-)cultural competence means (Lustig and Koester, 2003, 1993; Fantini *et al.,* 2001; Wiseman, 2002; Chen and Starosta, 1999, 1996; Byram, 1997; Landis and Bhagat, 1996; Bennett, 1993; Gudykunst and Hammer, 1987; Collier, 1989; Dinges, 1983; Hoopes, 1979; Bochner, 1977; Adler, 1975, 1976; etc.), but a comparatively smaller body of knowledge on how to assess or measure it (Baird, 2003; Paige *et al.,* 2003b; Finkelstein *et al.,* 1998; Kohls and Knight, 1994; Kelley and Meyers, 1995; Astin, 1991; etc).

There have been several attempts to create assessment models in the past. One of the earliest was developed by Bogardus in 1926, which aimed to measure people's reactions to other cultures by analysing the answers to a series of questions using a seven-point scale. Osgood *et al.,* (1957) developed a similar approach, although their scale was bipolar. Grice (1934) designed a test which asked respondents whether they agreed or disagreed with a series of statements about other cultures. Brislin *et al.* (1986) published a "culture-general" assimilator constructed in the form of 100 episodes on critical incidents, each one followed by three to four multiple-choice answers from which the students had to select the best explanation to the problem. King (1990) designed something similar in the form of mini-dramas.

Byram and Morgan (1994: 150) proposed a five point scale which contained: rejection of the foreign culture; explanation provided but "from the outside"; explanation "from the inside"; "genuine attempt to recreate an alien world view"; and "recognition of how one's own world view is culturally conditioned". All of this followed flexible criteria to assess accuracy, detail, relevance of the factual material, recognition of diversity and avoidance of stereotyping. Kelley and Meyers (1995) developed the Cross-Cultural Adaptability Inventory (CCAI), a 36-item paper and pencil assessment instrument in order to measure four qualities that the authors considered to be associated with (inter-)cultural competence: emotional resilience, flexibility and openness, perceptual acuity (the ability to read verbal and nonverbal cues), and personal autonomy.

The Intercultural Development Inventory (IDI) was designed by Bennet (1986, 1993), Bennet *et al.,* (2003a) and Hammer *et al.* (2003). It is a seventy-item paper and pencil instrument that aims to measure the respondent's degree of (inter-)cultural sensitivity in an eight-stage developmental continuum that takes into account the affective, behavioural and cognitive ways in which a person construes and responds to cultural differences. Bennett (1998) explained that understanding (inter-)cultural sensitivity "posits a continuum of increasing sophistication in dealing with cultural difference, moving from ethnocentrism through stages of greater recognition and acceptance of difference", which he called "ethnorelativism" (p. 26) and is illustrated in Figure 73.

The Developmental Model of Intercultural Sensitivity by Bennett					
Ethnocentric stages			Ethnorelative stages		
Denial	Defence	Minimisation	Acceptance	Adaptation	Integration
Stereotyping, superficial statements of tolerance, inability to construe cultural difference.	Recognition of cultural difference with negative evaluation.	Recognition and acceptance of superficial cultural differences, such as eating customs, etc.	Recognition and appreciation of cultural differences in behaviour and values. Cultural relativity.	Development of communication skills that enable intercultural communication. Effective use of empathy.	Internalization of bicultural or multicultural frames of reference.

Figure 73: The Developmental Model of Intercultural Sensitivity.
Based on Bennett (1993).

As the figure shows, Bennett (1986, 1993) presented a complex model of (inter-)cultural development with six steps, three within the *ethnocentric* stage (denial, defence, minimisation) and three within the *ethnorelative* stage (acceptance, adaptation, integration). Those concepts are similar to the stages mapped by Hanvey (1987): where learners evolve from considering it as exotic and bizarre (stage I), to unbelievable, irrational (stage II), believable (stage III) and, finally, believable from subjective familiarity (stage IV). Bennett's (1986, 1993) model was an adaptation from the one developed by Hoopes (1979), in which persons move from ethnocentrism on one end of the continuum to (inter-)cultural competence at the other end, in a process which involves understanding, acceptance and respect, appreciation and valuing and developing new attitudes, skills and behaviours in reaction to those from other cultures.

Pedersen (1994: 27) also highlighted three developmental stages to describe the (inter-) cultural competence as a continuous learning process which included the awareness stage (involving assumptions about cultural differences and similarities and ability to judge a cultural situation from both one's own and the other's cultural perspective), the knowledge stage (which expands the information on culturally learned assumptions), and the skills stage based on "clarified assumptions and accurate knowledge". Two other best-known instruments for measuring (inter-)cultural sensitivity are the Culture Shock Inventory (Reddin, 1994) and the Cross-Cultural Adaptability Inventory (Kelley and Meyers, 1995).

All of these attempts at measuring (inter-)cultural awareness are very useful but do not fulfil the need that teachers encounter of assessing the development of the competence throughout a course or at the end of it, as they are not really practical to elicit small differences or to provide some kind of score for the progress achieved. In fact, they only measure attitudes and personalities. The proposal provided by the author of this thesis intends to be a rubric based on an original set of parameters that can clearly reflect that development and is based on the works of the scholars analysed along these pages.

There have been some previous efforts to design a more comprehensive framework of (inter-)cultural competence. One of the earliest was Ruben's (Ruben, 1976; Ruben and Kealey, 1979), and it represented the progression from the aforementioned measurement instruments of characteristics of personality or attitude to a behavioural approach. Ruben

(1976: 337) argued that in order to understand and assess individuals' behaviours, it would be necessary to employ "measures of competency that reflect an individual's ability to display concepts in his behavior rather than intentions, understandings, knowledges, attitudes, or desires", as observing individuals in situations similar to those for which they are being trained would provide information for predicting their performances in similar future situations. Thus, Ruben (1976: 339-341) identified seven dimensions of (inter-) cultural competence:

- *Display of respect,* which describes an individual's ability to "express respect and positive regard" for other individuals.
- *Interaction posture,* which refers to an individual's ability to "respond to others in a descriptive, non-evaluative, and non-judgmental way."
- *Orientation to knowledge*, which describes an individual's ability to "recognize the extent to which knowledge is individual in nature", that is, knowledge describes an individual's ability to recognize that people have different views of what is "right" and "true."
- *Empathy,* which is an individual's ability to "put [oneself] in another's shoes."
- *Self-oriented role behaviour*, which expresses an individual's ability to "be flexible and to function in [different] roles."
- *Interaction management,* which is an individual's ability to take turns, initiate and terminate interactions based on a reasonably accurate assessment of the needs and desires of others.
- *Tolerance for ambiguity,* which describes an individual's ability to "react to new and ambiguous situations with little visible discomfort".

A few years later, Byram (1997: 91-98) proposed a different five-factor model of (inter-) cultural competence with the following items:

- *Attitude*, which refers to the ability to relativise one's self and value others, and includes "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own."
- *Knowledge* of one's self and others, which means the knowledge of rules for individual and social interaction.
- *Skills of interpreting and relating*, which describes an individual's ability to interpret, explain, and relate events and documents from another culture to one's own.
- *Skills of discovery and interaction*, which allow the individual to acquire "new knowledge of culture and cultural practices", including the ability to use existing knowledge, attitudes, and skills in cross-cultural interactions", verbal and non-verbal communication, and the development of linguistic, sociolinguistic, and discourse competences.
- *Critical cultural awareness*, which describes the ability to use practices and products in one's own culture and in others to make evaluations.

Building on Byram's theoretical foundation, Risager (2007: 227) proposed a model that included the broad resources that an individual has as well as the narrow competences that can be assessed.

- Linguistic (languastructural) competence.
- Languacultural competences and resources: semantics and pragmatics.
- Languacultural competences and resources: poetics.
- Languacultural competences and resources: linguistic identity.
- Translation and interpretation.
- Interpreting texts (discourses).

- Use of ethnographic methods.
- Transnational cooperation.
- Knowledge of language as critical language awareness, also as a world citizen.
- Knowledge of culture and society and critical cultural awareness, also as a world citizen.

However, Risager's (2007) model departs from the previous examples and does not provide any further advantages for the purposes of this study. One of the best examples of tools for the assessment of (inter-)cultural awareness was developed by Byram *et al.* (2004) by combining existing theories. The project was called INCA[38] (Intercultural Competence Assessment) and consists of two sets of dimensions, one for the assessor and one for the learner, with three skill levels for each dimension: basic, intermediate, and full. From the assessor's point of view, (inter-)cultural competence consists of 6 different dimensions, which are the following (Byram *et al.*, 2004: 5-11):

- *Tolerance for ambiguity*, which is "the ability to accept lack of clarity and ambiguity and to be able to deal with it constructively."
- *Behavioural flexibility*, which is "the ability to adapt one's own behaviour to different requirements and situations."
- *Communicative awareness,* which is "the ability […] to establish relationships between linguistic expressions and cultural contents, to identify, and consciously work with, various communicative conventions of foreign partners, and to modify correspondingly one's own linguistics forms of expression."
- *Knowledge discovery*, which is "the ability to acquire new knowledge of a culture and cultural practices and the ability to act using that knowledge, those attitudes and those skills under the constraints of real-time communication and interaction."

[38] http://ec.europa.eu/ewsi/UDRW/images/items/docl_9372_399031269.pdf

- *Respect for otherness*, which is "the readiness to suspend disbelief about other cultures and belief about one's own."
- *Empathy*, which is "the ability to intuitively understand what other people think and how they feel in concrete situations."

For the learner, (inter-)cultural competence consists of three dimensions, in a simplified version:

- *Openness*, which is the ability to "be open to the other and to situations in which something is done differently."
- *Knowledge*, which is the characteristic of "not only want[ing] to know the 'hard facts' about a situation or about a certain culture, but also [..] want[ing] to know something about the feelings of the other person."
- *Adaptability*, which describes the ability to "adapt [one's] behaviour and [one's] style of communication."

This analysis of tools that have been developed for the purpose of assessment of (inter-) cultural competence is by no means exhaustive; in fact, Fantini listed 87 such tools in 2006[39]. Nevertheless, it offers a general vision of the type of instruments that are available for instructors. The author of this thesis claims that it is possible to select some of those criteria in order to create a similar rubric to that of the INCA project, but easier to use in a classroom environment. The proposal has two basic general guidelines (Table 25), which specify the main aspects to be considered in order to design a rubric to assess the (inter-) cultural competence of the learners. They each refer to linguistic and paralinguistic features present in the behaviour of the speaker and, although they are presented as two separate items, they must be considered together in the performance of the learner to be assessed and are presented as such in an example in the following pages.

[39] http://federationeil.org/documents/AppendixF.pdf

Table 25. Main features for (inter-)cultural competence rubrics.

Paralinguistic behaviour
• Facial gestures and eye contact; • Body movement (hands, feet, or even involuntary coughing); • Physical distance (contact).
Linguistic behaviour
• Interpersonal hierarchy acknowledgement, which can be determined by gender, status and age of the interlocutors. Adequacy to the interlocutor and the way to present the self, through deprecation or admiration; • Degree of formality of the particular encounter, which equates to the use of the appropriate register and vocabulary, and politeness; • Privacy of the topic, or sphere of the interlocutors and the use of suitable directness in the exchange and empathy; • Prosodic features such as the volume of speech and intonation; • Extra-sentential items such as hesitation; • Taking the floor, turn-taking or interruptions.

These general guidelines can be easily adapted to the information about sociolinguistic appropriateness from the CEFR (Council of Europe, 2001: 122) (see Table 26) and adapted to create the different levels of achievement of the students. In the section about the different types of language assessment (section 3.5.1), the conclusion reached was that the most suitable strategy for (inter-)cultural competence was *performance assessment*, in the form of role-play, for instance, or *personal communication*, as an informal conversation. Furthermore, it was highlighted that the tasks required to be performed by the learner in order for the teacher or instructor to observe and judge his/her level of competence must be adequate to the purpose. The most useful tasks would be those which are suitable for the level of the student and as close to a real encounter as possible.

Table 26: Sociolinguistic appropriateness in the CEFR (Council of Europe, 2001).

	SOCIOLINGUISTIC APPROPRIATENESS
C2	*Has a good command of idiomatic expressions and colloquialisms with awareness of connotative levels of meaning. Appreciates fully the sociolinguistic and sociocultural implications of language used by native speakers and can react accordingly. Can mediate effectively between speakers of the target language and that of his/her community of origin taking account of sociocultural and sociolinguistic differences.*
C1	*Can recognise a wide range of idiomatic expressions and colloquialisms, appreciating register shifts; may, however, need to confirm occasional details, especially if the accent is unfamiliar. Can follow films employing a considerable degree of slang and idiomatic usage. Can use language flexibly and effectively for social purposes, including emotional, allusive and joking usage.*
B2	*Can express him or herself confidently, clearly and politely in a formal or informal register, appropriate to the situation and person(s) concerned.*
	Can with some effort keep up with and contribute to group discussions even when speech is fast and colloquial. Can sustain relationships with native speakers without unintentionally amusing or irritating them or requiring them to behave other than they would with a native speaker. Can express him or herself appropriately in situations and avoid crass errors of formulation.
B1	*Can perform and respond to a wide range of language functions, using their most common exponents in a neutral register. Is aware of the salient politeness conventions and acts appropriately. Is aware of, and looks out for signs of, the most significant differences between the customs, usages, attitudes, values and beliefs prevalent in the community concerned and those of his or her own.*
A2	*Can perform and respond to basic language functions, such as information exchange and requests and express opinions and attitudes in a simple way. Can socialise simply but effectively using the simplest common expressions and following basic routines.*
	Can handle very short social exchanges, using everyday polite forms of greeting and address. Can make and respond to invitations, suggestions, apologies, etc.
A1	*Can establish basic social contact by using the simplest everyday polite forms of: greetings and farewells; introductions; saying please, thank you, sorry, etc.*

Available from: http://www.helsinki.fi/project/ceftrain/index.php.330.html

The proposed general rubric is illustrated in Table 27:

Table 27: Proposed rubric for the assessment of (inter-)cultural competence.

		Basic Language User	Intermediate Language User	Competent Language User
External setting	Context of situation			
	Interpersonal hierarchy			
Usage of language	Language functions			
	Speech management			
	Supra-sentential items			
Form of message	Adequacy of vocabulary			
	Accuracy of grammar			
	Orthographic or prosodic features			
Physical space	Gestures and body language			
	Physical positioning			

This rubric can be easily adapted to each of the levels of the CEFR (Council of Europe, 2001) by following the criteria specified in Table 26 and it is based on directly observable items. It represents a synthesis of the analysis of the student's progress in the improvement of their (inter-)cultural awareness. The separate individual concepts might overlap as they all represent parts of each communicative act and, thus, are not always easily differentiated.

The rubric contains ten items grouped in four categories. The four sections analyse internal and external details of the verbal or non-verbal message and its context. The first two items are related to the *external setting* of the specific type of encounter. These are: *context of situation*, or the specific formality, level of politeness, register and the expression of emotional distance or proximity required of the speaker in order to develop an appropriate exchange; and *interpersonal hierarchy*, which explains the relation of power between the interlocutors. The communicative act to be held between two colleagues at work, or a manager and one of them in precisely the same context of situation would be affected by their relationship. Hierarchic power is reflected in communication either explicit or implicitly. Power relationships are understood here as the consequence of age, social position, work category, or any other manner of status.

The second section is related to the *usage of language* that the interlocutor makes. The first item within this category is *language functions*. The interlocutor has to choose from an array of language functions the one that is most suitable for the purpose of the exchange and its intended outcome, as each culture adopts its own way to express them. An expression of thankfulness can be presented in the form of a smile for Spaniards but must be verbalised by a British person. The correct selection would guarantee the successful achievement of the goals of the communicative act. The speaker must also be aware of *speech management*, which is related to turn-taking, meaning negotiation as the conversation unfolds, and the specificities of a monologue, a one to one or a group talk. The elements in this category can be understood as conversational skills. The third aspect within this category is *supra-sentential items*, which are, for example, linking words, that is, all those aspects that are not in fact present to provide added information but to keep the flow of exchanges (i.e., “oh, well”, “you know what I mean”, etc.).

The third category moves to the internal aspects of the *form of the message,* such as the choice of *vocabulary*, *grammar* and the *prosodic* or *orthographic features*. Those three items are important from an (inter-)cultural perspective as they can clearly affect the discourse. The adequacy of the *vocabulary* to the context is determined by the level of formality of the occasion and the level of intimacy of the interlocutors. Terms that can be used in conversation with close friends would not be appropriate when talking to an older person or a boss. Some examples could be expressions such as: mate; what's up; etc. The *grammar* employed refers here to the suitable application of formulaic sequences, or communicative conventions that should be accurate and suitable to the purpose of the exchange. Formulaic sequences account for one-third to one-half of language in all types of discourse (Foster, 2001), although these figures vary according to context (Biber *et al.,* 2004). They are used to give advice (i.e., "an apple a day keeps the doctor at bay"), signal discourse organisation (i.e., "on the other hand"), or facilitate social interaction (i.e., "it is nice today") (Schmitt and Carter, 2004). *Orthographic* or *prosodic features* are those related to pitch, volume, rhythm, intonation, stress, etc., all of them associated to the manner in which the message is verbalised or transcribed in writing.

The fourth and last category in this rubric created by the author of this thesis is *physical space* and it contains two items, *gestures and body language* and *physical positioning*. Both these features are highly relevant when analysing the (inter-)cultural ability of an L2 learner. Gestures are strongly linked to specific cultures and mostly unconscious. However, when we try to adapt to a new language we must be aware of the connotations that these physical reactions might have in other cultures. Eye contact can be considered threatening in some cultures whilst its absence might be understood as insulting for others. The physical distance kept between the speakers provides clues to their relationship but is also culturally-tinted. Westerners are more aware of it than other cultures and can be made uncomfortable by someone standing too close for their level of acquaintance. These last two items refer to interpersonal skills.

This concludes the chapter. In Chapter 5 a brief discussion and some conclusions will be presented as well as a series of ideas for future research.

CHAPTER 5. CONCLUSIONS AND FURTHER RESEARCH

Globalisation is contributing to the ever-increasing importance of L2s and, as a consequence, is having an impact on education, working opportunities and linguistic matters. Contact between distinct human groups is nowadays much greater than at any point in history, and this new reality is affecting the way we view culture. In our increasingly multicultural society, learners need to be better equipped to function effectively in a diverse environment and, consequently, must continually develop more efficient (inter-)cultural communication skills that will help them to improve their employability. Business **e**mployers nowadays emphasise the importance of the addition of (inter-)cultural competence to the core knowledge and skills necessary for graduate and workers. This capability is becoming essential for the economic security of companies and countries, and requires educators to reflect upon how to help learners to be successful in global business and diverse social contexts where, in order to be serious competitors, the ability to participate in communication relies on the awareness and understanding of cultures.

This greater understanding of the interrelationship between language and culture competencies needed to fully function in today's diverse and interconnected world must be mirrored in education policies, as their main goal is to prepare students for the labour market. In the case of Spain, educational policy, as far as L2 is concerned, simply defers to European standards. The CEFR (Council of Europe, 2001) recommends that learners should acquire socio-cultural knowledge, and develop communicative and (inter-) cultural skills. These skills are defined as: a) the ability to relate to both native and foreign cultures; b) the ability to be sensitive and aware of them and, therefore, use strategies in contact with individuals from other cultures; c) the capacity to fulfil the role of intermediary and to deal effectively with (inter-)cultural misunderstandings and situations of conflict; and d) the ability to overcome stereotyped relationships. However, what the CEFR does not provide is any instructions as to how to teach such skills or how to assess them systematically, although it is obvious that (inter-)culturality requires both the ability to use the L2 as well as the ability to interact appropriately in cultural contexts. Awareness of cultural differences and the ability to respond to them is crucial to achieve an adequate level of (inter-)cultural communication which enables successful international human relationships.

The objective of this thesis was to present a proposal to develop the (inter-)cultural awareness of Spanish students of English as an L2, specifically Professional English, and using a BL environment. The proposal is based on three pillars, the first one of which is sociological and focuses on culture and the different approaches to its study that have been developed in the last century. To that avail, the author first studied the evolution of the meaning of the concept of culture and then analysed the works of some of the most important cultural researchers, most of whom developed their investigations from an anthropological perspective. This study has highlighted the deeply rooted connection between several fields of enquiry: Cultural Studies, Communication Studies, Anthropology and Linguistics. The most relevant researcher for this thesis has been Butt (2003) and his networks with which he scrutinises context. They have formed the basis used by the author to describe the differences that context exerts on the content of a communicative exchange in order to make it (inter-)culturally appropriate.

Butt’s research on context is developed following the SFL linguistic paradigm and, therefore, it is the theoretical framework that underpins this thesis. SFL offers an approach to linguistics that views language as a social semiotic system, a meaning-making architecture that "reflects the multidimensional nature of human experience and interpersonal relations" (Halliday, 2003: 29). This theory is perfectly coherent and adequate for a study that aims to bring to the fore the details that must be taken into account when interpreting what is appropriate in a certain communicative encounter. This would depend on the common background and the actual relationship or power between the interlocutors, the purpose of the exchange, the location where it takes place, etc. All those aspects influence the content and the delivery of a suitable contribution. Learners of an L2 should be made aware of them as what is appropriate depends upon the different levels of formality that would suit each situation. The choices made indicate whether the speaker really understood what was said in the L2 and, more importantly, the context and situation of the exchange.

This thesis started by highlighting some of the problems that adults find to study L2s, one of them being the difficulty in having the time to attend face-to-face classes, and another the inadequate number of hours provided in most English courses when compared to what is considered necessary to improve the level of the L2. The answer to both problems was provided by the results of the *Eurobarometer 386* (2012), which highlighted the fact that Europeans use a combination of non-formal education and autonomous learning in order to learn L2s after they had finished their formal education. This thesis used this combination as the foundations for the proposal presented within.

That knowledge made the ATLAS research group conclude that BL could represent a useful combination of face-to-face classes with an instructor and an ICALL system. Its flexibility would make it possible to increase the number of hours dedicated to the study of the L2 and expose the learners to (inter-)culture by using an e-learning platform. This approach would allow autonomous access to the materials in the student's free time and leave the face-to-face classroom for collaborative work, oral production and reinforcement of those learning objectives that have not been solidly established. Thus, BL became the third and last pillar of this study, as it helps the learner by providing regular and immediate feedback, ideally suited to the scaffolding principles of Constructionism (Piaget, 1980, 1967, 1950) and can present collaborative and individual, pair and group activities of many types in order to cater for multiple intelligences (Gardner, 2011). It is an ideal setting if the design has been carefully planned and technology serves the purposes of language didactics and not vice versa.

The original question that this thesis posed, and aimed to answer, was how a BL course could help Spanish students of English as an L2 to become more (inter-)culturally aware, and how should such a course be designed. In order to satisfy this purpose, this piece of research has offered information about several interrelated topics throughout its four previous chapters. The aim was always to analyse the theories to obtain an insight that would contribute towards helping the author to design the course. To that avail there were also seven sub-questions to be answered that were presented initially. In this concluding chapter, they will all be successively answered and all that information will contribute to finally respond to the main objective that guides this study.

<u>The first sub-question was how the meaning of culture has developed over time.</u> Research on culture should begin with the definition of the term, a difficult task taking into account that in 1952 Kroeber and Kluckhohn compiled a list of more than 200 meanings of the word. The author of this thesis agrees with the anthropological explanation according to which culture is the way of life of a person or group, including all the social practices that bond the group together and distinguish it from others. This descriptions goes beyond the linguistic aspects of communication and includes gestures and body distance and

positioning that individuals adopt as part of the communicative acts and are used to construct their way of life are included in the description.

Although the connection between culture and language had already been noticed by the ancient Greeks, it was not until the 19th century that they began to be considered as influencing factors of one another. Arnold (1869) used the word *culture* to refer to an ideal of individual human refinement that related to the difference between “high culture” and “low culture” and reflected inequalities within European societies during the 18th and early 19th centuries. The word, with its modern meaning, was established in English by Tylor in 1871. Boas (1911), was the first to consider it unimaginable to study the culture of a group without also becoming acquainted with its language. Sapir later highlighted that the language and the culture of a human being cannot be analysed in isolation, as language describes and represents human experience and understanding of the world because members of a community share systems of beliefs (Sapir, 1921). Malinowski (1949) understood Sapir’s ideas and the connection between both terms.

In the 20th century cultural theorists have applied the methods of analysing language developed in the science of Linguistics to analysing culture, such as the basic dimensions of linguistic organisation introduced by Saussure (1916). Both language and culture are systems of practice; that is, they are sets of special ways of doing things that are constructed and perpetuated through social interactions (Whorf, 1941). Children, for example, acquire language in the same way, and at the same time, as they acquire the basic cultural norms of the society in which they grow up through interaction with older members of their cultural group. The study of culture developed into the two distinct domains of Anthropology and Sociolinguistics. In general, anthropologists are concerned with culture as the way of life of people, the social constructs that evolve within a group, the ways of thinking, feeling and believing. Sociolinguistics is the study of the relationship between language and society, which includes cultural norms and context that can influence the way in which language is used. Anthropology and Sociolinguistics have had historically interrelated approaches and can be seen to overlap in their focus. That is the reason that this thesis incorporates sociological and linguistic underpinnings, as the author considers them to be complementary in their approach to culture.

The second question was closely related to the first one, and aimed to discover how culture has been analysed by previous researchers. The answer was provided by an analysis of the work of some of the most important scholars of this multidisciplinary field from different and complementary angles. Despite the fact that (inter-)culture has received little attention from language scholars in general, some of the most important works related to the subject of its analysis were discussed in Chapter 2, mainly from an anthropological perspective. Following Dahl (2004), the researchers selected by the author are highly relevant even for the significance of the number of citations that they receive and were chosen for their analysis of cultural features with which they developed conceptual frameworks, although not necessarily from a linguistic perspective. Hall and his seminal book, *The Silent Language* (1959) are generally considered to be the founders of the field. This scholar pioneered the study of nonverbal communication and interactions between members of different ethnic groups, which he later developed into a cultural model that emphasised nonverbal signals over explicit messages.

Later, Hofstede (1980) developed a systematic framework for assessing and differentiating national and organisational cultures through the use of what he called the Cultural Dimensions Theory. Triandis (1994) wrote extensively on culture and focused particularly on the Individualism-Collectivism dichotomy, breaking it down into vertical and horizontal, therefore sharing Hofstede's views. He developed a Theory of Interpersonal Behaviour, which integrated both social factors and emotions in forming intentions, which he considered to be the antecedent of behaviour. Trompenaars and Hampden-Turner (1997) developed another model of cultural attitudes and values after extensive research across 60 cultures and 100,000 managers using a set of cultural dilemmas. Schwartz (1999) has studied personal and cultural values for over forty years and, although during the 1970s and 1980s he followed the studies of Hofstede (1980) regarding human values, since then, his research has included studies on the development and consequences of a diverse range of behavioural attitudes and orientations, such as religious belief, social group relations, political views and the conceptualisation of human values across cultures in his Theory of Value Orientations, or Value Inventory (1992, 1994).

The last of the authors analysed in this thesis is Butt (2008, 2003, 2001) because he offers the most thorough approach to the description of the details that surround linguistic exchanges. However, the other authors also influenced the present study as their research can be viewed as different approaches that easily fit together. Butt's work underpins this thesis. It is framed within SFL, which is also the theoretical framework present in the whole structure of the BL ICALL system of I-AGENT.

The third sub-question was why SFL is the chosen framework to underpin this piece of research. SFL was established as a complete linguistic theory by Halliday (1985a), who argued that it is the social context for communication that regulates the way the semantics of language is employed, thus, social settings shape the development of language. This approach to language is functional and semantic, rather than formal and syntactic and, therefore, very useful to analyse culture as context in depth. The key factor for SFL is that language is a harmonious collection of meanings appropriate to its context. This unity gives a text *texture,* or coherence and *structure*, with the presence of certain obligatory features that are appropriate to the purpose and context of the particular text.

In SFL, language needs to be looked at in context: the context of culture and the context of situation, one within the other. The outer context around a text is known as the *context of culture* and includes differences in forms of address, politeness, etc., which vary from culture to culture; and a *context of situation*, which covers the things occurring in the world outside the text which make it what it is. All meanings are made in an immediate context of situation and a wider context of culture. In spite of the fact that languages vary enormously, reflecting the contexts of human cultural practice, all of them are shaped by three key extra linguistic features of the surrounding social contexts, defined by Halliday as *field*, what is happening, *tenor,* the role and status of the participants, and *mode,* the organisation, role and channel of language. These three elements together determine the register of language as they affect language choices because they reflect the three metafunctions.

Therefore, the SFL approach to language offers a comprehensive, all-encompassing account of verbal communication and provides a number of possibilities for speakers to understand and construe the world around them. This is the reason that this approach is so useful for developing a course to improve the (inter-)cultural awareness of Spanish learners of English as an L2, as it can explain the reasons for the choices that must be made according to the context of situation and culture.

<u>The fourth sub-question in this thesis aimed to answer how the study of (inter-)culture is affected by linguistic policy.</u> All decisions related to curricula in every country are condensed in their language policy, therefore reflecting what is valued by those involved

in policy-making. The approaches to the cultural content of L2 education may vary from a focus on culture as an external body of knowledge which the learner acquires, to the engagement with issues of identity in the process of learning about another culture. That is, they have a definite influence on which languages are taught, when they are taught, and how they are taught, as they can represent very distant perspectives from the cultural to the (inter-)cultural approach. Therefore, these decisions affect the ever-increasing need to learn languages, as these shape, and are shaped by society.

In the case of Europe, these policies are provided by the Council of Europe in the form of recommendations. In the current knowledge-based society and economy, knowledge, motivation and skills are becoming the key to strengthening Europe's competitiveness and improving the employability and adaptability of the workforce. Individuals are expected to live positively with cultural, ethnic and linguistic diversity and education is the key to meeting these challenges. For UNESCO, learning an L2 can be considered a "weapon" for peace as the *Delors Report* (1996) highlights. European language policy is in the hands of two organizations: the Council of Europe and the EU. The Council of Europe offers advice, whereas policy guidelines at EU level tend to be concrete and binding. While education remains outside the EU's direct control, its decisions may strongly influence education policies.

The Council of Europe presents a humanist and individualist concept of education, favours self-development, personal growth and those social values that place the individual in society. For this institution, languages are valued not only as a matter of heritage, but also as a way of promoting respect and tolerance. The CEFR represents the culmination of the work on language policy undertaken by the Council of Europe since its origins, and is increasingly influencing L2 learning in European countries. It represents, as explained on its first page, a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc. across Europe.

The CEFR, although convenient, flexible and versatile, has also received criticism for its lack of practical guidance in how to use it and its structure in the form of endless tables. In the author's opinion, the use of SFL theory is appropriate and fitting to counteract those negative comments as this model of language can effectively provide the answers needed for the lack of explicit theory supporting the CEFR. Furthermore, both SFL and the CEFR are based on the fundamental principle of language as function and contextually and culturally dependent. The provision of objective criteria for describing language proficiency is also intended to facilitate the mutual recognition of qualifications obtained in different learning contexts, and therefore supports European mobility.

The most important aspect of the CEFR for this thesis is the sociolinguistic component. It differentiates six levels of formality: frozen, formal, neutral, informal, familiar and intimate. However, the CEFR gives no further clues as to what those levels mean or how they should be acquired, leaving teachers and learners to decide how to approach them and how to identify their language markers. This is the reason for the author to have looked for alternatives that would be fitting and adequate to the aim of this study. This purpose is no other than to define the necessary elements that should be present in a course for the development of the (inter-)cultural awareness of Spanish students of English as an L2.

The fifth sub-question was how culture made its way into L2 teaching and learning. In Chapter 3 the integration of culture in L2 teaching and learning was analysed and the conclusion reached was that in the past culture had not been emphasized as much as linguistic features. Culture has become progressively present in L2 classrooms, from a traditional approach, that focused on the teaching of literature by emphasising the importance of the written form of the language over the oral counterpart, to the 1970s a view of culture as the learning of interesting aspects about other countries and thought to be part of the knowledge about the history, geography and institutions of the target language country. A third paradigm considered culture as “practices” and became influential in the 1980s. This approach aimed to describe cultures as ways of speaking, or even in the organisation of texts. The learner was still an outside observer who tried to interpret the words of others, however, for the first time, culture was perceived as a collective way of acting through language. Developing cultural competence became a way of understanding the beliefs of people from a certain group. Nevertheless, this capacity was seen at times as separate from linguistic knowledge and became known as *cross-cultural understanding* or *training.*

The origins of the *Communicative Approach* can be found in the 1970s when the British linguist Halliday (1975) and American sociologist Hymes (1972a) reflected upon the functional and communicative dimension of language and developed the basis of a new didactic approach to L2 teaching and learning. ILT has only recently appeared in L2 education and is very different to the previous three paradigms with respect to its approach to teaching culture. It is not really possible to learn a language whilst ignoring one of its most important traits. Thus, the aim in ILT has moved from communicating in the target language to being in a position from where a person can communicate in an L2 by showing understanding and respect for the other culture and accommodating to the other customs without having to lose a sense of personal identity.

It is more important to adapt to the culture of the L2 than to achieve perfect grammar or pronunciation, as communicative misunderstandings are more commonly a result of an inappropriate use of the linguistic or behavioural codes than of simple grammatical errors, and can account for serious loss of business. Language teaching from an (inter-) cultural perspective implies the need for the development of critical cultural awareness of the personal views of the learners, as well as of the skills and attitudes to understand and interact successfully with people from other cultures. Even study-abroad programs do not guarantee the mastering of these skills as the learner must actively seek to learn. Another point which was considered in this thesis was that norms, practices and language are dynamic and change over time and, therefore, (inter-)cultural language teaching requires learners to search for the hidden issues that shape world-views, as most of them are invisible.

The seventh and last sub-question is a logical consequence of this study as, if learning (inter-)culture is worth the effort it undoubtedly takes, there should be some systematic manner of assessment to evaluate its accomplishment and guide the students on their quest to achieve it. Some questions are raised about the means of assessment to be used, and whether language and culture should be tested together or separately. If a test focuses on language alone it seems to downgrade the importance of the cultural component of the course and the fundamental principle of evaluation, which consists of the extent of the correspondence with the contents and methodology used. On the other hand, some scholars have considered whether culture could be tested explicitly, as its real value might not be noticeable until long after a course of study has ended. However, its recognition as a content worth assessing can act as a stimulus to raise the importance given to cultural components by both teachers and students.

As explained in this thesis, it is widely considered that topics such as (inter-)cultural competence should be qualitative rather than quantitative as a reflexion of the successful completion of tasks. Therefore, the reliability and subjectivity of the tools used to reach this assessment are of paramount importance. There are many types of language assessment methods and several ways of delivery to carry it out, such as pen and paper, on line or adaptive computer testing. The scoring can be done accordingly by hand, by computer or distributed. There are also several types of tests (selected response and short answer, extended written response, performance assessment and personal communication). From an analysis of the different assessment methods, the author concluded that the most suitable for the purpose of this piece of research were performance assessment and personal communication.

It is essential to guarantee the subjectivity of the tests avoiding any type of biased distortions, which might affect the scoring process. The conclusion after the analysis of the different tools available was that the most effective for (inter-)cultural assessment is the rubric, a rating scale with guidelines for grading based on pre-established criteria and with all score points described and defined. The rubric tells both instructor and student what is considered important and what to look for when assessing. They also aim at ensuring that all assignments are graded with consistency.

Taking into account previous research by different scholars and the *Sociolinguistic competence appropriateness* present in the CEFR and shown in Table 26, the author of this thesis presented a proposal to assess (inter-)cultural competence. It is based on observable features and divided into four categories, which are related to internal and external aspects of the verbal or non-verbal message and its context. They aim was to synthesise the complexity of human communication, and its components can be considered to overlap at times, as they try to highlight individual characteristics that occur simultaneously in any exchange.

The original question that this thesis aimed to answer was: How could a BL course help Spanish students of English as an L2 to become more (inter-)culturally aware; and how should it be designed. The rest of this chapter will provide answers to these two questions before addressing some lines of further research.

Early models of cultural teaching studied culture as a static entity made up of classifiable and observable facts that could be memorised. This perspective based on surface level behaviour, did not look at the underlying value orientations or take into account the variability of contexts that comes as a consequence of the participative role of the individual in the creation of culture, or the interaction of language and culture in the making of meaning. The development of (inter-)cultural competence as an objective in the L2 classroom started to gain importance in the 1990s. However, despite the recognition of its importance in L2 classes, its teaching remains rather limited practice, even though it is clearly highlighted as essential in European linguistic policy in general, and the CEFR in particular. There is not much research literature to guide language educators interested in this teaching, only a few qualitative studies. Some of the reasons that were mentioned were: lack of time and the difficulties that arise when designing, choosing appropriate techniques, and presenting culture-related topics and activities to create a cultural syllabus. All those aspects have been carefully planned in the development of I-AGENT.

The sequence of instruction to achieve (inter-)cultural competence is carried out in three steps. The first step aims to make the students aware of the influence that their own culture has in the way they think and communicate. Every language has cultural norms, values and practices, represented linguistically. These aspects are acquired with language and not specifically studied in one’s own L1. In spite of the fact that they are not particularly visible, they are very noticeable when their rules are not observed by another speaker.

The next step in the process is to compare the student's own language and culture with the corresponding aspects of the target language and culture. Recognising cultural differences should not be avoided, the only mistake is judging them in positive or negative terms. Awareness of the diversity of ways of performing common tasks, such as greetings, having meals, answering the phone, etc. is essential in order to discover how other people might see our way of doing things as being strange and different to their own. After comparison between the two cultures has been mastered, the third and final step in (inter-)cultural exploration aims to bring together the knowledge about one's own and others' cultures. Students should then be able to recognise where and when culture is manifest and display the ability to manage an intercultural space where all parties are comfortable participants, and to move easily between discourse communities.

In order to make (inter-)cultural teaching a central part of an L2 course all aspects, cognitive, behavioural and affective, are important. The author considers that the main goals of teaching culture should be developing (inter-)cultural understanding and communication. To achieve these goals, this thesis has aimed to provide a suitable approach as well as appropriate techniques and activities for teaching. (Inter-)cultural competence is not the same as knowledge about another country. The objective is not just the acquisition of more knowledge, but how to organise the content of the course in order to enable learners to develop new attitudes, new skills and new critical awareness. Students must learn to recognise cultural patterns of behaviour and communication and function within the parameters. This teaching requires new kinds of materials which allow learners to explore and analyse rather than learn information.

I-AGENT was developed as an entire BL Professional English course, which combined Moodle and face-to-face lessons. The (inter-)cultural instruction in I-AGENT was delivered through a combination of individual and collaborative activities, in the classroom and online, and using SFL, which complements the lack of theoretical principles for which the CEFR has been criticised. The pedagogic framework was cognitive and social constructivist and guided by ICALL software, which was used for the students to apply and extend the competences learnt with software activities and their classroom counterparts, and hence, consolidating the results.

There is a strong relationship between collaborative constructivism and higher-order learning outcomes. Another added value to this form of tuition is that it also encourages autonomy whilst fostering motivation and interest through group activities and student involvement. This learning environment focuses on the learners, and makes them take responsibility for the learning process as they have control over it. On the one hand, the online activities guarantee self-paced study and greater reflection. On the other hand, the collaborative activities afford social-interactive learner behaviour. Those are some of the benefits that are better applied by implementing ICT in the classroom. The AI in I-AGENT offers the possibility of analysing the student linguistic production and the creation of an iterative design process, that is, the activities that are presented to the student online depend on his/her previous performance. The interface of I-AGENT is attractive and intuitive, and its organisation facilitates the access to the students as they can see at a glance the various sections of each of the units, find the meaning of a word, be reminded of important dates, get messages from peers or the teacher, and even see which other participants are online. Designing for BL can be a challenging process as the digital tools used should be appropriately selected to support the underlying objectives and pedagogical and technological knowledge are necessary. This has clearly been addressed in I-AGENT.

The use of ICALL provides access to the target language culture through meaningful situational videos that were specifically recorded for I-AGENT following the topics selected for the course. Therefore, students get more exposure to the L2 than in traditional language classes and enjoy different accents, situations and relationships between interlocutors. All the multimedia materials integrated in I-AGENT follow the story of a prototypical businessperson. The intention is that the students feel identified with the characters and find contextualised real-life situations which can be useful for them in the future with prototypical interactions among people with different accents and backgrounds. The choices made about the story are not fortuitous: they follow the guidelines of a needs analysis based on the expertise of Pomposo (pers. com.), a review of the literature on the subject and the ideas provided by the CEFR. Mapping cultural topics contributes to the design of the syllabus and helps teachers to provide cultural information in a more systematic way than it has often been done in L2 classes.

I-AGENT aims at reflecting real situations that the learners may encounter when dealing with Professional ESP as accurately as possible, making the topics learner-focused, motivating, contextualised and practical. All the units start with a brain-storming activity to encourage the construction of new knowledge based on previous experience and with the permanent presence of scaffolding structures to support the whole process. The objective of making students (inter-)culturally aware is always present as the guiding principle of all the materials throughout the units. This is an approach that can be easily combined with the SFL perspective of linguistic encounters as its approach is totally based on the construction of meaning through the linguistic choices made. These are the result of social circumstances which influence the perception of the participants in the exchange and manifest their vision of the world (ideational function), their social roles, status, (interpersonal function), and the links of the text to the situational context (textual function).

All the content of the units has been carefully planned and arranged in order to be culturally charged, where context and needs analysis came before technology. The ideal pedagogic scenario for students would be to learn the L2 through contact with cultural knowledge, as language is always a reflection of the way that native speakers construe their culture. This approach to linguistics is centred on the semantic stratum, social relations determine the choice of language. The different (inter-)cultural sections of each unit present individual and collaborative activities in a *task-oriented approach* with the intention of getting the learners to discuss findings and interpret information. The overall objective of the course was not just to teach students *world knowledge*, or *culture in general*, the purpose of this design was to make students aware of *pragmatic norms*, such as different ways to say thank you; the *norms of interaction* present in non-verbal language, for instance; and above all else, to present language as a rich and multifaceted system of culturally-influenced *linguistic and paralinguistic features and structures*. The different relationships that people have influence what they say, how they say it, and what is expected as a response. These identity traits are also conditioned by other influencing factors, such as their first language and their social background. Therefore, the aim of an L2 course should be to make students aware of the "appropriate" language for the most common situations that they may encounter according to their level.

Some of the techniques used in I-AGENT have been: the *creation of an authentic environment* which would be more memorable for the learner; a *slice-of-life*, used here in the form of videos; *dramatisation* in the form of role-play, which involves learners in simulations that mirror reality and where the script-writing process is collaborative; *student research*, which combines learners' interests with classroom activities through Internet or other type of searches; etc. All the links that the students have access to through the ICALL system of I-AGENT in the different units are authentic, that is, not created for students of English as an L2 but for native speakers, such as newspapers, updated news of the stock exchanges in London and New York, and examples of presentation letters, forms, emails, etc.

To sum up, a great variety of techniques, ranging from short activities to student research and Internet-based tasks which take a longer period of time to complete are represented in I-AGENT with the aim of encouraging higher-order thinking skills, such as comparing, classifying, inducing, deducing and analysing. This creates an efficient environment for the teaching of (inter-)culture through the use of a wide range of sources, such as video, audio, photos, maps, adverts and the Internet thus exposing learners to a wide spectrum of materials charged with information which assists them in acquiring this essential skill.

The development of (inter-)cultural awareness is not a matter of becoming someone else or copying the native speaker, it is a question of being able to understand the complexities of culture and how it influences the way we all speak. The L2 can thus become a "tool" not only to communicate in the country where it is spoken but also to give a second or third voice to our personal thoughts and therefore empower the speaker who is then able to control the way his/her message will be understood and interpreted by the members of the other culture.

This concluding chapter has answered each of the questions posed from the beginning and also, therefore, the main objective of the study. This is the first time, to the best of the author's knowledge, that the teaching of (inter-)cultural competence has been attempted in a fully integrated BL environment. All the aspects of the course have been guided towards (inter-)cultural training, from the objectives through every single activity and technique to carry them out. The BL environment was chosen as it was considered to offer the advantage of a highly useful pedagogic combination of face-to-face practice for real exchanges with teacher and peers, whilst the ICALL system assured, among other things, as much contact with the L2 culture as desired by the individual student. (Inter-)cultural teaching is embedded in the course and supported at every stage by the solid linguistics foundation of SFL and the CEFR. As a consequence of this study a rubric was created, as anything that is worth teaching should be assessed. It was designed taking into account the work of previous researchers in the field of (inter-)cultural evaluation but also fully integrating the principles of the CEFR's sociolinguistic appropriateness framework and the context of situation, which is thoroughly analysed by SFL. Therefore, it constitutes a novel contribution to the field of Applied Linguistics.

This work has raised further questions which could guide the author's investigation in four general directions, being: (1) How effective is this (inter-)cultural learning course when compared to others?; (2) How could this instruction be adapted to other courses?; (3) How useful is the rubric presented in these pages?

Within the first direction, *how effective is this modality of (inter-)cultural learning when compared to others?* there are several aspects that could be investigated. Initially, the results of the use of these materials and techniques should provide some data about the general competence gained by the learners. This could inspire more in-depth research on whether a specific (inter-)culturally-focussed course, such as this one, is more effective than a general immersion environment in order for the learners to reach a high level of competence. This comparative research would highlight some of the studies that have been analysed in previous pages that demonstrate the fact that (inter-)culture must be specifically taught and cannot be gained just by contact with the L2. Cultural sensitivity is not necessarily improved with contact with native speakers or studying abroad as having the experience does not mean learning from it.

Some future research could focus on the effect of dedicating time to the teaching of this competence to prove whether it would promote any changes in the learners that mere exposure does not seem to provide. It would be challenging to test these particular materials as an aid to change that perception either as a single project or as a comparative study with the results obtained with the use of other tools or methods.

In the same direction, another study could focus on the differences in the general cultural adaptation of learners who take courses of English as a *lingua franca* and those whose curricula specifically instructs them in (inter-)cultural awareness. This topic is based on the author's claim that no L2 can be learned devoid of its culture, despite the extensive acceptance of this idea in some circles. In the absence of other unique traits, those of the speaker's L1 would be present in discourse, that is, the learners would transfer L1 norms across to the L2. Obviously, this could cause future inadequacies in the adaptation of the production in the communicative act to the required context by the speaker.

The author of this piece of research claims that it is more useful to become aware of (inter-)cultural differences as this is an issue of great practical value, which determine what constitutes appropriate behaviour, gestures, a given politeness codification, etc. It would be interesting to compare the results obtained by groups of students learning English from those two disparate perspectives.

In a second line of research, *how could this instruction be adapted to other courses?*, several examples could be studied. The materials could be adapted, or specifically created following the same process detailed in this thesis, in order to develop a course for children or young adults who are undertaking a study abroad period. They will mostly live with a “native” family and, unfortunately, much of the time is usually spent in the adaptation to the real immersion environment. This could be transformed in a more productive and richer experience by benefitting from that contact immediately if the students really knew what to expect before they arrived at their destination. A prior (inter-)cultural awareness course could broaden the L2 learners’ perspectives and improve their level of acceptance, understanding and tolerance, therefore helping them to take full advantage of the visit.

Another study in the same line could be carried out by integrating (inter-)cultural materials in an English course at university level. It would be interesting to determine whether this type of learning produced better overall results across the different competences. It would be useful to analyse whether a course purposefully highlighting (inter-)cultural aspects could change the outcomes of the learning process by avoiding the “rejection of the foreign culture” period (Byram and Morgan, 1994: 150). The focus on the recognition of everyone’s views of the world as culturally conditioned and present on all manner of discourse, and the act of comparing the differences without judging them good or bad could transform the learning process into a quest for knowledge of the L2 and an avoidance of stereotypes.

In a third line of research, *how useful is the rubric presented here?* many aspects could be studied through its implementation in various courses. The use of this rubric for the assessment of (inter-)cultural competence could be compared with that of any other method or tool in order to analyse its usefulness in the classroom. Some teachers could experiment with it by evaluating students' performance. This could be applied to written responses as well as oral production in role plays or presentations of individual or group research. This is obviously possible for online, BL or face-to-face courses. This rubric could also be very practical to explain the reasons for breakdowns in (inter)cultural communication. The detailed components of the rubric could give answers about where the exchange of information and discussion about the speakers' cultural practices and products was unsuccessful due to (inter-)cultural complexities that were not respected by one of the interlocutors in the communicative act. There could be problems with the adequacy of the vocabulary used to the context, or serious mistakes in accuracy in grammar, or orthography that create problems of understanding. It could even be the unsuitability of the text to the context of situation or to the interpersonal hierarchy of the interlocutors.

Another aspect that could be investigated is the rubric's validity and reliability. This could be easily researched by gathering samples of its use to evaluate the same students' performances being carried out by several instructors at the same time. The results could be compared in order to conclude whether they are consistent. This would guarantee its usefulness when evaluating (inter-)cultural competence in any course, whether small or with large numbers of students.

In a completely different approach to the same line of research, the rubric could be used to determine whether it is useful as a guide to students' level of attainment. It could be used for assessment by the instructor of the course and then provided to the students so that they would understand what was required or expected of them in each of the levels of performance. Training could then be provided so it could become an effective tool for self- and peer-assessment, or even to study whether the students considered it useful for those tasks.

Any of these studies would contribute to the refinement of this piece of research, and improve its outcomes. All processes require time and practice in order to determine their long-term validity. The author considers that teaching and learning (inter-)culture is a fascinating quest that can change our approach to any L2 and the success of the endeavour.

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APPENDIX 1

Appendix 1 presents all the networks designed by Butt (2003) in order to describe context. They provide information about relationships, settings and purposes of the participants in communicative acts, and have served as guidelines for the research presented in this thesis. Their meaning is detailed in section 2.6.2.

These networks are first divided into sections in order to describe the particular choices that they represent and can also be seen at their full extent at the end of the appendix.

Tenor network

The *Tenor network* consists of four domains of contrast and maps the context in terms of the nature of the participants and their statuses:

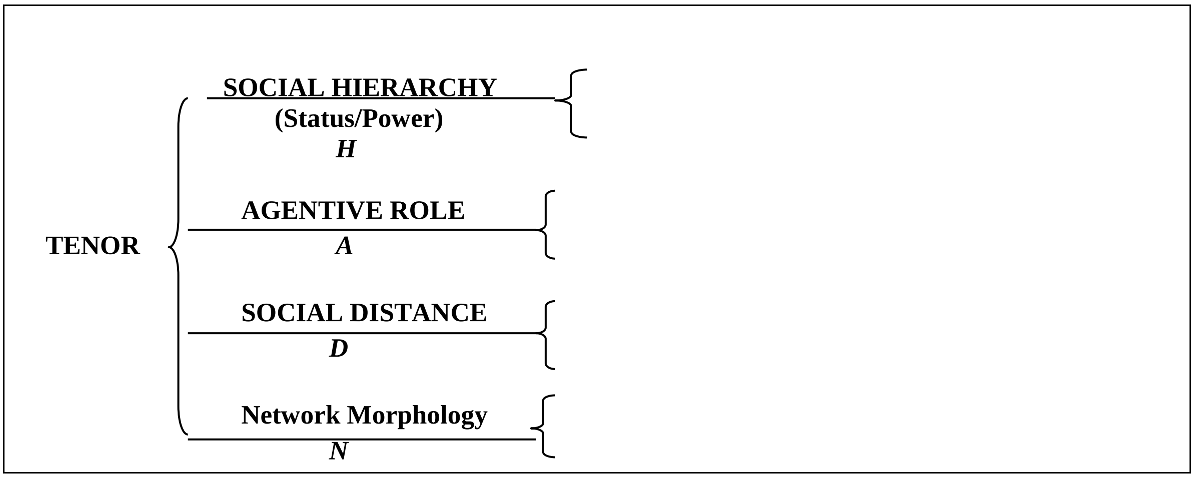

Figure 26: Tenor network (Butt, 2003: 12).

Social Hierarchy (H) with three parallel systems through which status/power relations can be described: hierarchic/non-hierarchic; overtness/covertness/transparency; and variability. Butt elaborated on those original networks drawn by Hasan adding axis and, therefore, delicacy. The Social Hierarchy Network is divided into three degrees of delicacy which aim to determine the characteristics of the relationship which links the people involved in an interaction. Within the first degree of delicacy or contrast, the three networks offer the choice of selecting from Hierarchic/Non-Hierarchic and Declared/Uncoded and Immutable/Mutable. There is also a second degree of contrast also available within two of the previously mentioned domains (Hierarchic/Non-Hierarchic and Immutable/Mutable) and even a third if the choice had been "Chosen" within the Non-Hierarchic first degree of delicacy.

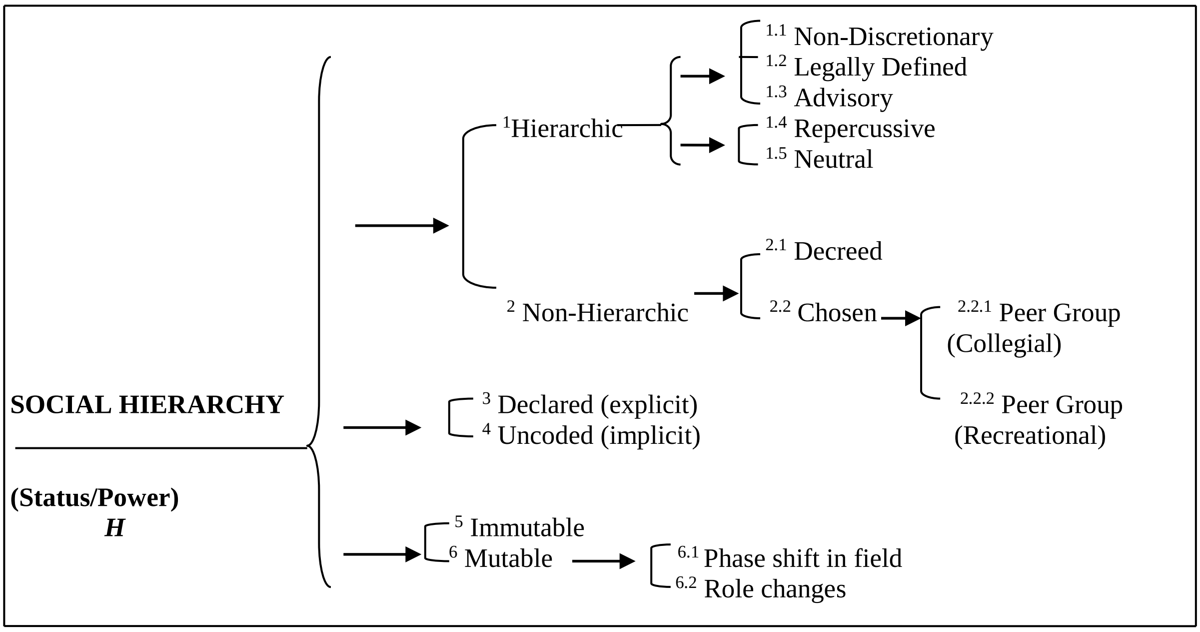

Figure 73: Social Hierarchy network (Butt, 2003: 13).

All the possible choices represented in the Social Hierarchy network are described in full detail below:

Table 28: Social Hierarchy

No	TERM	DELICACY	CHARACTERISTICS
1	Hierarchic	First	Different orders of power/status exist within the context i.e. unequal power/status relations exist between the participants.
1.1	Non-Discretionary	Second	The participants are not able to/it is not at their discretion to overlook the different orders of power/status.
1.2	Legally defined	Second	The different order of power/status exist/extend only to the offer of advice, of past experiences.
1.3	Advisory	Second	The different orders of power/status that exist are formalized at law; explicit through guidelines.
1.4	Repercussive	Second	Institutional or personal repercussions may be imposed on those who have not adhered to the conventions and expectations of the hierarchy.
1.5	Neutral	Second	No repercussions can be expected to follow by not observing the conditions of hierarchy in the interaction.
2	Non-Hierarchic	First	The power/status within the context is of the same order i.e. equal power/status elations exist between the participants.
2.1	Decreed	Second	The non-hierarchal relations are by public arrangement, law or "natural justice" (e.g. 1 person, 1 vote).
2.2	Chosen	Second	The non-hierarchical relations have been entered into by "choice".
2.2.1	Peer Group (Collegial)	Third	The chosen relations are a result of the shared experience of work, training, expertise, apprenticeship, institutional profile. The chosen relations are a result of non-work contacts and activities.
2.2.2	Peer Group (Recreational)	Third	The chosen relations are the result of non-work contacts and activities.
3	Declared (explicit)	First	The power/status relations of the participants are visible i.e. made explicit by words/obligatory elements/artefacts or other semiotic devices.
4	Uncoded (implicit)	First	The power/status relations of the participants are invisible i.e. not foregrounded by semiotic devices.
5	Immutable	First	The power/status relations are not likely to shift or change "in medias res".
6	Mutable	First	The power/status relations are liable to shift or change within the context.
6.1	Phase shift in field of possibilities	Second	The shift/change in the relations occurs/tend to occur as the surrounding field/topic change.
6.2	Role changes	Second	The shift/change in the relations occurs/tend to occur when the action requires a change of primary actant and, therefore, roles.

Butt (2003: 14).

Agentive Role (A), also with three parallel systems, it focuses on how the Agentive role is achieved in the context; through what institution; and whether the actant role shifts amongst the participants.

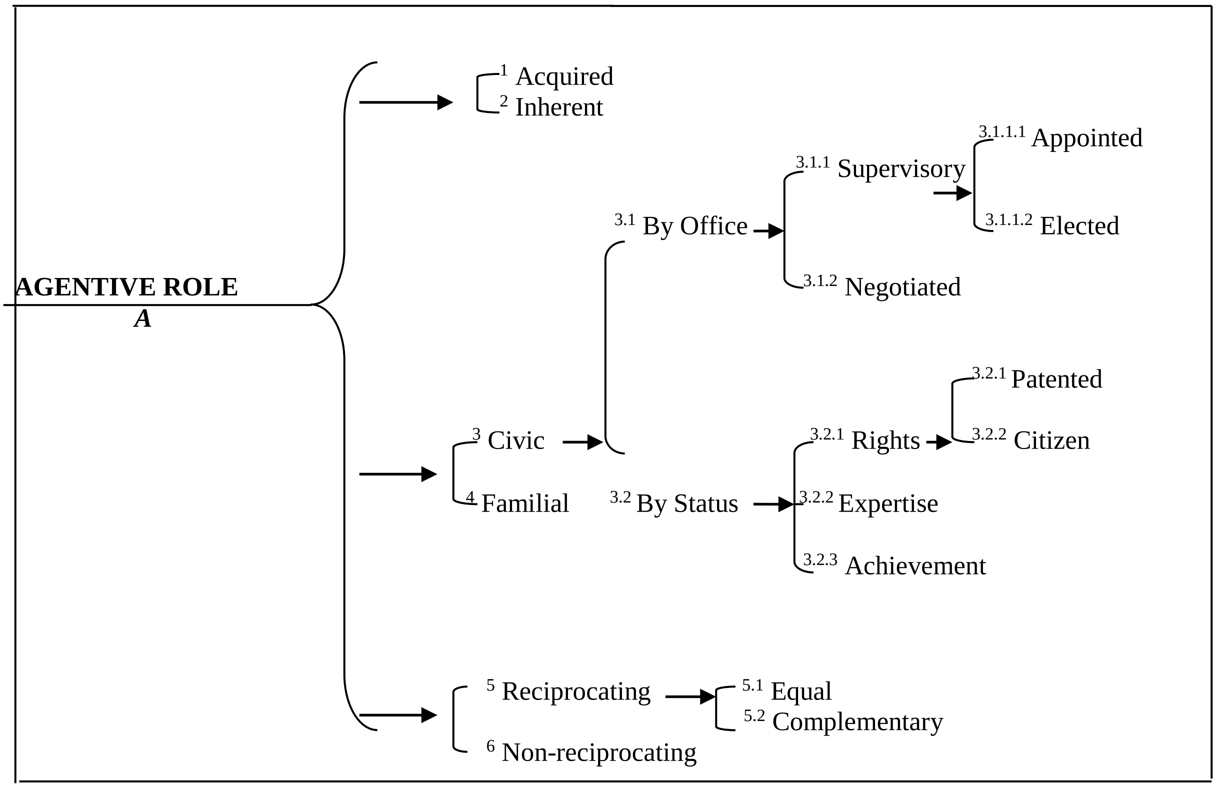

Figure 74: Agentive Role (Butt, 2003: 15).

All the possible choices represented in the Agentive Role network are described in full detail in the following table:

Table 29: Agentive Role

No	TERM	CHARACTERISTIC
1	Acquired	The actant roles is achieved/acquired though training/qualification/cultural "capital".
2	Inherent	The actant roles is an inherent function of age/race/family seniority/gender…
3	Civic	The actant role is based in civic determinations.
3.1	By Office	The civic determinations are a function of the actants office…
3.1.1	Supervisory	The role is not achieved by negotiation but rather established/determined by a third party(s).
3.1.1.1	Appointed	A single third party acting by edict/fiat
3.1.1.2	Elected	Multiple third parties subject to group decision/assent.
3.1.2	Negotiated	The role of the office is established by some negotiation.
3.2	By Status	The civic determination is a function of the actants status…
3.2.1	Rights	The status is the result of inherent rights.
3.2.1.1	Patented	The rights are as a result of the actants property/ownership status.
3.2.1.2	Citizen	The rights are as a result of expectations surrounding the actants citizenship of the society/institution.
3.2.2	Expertise	The status is the result of the recognition of expertise in a given field.
3.2.3	Achievement	The status is the result of some single achievement, which bestows relevant kudos.
4	Familial	The actant role is based in the concept of family and its specific, local expectations.
5	Reciprocating	The relation is bi-directional i.e. the participants/actants in the context act on each other.
5.1	Equal	The relation is equal between participants.
5.2	Complementary	The relation involves complementary contributions (even differing kinds of assistance) between the participants.
6	Non Reciprocating	The relation is in one direction only; transitive; acting on or through another.

Butt (2003:15).

Social Distance (D) allows the extent of the relationship between the participants to be classified in terms of density, formality of context, and the extent to which participants can be expected to have shared and distinct codes. It is a very good indicator of the sort of communication that can take place, as it allows for many different types of relationships to be made visible. As with all other networks, it is possible to select features, or degree of contrast from more than one parameter, that is, it is possible to have a relationship which is multiplex – personal – inner – family; and, at the same time, regular – perfunctionary; and also codal-sharing – with no local history in common.

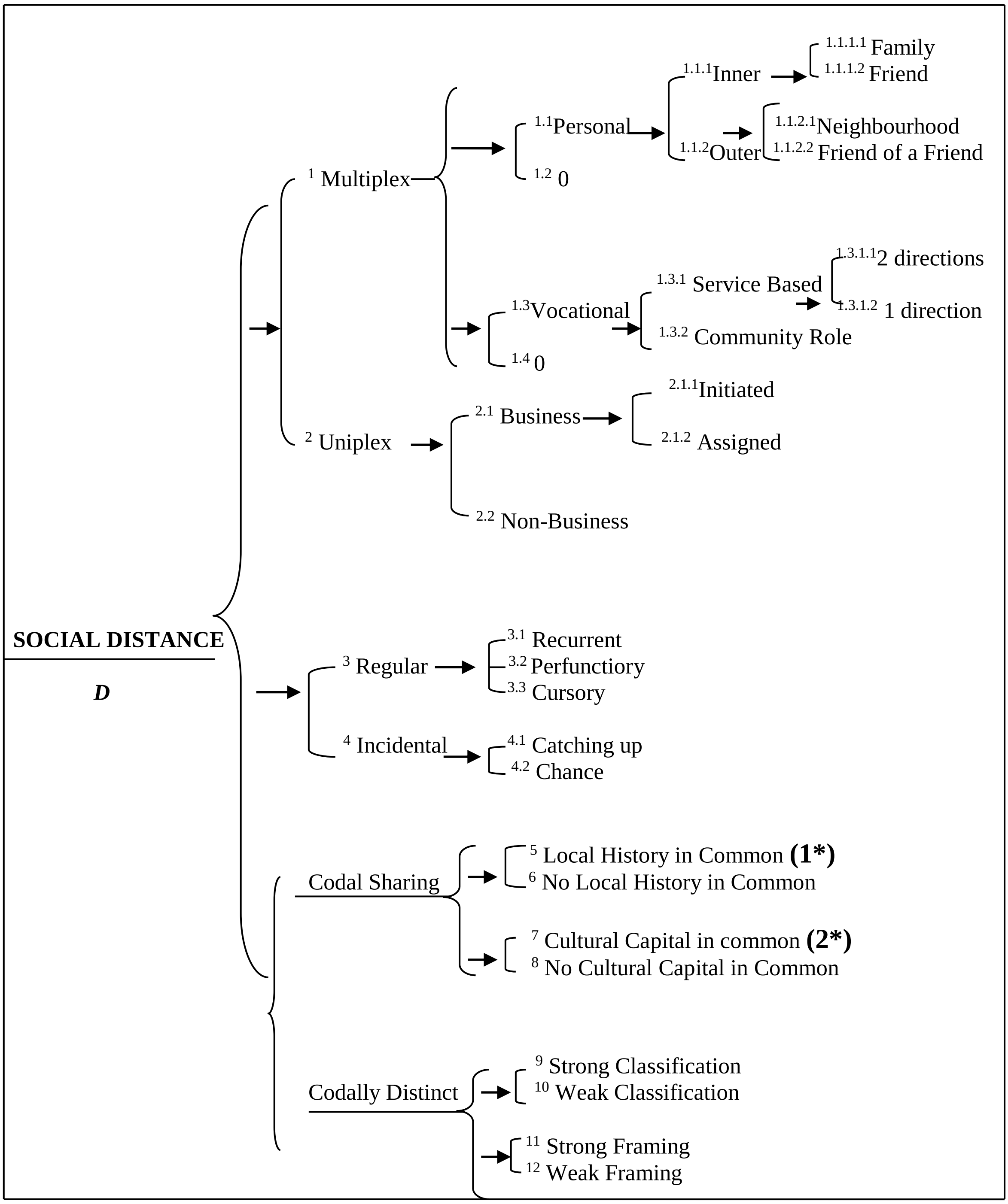

Figure 16: Social Distance (Butt, 2003: 16).

All the possible choices represented in the Social Distance network are described in full detail in the following table:

Table 10: Social Distance

No	TERM	DELICACY	CHARACTERISTICS
1	Multiplex	First	There is a multiplicity of links between the participants in the context.
1.1	Personal	Second	Some or all of the links are personal.
1.1.1	Inner	Third	The personal links are immediate/close.
1.1.1.1	Family	Fourth	The multiplexity is based on family.
1.1.1.2	Friend	Fourth	The multiplexity is based on friendship.
1.1.2	Outer	Third	The personal links are once removed/distant.
1.1.2.1	Neighbourhood	Fourth	The multiplexity is based on shared neighbourhood history.
1.1.2.2	Friend of Friend	Fourth	The multiplexity is based on friendship once removed i.e. you have a friend in common.
1.2	Personal not applicable	Second	None of the links are personal.
1.3	Vocational	Second	Some or all the links are vocational.
1.3.1	Service Based	Third	The vocational links are service or business office based.
1.3.1.1	2 directions	Fourth	The service s in two directions, reciprocating.
1.3.1.2	1 direction	Fourth	The service is in one direction i.e. a single service provider.
1.3.2	Community Role	Third	The vocational links are based on a community office.
1.4	Vocational not Applicable	Second	None of the links are vocational.
2	Uniplex	First	A single link exists between the participants in the context.
2.1	Business	Second	The single link is based on business/work.
2.1.1	Initiated	Third	The business on which the link is based has been initiated by the participant(s).
2.1.2	Assigned	Third	The business on which the link is based has been assigned to the participant(s).
2.2	Non-Business	Second	The single link is not based on business/work.
3	Regular (conforming)	First	Contact is required to maintain/confirm the social distance between the participants.
3.1	Recurrent	Second	The contact is by regular interaction of a systemic/arranged kind.
3.2	Perfunctory	Second	The contact is repeated only by issues arising and, therefore, is driven by the function, not by a standing arrangement.
3.3	Cursory	Second	The contact is not regular, not prearranged, and minimal in its expression.
4	Incidental	First	Contact is not required/is incidental to the social distance between the participants.
4.1	Catching up	Second	An incidental meeting, a “one off”, for catching up.
4.2	Chance	Second	An accidental meeting: “bumped into”, time pressures or other pressures to “fit it in”...
5	Local History in Common	First	Local knowledge shared when local means “in relation to” other typical contacts in that environment. Also implied here is temporal depth.
6	No Local History in Common	First	No shared local knowledge.
7	Cultural Capital in Common	First	Shared education, professional, artistic, sporting, recreational orientations.
8	No Cultural Capital in Common	First	No shared education, professional, artistic, sporting, recreational orientations.
9	Strong Classification	First	Extent to which this activity is set off from other activities/forms of business is high.
10	Weak Classification	First	Extent to which this activity is set off from other activities/forms of business is low.
11	Strong Framing	First	Extent to which attention is given to establishing roles and obligations, permitted forms of speaking and appropriate topics in relation to persons is high.
12	Weak Framing (see Social Hierarchy)	First	Extent to which attention is given to establishing roles and obligations, permitted forms of speaking and appropriate topics in relation to persons is low.

Butt (2003:18).

1(*) From the Social Distance network > Codal Sharing > Local History in Common, which corresponds to point 5 in the network, the following domain of contrast develops:

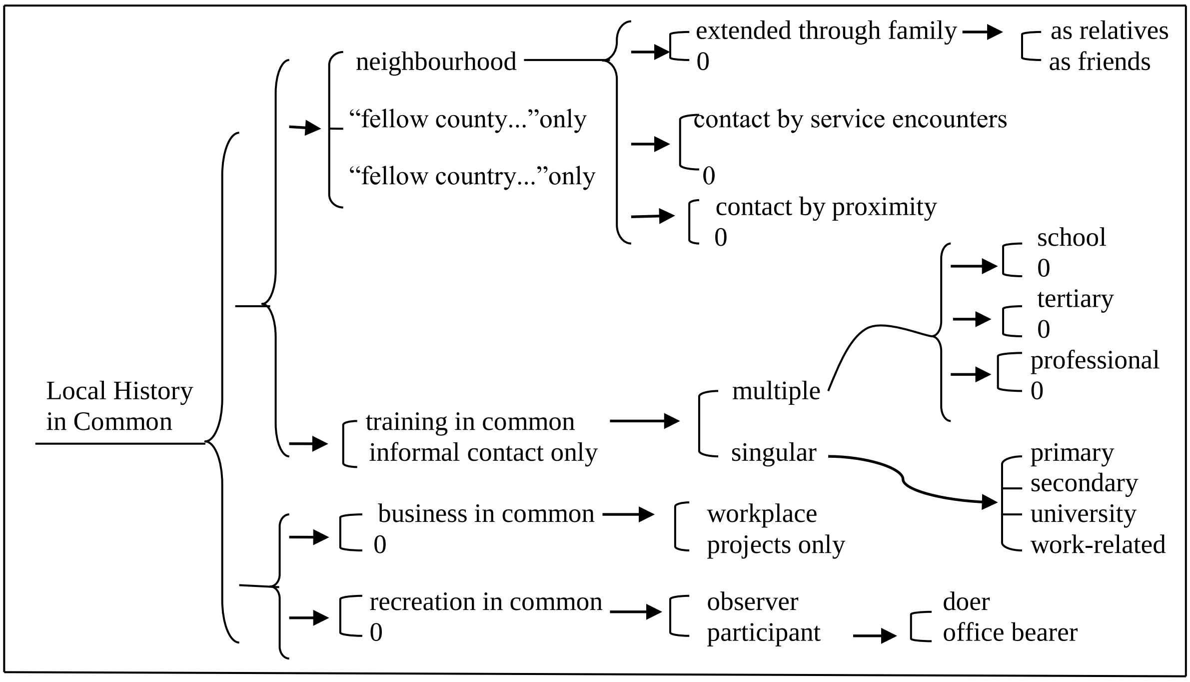

Figure 75: Local History in Common (Butt, 2003: 19).

It takes into account whether the interactants share a neighbourhood or just the country, work place or recreation, etc.

2(*) From the Social Distance network > Codal Sharing > Cultural Capital in Common, which corresponds to point 6 in the network, the following domain of contrast develops:

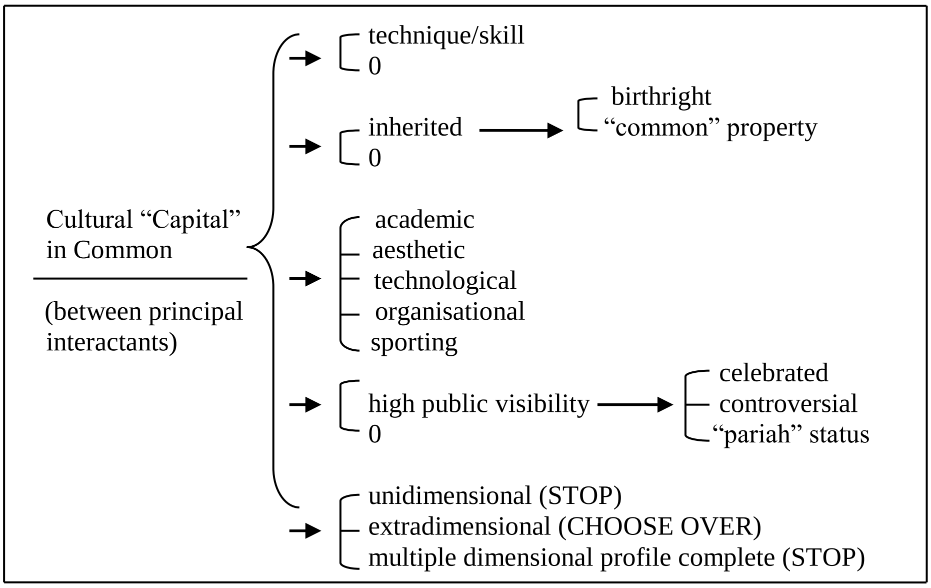

Figure 76: Cultural “Capital” in Common (Butt, 2003: 20).

This network involves five systems and considers whether the interactants share, for instance, technique/skill or an academic dimension.

Network Morphology (N) allows the participants to be classified in terms of their shared social network. Five systems allow density, diversity, directionality, centrality and clustering of social networks to be assessed.

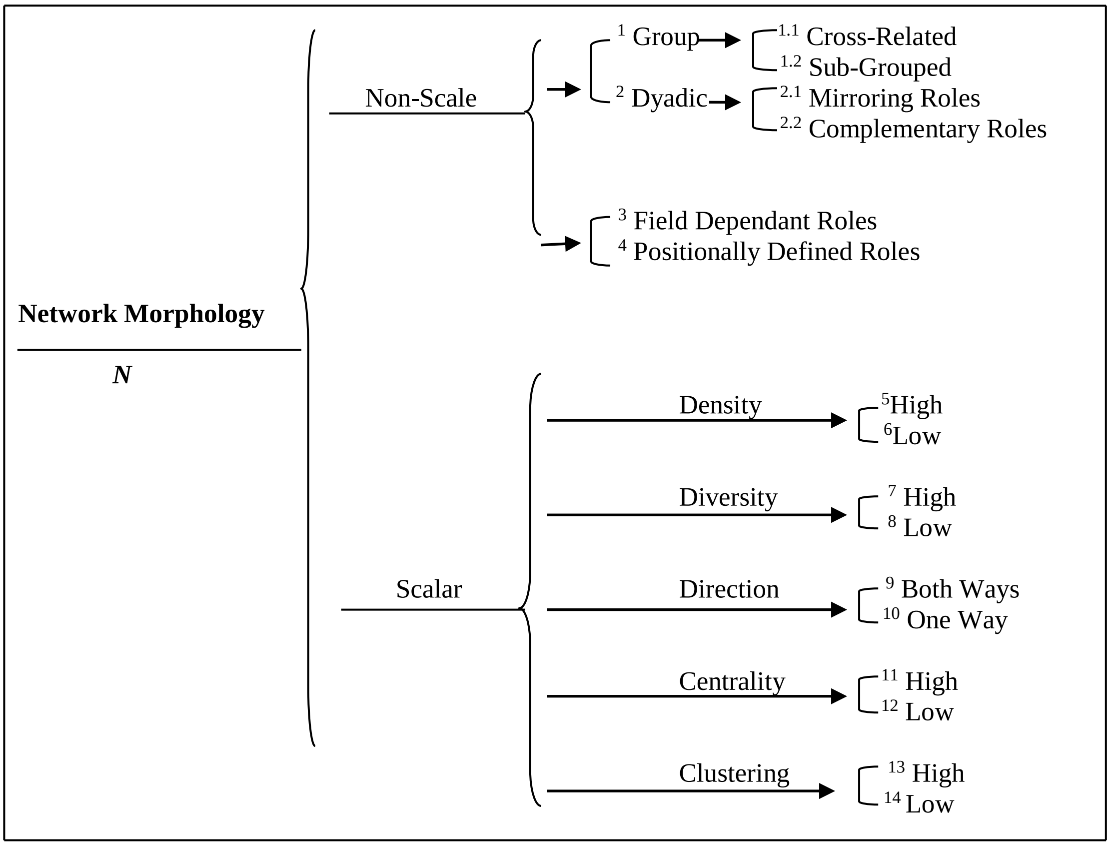

Figure 77: Network Morphology (Butt, 2003: 22).

All the possible choices represented in the Network Morphology are described in full detail in the following table:

Table 30: Network Morphology

No	TERMS	DELICACY	CHARACTERISTICS
1	Group	First	The relevant network is predominantly organised around a group.
1.1	Cross-Related	Second	Relations exist across the group i.e. from any of the individuals to any other.
1.2	Sub-Grouped	Second	The group has obvious sub-groups which limit the relations amongst individuals.
2	Dyadic	First	The network is limited/mediated by predominantly dyadic relations/transactions.
2.1	Complementary Roles	Second	The roles are complementary.
2.2	Mirroring Roles	Second	The roles are reciprocating, mirror image.
3	Field Dependent Roles	First	The roles within the specific network are a function of the field (intrinsic) – those with the specific expertise lead the activity.
4	Positionally Defined Roles	First	The roles within the network are a function of relations imposed by a hierarchy outside the activity (extrinsic) – those designated by other agents lead the activity.
5	Density High	First	The density of the network is high relative to the expectations, probabilities or averages against other networks and registers.
6	Density Low	First	The density of the network is low relative to the expectations, probabilities or averages against other networks and registers.
7	Diversity High	First	The degree of diversity in the network is high relative to the expectations, probabilities or averages against other networks and registers.
8	Diversity Low	First	The degree of diversity in the network is low relative to the expectations, probabilities or averages against other networks and registers.
9	Direction Both Ways	First	The degree to which the network is bi-directional is high relative to the expectations, probabilities or averages against other networks and registers.
10	Direction One Way	First	The degree to which the network is bi-directional is low relative to the expectations, probabilities or averages against other networks and registers.
11	Centrally High	First	The degree to which the transaction is forward to the core of the network is high relative to the expectations, probabilities or averages against other networks and registers.
12	Centrally Low	First	The degree to which the transaction is forward to the core of the network is low relative to the expectations, probabilities or averages against other networks and registers.
13	Clustering High	First	The extent to which the network breaks up into clusters is high relative to the expectations, probabilities or averages against other networks and registers.
14	Clustering Low	First	The extent to which the network breaks up into clusters is low relative to the expectations, probabilities or averages against other networks and registers.

Butt (2003: 23).

<u>Field network</u>

The *Field Network* allows the description of “what is going on” in the context to be described in 4 domains and with up to seven degrees of instantiation, as represented in the following network:

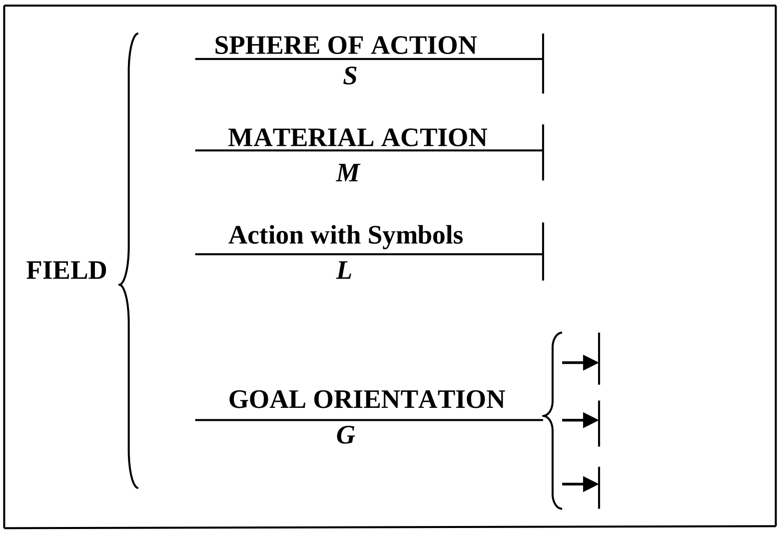

Figure 31: Field Network (Butt, 2003: 24).

Sphere of Action (S) defines the subject matter of the interaction. Within the Spheres of Action domain there are:

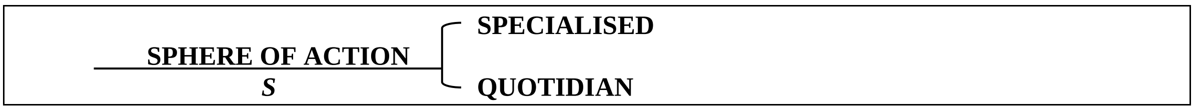

Figure 32: Sphere of Action (Butt, 2003: 25).

Within Spheres of Action, two networks are developed: Specialised and Quotidian. Both are drawn in detail next.

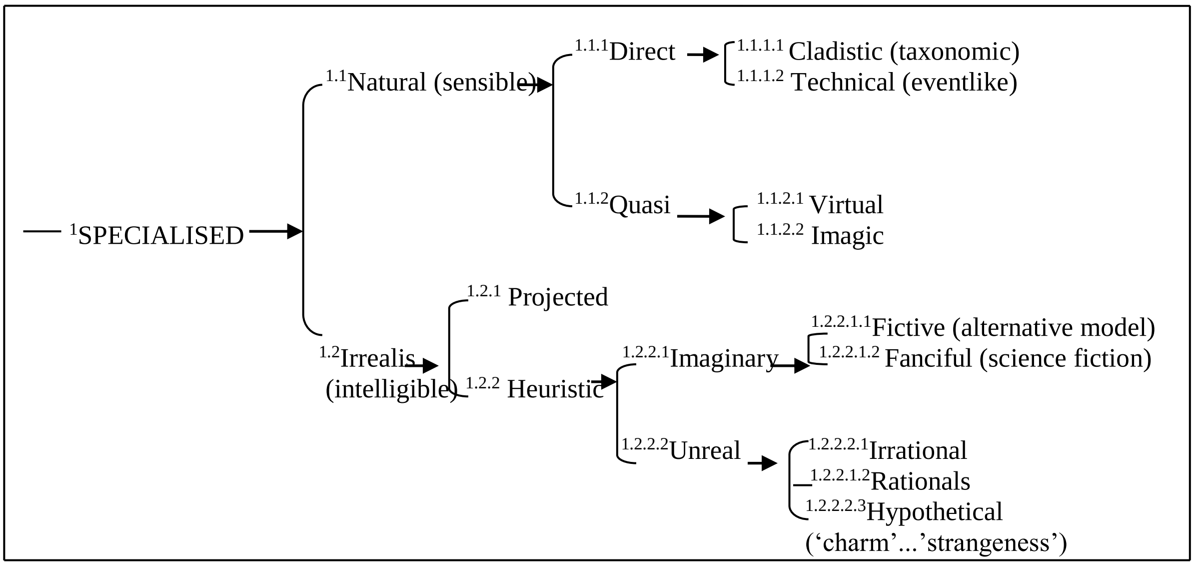

Figure 78: Specialised (Butt, 2003: 25).

All the possible choices represented in the Specialised network are described in full detail in the following table:

Table 31: Specialised

No	TERM	DELICACY	CHARACTERISTICS
1	SPECIALISED	First	Participation in the environment demands training or accreditation on the basis of more than commonsense knowledge.
1.1	Natural (sensible)	Second	Phenomena involved rely on sensory report or evidence.
1.1.1	Direct	Third	The phenomena are actually n the context, therefore the sensory access is direct.
1.1.1.1	Cladistic (taxonomic)	Fourth	Classification is the organising principle and/or the outcome sought.
1.1.1.2	Technical (eventlike)	Fourth	Technical involves a dimension of Field in which the stages or progression of an event or process constitutes the main business.
1.1.2	Quasi	Third	The phenomena are spatially or temporarily removed, hence sensory access is mediated through forms of sensory report.
1.1.2.1	Virtual	Fourth	Information appears naturalistic but is still totally constructed, therefore not constrained by changing conditions in the actual world.
1.1.2.2	Imagic	Fourth	A dependent relationship exists between the socio-material base and the crucial information.
1.2	Irrealis (intelligible)	Second	Unactualised but intelligible i.e. a “conceptualisation” only.
1.2.1	Projected	Third	Concerns forecasts or predictions
1.2.2	Heuristic	Third	Concerns investigations, discoveries theoretical reasoning.
1.2.2.1	Imaginary	Fourth	Involves constrained and unconstrained “fictions”.
1.2.2.1.1	Fictive (alternative model)	Fifth	Imagined but constrained by relations/dependencies in our shared experience.
1.2.2.1.2	Fanciful (science fiction)	Fifth	Imagined but not constrained by any conditions of experience whatsoever.
1.2.2.2	Unreal	Fourth	Theoretical concepts required by the specialised activity i.e. “placeholders” in a theory.
1.2.2.2.1	Irrational	Fifth	Involving concepts which hold a place in the formal system but which are unreal and contradictory of common sense (paradoxical viz the square root of negative numbers).
1.2.2.2.2	Rationals	Fifth	Involving concepts which are unreal but not contradictory of common sense.
1.2.2.2.3	Hypothetical (“charm”... “strangeness”)	Fifth	Concepts which defy analogy with actual human experience.

Butt (2003: 26).

The other network derived from Sphere of Action is Quotidian, which is drawn in the following figure:

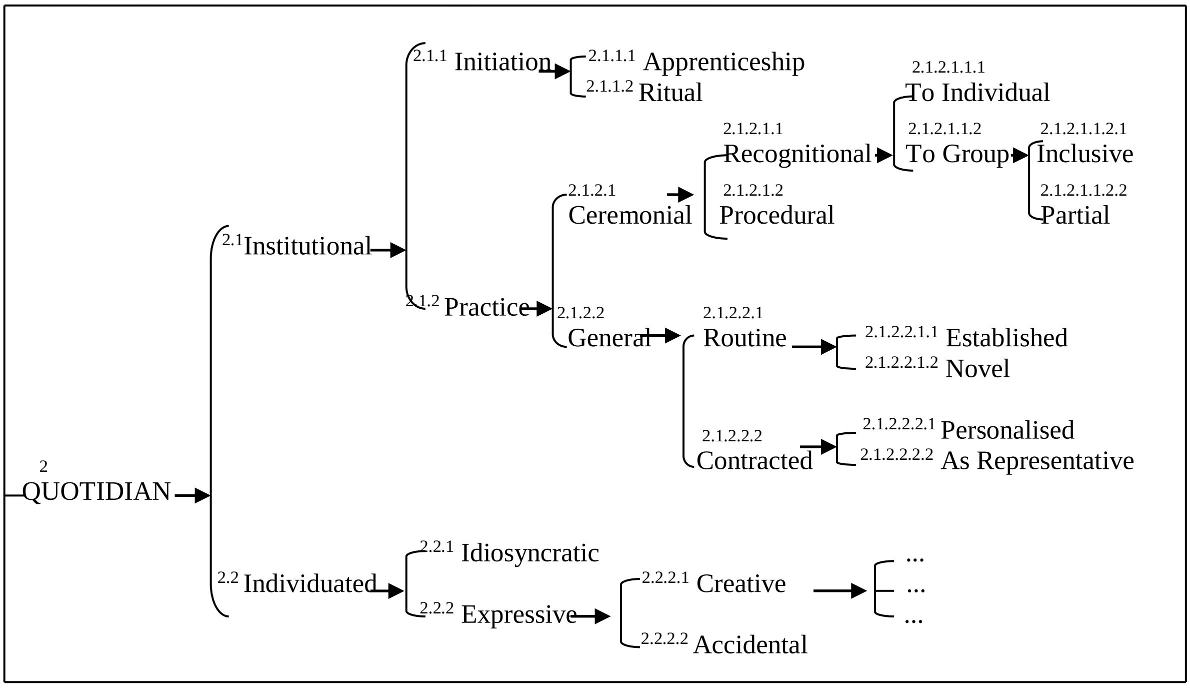

Figure 79: Quotidian (Butt, 2003: 27).

All the possible choices represented in the Quotidian network are described in full detail in the following table:

Table 32: Quotidian.

No	TERM	CHARACTERISTICS
2	QUOTIDIAN	
2.1	Institutional	Relying on a recognisable group and/or group behaviours.
2.1.1	Initiation	Access to group relies on initiation.
2.1.1.1	Apprenticeship	Initiation is by knowledge (of an everyday, commonsense Kind) taken on and the performance of actions/trials over a period of time.
2.1.1.2	Ritual	Initiation is conferred and is dependent on the recognition of the initiate's role by a group or community.
2.1.2	Practice	Access to group relies in adopting recognised behaviours.
2.1.2.1	Ceremonial	In respect of a particular occasion or achievement.
2.1.2.1.1.1	To Individual	Recognition is of the individual.
2.1.2.1.1.2	To Group	Recognition is of the group.
2.1.2.1.1.2.2	Partial	Group being recognised is a sub-group of those in attendance.
2.1.2.1.1.2.2.1	Inclusive	Group being recognised includes all those in attendance.
2.1.2.1.1	Recognitional	Ceremony recognises an achievement.
2.1.2.1.2	Procedural	Ceremony used to bring about the progress of an event.
2.1.2.2	General	Recognisable behaviour is of common "lifestyle".
2.1.2.2.1	Routine	Governed by what is customary.
2.1.2.2.1.1	Established	All aspects of context are "known".
2.1.2.2.1.2	Novel	There is a new element in context which brings about a "fresh start", albeit within the limits of the general practice of the institution.
2.1.2.2.2	Contracted	When the practice is governed by a contract.
2.1.2.2.2.1	Personalised	Contact binds the "person" specifically.
2.1.2.2.2.2	As Representative	Participants are representative of the institution's character and performance.
2.2	Individuated	The activity is characterised by behaviours that express the lifestyle of the individual or individuated sub-group.
2.2.2	Expressive	Individuated activities are constructed, planned or passed down by tradition so that artistry, virtuosity and personal choices can be demonstrated or displayed.
2.2.2.1	Creative	This refers to conscious use of expressive activities to achieve a pre-planned goal.
2.2.2.2	Accidental	This refers to unconscious use of expressive activities.

Butt (2003: 27).

Material Action (M) characterises the role of the physical/material base of the activity in the context. This domain includes:

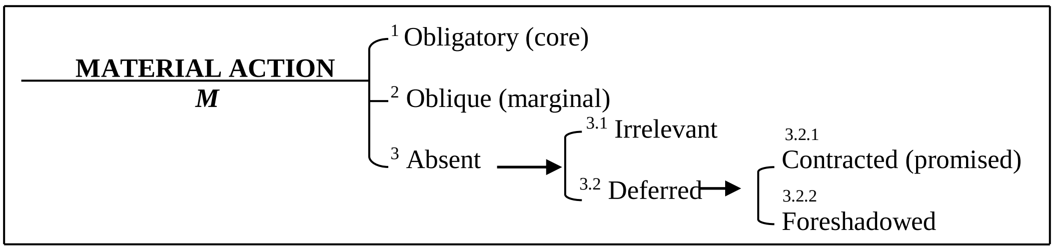

Figure 80: Material Action (Butt, 2003: 28).

All the possible choices represented in the Material Action network are described in full detail in the following table:

Table 33: Material Action.

No	TERM	DELICACY	CHARACTERISTICS
1	Obligatory (Core)	First	Context cannot be plausibly conducted without some Material Action in the very “goings-on” of the symbolic exchange.
2	Oblique (Marginal)	First	Material Action is not criterial/critical to the characterisation of the social event.
3	Absent	First	Material Action is absent.
3.1	Irrelevant	Second	Material Action has no bearing whatsoever on the interactants’ sense of the goals and character of what is taking place.
3.2	Deferred	Second	Material Action will take place in the future by agreement, by the very nature of the exchange.
3.2.1	Contracted (Promised)	Third	The future action is an explicit agreement of the interaction.
3.2.2	Foreshadowed	Third	The future action is part of the meaning potential in play, but such action has not been promised or directly negotiated.

Butt (2003: 28).

Action with Symbols (L) characterises the role that language plays in the context. Within the Actions with Symbols domain there are:

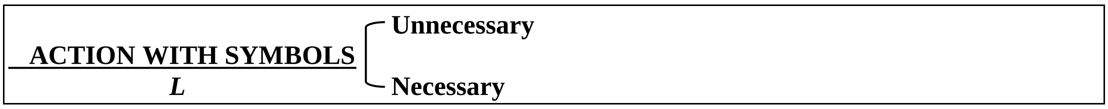

Figure 35: Action with Symbols (Butt, 2003: 29).

From Necessary, two choices are developed: Guiding and Telling, which are drawn in detail next.

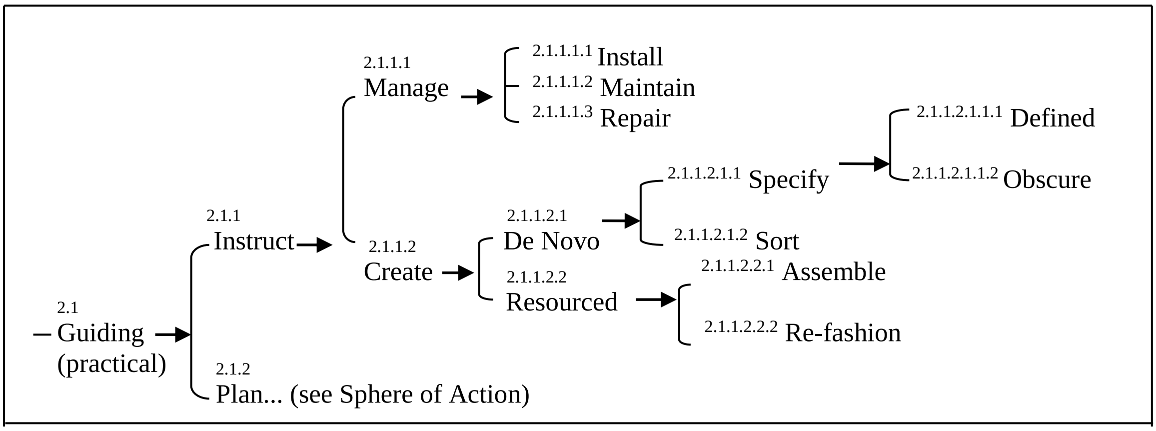

Figure 81: Guiding (Butt, 2003: 29).

Table 34: Guiding.

No	TERM	CHARACTERISTICS
2.1	Guiding (practical)	The coded/worded messages serve to explain how to “go about” a practical activity or task.
2.1.1	Instruct	Guidance is directed to carrying out the activity or task within the context.
2.1.2	Plan (See Sphere of Action)	Guidance is directed to the production of a plan/model/schema: a statement of steps.
2.1.1.1	Manage	The task or activity is achieved by the deployment of a “thing” that already exists.
2.1.1.2	Create	The task or activity involves creation from “scratch”.
2.1.1.1.1	Install	Fill an absence.
2.1.1.1.2	Maintain	Maintain what has been installed.
2.1.1.1.3	Repair	Re-start/improve what has been installed.
2.1.1.2.1	De Novo	No pre-existing thing with which to work.
2.1.1.2.2	Resourced	Only the “blocks” or basic materials with which to work.
2.1.1.2.1.1	Specify	The creation of the nature of achieving a specification.
2.1.1.2.1.2	Sort	The creation is of the nature of sorting, classifying or comparing (rather than specifying).
2.1.1.2.2.1	Assemble	“Blocks” need only be assembled i.e. task is “lego-like”.
2.1.1.2.2.2	Re-fashion	“Blocks” need to be re-combined, adapted or customized.
2.1.1.2.1.1.1	Defined	Explicit pre-arranged product.
2.1.1.2.1.1.2	Obscure	Situation proceeds (faltering) on the basis of emergent goals.

Butt (2003:29).

The Telling network opens into several simultaneous choices which are drawn in the next figure and described fully in the following ones.

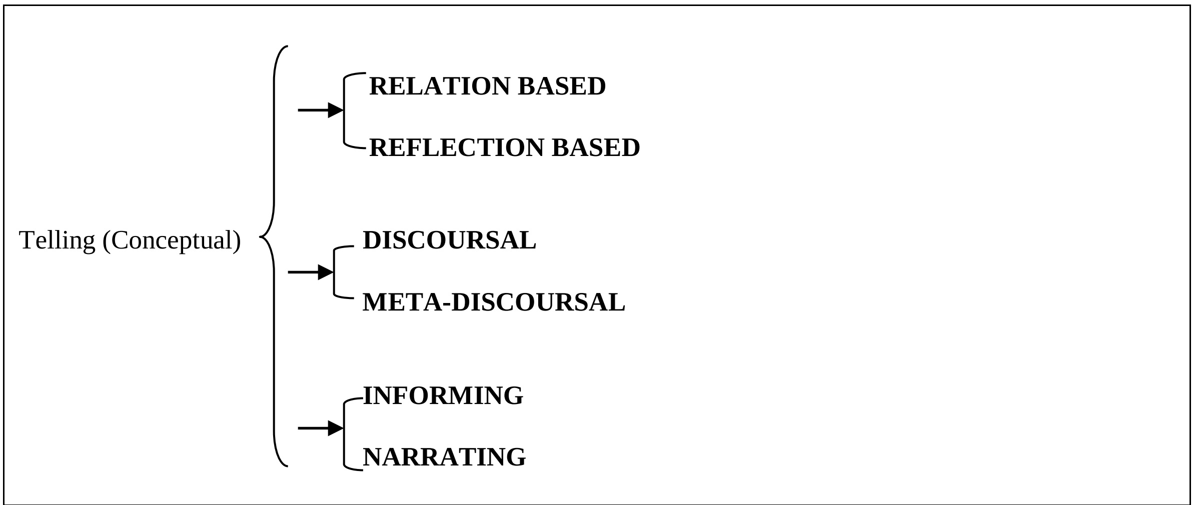

Figure 82: Telling (Butt, 2003: 29).

The first selection is the distinction Relation/Reflexion Based:

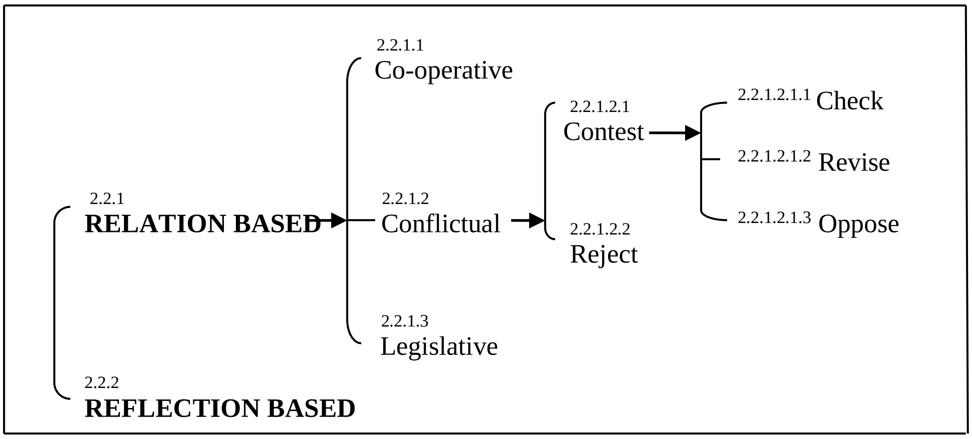

Figure 83: Relation Based (Butt, 2003: 30).

All the possible choices represented in the Relation Based network are described in full detail in the following table:

Table 35: Relation based.

No	TERM	CHARACTERISTICS
2.2.1	Relation based	Predominantly organised to build an interpersonal link.
2.2.2	Reflection based	A problem exists which draws on all the participants directly; something to be solved, discovered, interpreted, constructed, planned, etc. The politics of the situation – its interpersonal forms and alliances do not dominate the experiential focus of the activity.
2.2.1.1	Co-operative	Does not draw attention to issues of difference of possible differences.
2.2.1.2	Conflictual	Differences are the object of the talk and the situation i.e. to “settle the differences”.
2.2.1.3	Legislative	One side has the role, right or power to lay down the ground rules for future interactions.
2.2.1.2.1	Contest	Relationships are being called into questions.
2.2.1.2.2	Reject	The whole relationship, possibility of negotiation is being rejected.
2.2.1.2.1.1	Check	The point is merely to review or check.
2.2.1.2.1.2	Revise	Details and setting of the event are modified.
2.2.1.2.1.3	Oppose	The whole event is at issue.

Butt (2003: 31).

The second selection is the distinction Discoursal/Meta-discoursal:

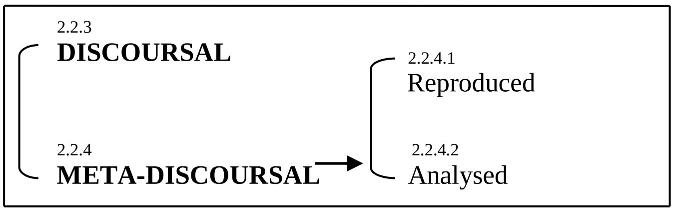

Figure 84: Discoursal/Metadiscoursal (Butt, 2003: 31).

All the possible choices represented in the Discoursal/Meta-discoursal network are described in full detail in the following table:

Table 36: Discoursal/Meta-discoursal.

No	**TERM**	**CHARACTERISTICS**
2.2.3	Discoursal	A text which acts directly on the experience of the participants in the context.
2.2.4	Meta-Discoursal	A text which acts on another text.
2.2.4.1	Reproduced	A context which reproduces a text albeit in a somewhat modified or customized form.
2.2.4.2	Analysed	A context for teasing out details and interpretations of another text(s).

Butt (2003: 32).

The third selection is the distinction Infoming/Narrating:

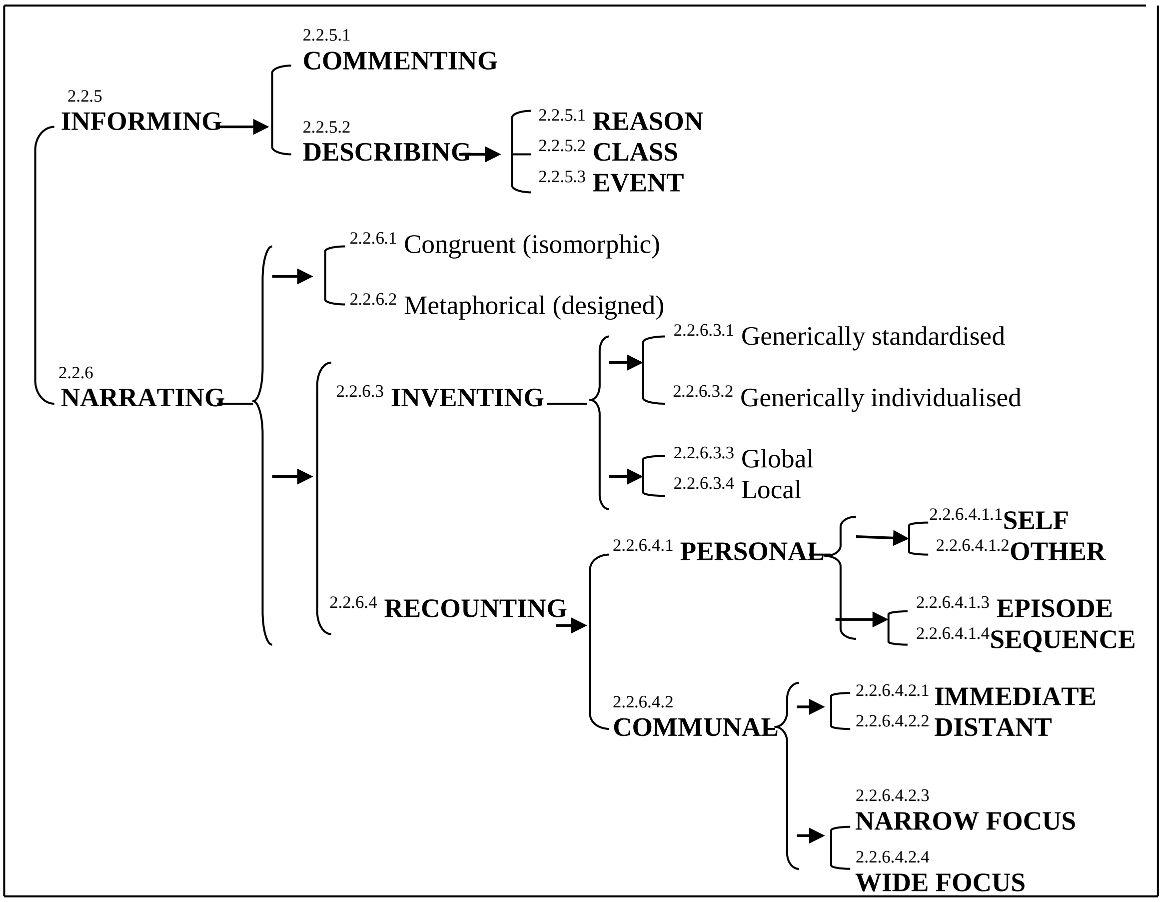

Figure 85: Informing/Narrating (Butt, 2003: 32).

All the possible choices represented in the Informing/Narrating network are described in full detail in the following table:

Table 37: Informing/Narrating.

No	TERM	CHARACTERISTICS
2.2.5	Informing	Release of information is not governed by an organised pattern?
2.2.6	Narrating	Release of information is governed by organising pattern.
2.2.5.1	Commenting	Involves observation/evaluation.
2.2.5.2	Describing	Restricted to describing.
2.2.6.1	Congruent (Isomorphic)	Organising pattern/narrative sequence is isomorphic with the putative unfolding of events i.e. plot = fable in Russian formalist terms.
2.2.6.2	Metaphorical (Designed)	Narration “hops about” in its unfolding. The situation is less predictable as choice is exercised over the release of information i.e. plot does not equal fable.
2.2.6.3	Inventing	Narrative is fictional, an invention.
2.2.6.4	Recounting	Narrative relates “actual” occurrences.
2.2.5.2.1	Reason	Description is based causation.
2.2.5.2.2	Class	Description is based on membership of a class i.e. taxonomising.
2.2.5.2.3	Event	Description is based on a process or happening.
2.2.6.3.1	Genetically standardised	Invention based on a “predictable” un-marked form.
2.2.6.3.2	Genetically individuated	Invention of a marked overall form.
2.2.6.3.3	Global	Invention is dispersed across the element by generic element/phase.
2.2.6.3.4	Local	Invention is not general to the unfolding of the narration but tied to particular elements only.
2.2.6.4.1	Personal	Actual occurrences are in relation to an individual.
2.2.6.4.2	Communal	Actual occurrences are in relation to a group or community.
2.2.6.4.1.1	Self	Actual occurrences are in relation to oneself.
2.2.6.4.1.2	Other	Actual occurrences are in relation to other.
2.2.6.4.1.3	Episode	Actual occurrences are in relation to an individual and episodial.
2.2.6.4.1.4	Sequence	Actual occurrences are in relation to an individual and sequential.
2.2.6.4.2.1	Immediate	Actual occurrences are in relation to a close group or community.
2.2.6.4.2.2	Distant	Actual occurrences are in relation to a distant group or community.
2.2.6.4.2.3	Narrow focus	Actual occurrences are in relation to a group or community with a narrow focus.
2.2.6.4.2.4	Wide focus	Actual occurrences are in relation to a group or community with a wide focus.

Butt (2003:33).

Goal Orientation (G) is consequential in the way a context is developed and should therefore be interpreted. It consists of three parallel systems which allow for the time-frame of resolution of the goals; their overtness; and their variability amongst the participants.

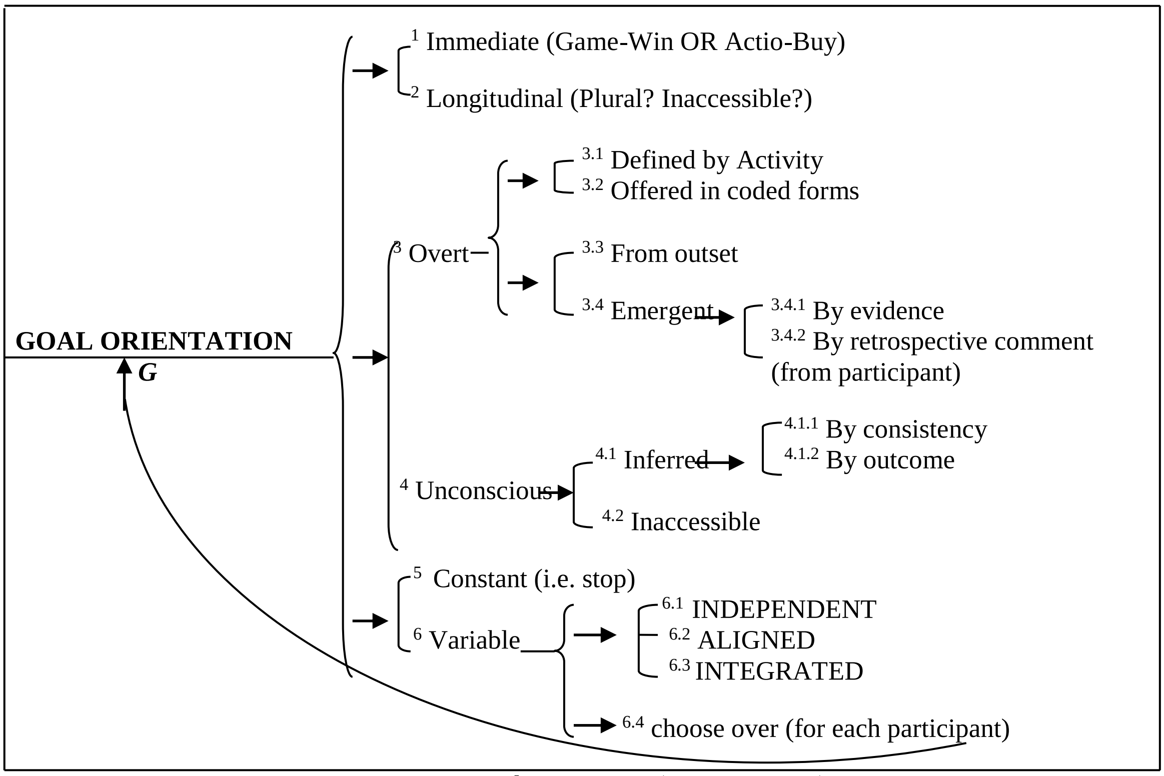

Figure 86: Goal Orientation (Butt, 2003: 35).

All the possible choices represented in the Goal Orientation network are described in full detail in the following table:

Table 38: Goal Orientation.

No	TERM	CHARACTERISTICS
1	Immediate (Game-Win or Action-Buy)	Goals are immediate.
2	Longitudinal (Plural? Inaccessible?)	Long term goal or goals which may be unconscious and seemingly inaccessible.
3	Overt	Goals available to observer.
3.1	Defined by Activity	Goals are available to the observer in the most direct and overt way.
3.2	Offered in coded forms	There are material signs of the staging and goal directedness of the activity.
3.3	From outset	Goal orientation is apparent from the outset.
3.4	Emergent	Goal orientation emerges later.
3.4.1	By evidence	Goal orientation emerges as the situation unfolds.
3.4.2	By retrospective comment (from participants)	Goal orientation emerges only from participants "looking back".
4	Unconscious	"Case" for goals made from behavioural evidence.
4.1	Inferred	Unconscious goals can be inferred.
4.2	Inaccessible	Unconscious goals cannot be inferred i.e. they may remain inaccessible.
4.1.1	By consistency	Consistency of semantic drift that cannot be rationally attributed to randomness/chance.
4.1.2	By outcome	The outcome itself is sufficient evidence to establish that there was an Unconscious agenda involved which was unannounced in the preceding behaviour.
5	Constant (i.e. stop)	One set of selections for Goal Orientation is sufficient to account for the context and its participants.
6	Variable	Goals are variable by participants, by phase of context or by "competing" interpretations e.g. in relation to the Unconscious.
6.1	Independent	Refer Hasan
6.2	Aligned	Refer Hasan
6.3	Integrated	Refer Hasan

Butt (2003: 36).

Mode network

The *Mode Network* concept is the most difficult to explain as it highlights the changing characteristics of what can carry the message. It is elaborated in three “domains of contrast”: Role of Language, Channel and Medium.

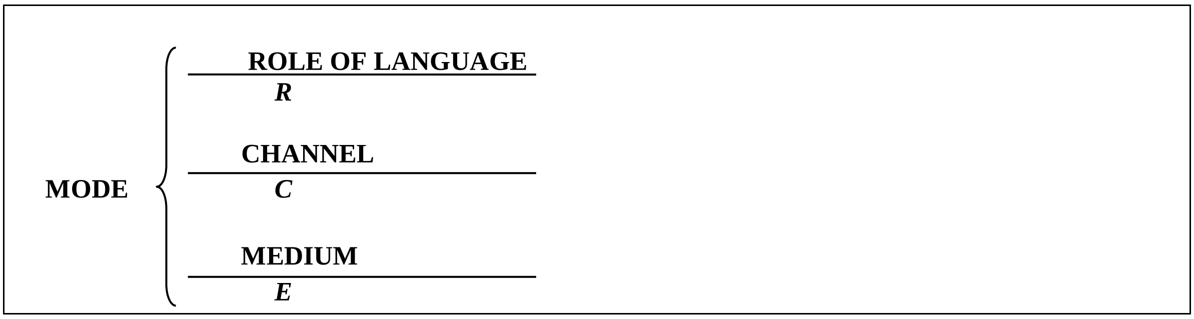

Figure 38: Mode network (Butt, 2003: 37).

Role of Language (R) specifies the link between the field of activity and the support that the activity demands from language:

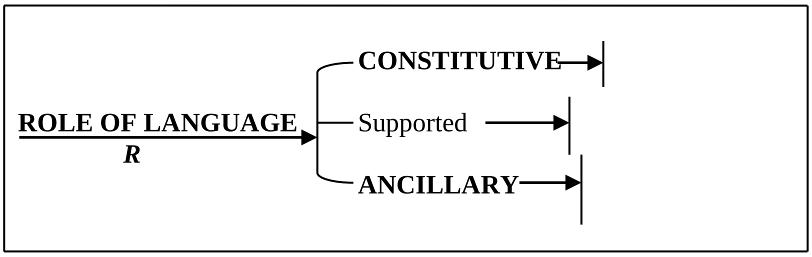

Figure 39: Role of Language (Butt, 2003: 38).

Now each of those choices will be described fully. The first one is the Constitutive Network:

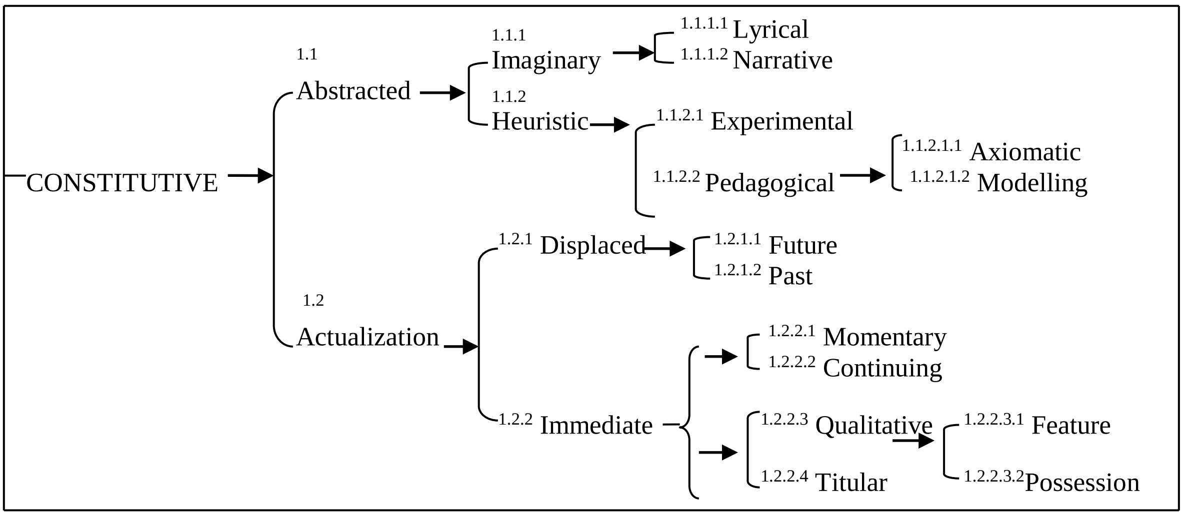

Figure 87: Constitutive (Butt, 2003: 39).

All the possible choices represented in the Constitutive Network are described in full detail in the following table:

Table 39: Constitutive.

No	TERM	CHARACTERISTICS
1	CONSTITUTIVE	Activity does not exist without language.
1.1	Abstracted	Theoretical or hypothetical or quasi-real.
1.1.1	Imaginary	Affective or rhapsodic response to reports of the senses, of feeling engendered by phenomena not unequivocally categorised in community.
1.1.1.1	Lyrical	A lyrical construction of reality.
1.1.1.2	Narrative	A constructed reality which changes through different elements of action – from initiation to tension and (possible) resolutions and morals.
1.1.2	Heuristic	Theoretical or hypothetical to the goals of the disciplinary knowledge.
1.1.2.1	Experimental	Hypothesis organised towards the goals of disciplinary knowledge.
1.1.2.2	Pedagogical	To pass on established knowledge.
1.1.2.2.1	Axiomatic	By established convention, equation, or proposition.
1.1.2.2.2	Modeling	By creating a simulacrum by which consequences of interpretation can be anticipated and even measured.
1.2	Actualization	Working with reports of actual events.
1.2.1	Displaced	Reports which deal with the events over an immediate temporal horizon (i.e to the Future or to the Past).
1.2.1.1	Future	Reports which deal with the events over the future.
1.2.1.2	Past	Reports which deal with the events over the past.
1.2.2	Immediate	Dealing with the unfolding present.
1.2.2.1	Momentary	Punctiliar, unenduring.
1.2.2.2	Continuing	Processual, legato, incomplete.
1.2.2.3	Qualitative	Attribute that is current, as a Feature, or as something owned; Possession.
1.2.2.3.1	Feature	Attribute that is current as a feature.
1.2.2.3.2	Possession	Attribute that is current as a possession.
1.2.2.4	Titular	A title of description that seems unmotivated by any vidence of characteristics, qualities.

Butt (2003: 40).

The second choice is the Supported Network:

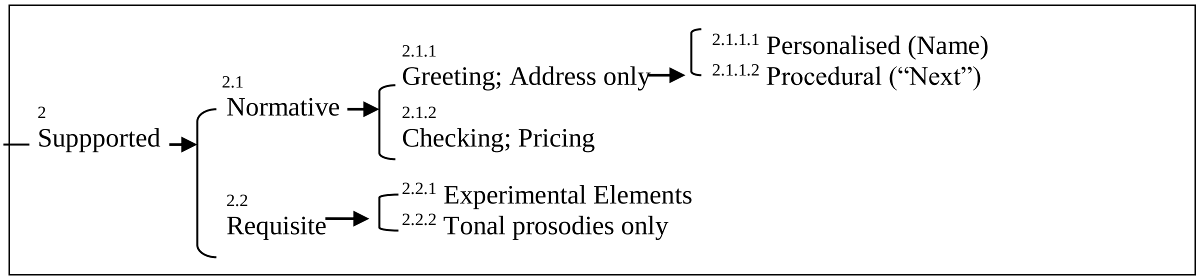

Figure 88: Supported (Butt, 2003: 41).

All the possible choices represented in the Supported network are described in full detail in the following table:

Table 40: Supported.

No	TERM	CHARACTERISTICS
2	Supported	Activity in which language is required, but as a trigger to the initial or ongoing turns of social action, not as a means of building textures, semantic varieties, genres etc.
2.1	Normative	Supportive requirement, relates to initial Greeting, or unsystematic Checking.
2.1.1	Greeting; Address only	Supportive requirement, relates to initial greeting.
2.1.1.1	Personalised (Name)	Supportive requirement, relates to initial personalised greeting.
2.1.1.2	Procedural (“Next”)	Supportive requirement, relates to initial procedural greeting.
2.1.2	Checking; Pricing	Supportive requirement, relates to initial checking.
2.2	Requisite	Supported, in which Experiential Elements are, at some points in the activity, required for the activity to continue; or, in which some kind of affective (usually Tonal) response is required to signal ongoing interaction.
2.2.1	Experiential Elements	Supported, in which Experiential Elements are, at some points in the activity, required for the activity to continue.
2.2.2	Tonal prosodies only	Supported, in which some kind of affective (usually Tonal) response is required to signal ongoing interaction.

Butt (2003: 41).

The third and final choice within Role of Language is the Ancillary Network:

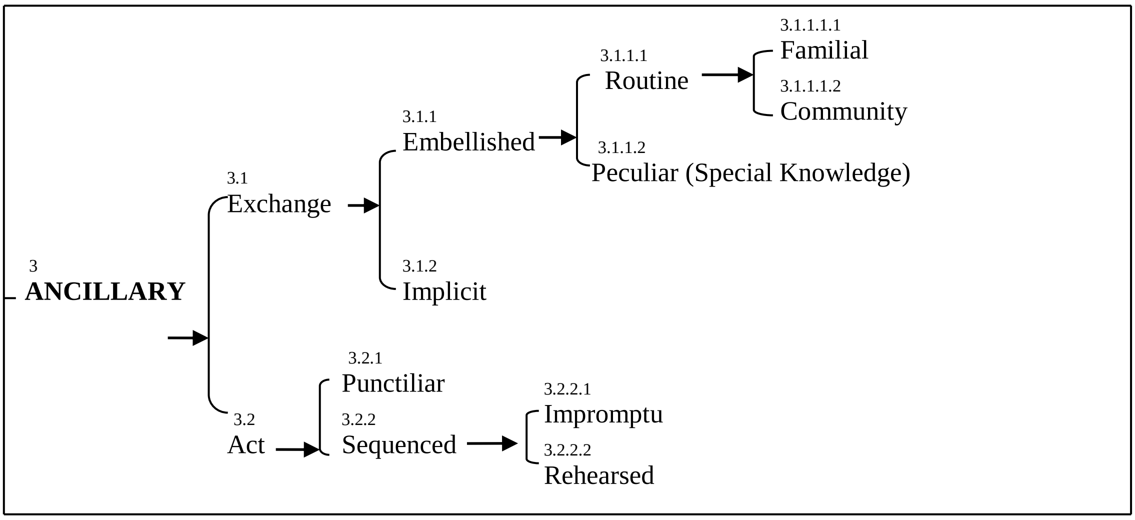

Figure 89: Ancillary (Butt, 2003: 42).

All the possible choices represented in the Ancillary Network are described in full detail in the following table:

Table 41: Ancillary.

No	TERM	CHARACTERISTICS
3	ANCILLARY	Activity, as Exchange or as Act, which takes its course without relying on the exchange of language – the language that does occur (if it does) is merely an adjunct to the activity.
3.1	Exchange	
3.1.1	Embellished	When Ancillary language adds to the course of an Exchange.
3.1.2	Implicit	When the Exchange is guided by local knowledge of habits based on Routines of Family or Community, or based on Peculiar idiosyncratic, insider experience.
3.1.2.1	Routine	When the Exchange is guided by local knowledge of habits based on Routines of Family or Community.
3.1.2.2	Peculiar (Special Knowledge)	When the Exchange is guided by local knowledge of habits based on Peculiar idiosyncratic, insider experience.
3.2	Act	Activity involves only a single act (Punctiliar) or a sequence (Sequenced) which can be impromptu or Rehearsed.
3.2.1	Punctiliar	Activity involves only a single act (Punctiliar)
3.2.2	Sequenced	Activity involves a sequence which can be impromptu or Rehearsed.
3.2.2.1	Impromptu	Activity involves an impromptu sequence.
3.2.2.2	Rehearsed	Activity involves a rehearsed sequence.

Butt (2003: 43).

Channel (C) represents the ways in which meaningful behaviours are shaped by the conditions of social activity. It also spreads into several simultaneous choices drawn in the next figure and elaborated in the following ones:

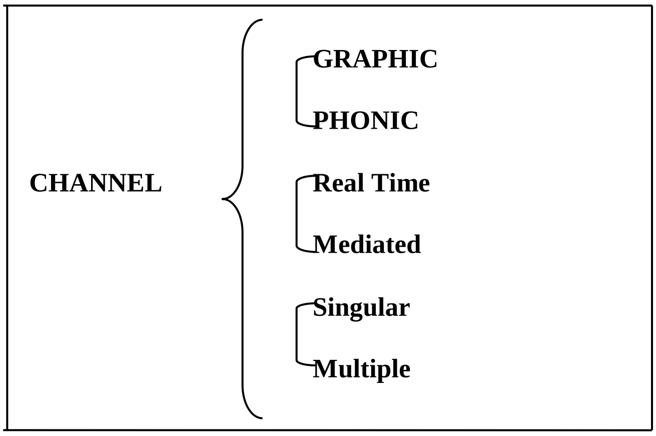

Figure 41: Channel. (Butt, 2003: 43).

Now each of those choices will be described fully. The first one is the Graphic/Phonic network:

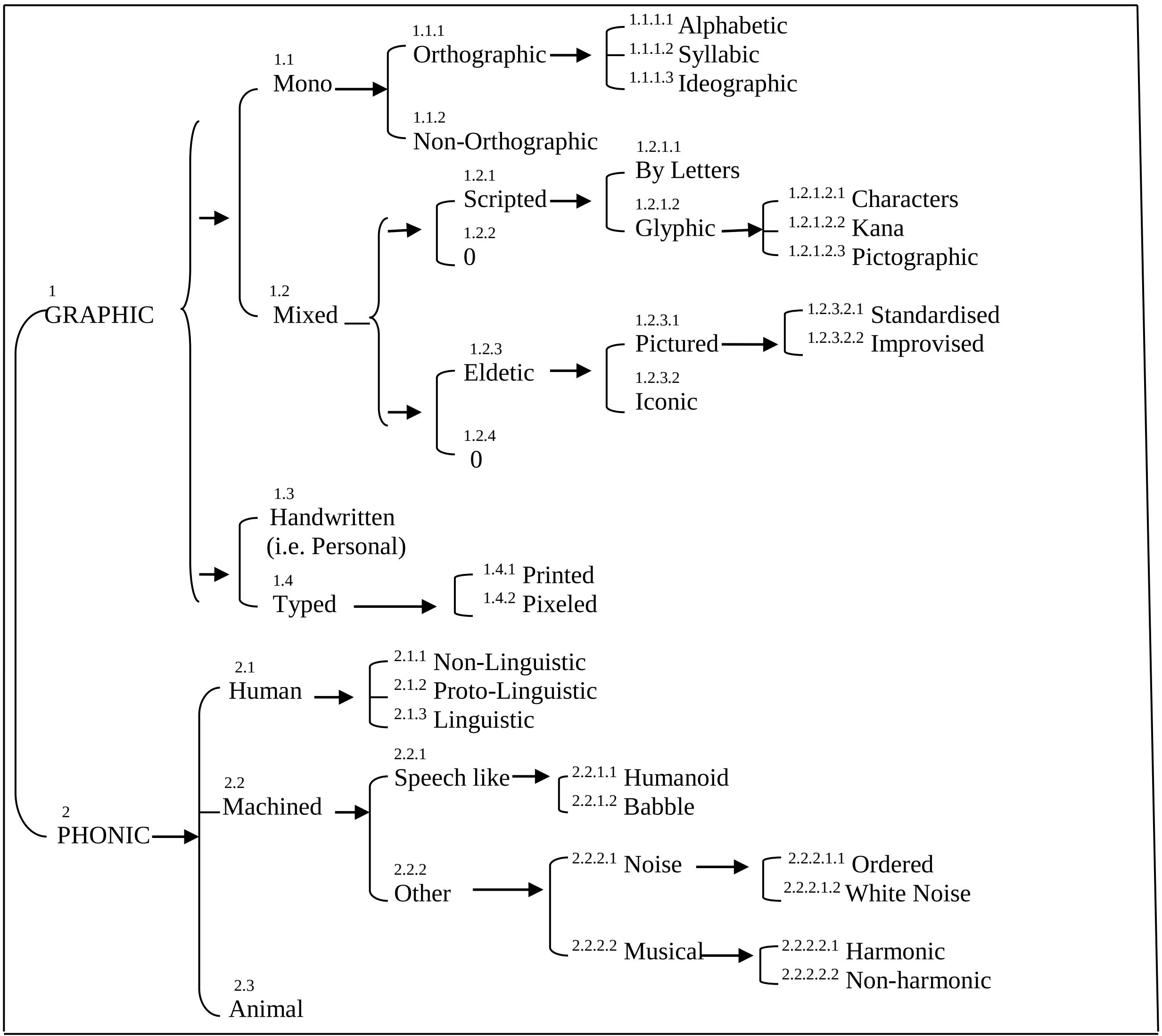

Figure 90: Graphic/Phonic (Butt, 2003: 43).

All the possible choices represented in the Graphic/Phonic network are described in full detail in the following table:

Table 42: Channel.

No	TERM	CHARACTERISTICS
1	GRAPHIC	Channel is visual.
1.1	Mono	Single visual Channel is used.
1..1.1	Orthographic	Based on one of the three following writing systems: Alphabetic, Syllabic, Ideographic.
1.1.1.1	Alphabetic	Based on alphabetic writing.
1.1.1.2	Syllabic	Based on syllabic writing.
1.1.1.3	Ideographic	Based on ideographic writing.
1.1.2	Non-Orthographic	Not based on one of the three following writing systems: Alphabetic, Syllabic, Ideographic.
1.2	Mixed	More than one visual Channel is used.
1.2.1	Scripted	Mixed graphic mode incorporates a writing system with/overlaid by other coded markings, either By Letters or Glyphic.
1.2.1.1	By Letters	Mixed graphic mode incorporates a writing system with/overlaid by Letters coded markings.
1.2.1.2	Glyphic	Mixed graphic mode incorporates a writing system with/overlaid by Glyphic coded markings.
1.2.1.2.1	Characters	Mixed graphic mode incorporates a writing system with/overlaid by Glyphic Characters markings.
1.2.1.2.2	Kana	Mixed graphic mode incorporates a writing system with/overlaid by Glyphic Kana markings.
1.2.1.2.3	Pictographic	Mixed graphic mode incorporates a writing system with/overlaid by Glyphic Pictographic markings.
1.2.2	0 Scripted	Scripted does not apply.
1.2.3	Eidetic	Mixed graphic mode incorporates imagery.
1.2.3.1	Pictured	Imagery relies on Pictorial representation.
1.2.3.2	Iconic	Imagery relies on iconic code.
1.2.3.2.1	Standardised	Iconic code has become standardised by its use.
1.2.3.2.2	Improvised	Iconic code is impromptu, relying therefore on widely recognised conventions.
1.2.4	O Eidetic	Eidetic does not apply.
1.3	Handwritten (i.e. Personal)	The force of which is to be personalised and idiosyncratic and less likely mediated by another officer/person/party.
1.4	Typed	Consequently mediated by more “hands” and different kinds of machines.
1.4.1	Printed	Consequently mediated by more “hands” and printed.
1.4.2	Pixeled	Consequently mediated by more “hands” and pixeled.
2	PHONIC	Carried acoustically.
2.1	Human	Generated by a Human.
2.1.1	Non-Linguistic	Phonic expression is indexical e.g. a groan.
2.1.2	Proto-Linguistic	Phonic expression consists of signs in a Content-Form pairing, for example child to parent sign prior to the development of a tri-stratal system i.e. one that includes grammatical ordering.
2.1.3	Linguistic	Phonic expression is a meaning system with 3-5 strata: semantics, lexicogrammar, phonology, as well as motivating contextual order, and an actual level of expression – a phonetics.
2.2	Machined	Generated by machine.
2.2.1	Speech Like	Machine generated acoustic output is Speech Like.
2.2.1.1	Humanoid	Phonic expression is not recognisable speech.
2.2.1.2	Babble	Phonic expression is recognisable but not interpretable.
2.2.2	Other	Machine generated acoustic output that is not Speech Like.

2.2.2.1	Noise	Melody cannot be detected in the expression.
2.2.2.1.1	Ordered	Noise which can be regularised.
2.2.2.1.2	White Noise	Noise which cannot be regularised.
2.2.2.2	Musical	Expression is melodic in some way.
2.2.2.2.1	Harmonic	Music is Harmonic.
2.2.2.2.2	Non-Harmonic	Music does not involve harmony.
2.3	Animal	Phonic expression is generated by an Animal.

Butt (2003: 44).

The second choice is the Real Time/Mediated network:

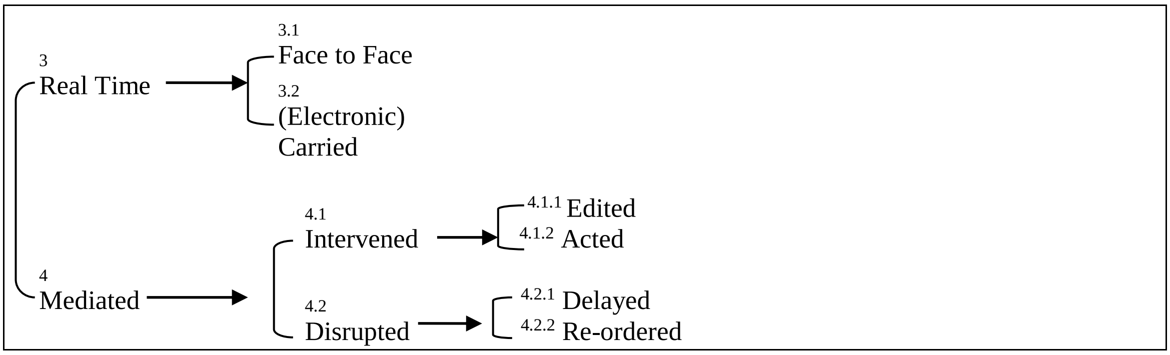

Figure 91: Real Time/Mediated (Butt, 2003: 45).

All the possible choices represented in the Real Time/Mediated Network are described in full detail in the following table:

Table 43: Real Time/Mediated.

No	TERM	CHARACTERISTICS
3	Real Time	Expression is received on output.
3.1	Face to Face	Phonic expression is delivered Face to Face.
3.2	(Electronic) Carried	Expression is delivered via “no-delay” telecommunications.
4	Mediated	Expression is effected by the Channel.
4.1	Intervened	Effect of Channel is to Edit or Act out the expression.
4.1.1	Edited	Expression is amended by the channel.
4.1.2	Acted	Expression is mimicked by the channel.
4.2	Disrupted	Effect of Channel is to Delay or Re-order the expression.
4.2.1	Delayed	Channel involves a delay in the receipt of the expression.
4.2.2	Re-ordered	Expression is Re-ordered or even scrambled by channel.

Butt (2003: 46).

The third and final choice within Channel is the Singular/Multiple network:

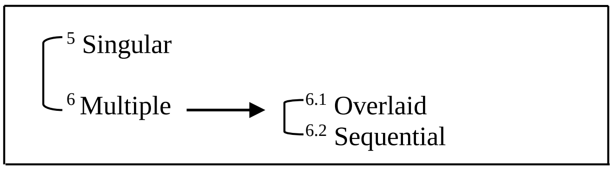

Figure 92: Singular/Multiple (Butt, 2003: 46).

All the possible choices represented in the Singular/Multiple Network are described in full detail in the following table:

Table 44: Singular/Multiple.

No	TERM	CHARACTERISTICS
5	Singular	Expression is delivered via a single Channel.
6	Multiple	Expression is delivered via multiple Channels.
6.1	Overlaid	Multiple Channels are employed concurrently i.e. Overlaid on one another.
6.2	Sequential	Multiple Channels are employed in turn i.e. Sequentially.

Butt (2003: 47).

Medium (E) deals with the pattern of the textual organisation adopted, whether written or spoken.

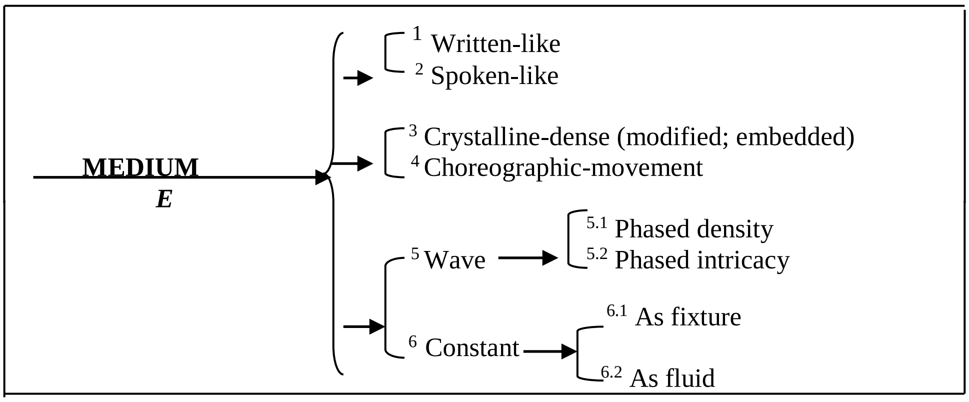

Figure 43: Medium (Butt, 2003: 47).

All the possible choices represented in the Singular/Multiple Network are described in full detail in the following table:

Table 18: Medium

No	TERM	CHARACTERISTICS
1	Written-like	Tending towards greater density and, related to this, towards greater embedding of forms (at whatever level of structure it is considered i.e. not just in the lexicogrammatical realizations); being subject to revision and therefore showing fewer overt signs of chances or revisions in progress; tendency to thematizations away from first/second person.
2	Spoken-like	Tendency towards hypotactic intricacy in organisation at levels of gender/register, semantics and lexicogrammar; tendency to revisions, interpolated topics and overlaid messages; organisational dominance of first/second persons.
3	Crystalline-dense (modified; embedded)	Predominantly organised around nested structures (rankshifted [[[ ]]] or embedded) in a lexicogrammatical realisation of the texture.
4	Choreographic-movement	Predominantly organised around dependant structures and parataxis of the appositional kind (i.e. saying it another way) in the lexicogrammatical realisation of the texture.
5	Wave	The texture is made up of Phases.
5.1	Phased density	The Phases are marked by Density (embedding).
5.2	Phased intricacy	The Phases are marked by Intricacy (dependency).
6	Constant	The texture is one of Constancy.
6.1	As fixture	The constancy is of textual fixity (the nested/rankshifted tendency).
6.2	As fluid	The constancy is of textual fluidity (the intricacy/hypotaxis tendency).

Butt (2003: 48).

The following pages depict the three networks fully, as three whole pictures of systems in double-page spreads. They are useful to realise at a glance the full extent of the intricacy of the descriptions drawn by Butt (2003).

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APPENDIX 2

Appendix 2 presents all the activities related to culture contained in I-AGENT and designed by the author of this thesis. They are fully explained in section 4.3.

UNIT 1: LOOKING FOR A JOB

Culture

Job hunting or **job seeking** is the act of looking for employment, due to unemployment or being unhappy with a current position. The immediate goal of job seeking is usually to be invited to a job interview with an employer, which may lead to getting hired. The job hunter or seeker typically first looks for job vacancies or employment opportunities. The most common methods of job hunting are:

- looking through the classified advertisements in newspapers.
- using a private or public employment agency or recruitment agency
- looking on a company's web site for job opportunities, typically via its applicant tracking system
- finding a job through a friend or an extended business or personal network

Contacting as many people as possible is a highly effective way to find a job. It is estimated that 60% or more of all jobs are found through networking. Job recruiters may use online social networking sites for this purpose.

One can also go and hand out résumés or Curriculum Vitae to prospective employers. Another recommended method of job hunting is cold calling or emailing companies that one desires to work for and enquire whether there are any job vacancies.

After finding a desirable job, the next step is to apply for it by replying to the advertisement. This may mean applying through a website, emailing or mailing a hard copy of your résumé to a prospective employer. Once an employer has received your résumé together with those from other candidates, they will make a list of potential employees to be interviewed based on the information provided. Some basic information about an employer should be researched before applying for the job, including their full name, location, web site, business description, etc.

Curriculum vitae is loosely translated as *[the] course of [my] life*. The purpose of a CV is to inform prospective employers of a job seeker's qualifications and experience for a position. Writing a CV is a slow process. It is important to keep in mind the companies that you are sending it too. It is very common for employers in English speaking countries to expect to find information about voluntary work carried out or hobbies and activities which interest you. It is a way to discover more about the sort of person, character and personality of the prospective employee.

Read the following texts and answer the questions:

1. In XXXXX a CV is short (usually a maximum of 2 sides of A4 paper), and therefore contains only a summary of the job seeker's employment history, qualifications and some personal information. It is often updated to change the emphasis of the information according to the particular position the job seeker is applying for. Many CVs contain keywords that potential employers might pick up on and displays the content in the most flattering manner brushing over information like poor grades.
   Which area/country does this text refer to?
   A) The United Kingdom. B) Germany. C) The European Union.

2. In XXXXX, a CV is used specifically in academic circles and medical careers and is far more comprehensive; the term *résumé* is used for most recruitment campaigns. A CV elaborates on education to a greater degree than a résumé and is expected to include a comprehensive listing of professional history including every term of employment, academic credential, publication, contribution or significant achievement. In certain professions, it may even include samples of the person's work and may run to many pages.
   Which area/country does this text refer to?
   A) Australia. B) The United States and Canada. C) Portugal.

3. In XXXXX, there has been an attempt to develop a standardized CV model and promoted to ease skilled migration between countries, although this is not widely used in most contexts. It is meant to be just as helpful to employers and education providers as it is to students and job seekers. It was designed to help them understand what people changing between the countries have to offer, whilst overcoming linguistic barriers.
   Which area/country does this text refer to?
   A) Peru. B) South Africa. C) The European Union.

4. Companies in XXXXX prefer not to receive a CV at all in application, but rather produce their own application form which must be completed in applying for any position. Some also allow applicants to attach a CV in support of the application. The reason some companies prefer to process applications this way is to standardize the information they receive, as there can be many variables within a CV and, therefore, the company often does not get all the information they require at application stage.
   Which area/country does this text refer to?
   A) The United Kingdom. B) Many places. C) Russia.

5. In XXXXX, résumés always include a picture of the applicant, and other information, such as religion, resident registration number , family information, military information (for men), and other information often regarded as personal information in the West.
   Which area/country does this text refer to?
   B) Korea. B) Japan. C) Russia.

Answers: 1 - A, 2 - B, 3 – C, 4 - B, 5 - A.

6. Complete the following texts with the appropriate words:

   A. In the United _____ (1) and Canada, a CV is used specifically in academic circles and medical careers and is far more comprehensive; the term _____ (2) is used for most recruitment campaigns. A _____ (3) elaborates on education to a greater degree than a résumé and is expected to include a comprehensive listing of professional history including every term of _____ (4), academic credential, publication, contribution or significant achievement. In certain _____ (5), it may even include samples of the person's work and may run to many pages.
      1. States
      2. Résumé
      3. CV
      4. Employment
      5. Professions

   B. Companies in many countries prefer not to receive a CV at all in application, but rather produce their own application _____ (1) which must be completed in applying for any _____ (2). Some also allow applicants to attach a CV in support of the application. The reason some _____ (3) prefer to process applications this way is to standardize the _____ (4) they receive, as there can be many variables within a CV and, therefore, the company often does not get all the information they _____ (5) at application stage.
      1. form
      2. position
      3. companies
      4. information
      5. require

   C. In Korea, résumés always include a _____ (1) of the applicant, and other information, such as religion, _____ (2) registration number , family _____ (3), military information (for men), and _____ (4) information often regarded as _____ (5) information in the West.
      1. photograph
      2. resident

3. information
4. other
5. personal

D. In the United Kingdom a CV is short (usually a maximum of 2 sides of _____ (1) paper), and therefore contains only a _____ (2) of the job seeker's employment _____ (3), qualifications and some personal information. It is often _____ (4) to change the emphasis of the information according to the particular position the job seeker is applying for. Many CVs contain keywords that potential employers might pick up on and displays the content in the most flattering manner brushing over information like poor _____ (5).
   1. A4
   2. summary
   3. history
   4. updated
   5. grades

E. In the European Union, there has been an attempt to develop a standardized CV model and promoted to ease skilled _____ (1) between _____ (2), although this is not widely used in most contexts. It is meant to be just as helpful to employers and _____ (3) providers as it is to students and job _____ (4). It was designed to help them understand what people changing between the countries have to offer, whilst overcoming _____ (5) barriers.
   1. migration
   2. countries
   3. education
   4. seekers
   5. linguistic

7. After reading that section, could you describe how to write a CV in order to get a position in your own company/country? Please write it down and take it to class to share with other students.

8. Please write a cover letter to apply for a job vacancy in the United States or the UK. You can visit these web pages to guide you in this task:

   http://en.wikipedia.org/wiki/Cover_letter

   http://www.exeter.ac.uk/employability/students/cvcreator/index.php

Collaborative work

Prepare a blog or a powerpoint presentation with your team explaining the process that someone goes through from the moment they get made redundant from a job to the point of the preparation for an interview for a position in another company. You can get some help from the following links:

http://www.youtube.com/watch?v=kpwiJY158Jk&feature=related
http://www.youtube.com/watch?v=46XuAGPvPIM
http://www.youtube.com/watch?v=zv4g6HF41wY
http://www.youtube.com/watch?v=cCQdloL8HV0&feature=related

UNIT 2: GETTING STARTED

Culture

When you join a new company or take up a new position anywhere, it is vital to bear in mind that work is a place where you spend a large part of your life, so you must try very hard to get on well with your colleagues. This can make the difference between loving and hating a job.

A British definition of people's skill is "the ability to communicate effectively with people in a friendly way, especially in business." People skills include a range of interpersonal and intrapersonal communication competences. Interpersonal communication skills are: effective social interaction, empathy, understanding personalities and ability to work as part of a group or team. Influential components are cultural awareness, conversational language and non-verbal communication. Intrapersonal skills include understanding personal emotions, goals and motivations. In business and organizational human relations, the emphasis is on social-emotional awareness, management, getting along with others, negotiation, conflict resolution and decision-making.

A person's "soft skills" (the cluster of personality traits, social graces, language, personal habits, friendliness, and optimism that characterize relationships with other people) and their "EQ" (Emotional Intelligence Quotient) are an important part of their individual contribution to the success of an organization. It has been suggested that in a number of professions soft skills may be more important over the long term than occupational skills.

Employees in business settings are now required to hold most of the responsibility in dealing with the company's clients. They perform a larger share of correspondence themselves using the fax and the email because a large part of the work is done at a distance. It is evident that their soft skills and their knowledge of the relevant conventions of text processing and other forms of written production should be given attention.

Read the following texts and answer the questions:

1. XXXXX is written in formal language, usually used when writing from one business organization to another, or for correspondence between such organizations and their customers, clients and other external parties. The overall style of letter will depend on the relationship between the parties concerned.

   What type of correspondence does the text refer to?
   A) A business letter. B) A fax. C) A memo.

2. XXXXX is a document sent over a telephone line. They have existed, in various forms, since the 19th century. Over time, they have gradually become affordable, and by the mid-1980s were very popular around the world. Although this technology has faced increasing competition, they still retain some advantages, particularly in the transmission of sensitive material.

   What type of correspondence does the text refer to?

A) A report. B) A fax. C) An e-mail.

3. XXXXX is a document or other communication that helps the memory by recording events or observations on a topic, such as may be used in a business office. It may have any format, or it may have a format specific to an office or institution. They could be one page long or many. If the user is a cabinet minister or a senior executive, the format might be rigidly defined and limited to one or two pages. If the user is a colleague, the format is usually much more flexible. At its most basic level, it can be a handwritten note to one's supervisor.

   What type of correspondence does the text refer to?
   A) A fax. B) An e-mail. C) A Report.

4. XXXXX is a method of exchanging digital messages. It consists of two components, the message header, and the message body. The message header contains an originator's address and one or more recipient addresses. Usually additional information is added, such as a subject header field. The body is the message that the sender the wishes to communicate.

   What type of correspondence does the text refer to?
   A) A fax. B) A report. C) An e-mail.

5. Written XXXXX are documents which present focused, salient content to a specific audience. They are often used to display the result of an experiment, investigation, or inquiry. The audience may be public or private, an individual or the public in general. They often use persuasive elements, such as graphics, images, voice, or specialized vocabulary in order to persuade that specific audience to undertake an action. One of the most common formats for presenting them is IMRAD: Introduction, Methods, Results and Discussion. This structure is standard for the genre because it mirrors the traditional publication of scientific research. Nevertheless, they are not required to follow this pattern, and may use alternative patterns like the problem-solution format.

   What type of correspondence does the text refer to?
   A) Business letters. B) Memorandums. C) Faxes.

Answers: 1 - A; 2 - B; 3 - C; 4 - C; 5 - B.

6. Complete the following texts with the appropriate words:

   A. An e-mail is a _____ (1) of exchanging digital messages. It consists of two components, the _____ (2) header, and the message body. The message _____ (3) contains an originator's _____ (4) and one or more recipient addresses. Usually additional information is added, such as a subject header field. The _____ (5) is the message that the sender the wishes to communicate.
      1. method

2. message
3. header
4. address
5. body

B. Written reports are _____ (1) which present focused, salient content to a specific audience. They are often used to display the result of an experiment, investigation, or inquiry. The audience may be _____ (2) or private, an individual or the public in general. They often use persuasive elements, such as graphics, images, voice, or specialized _____ (3) in order to persuade that specific audience to undertake an action. One of the most common _____ (4) for presenting them is IMRAD: Introduction, Methods, Results and Discussion. This structure is standard for the genre because it mirrors the traditional publication of scientific research. Nevertheless, they are not required to follow this _____ (5), and may use alternative patterns like the problem-solution format.

1. documents
2. public
3. vocabulary
4. formats
5. pattern

C. A memorandum (or memo) is a document or other communication that helps the _____ (1) by recording events or observations on a _____ (2), such as may be used in a _____ (3) office. It may have any format, or it may have a format specific to an office or institution. They could be one page long or _____ (4). If the user is a cabinet minister or a senior executive, the format might be rigidly defined and limited to one or two _____ (5). If the user is a colleague, the format is usually much more flexible. At its most basic level, it can be a handwritten note to one's supervisor.

1. memory
2. topic
3. business
4. many
5. pages

D. A fax is a document sent over a telephone _____ (1). They have existed, in various forms, since the 19th century. Over time, they have gradually _____ (2) affordable, and by the mid-1980s were very _____ (3) around the world. Although this technology has faced _____ (4) competition, they still retain some _____ (5), particularly in the transmission of sensitive material.

1. line
2. become
3. popular

4. increasing
5. advantages

E. A business letter is written in _____ (1) language, usually used when writing from one business organization to _____ (2), or for _____ (3) between such organizations and their _____ (4), clients and other external parties. The overall style of letter will depend on the _____ (5) between the parties concerned.
   1. formal
   2. another
   3. correspondence
   4. customers
   5. relationship

7. Have a look at the letter below. Is the layout different to what you would write at work in your own country? Why? Please explain it in an essay and take it to your next class.

8. Please write a letter to a colleague asking for advice about an internal promotion. You know him/her quite well but only at a working relationship level.

   Write a cover letter to a customer. It will be attached to the invoice and send together with the products that they have ordered.

   You can use the following webpages to help you:

   http://www.4hb.com/letters/

   http://www.sampleletters.in/employment-application-letter-2.html/

Peter Read

4826 West Division St.
Chicago, Illinois, 60651
USA

Ms. Jane Thompson
Human Resources Department

IBS
IBS Headquarters

10952 E 16th St.

Chicago, Illinois, 60616

March 30th, 2008

Dear Ms. Thompson,

I'm writing to you to answer your official job offer letter. I am pleased to accept your invitation to become a Business Development Manager for IBS at the weekly salary of $1000. I am certain that the duties assigned to me will be interesting and challenging. The goals you outline for the position are well-matched to my abilities, and I consider it a privilege to join your team.

I am grateful for the opportunity. I am eager to make a positive contribution to the company and to work with everyone on the IBS team.

Ms. Thompson, thank you for making the interview process enjoyable. I look forward to working with you and the IBS team. I can start working on any date you propose. In the meantime, feel free to call me at 555-123-4567 or e-mail me at pread@gmail.com .

Again, thank you. I am very excited to have the opportunity to become a part of IBS.

Sincerely yours,

Technologies in the Workplace

Title: Technologies in the Workplace

Description: This WebQuest's purpose is to help employees find and learn about typical technologies present in the workplace.

Grade Level: College / Adult

Curriculum: Business / Economics

Keywords: Technology, education, work

Introduction

The world that we live in is constantly changing due in part to the technology being created and used around us. We see technology everywhere; from home, to school, to the workplace. It is not uncommon for many people to be confused over the use and application of these technologies. Specifically, as an employee, how can you keep up with all the new technologies being used in the workplace? Have you ever wondered what types of technologies can be found in your workplace? Or do you wonder how they are used?

This WebQuest is designed to help adults and employees learn and use the most common technologies found in the workplace today.

Tasks

You are an employee in an organization (the type of organization is up to you, i.e. Education, Business, Health Care, etc.). Your manager has approached *you* with the following problem:

The employees in the organization seem to be having a difficult time using and/or understanding some of the technologies available in the workplace.

Based on this problem, your manager has asked you and two other colleagues to write a small (2-3 page) report together that will be given to all the employees that will cover at least *two* of the following technologies:

- Word Processing
- Email
- Video Conferencing
- Webcasts
- Electronic Databases
- and Presentation Software

In your report, you will need to explain how the technologies are used as well as how they can be used in your workplace (*examples)*. You will have approximately one week to complete the report. It is important that you be specific and use detail in your report, yet be easily understood by employees unfamiliar with the topic.

Process

There are many resources available to aid you in writing your report. To begin, please select a category that matches what you would like to research. In each section you will find a few links to related webpages. Use these webpages as your sources of information for your report to the manager. Remember to address how the chosen technology is used and how it can be used specifically in your workplace. You should use a few examples. It is also important that you cite your resources.

Email:

- Email in the Workplace: Employees Perceive Email Differently than Employers
- Guide to Email & The Internet In The Workplace
- E-mail

Video-Conference

- Videoconferencing
- Technology in the Workplace: The Benefits of Video Conferencing
- What is video conferencing?
- The application and benefits of video conferencing to business

Databases

- Microsoft Excel
- What is a Database?
- Database
- Types of Databases

Webcasts

- Webcast
- Tech Guide: Putting Enterprise Webcasts To Work
- Webcast Demo Gallery

Powerpoint

- Microsoft PowerPoint
- Designing an Effective PowerPoint Presentation

Technologies in the Workplace

- Technology in the Workplace
- Communication and technology in the workplace

Word Processing

- Word processor
- Microsoft Word
- Word Processing Simple Business Documents

Evaluation

Evaluation Rubric

	Beginning 1	**Developing 2**	**Very Good 3**	**Exemplary 4**	**Score**
Covered the required number of technologies	Unclear as to which technologies were used with little to no description.	Only one technology was present or there was little to no description for either technology.	At least two technologies are present with some detailed description for each.	At least two technologies are present with excellent detailed description of both.	25
Addressed how technologies are used and applied in the workplace	Unclear as to either how technologies are used/applied	Little information as to how technologies are used/applied	Good description of how technologies are used/applied, but could have written more	Excellent description of how technologies are used and applied in the workplace	25
Accurate citation/ documentation	Little to no citations present or format is incorrect	Some citations are present, but some are missing or are in incorrect format	Most citations are present with few errors in format	All necessary citations are present with excellent formatting	25
Ease of readability	Very difficult to understand; Would not help a novice employee	Some areas of information are clear; some areas are difficult to understand. A novice employee would have some trouble reading.	Fairly easy to read; a few minor areas that are unclear or difficult to understand, but overall would be beneficial to a novice employee	Excellent readability overall. A novice employee would benefit greatly from information provided.	25
				Total Score:	%100

Conclusion

You now have the knowledge and the ability to use some of the most common technologies found in the workplace. Many jobs require more than the casual education received in high school or higher education. You must be prepared to take on the responsibility of educating yourself as well as other employees in some of the technologies available today. Thanks to your thorough report, the employees in your organization are now more knowledgeable and productive.

Teachers Page

"Technologies in the Workplace" was created by Alexis Arnold as an application project requirement for GMST 511. The purpose of this WebQuest is to educate adults/employees on typical technologies found in the workplace.

Please feel free to use this WebQuest at your leisure as it is intended to help everyone. For any questions or comments, please contact Alexis Arnold at ala5656@sjfc.edu. Thank you!

UNIT 3: LIFE AT THE OFFICE

Culture

An office is an architectural design, as well as a social phenomenon. It normally refers to the room where white-collar workers work. These workers are normally provided with desks, PCs and any other equipment that they may need to carry out their job. When the word is used as an adjective, it may refer to business-related tasks and denote a position within an organization with specific duties attached to it. In legal terminology, a company or organization has **offices** in any place that it has an official presence.

An office building can be dedicated to a single company, or it can be divided into sections for more than one. In both cases, each company will normally have a reception area, one or more meeting rooms, offices, and toilets. Many office buildings also have kitchen facilities and a staff room, where workers can have lunch or take a short break.

There are many ways of dividing the space in an office and these vary according to function, fashions and the culture of specific companies. One important choice is to decide the number of people who will work sharing the same space. At one extreme, each individual worker will have their own room; at the other extreme a large office can be made up of one open plan main room. Some studies have shown that open plan offices can improve short term productivity. At the same time, the loss of privacy and security can increase the incidence of theft and loss of company secrets. A type of compromise between open plan and individual rooms is provided by the cubicle, which solves some, but not all the problems. Most cubicles also require the occupant to sit with their back towards anyone who might be approaching.

Read the following texts and answer the questions:

7. As the city expanded on the outskirts, the inner city has nowhere to grow but up. The city has a registered 1,000 skyscrapers and ranks 17th as the world's tallest city. This does not include hundreds of new buildings predicted as part of the construction boom in 2007 and the coming years. From 1985 to 1996, it experienced the world's highest growth rates and underwent an economic transformation.
   A city of which country does this text refer to?
   B) The United Kingdom. B) Thailand. C) Germany.

8. The 63 Building, officially the 63 City, is a landmark skyscraper, overlooking the Han River. At 249 meters (817 ft) high, it was the world's tallest building outside North America and Asia's tallest building when it completed construction in 1985. The 63 Building is an iconic landmark of the Miracle on the Han River, symbolizing the nation's rapid economic achievement in the late 20th century. *63* refers to the building's 63 official stories, of which 60 are above ground level and 3 are basement floors.

A city of which country does this text refer to?

B) Australia. B) Japan. C) South Corea.

9. It has a growing, diversified economy with an increasing percentage of professional and business service jobs. Many organizations such as law firms, independent contractors (both defense and civilian), non-profit organizations, lobbying firms, trade unions, industry trade groups, and professional associations have their headquarters in or near the city to be close to the federal government.

A city of which country does this text refer to?

B) Brazil. B) South Africa. C) The United States.

10. It is a world city of culture, politics, media, and science. Its economy is primarily based on the service sector, encompassing a diverse range of creative industries, media corporations, congress and convention venues. It serves as a continental hub for air and rail transport, and is one of the most visited tourist destinations in the EU. Significant industries include IT, pharmaceuticals, biomedical engineering, biotechnology, optoelectronics, traffic engineering, and renewable energy. The metropolis is home to renowned universities, research institutes, sporting events, orchestras, museums and personalities. The urban and historical legacy has made it a popular setting for international film productions. The city is recognized for its festivals, diverse architecture, nightlife, contemporary arts, public transportation networks and a high quality of living.

A city of which country does this text refer to?

C) Germany. B) France . C) Switzerland.

11. It is recognised as a Alpha World City because of its importance in finance, commerce, media, entertainment, arts, international trade, education and tourism. This is one of the major economic centres on the continent, growing as a financial centre and the largest/second largest container port on "Europe's Atlantic coast" can be found here, the International Airport serving about 13 million passengers per year, a motorway network and a hub of high-speed rail linking main cities. The city occupies 32th place of highest gross earnings in the World. Most of the headquarters of multinationals in the country is located in the area and is the 9th city in the world in the number of international conferences.

A city of which country does this text refer to?

A) Portugal. B) Norway. C) The United Kingdom.

Answers: 1 - B, 2 - C, 3 – C, 4 - A, 5 - A.

B) Complete the following texts with the appropriate words:

A. It is a world city of culture, politics, media, and science. Its economy is primarily _____ (1) on the service sector, encompassing a diverse _____ (2) of creative industries, media corporations, congress and convention venues. It serves as a continental hub for air and rail _____ (3), and is one of the most visited tourist destinations in the EU. Significant industries include IT, pharmaceuticals, biomedical engineering, biotechnology, optoelectronics, traffic engineering, and renewable _____ (4). The metropolis is home to renowned universities, research institutes, sporting events, orchestras, museums and personalities. The urban and _____ (5) legacy has made it a popular setting for international film productions. The city is recognized for its festivals, diverse architecture, nightlife, contemporary arts, public transportation networks and a high quality of living.

1. Based
2. range
3. transport
4. energy
5. historical

B. As the city _____ (1) on the outskirts, the inner _____ (2) has nowhere to grow but up. The city has a registered 1,000 _____ (3) and ranks 17th as the world's tallest city. This does not include hundreds of new _____ (4) predicted as part of the construction boom in 2007 and the coming years. From 1985 to 1996, it experienced the world's highest growth rates and underwent an economic _____ (5).

1. expanded
2. city
3. skyscrapers
4. buildings
5. transformation

C. It is recognised as a Alpha World City because of its importance in finance, commerce, media, entertainment, arts, international trade, education and tourism. This is one of the major economic _____ (1) on the continent, growing a financial centre and the largest/second _____ (2) container port on "Europe's Atlantic coast" can be found here, the International Airport serving about 13 million _____ (3) per year, a motorway network and a hub of _____ (4)-speed rail linking main cities. The city occupies 32th place of highest gross _____ (5) in the World. Most of the headquarters of multinationals in the country are located in the area and it is the 9th city in the world in the number of international conferences.

1. centres
2. largest
3. passengers
4. high
5. earnings

D. It has a growing, diversified _____ (1) with an increasing percentage of professional and business _____ (2) jobs. Many organizations such as law firms, independent contractors (both defence and _____ (3)), non-profit organizations, lobbying firms, trade _____ (4), industry trade groups, and professional _____ (5) have their headquarters in or near the city to be close to the federal government.

1. economy
2. service
3. civilian
4. unions
5. associations

E. The 63 Building, officially the 63 City, is a _____ (1) skyscraper, overlooking the Han River. At 249 meters (817 ft) high, it was the world's tallest building outside North America and Asia's tallest building when it completed _____ (2) in 1985. The 63 Building is an iconic landmark of the Miracle on the Han River, symbolizing the nation's rapid economic _____ (3) in the late 20th century. *63* refers to the building's 63 official _____ (4), of which 60 are above ground _____ (5) and 3 are basement floors.

1. landmark
2. construction
3. achievement
4. stories
5. level

7. The following text is a typical conversation about *Changing Plans*. They often happen when you try to arrange meetings with a group of people. Write a dialogue between Peter's colleagues about some plan that needs to be changed due to bad weather conditions.

CHANGING PLANS

In the middle of a meeting

Peter: I am afraid we'll have to change the time of next week's meeting.

Jane: Why? What's the problem?

Peter: I have to meet a client at lunchtime.

Kim: Could we start the meeting later, then?

Daniel: Yes, why don't we fix a time after lunch?

Peter: I'm sorry, I must be at the airport by 6 o'clock, so I don't think I can make it.

Jane: That's right, the Singapore representatives are coming next week, I almost forgot.

Daniel: Well, then I guess we should do it first thing in the morning, say, sevenish?

Peter: Ok, that's fine by me.

Jane: No problem, I can certainly be here at seven o'clock.

Kim: Well, it's not the best time for me, but I'll do my best to be here on time.

Peter: Excellent! Now…

9. Please write a description of the office where you work at the moment or where you have worked in the past. Do you think it is very different to the office described in the Unit? Why?
   You can use the following links to guide you.

   http://www.fentonmill.com/images/Office Building Plan D.jpg

   http://www.eighthavenueplace.com/images/EighthAve_closedoffice.pdf

   http://alexlittle.net/blog/images/2008/06/office.jpg

Collaborative work

Caméra Café is a French-born concept of comedy television series exported around the world. A movie spin-off has been made in France under the title of *Espace détente*. It was originally a French television show. 700 episodes of 7 minutes each have been produced and were broadcast again on M6 in 2004. The show revolves around a dysfunctional office. Its originality stems from the fact that, within the fiction, the camera is fixed into the automated coffee machine of the office space. The title is a French pun on "Caméra Cachée", (literally "hidden camera").

Write a sketch of an imaginary office with two other students. Create your own characters and dialogues following the ideas of this program. You can find ideas following this link: http://www.youtube.com/watch?v=xF86-q2UvR4

UNIT 4: GOING TO THE BANK

Culture

A **bank** is a financial intermediary that accepts deposits and channels those deposits into lending activities, either directly or through the capital markets. Banks borrow most funds from households and non-financial businesses, and lend most funds to households and non-financial businesses. Banks also borrow money by issuing debt securities such as banknotes and bonds. They provide almost all payment services, and a bank account is considered indispensable by most businesses, individuals and governments. They act as payment agents by providing checking or current accounts for customers, paying cheques drawn by customers on the bank, and collecting cheques deposited to customers' current accounts. Banks also enable customer payments using other payment methods such as telegraphic transfer, EFTPOS, and ATM.

A bank can obtain revenue in a variety of ways including interest, transaction fees and financial advice. The main method is by charging interest on the capital it lends to customers. The bank profits from the difference between the amount of interest it pays for deposits and other sources of funds, and the amount of interest it charges in its lending activities. Historically, profitability has been cyclical and dependent on the economic cycle.

Banking is generally a highly regulated industry, although restrictions on their financial activities have varied over time and location. The current global bank capital standards are called Basel II. In some countries such as the United States banks are forbidden from owning non-financial companies, whilst in Germany banks have historically owned large parts of industrial corporations. In Japan, banks are usually the nexus of a cross-share holding entity known as the keiretsu.

The oldest bank still in existence is called Monte dei Paschi di Siena, and its headquarters are in Siena, Italy.

Read the following texts and answer the questions:

1. In banking, a XXXXX is a financial institution primarily engaged in offering financial services and advice to corporations and to wealthy individuals. The term can also be used to describe the private equity activities of banking. The chief distinction between an investment bank and a merchant bank is that a merchant bank invests its own capital in a client company whereas an investment bank purely distributes (and trades) the securities of that company in its capital raising role. Both merchant banks and investment banks provide fee based corporate advisory services, including in relation to mergers and acquisitions.
   What type of banking does this text refer to?
   C) Merchant Banking. B) Islamic Banking. C) Central Banking.

2. All banks in XXXXX are regulated by Financial Market Supervisory Authority (FINMA), which derives its authority from a series of federal statutes. The country's tradition of bank secrecy, which dates to the Middle Ages, was first codified in a 1934 law. As of 11 October 2008, the banking industry in Switzerland has an average leverage ratio (assets/networth) of 29 to 1, while the industry's short-term liabilities are equal to 260% of the country's GDP or 1,273% of the national debt.
   What type of banking does this text refer to?
   C) Islamic Banking. B) German Banking. C) Swiss Banking.

3. Public banks are a legally defined arm of the banking industry in XXXXX. The other two branches in the three-pillar banking system are private banks and co-operative banks. The Sparkassen-Finanzgruppe is the most numerous sub-sector with 446 savings banks (of which 7 are independent) and 12 regional direct public insurance groups using the Sparkasse brand, 10 real estate financing banks using the LBS brand and 11 Landesbanken together using 8 separate brands. The regional savings banks associations are statutory bodies, of which the savings banks and their municipal holders are statutory members and the independent savings banks are voluntary members.
   What type of banking does this text refer to?
   C) German Banking. B) Swiss Banking. C) Central Banking.

4. A XXXXX is a type of financial intermediary and a type of bank. It is a bank that provides checking accounts, savings accounts, and money market accounts and that accepts time deposits. After the implementation of the Glass-Steagall Act, the U.S. Congress required that banks engage only in banking activities, whereas investment banks were limited to capital market activities. As the two no longer have to be under separate ownership under U.S. law, some use the term "commercial bank" to refer to a bank or a division of a bank primarily dealing with deposits and loans from corporations or large businesses. In some other jurisdictions, the strict separation of investment and commercial banking never applied. Commercial banking may also be seen as distinct from retail banking, which involves the provision of financial services direct to consumers.
   What type of banking does this text refer to?
   D) Advise Banking. B) Islamic Banking. C) Commercial Banking.

5. XXXXX refers to a system of banking or banking activity that is consistent with the principles of Sharia and its practical application. Sharia prohibits the payment or acceptance of interest fees for the lending and accepting of money respectively, as well as investing in businesses that provide goods or services considered contrary to its principles. While these principles were used as the basis for a flourishing economy in earlier times, it is only in the late 20th century that a number of banks were formed to apply these principles to private or semi-private commercial institutions.

What type of banking does this text refer to?
E) Advise Banking. B) Islamic Banking. C) Central Banking.

Answers: 1 - A, 2 - C, 3 – A, 4 - C, 5 - B.

6. Complete the following texts with the appropriate words:

A. Public banks are a legally defined arm of the banking _____ (1) in Germany. The other two branches in the three-pillar banking _____ (2) are private banks and co-operative banks. The Sparkassen-Finanzgruppe is the most _____ (3) sub-sector with 446 savings banks (of which 7 are independent) and 12 regional direct public insurance groups using the Sparkasse brand, 10 real estate financing banks using the LBS brand and 11 Landesbanken together using 8 separate brands. The _____ (4) savings banks associations are statutory bodies, of which the savings banks and their municipal holders are statutory _____ (5) and the independent savings banks are voluntary members.
   1. industry
   2. system
   3. numerous
   4. regional
   5. members

B. In banking, a Merchant Bank is a _____ (1) institution primarily engaged in offering financial services and advice to _____ (2) and to wealthy individuals. The term can also be used to describe the _____ (3) equity activities of banking. The chief distinction between an investment bank and a merchant bank is that a merchant bank invests its own capital in a client company whereas an investment bank purely distributes (and trades) the _____ (4) of that company in its capital raising role. Both merchant banks and investment banks provide fee based _____ (5) advisory services, including in relation to mergers and acquisitions.
   1. financial
   2. corporations
   3. private
   4. securities
   5. corporate

C. Islamic Banking refers to a system of banking or banking _____ (1) that is consistent with the principles of Sharia and its practical application. Sharia prohibits the _____ (2) or acceptance of interest fees for the lending and accepting of money respectively, as well as investing in _____ (3) that provide goods or services considered contrary to its principles. While these _____ (4) were used as the basis for a flourishing economy in earlier times, it is only in the late 20th century that a number of banks were formed to apply these principles to private or semi-private _____ (5) institutions.

1. activity
2. payment
3. businesses
4. principles
5. commercial

D. All banks in Switzerland are _____ (1) by Financial Market Supervisory Authority (FINMA), which derives its _____ (2) from a series of federal statutes. The country's tradition of bank _____ (3), which dates to the Middle Ages, was first codified in a 1934 law. As of 11 October 2008, the banking _____ (4) in Switzerland has an average leverage ratio (assets/networth) of 29 to 1, while the industry's short-term liabilities are equal to 260% of the country's GDP or 1,273% of the _____ (5) debt.

1. regulated
2. authority
3. secrecy
4. industry
5. national

E. A Commercial Bank is a type of financial _____ (1) and a type of bank. It is a bank that provides checking accounts, savings accounts, and _____ (2) market accounts and that accepts time deposits. After the implementation of the Glass-Steagall Act, the U.S. Congress required that banks engage only in banking activities, whereas investment banks were _____ (3) to capital market activities. As the two no longer have to be under separate ownership under U.S. law, some use the term "commercial bank" to refer to a bank or a _____ (4) of a bank primarily dealing with deposits and loans from corporations or large businesses. In some other jurisdictions, the strict separation of investment and commercial banking never applied. Commercial banking may also be seen as distinct from retail banking, which involves the provision of _____ (5) services direct to consumers.

1. intermediary
2. money
3. limited
4. division
5. financial

7. After reading that section, could you describe a type of bank account? Please write it down and take it to class to share with other students.

10. Please write a letter to a friend explaining how to fill in this cheque. Have you ever used cheques as payment? Is it common to do so in your country?

Text 3. Cheque

<table>
<tr><td>Peter Read
7865 Division St. Apt. 4A
Chicago Il 60987

Pay to the order of ____ $____________
____ Dollars

Chicago Bank
P.O.BOX 4325
1-800-2435-3765

For______________________ Signature ____________________________________
7865786 278639749377734</td><td>001

Date _____________</td></tr>
</table>

Collaborative work

Design and develop an advertising campaign with your team mates for one of these banks: Barclay's Bank, Citibank, Lloyd's Bank, etc. The ad can address one or more of their products, such as mortgages, savings, credit and debit cards or Internet banking. You can find some inspiration following these links:

http://www.allbusiness.com/marketing-advertising/marketing-advertising-channels-print/6788081-1.html

http://www.kristofcreative.com/portfolio/advertising/print/ads_finance.shtml

http://www.youtube.com/watch?v=dvhi8MXNfgk&feature=related

http://www.youtube.com/watch?v=arr9jZJCY0k&feature=related

UNIT 5: EATING OUT

Culture

Food can be defined as any substance or material that is eaten or drunk in order to provide nutritional support for the body, or for pleasure. It is usually of plant or animal origin that contain essential nutrients, such as carbohydrates, fats, proteins, vitamins or minerals, and is ingested and assimilated by an organism to produce energy, stimulate growth, and maintain life.

Historically, people obtained food from hunting and gathering, farming and fishing. Today, most of the food energy consumed by the world population is supplied by the food industry operated by multinational corporations using intensive farming and industrial agriculture methods.

Food is also an important part of culture. The things that we eat are usually determined by the area where we live and its specific weather conditions. The food available in each part of the world can be very different and we cannot expect to find our favourite dish when we travel to other countries - it would be very difficult to make a “cocido” in Saudi Arabia because the ingredients are not part of their diet! Eating different things is part of the experience of enjoying the way of life in other cultures. It is important to have an open mind about trying food. We don’t have to eat everything but we have to be polite at least – if you made a special “paella” for some foreign friends, you wouldn’t be very pleased if they said it was disgusting! Some of the typical foods of Spain, such as snails, octopus, pig’s trotters and ears, cow’s tongue, etc., are considered strange in other parts of the world.

Some foods are closely associated with the countries where they come from but, would you know how to answer the following questions? Read the following “Food for Thought”:

1. **Haggis** is a dish containing sheep's heart, liver and lungs. All of that is minced with onion, oatmeal, suet, spices, and salt, mixed with stock, and traditionally boiled in the animal's stomach for approximately three hours. It resembles stuffed intestines, sausages, or savoury puddings. As the 2001 English edition of the *Larousse Gastronomique* puts it, "Although its description is not immediately appealing, haggis has an excellent nutty texture and delicious savoury flavour". Most modern commercial haggis is prepared in a casing rather than an actual stomach. There are also meat-free recipes for vegetarians.
   Where do you think Haggis comes from?
   A) Morocco. B) Scotland. C) Greece.

2. **Black pudding** or **blood pudding** is a type of sausage made by cooking blood with a filler until it is thick enough to congeal when cooled. Typical fillers include meat, fat, suet, bread, sweet potato, barley, and oatmeal. It is also called **blood sausage** (first attested in 1868, perhaps influenced by German *Blutwurst*). "Blood

sausage" is also used as a term for similar blood-based solid foods around the world.
Where do you think black pudding comes from?
A) Scotland. B) USA. C) Many countries.

3. **Botillo** is a dish of meat-stuffed pork intestine. It is a meat product made from different pieces left over from the butchering of a pig, including the ribs, tail, and bones with a little meat left on them. These are chopped; seasoned with salt, pepper, garlic, and other spices and partly cured via smoking. It can also include the pig's tongue, shoulder blade, jaw, and backbone, but never exceeding 20% of the total volume. It is normally consumed cooked.
Where do you think botillo comes from?
A) Brazil. B) Ireland. C) Spain.

4. Beef tripe is usually made from only the first three chambers of a cow's stomach: the rumen (blanket/flat/smooth tripe), the reticulum (honeycomb and pocket tripe), and the omasum (book/bible/leaf tripe). Tripe is also produced from sheep, goats, pigs and deer. Unwashed (or "green") tripe includes some of the stomach's last content, giving it an unpleasant odor and causing it to be considered unfit for human consumption. Though it is called "green" because it has a high chlorophyll content, in reality it is often greyish brown as a result of other undigested compounds. For human consumption, tripe must be washed and meticulously cleaned. It is ideal to boil it for two or three hours in water with salt (1 tablespoon per litre of water) to soften it and also clean it in the process.
Where do you think that's eaten?
A) Many countries. B) Belgium. C) Bolivia.

5. In **chicken feet** the majority of the edible meat consists of skin and tendons, without much muscle. This gives the feet a distinct texture different from the rest of the chicken's meat. There are many small bones which makes it difficult to eat for some; these are often picked out before serving. Being mostly cartilage, chicken feet are very gelatinous.
A) Thailand. B) Peru. C) France.

Answers: 1 - B, 2 - C, 3 – C, 4 - A, 5 - B.

6. Complete the following texts with the appropriate words:

B. As we all know, _____ (1) pudding or blood pudding is produced in many countries. It is a type of sausage made by cooking _____ (2) with a filler until it is thick enough to _____ (3) when cooled. Typical fillers include _____ (4), fat, suet, bread, sweet potato, barley and _____ (5). It is also called blood sausage (first attested in 1868, perhaps influenced by German *Blutwurst*). "Blood sausage" is also used as a term for similar blood-based solid foods around the world.

1.- black

2.- blood

3.- congeal

4.- meat

5.- oatmeal

C. In chicken feet, a typical meal in Peru, the majority of the edible meat consist of _____ (1) and tendons, without much _____ (2). This gives the feet a distinct _____ (3) different from the rest of chicken's meat. There are many small _____ (4) which may make it difficult to eat for some, and are often picked out before service. Being mostly _____ (5), chicken feet are also very gelatinous.

1.- skin
2.- muscle
3.- texture
4.- bones
5.- cartilage

D. Beef tripe is typical of many countries and is usually made from only the first three chambers of a cow's _____ (1): the rumen (blanket/flat/smooth tripe), the reticulum (honeycomb and pocket tripe), and the omasum (book/bible/leaf tripe). Tripe is also produced from sheep, goats, pigs, and deer. Unwashed (or "green") tripe includes some of the stomach's last content, giving it an unpleasant odour and causing it to be considered unfit for human consumption. Though it is called "green," because it has a high chlorophyll content a green substrate, in reality it is often grayish brown as a result of other undigested compounds. For human _____ (2), tripe must be washed and meticulously cleaned. It is ideal to _____ (3) it for two or three hours in water with _____ (4) (1 tablespoon per litre of water) to soften it and also _____ (5) it in the process.

1.- stomach
2.- consumption
3.- boil
4.- salt
5.- clean

E. Haggis is a typical Scottish dish containing sheep's heart, liver and lungs. All of that is minced with _____ (1), oatmeal, suet, spices, and salt, mixed with _____ (2), and traditionally boiled in the animal's stomach for approximately three hours. It resembles stuffed _____ (3), sausages and savoury _____ (4). As the 2001 English edition of the Larousse Gastronomique puts it, "Although its description is not immediately appealing, haggis has an excellent nutty texture and delicious _____ (5) flavour". Most modern commercial haggis is prepared in a casing rather than an actual stomach. There are also meat-free recipes for vegetarians.

1.- onion
2.- stock
3.- intestines
4.- puddings
5.- savoury

F. The Spanish botillo is a dish of meat-stuffed pork intestine. It is a meat product made from different pieces left over from the butchering of a pig, including the ribs, tail, and bones with a little meat left on them. These are _____ (1), seasoned with salt, _____ (2), garlic, and other spices, and partly cured via _____ (3). It can also include the pig's _____ (4), shoulder blade, jaw, and backbone, but never exceeding 20% of the total volume. It is normally consumed _____ (5).

1.- chopped

2.- pepper

3.- smoking

4.- tongue

5.- cooked

7. After reading that section, could you describe a typical and unusual delicious dish from your hometown? Please write it down to take to class and share with the other students.

8. Please write down the recipe of your favourite dish. You can visit this webpage to guide you in this task:

http://simplyrecipes.com/recipes/smoked_salmon_pasta/

Can you find the equivalent to "an inch"? A pound? A cup? You can use that webpage to help you.

Collaborative work

You are working in New York and your boss has asked you to organise a business lunch for 15 people of different nationalities. Share the work among the four members of the team in order to do it.

- One of you could gather important details to remember about the food that could be problematic for some cultures. You can use the following links:
  http://en.wikipedia.org/wiki/Taboo_food_and_drink
  http://www.enotes.com/food-encyclopedia/taboos

- With that information another member of the team could find the right restaurant.

  http://new.york.diningguide.com

  http://newyork.citysearch.com/find/section/newyork/restaurants.html

- A third person could make the sitting arrangements following protocol rules.

  http://www.holidaycook.com/table-manners/seating.shtml

  http://www.ehow.com/restaurant-etiquette

The last person can put all the information together as a presentation for the class.

UNIT 6: VIRTUAL COMPANIES

Culture

A **virtual business** uses electronic means to do business, as opposed to a traditional business that relies on face-to-face transactions with physical documents and payments or credit. Amazon.com was a virtual business pioneer. As an online bookstore, it delivered and brokered bookstore services without a physical retail store presence; efficiently connecting buyers and sellers without the overhead of a bricks-and-mortar location.

Some virtual businesses operate solely in a virtual world. Groups of people can join together online and enter into an agreement to work together toward a for-profit goal, with or without having to formally incorporate or form a traditional company.

As Web 2.0 services have risen in popularity, many businesses have begun to use these communicative and collaborative technologies to reach their customers. With heightened security, PCI DSS compliance regulations, and more rigorous monitoring abilities, credit card transactions via the Internet are even more secure than other options such as phone or fax.

Offshore resourcing describes the relocation by a company of a business process from one country to another—typically an **operational process**, such as manufacturing, or **supporting processes**, such as administration, accounting, design, translation or marketing services.. Even state governments employ offshore resourcing. The economic logic is to reduce costs. If some people can use some of their skills more cheaply than others, those people have a comparative advantage. The idea is that countries should freely trade the items that cost the least for them to produce.

After joining the World Trade Organization (WTO) in 2001, the People's Republic of China emerged as a prominent destination for offshore manufacturing. India has become a leading country in telecommunications after technical progress improved the possibilities of trade in services.

Read the following texts and answer the questions:

1. Most outsourced work to XXXXX consists of customer support services, web development and website design. It was awarded as the top outsourcing destination for the years 2007 and 2009 and the government has implemented several laws that will grant tax holidays and other benefits to multinational companies who wish to setup operations in the country. It has export processing zones all over the country and is currently the host of several manufacturing firms including Texas Instruments, MOOG and Microsoft. The country also boasts of a high literacy rate, thereby providing a large base of skilled workers. Also, most

citizens are fluent in speaking English so foreigners do not have trouble communicating.
Which country does this text refer to?
A) The Philippines. B) Thailand. C) Germany.

2. Offshoring can be seen in the context of either production offshoring or services offshoring. After its accession to the World Trade Organization (WTO) in 2001, XXXXX emerged as a prominent destination for production offshoring. The transfer of knowledge outside a country may create competitors to the original companies themselves. XXXXX's manufacturers are already selling their goods directly to their overseas customers, without going through the previous domestic intermediaries that originally contracted their services.
A city of which country does this text refer to?
A) Australia. B) China. C) South Corea.

3. After technical progress in telecommunications improved the possibilities of trade in services, XXXXX became a country leading in this domain though many parts of the world are now emerging as offshore destinations. XXXXX's abundant and cheap software engineering talent combined with massive demand from the Y2K problem helped to move the country up the value chain to attract large-scale software development projects for US based customers.
A city of which country does this text refer to?
A) Brazil. B) South Africa. C) India.

4. The central government offers tax exemptions for those willing to invest in the country. Several global high tech companies have already started developing in the area, exporting goods including chip manufacturer Intel, pharmaceutical company GlaxoSmithKline, and consumer products company Procter & Gamble. In 2006 Intel's microprocessor facility alone was responsible for 20% of exports and 4.9% of the country's GDP.
A city of which country does this text refer to?
A) Costa Rica. B) Mexico . C) Switzerland.

5. **Vanco Group Limited** is telecommunications company. It is a Virtual Network Operator, owning no network infrastructure itself, but providing management services and reselling network from other suppliers. It can also be described as a VANS (Value-Added Network Supplier), where the 'value-add' is the design, provision, and management of multiple third-party networks for customers. They offer services in 230 countries and territories in the world, and currently manage networks for clients in 161 countries.
A city of which country does this text refer to?
A) Portugal. B) Norway. C) The United Kingdom.

Answers: 1 - A, 2 - B, 3 – C, 4 - A, 5 - C.

6. Complete the following texts with the appropriate words:

A. After _____ (1) progress in _____ (2) improved the possibilities of trade in services, India became a country _____ (3) in this domain though many parts of the world are now emerging as _____ (4) destinations. XXXXX's abundant and cheap software engineering talent combined with massive demand from the Y2K problem helped to move the country up the value chain to attract large-scale software _____ (5) projects for US based customers.
   1. technical
   2. telecommunications
   3. leading
   4. offshore
   5. development

B. Most outsourced work to the Philippines consists of customer support _____ (1), web development and website design. It was awarded as the top outsourcing destination for the years 2007 and 2009 and the government has implemented several laws that will grant _____ (2) holidays and other benefits to multinational companies who wish to setup operations in the country. It has export processing zones all over the country and is currently the host of several _____ (3) firms including Texas Instruments, MOOG and Microsoft. The country also boasts of a high literacy rate, thereby providing a large base of _____ (4) workers. Also, most citizens are _____ (5) in speaking English so foreigners do not have trouble communicating.
   1. Services
   2. tax
   3. manufacturing
   4. skilled
   5. fluent

C. The central government offers tax exemptions for those who are willing to _____ (1) in the country. Several global high _____ (2) companies have already started developing in the area, exporting _____ (3) including chip manufacturer Intel, pharmaceutical company GlaxoSmithKline, and consumer _____ (4) company Procter & Gamble. In 2006 Intel's microprocessor facility alone was responsible for 20% of _____ (5) and 4.9% of the country's GDP.
   1. invest
   2. tech
   3. goods
   4. products
   5. exports

D. **Vanco Group Limited** is telecommunications company. It is a Virtual Network Operator, owning no network infrastructure itself, but providing management services and reselling _____ (1) from other _____ (2). It can also be described as a VANS (Value-Added Network Supplier), where the 'value-add' is the _____ (3), provision, and management of multiple third-party networks for _____ (4). They offer services in 230 countries and territories in the world, and currently manage networks for _____ (5) in 161 countries.

1. network
2. suppliers
3. design
4. customers
5. clients

E. Offshoring can be seen in the context of either _____ (1) offshoring or _____ (2) offshoring. After its accession to the World Trade Organization (WTO) in 2001, China emerged as a prominent destination for production offshoring. The transfer of knowledge outside a country may create _____ (3) to the original companies themselves. Chinese manufacturers are already selling their goods directly to their _____ (4) customers, without going through the previous domestic _____ (5) that originally contracted their services.

1. production
2. services
3. competitors
4. overseas
5. intermediaries

7. Explain in a letter to a friend how to buy Internet products. If you do not have any experience you can see what you need to do in one of these pages:

http://www.amazon.com

http://www.sainsburys.co.uk/sol/index.jsp

An online joke

By Matt Stratton (CC)

8. Please write an ad for your own virtual company. Make sure that you mention how safe the Internet transactions are now!

Collaborative work

Create your own virtual company. You should decide on the type of business that you would like to set up. Once you have done that you can divide the work. These links will help you:

You can read about a personal experience:
http://virtualcompany.wordpress.com/

You can check the legal procedure:
http://www.peppol.eu/work_in_progress/wp2-virtual-company-dossier

You can find some advice:
http://www.brint.com/interview/astdint.htm

Make sure that you record all the steps that you have followed. Have you found a name for your new business?

UNIT 7: REAL ESTATE

Culture

Real estate is a legal term in some places, such as Australia, Canada, The Bahamas, the United Kingdom and the USA; and that includes land as well as other immovable fixtures, such as wells, fences and buildings. **Real estate law** is the body of legal codes and regulations for these matters under a particular jurisdiction, and include commercial and residential real property transactions. Real estate is often considered synonymous with real property (sometimes called *realty*), in contrast with personal property (sometimes called *chattel* or *personalty* under *chattel law* or *personal property law*). The terms *real estate* and *real property* are used primarily in common law, while civil law jurisdictions refer instead to immovable property.

Private property ownership has become a major area of business, and the real estate industry has evolved into several separate fields, such as Appraisal, Property management, or Relocation services. Purchasing requires an investment so individuals and small companies use mortgage loans as the main source of capital. These are loans for which the real property itself constitutes collateral: if the borrower does not make payments, the lender can foreclose by filing a court action which allows them to take back the property and sell it to get their money back. For investors, profitability can be enhanced by using pre-construction strategy or an off plan to purchase at a lower price which is often the case in the pre-construction phase of development.

Residences can be classified by housing tenure, that is, by the way they are connected to neighboring residences and the land around them.

Read the following texts and answer the questions:

1. In XXXXX's usage, "real property", often shortened to just "property", generally refers to land and fixtures, while the term "real estate" is used mostly in the context of probate law, and means all interests in land held by a deceased person at death, excluding interests in money arising under a trust for sale of or charged on land.
   Which country does this text refer to?
   B) The United Kingdom. B) Costa Rica. C) Germany.

2. One important difference is that each country has rules regarding where foreigners can buy. For example, in XXXXX, foreigners cannot buy land or homes within 50 km of the coast or 100 km from a border unless they hold title in a Fideicomiso.

Which country does this text refer to?

A) Australia. B) Mexico. C) The USA.

3. Real estate in XXXXX is developed and managed by public, private, and state-owned red chip enterprises. Currently the market is experiencing tremendous growth and the central government has implemented measures to tighten interest rates, increase deposit and impose restrictions. The property bubble is an alleged ongoing real estate bubble in residential and/or commercial real estate. The phenomenon has seen average housing prices in the country triple from 2005 to 2009, possibly driven by both government policies and cultural attitudes. High price-to-income and price-to-rent ratios for property and the high number of unoccupied residential and commercial units have been held up as evidence of a bubble. Critics of the bubble theory point to XXXXX's relatively conservative mortgage lending standards and trends of increasing urbanization and rising incomes as proof that property prices can remain supported.

   Which country does this text refer to?

   A) Brazil. B) South Africa. C) China.

4. XXXXX has a growing, diversified economy with an increasing percentage of professional and business real estate prices which vary significantly from region to region. Government, financial sector, and large private businesses are concentrated in two places. Private property prices there are comparable with most expensive Western cities such as New York and London. Other cities have experienced similar growth, although remaining more affordable.

   Which country does this text refer to?

   A) Russia. B) South Africa. C) Germany.

5. In the late 2000s, housing prices in XXXXX, relative to average incomes, were among the highest in the world, prompting speculation that the country was experiencing a real estate bubble, like many other countries. As of February 2007, mortgage debt was equivalent to 80% of the GDP. At the beginning of 2009 the Property Market experienced a major decline due to the Global Financial Crisis. This has since recovered however and in the third quarter of 2009 was the second best performing property market in the world following Israel.

   Which country does this text refer to?

   B) Brazil. B) Australia. C) The United States.

Answers: 1 - A, 2 - B, 3 – C, 4 - A, 5 - B.

6. Complete the following texts with the appropriate words:

A) Real estate in China is developed and managed by public, private, and state-owned red chip _____ (1). Currently the market is experiencing tremendous growth and the central government has implemented measures to tighten interest _____ (2), increase deposit and impose restrictions. The property bubble is an alleged ongoing real estate bubble in residential and/or commercial real estate. The phenomenon has seen average housing prices in the country triple from 2005 to 2009, possibly driven by both government policies and cultural _____ (3). High price-to-income and price-to-rent ratios for property and the high number of unoccupied residential and commercial units have been held up as evidence of a bubble. Critics of the bubble theory point to China's relatively conservative _____ (4) lending standards and trends of increasing urbanization and rising _____ (5) as proof that property prices can remain supported.

1. enterprises
2. rates
3. attitudes
4. mortgage
5. incomes

B) In the late 2000s, housing prices in Australia, relative to _____ (1) incomes, were among the highest in the world, prompting _____ (2) that the country was experiencing a real estate bubble, like many other countries. As of February 2007, mortgage _____ (3) was equivalent to 80% of the GDP. At the beginning of 2009 the Property Market experienced a major _____ (4) due to the Global Financial Crisis. This has since recovered however and in the third quarter of 2009 was the second best performing property _____ (5) in the world following Israel.

1. average
2. speculation
3. debt
4. decline
5. market

C) In the United Kingdom's usage, "real property", often shortened to just "property", generally refers to _____ (1) and fixtures, while the term "real estate" is used mostly in the context of probate _____ (2), and means all - _____ (3) in land held by a deceased _____ (3) at death, excluding interests in money arising under a trust for _____ (5) of or charged on land.

1. land
2. law
3. interests
4. person
5. sale

D) Russia has a growing, diversified _____ (1) with an increasing percentage of professional and business real estate _____ (2) which vary significantly from region to region. Government, financial sector, and large _____ (3) businesses are concentrated in two places. Private property prices there are comparable with most expensive Western cities such as New York and London. Other cities have experienced similar _____ (4), although remaining more _____ (5).

1. economy
2. prices
3. private
4. growth
5. affordable

E) One important difference is that each _____ (1) has rules regarding where foreigners can buy. For example, in Mexico, _____ (2) cannot buy land or _____ (3) within 50 km of the coast or 100 km from a _____ (4) unless they hold _____ (5) in a Corporation or a Fideicomiso.

1. country
2. foreigners
3. homes
4. border
5. title

7. Have a look at the text in the following page and describe your own “dream property” in your own “dream location”. Use 100 words approximately.

8. Please write a letter of complaint to the advertisers of that text explaining the differences between what they advertised and what you found when you went to visit the property.

   You can use the following links as inspiration:

   http://search.bbc.co.uk/search?go=toolbar&uri=%2F&q=holiday+horror+stories

If you are looking for a luxury villa in the Bahamas... take a look at our offers and save yourself a fortune in estate agency fees.

Paradise World

Paradise World gives you the warmest welcome to the Bahamas, a wonderful place which is surrounded by natural beauty and sparkling seas. We are glad to help you discover the beauty of this wonderful place with our luxury villas, mansions, old palaces and other typical houses...

Paradise World is ideally located near the airport and the port and has the best amenities and facilities: a large clubhouse, two high-quality International Schools and a modern Hospital.

We are a leading property consultant that has been developing quality homes for over 100 years. We have grown from a single office into one of the nation's largest privately-held real estate companies by putting customers first. We are now offering our a once in a lifetime opportunity to own a Luxury Villa or Condominium set in one of the most picturesque areas of the Bahamas.

Our villas are designed by the most important architects in the world.

There are four villa properties currently available in Phase Three of the development which are all built on high plots and strategically positioned to have stunning and spectacular views of the sea.

We also offer the possibility of managed properties to ensure that your property is well maintained while you are away.

We make sure that all legal documentation and foreign ownership rights are fully in place for all our properties and the best legal firms in the Bahamas are at your disposal to ensure your legal tenure and rights are fully protected.

We look forward to hearing from you and to assisting you with the purchase of your dream villa in the Bahamas.

Need some relaxation?  Burn out syndrome?

We’ve got what you are looking for

Buy a holiday home away from home at the **Maui Superbeach Resort** (Hawaii) or at **Tenerife Guagua Club Resort** (Spain).

Super villas and condos.

Pools, golf courses, tennis courts, lush gardens, playgrounds, gym, sauna, Jacuzzi…Does it sound good to you?

You deserve it!

Go for it!

From S&V and Paradise World Estate Agencies.

The vacation areas specialists.

Collaborative work

Design and develop an advertising campaign with your team mates for one of the following properties. You can use the following link for inspiration:

http://hookedonhouses.net/category/big-houses/

HOUSES

http://www.terragalleria.com/pictures-subjects/houses/
http://www.viewpictures.co.uk/NewBuildings.aspx?type=Houses

UNIT 8: NOTHING VENTURED, NOTHING GAINED

Culture

Gambling is the wagering of money or something of material value (referred to as "the stakes") on an event with an uncertain outcome, with the primary intent of winning more material goods and/or money, and with an evident outcome within a short period. The term **gaming** in this context typically refers to instances in which the activity has been specifically permitted by law. Many jurisdictions either ban or heavily control gambling at local as well as national level. This regulation generally leads to gambling tourism or illegal gambling. The involvement of governments, through taxation and regulation, has led in some places to significant government revenue, such as in Monaco or Macau.

Gambling is a major international commercial activity, with the legal gambling market totaling an estimated $335 billion in 2009. Betting on team sports has become an important service industry in many countries. One of the most widespread forms of gambling involves betting on greyhound or horse racing and millions of people play the football pools every week. In addition to organized sports betting, both legal and illegal, there are many side-betting games played by casual groups of spectators. In addition many bookmakers offer fixed odds on a number of non-sports related outcomes, for example the direction and extent of movement of various financial indices, the winner of television competitions such as *Big Brother*, and election results. Interactive prediction markets also offer trading on these outcomes, with "shares" of results trading on an open market.

Investments are usually not considered gambling if they meet the following criteria: underlying value independent of the risk being undertaken; expected positive returns; and economic utility. Examples of investments include bonds, stocks and real estate. Starting a business can also be considered a form of investment. Some speculative investment activities are particularly risky, but are perceived to be different from gambling, such as prediction markets or securities derivatives, or options or futures, or foreign currency exchange (forex) transactions.

Read the following texts and answer the questions:

1. In 2007-08 the different states collected about $3 billion from poker machines, and $4.9 million from all forms of gambling. Taxes on poker machines made up 5.6 per cent of all revenue, and gambling takes in general came to 9.1 per cent. Gamblers as individuals are not taxed, as a result gamblers who win keep every cent and people with losses cannot count their losses as tax-deductible, instead the

businesses, such as Casinos, are taxed. The reason is that the government does not view winnings as income but as luck.

Which country does this text refer to?

C) The USA. B) Australia. C) Germany.

2. Public sports, lottery, and toto are held under special laws in order to increase the income of national and local governments, as well as to offer a form of entertainment for many people. Public sports are public races that people in XXXXX can gamble on legally. There are four different types: horse racing, bicycle racing, motorboat racing, and motorcycle racing. They are allowed by special laws and are regulated by local governments or governmental corporations. The prize pool for the gamblers of these races are about 75-80% of total sales. Betting tickets are available at countless circuits and ticket booths within many cities. There are three main types of lotteries: unique number lotteries, selected number lotteries, and scratch cards. Pachinko is a pinball-like slot machine game. It is officially not considered gambling for historical, monetary, and cultural reasons. Pachinko parlours can be found all over XXXXX, and they are operated by private companies. In pachinko, when a player's ball makes it into a special hole to activate the slot machine and a jackpot is made.

   Which country does this text refer to?

   B) Monaco. B) Japan. C) South Corea.

3. The closure of gaming houses and the gambling ban were pushed by the penal policy course but despite being hounded, lotteries survived because the authorities required their budget proceeds after all. The first slot machines which appeared in our country quite lawfully, were installed only in 1988 – in hotels which were part of the Committee of Foreign Tourism. In 1989 the first gaming house opened and a new and most complicated stage in the area of gambling taxation began. As of 2004, each region was entitled to independently determine the gambling tax rate within the limits provided for by the Law.

   Which country does this text refer to?

   C) Germany. B) Switzerland. C) Russia.

4. Following a near outright ban for most of its history, several forms of gambling were legalised in XXXXX in 1996. A change in legislation saw the establishment of legal casinos, a national lottery and other forms of gaming. According to a 2006 study the most popular forms of gambling were the National Lottery (86.9% participation), slot machines (27.7% participation), scratchcards (22.7% participation), charity jackpot competitions (11.6% participation) and horse racing betting (11.5% participation). 8.3% of respondents said they never gambled and a further 5.5% characterized themselves as occasional game players with no regular forms of gambling.

   Which country does this text refer to?

C) Brazil. B) South Africa. C) The United States.

5. Gambling in XXXXX is regulated by the Gambling Commission on behalf of the government's Department for Culture, Media and Sport (DCMS) under the Gambling Act 2005. This Act of Parliament significantly updated the laws, including the introduction of a new structure of protections for children and vulnerable adults, as well as bringing the burgeoning Internet gaming sector within regulation for the first time. The Betting and Gaming Act 1960 allowed commercial bingo halls to be set up, provided they were established as members-only clubs and had to get their take from membership fees and charges rather than as a percentage of the entry fees. The Gambling Act of 2005 paved the way for larger resort style casinos to be built, albeit in a controlled manner with one being built every few years until the Act is fully implemented. Sports gambling has a long history, having been controlled for many decades, and more recently relaxed. The 1960 Act legalised off-course bookmakers. Pool betting on horses is a monopoly of the state-owned Tote. The UK's largest lottery is known as the National Lottery, which was set up under Scratchcards are a very popular form of gambling.
   Which country does this text refer to?
   B) The United Kingdom. B) The USA. C) Switzerland.

Answers: 1 - B, 2 - B, 3 – C, 4 - B, 5 - A.

6. Complete the following texts with the appropriate words:

   A. Following a near outright _____ (1) for most of its history, several forms of gambling were _____ (2) in South Africa in 1996. A change in legislation saw the establishment of legal casinos, a national lottery and other forms of _____ (3). According to a 2006 study the most popular forms of gambling were the National Lottery (86.9% participation), slot machines (27.7% participation), scratchcards (22.7% participation), charity jackpot competitions (11.6% participation) and horse _____ (4) betting (11.5% participation). 8.3% of respondents said they never _____ (5) and a further 5.5% characterized themselves as occasional game players with no regular forms of gambling.
      1. ban
      2. legalised
      3. gaming
      4. racing
      5. gambled

   B. In 2007-08 the different states collected about $3 billion from poker machines, and $4.9 million from all _____ (1) of gambling. Taxes on poker machines made up 5.6 per cent of all _____ (2), and gambling takes in general came to

9.1 per cent. Gamblers as individuals are not _____ (3), as a result gamblers who win keep every cent and people with losses cannot count their losses as _____ (4), instead the businesses, such as Casinos are taxed. The reason is that the government does not view _____ (5) as income but as luck.

1. forms
2. revenue
3. taxed
4. tax-deductible
5. winnings

C. The closure of gaming houses and the gambling ban were pushed by the penal policy course but despite being hounded, lotteries survived because the authorities required their budget _____ (1) after all. The first slot machines which appeared in our country quite lawfully, were _____ (2) only in 1988 – in hotels which were part of the Committee of Foreign _____ (3). In 1989 the first gaming house opened and a new and most complicated stage in the area of gambling _____ (4) began. As of 2004, each region was entitled to independently determine the gambling tax _____ (5) within the limits provided for by the Law.

1. proceeds
2. installed
3. Tourism
4. taxation
5. rate

D. Gambling in the United Kingdom is regulated by the Gambling Commission on behalf of the government's Department for Culture, Media and Sport (DCMS) under the Gambling Act 2005. This Act of Parliament significantly updated the laws, including the introduction of a new structure of protections for children and vulnerable adults, as well as bringing the burgeoning Internet gaming sector within _____ (1) for the first time. The Betting and Gaming Act 1960 allowed commercial bingo halls to be set up, provided they were established as members-only clubs and had to get their take from _____ (2) fees and charges rather than as a percentage of the entry fees. The Gambling Act of 2005 paved the way for larger resort style casinos to be built, albeit in a controlled manner with one being built every few years until the Act is fully implemented. Sports gambling has a long _____ (3), having been controlled for many decades, and more recently relaxed. The 1960 Act legalised off-course bookmakers. Pool betting on horses is a _____ (4) of the state-owned Tote. The UK's largest lottery is known as the National Lottery, which was set up under Scratchcards are a very _____ (5) form of gambling.

1. regulation
2. membership
3. history

4. monopoly
5. popular

E. Public sports, lottery, and toto are held under special laws in order to increase the income of national and local _____ (1), as well as to offer a form of entertainment for many people. Public sports are public races that people in Japan can gamble on legally. There are four different types: horse racing, bicycle racing, motorboat racing, and motorcycle racing. They are allowed by special laws and are regulated by local governments or governmental corporations. The prize pool for the gamblers of these races are about 75-80% of total _____ (2). Betting tickets are available at countless circuits and ticket booths within many cities. There are three main types of lotteries: unique number lotteries, selected number lotteries, and scratch _____ (3). Pachinko is a pinball-like slot machine game. It is officially not considered gambling for historical, monetary, and _____ (4) reasons. Pachinko parlors can be found all over Japan, and they are operated by private companies. In pachinko, when a player's ball makes it into a special hole to activate the slot machine and a _____ (5) is made.

1. governments
2. sales
3. cards
4. cultural
5. jackpot

7. An Austrian friend has come to visit you in Spain. You are going to spend Christmas together and you think it is very important to understand some curiosities about the way that such an occasion is celebrated. Please explain to him/her what “El Gordo” is in no more than 100 words.

9. Learn more and write a description of one of the games mentioned in the texts above. Use 100 words approximately.

Collaborative work

Mr. I-Agent has given you €2000 to gamble. Read the information about London's and New York's stock exchanges and decide where you would like to invest €500 each. You should invest your money on day 1 and check what happens to it after a period of five working days. You can buy and sell your shares but you should always have a minimum of €500 invested.

Keep an individual blog of your decisions and compare it with your team mates. Who was the wisest?

Prepare a presentation for the class with your stories and finish it with some advice about what you have learnt.

http://www.londonstockexchange.com/home/homepage.htm
http://www.nyse.com/

UNIT 9: CLIMBING UP THE LADDER

Culture

Promotion is the advancement of an employee's rank or position in an organizational hierarchy system. It may be an employee's reward for good performance, such as after a positive appraisal. Companies ensure that the person is able to handle the added responsibilities before being promoted. The opposite of a promotion is a demotion.

A promotion can involve advancement in terms of benefits, salary and designation, and in some organizations the type of job activities may change a great deal. In many companies and public service organizations, more senior positions have a different title: an analyst who is promoted becomes a "principal analyst"; an economist becomes a "senior economist"; or an associate professor becomes a "full professor". The amount of salary increase associated with a promotion varies a great deal between industries and sectors, and depending on which parts of the hierarchical ladder an employee is moving between. In some industries or sectors, there may be only a modest increase in salary for a promotion; in other fields, a promotion may substantially increase an employee's salary. The degree to which job activities change varies between industries and sectors. In some fields, even after an employee is promoted, they continue to do similar work. In other fields, when an employee is promoted, their work changes substantially.

Organizations give managers different levels of discretion to award promotions. In some parts of the private sector, the senior management can promote employees without going through many formalities. In the public sector and in academia, there are usually many more checks and balances in place to prevent favoritism or bias. In many Western public service bodies, when a manager wants to promote an employee, they must follow a number of steps, such as advertising the position, accepting applications from qualified candidates, screening and interviewing candidates, and then documenting why they chose a particular candidate. In academia, a similar approach is used.

Read the following texts and answer the questions:

1. In XXXXX, the standard employment contract is considered to be at-will meaning that the employer and employee are both free to terminate the employment at any time and for any cause, or for no cause at all. However, if a termination of employment by the employer is deemed unjust by the employee, there can be legal recourse to challenge such a termination. Unjust termination may include termination due to discrimination because of an individual's race, national origin, sex or gender, pregnancy, age, physical or mental disability, religion, or military status.

Which country does this text refer to?

A) The USA. B) The United Kingdom. C) Spain.

2. According to the law in XXXXX there are three types of employment: *Test employment*. The employer hires a person for a test period of max 6 months. The employment can be ended at any time without giving any reason. This type of employment can be offered only once per employer and employee. Usually a time limited or normal employment is offered after a test employment. *Time limited employment*. The employer hires a person for a specified time. Usually they are extended for a new period. *Normal employment*, which has no time limit (except for retirement etc.). There are no laws about minimum salary. Instead there are agreements between employer organizations and trade unions about minimum salaries, and other employment conditions.

   Which country does this text refer to?

   D) The United Kingdom. B) Sweden. C) Germany.

3. The Factory Acts (first one in 1802, then 1833) and the 1832 Master and Servant Act were the first laws regulating labour relations in the XXXXX. The vast majority of employment law before 1960 was based upon the Law of Contract. There are three sources of Law: Acts of Parliament called Statutes, Statutory Regulations (made by a Secretary of State under an Act of Parliament) and Case Law (developed by various Courts). The first significant modern day Employment Law Act was the Equal Pay Act of 1970 although as it was a somewhat radical concept it did not come into effect until 1972. This act was introduced as part of a concerted effort to bring about equality for women in the workplace. Some of the improvements include enhanced maternity and paternity rights, the introduction of a National Minimum Wage and the Working Time Directive which covers working time, rest breaks and the right to paid annual leave. Discrimination law has also been tightened.

   A city of which country does this text refer to?

   D) Australia. B) Japan. C) The United Kingdom.

4. In XXXXX the first labour laws passed in 1884. Between 1936 and 1938 the Popular Front enacted a law mandating 12 days (2 weeks) each year of paid vacation for workers, and a law limiting the work week to 40 hours, excluding overtime. The Grenelle accords negotiated on May 25 and 26th in the middle of the May 1968 crisis, reduced the working week to 44 hours and created trade union sections in each enterprise. The minimum wage was also increased by 25%.

   Which country does this text refer to?

   D) France. B) South Africa. C) Spain.

5. Labour law governs the process by which workers in XXXXX may organize labour unions, engage in collective bargaining, and strike. Current labour law reflects the historic interrelation between the state and the Confederation of

Workers, the labour confederation officially aligned with the Institutional Revolutionary Party (the Institutional Revolutionary Party), which ruled under various names for more than seventy years. While the law, on its face, promises workers the right to strike and to organize, in practice it makes it difficult or impossible for independent unions to organize while condoning the corrupt practices of many existing unions and the employers with which they deal.

A city of which country does this text refer to?

C) Russia. B) Mexico . C) Cuba.

Answers: 1 - A, 2 - B, 3 – C, 4 - A, 5 - B.

6. Complete the following texts with the appropriate words:

A. The Factory Acts (first one in 1802, then 1833) and the 1832 Master and Servant Act were the first laws regulating _____ (1) relations in the United Kingdom. The vast majority of _____ (2) law before 1960 was based upon the Law of Contract. There are three sources of Law: Acts of Parliament called Statutes, Statutory Regulations (made by a Secretary of State under an Act of Parliament) and Case Law (developed by various Courts). The first significant modern day Employment Law Act was the Equal Pay Act of 1970 although as it was a somewhat radical concept it did not come into effect until 1972. This act was introduced as part of a concerted effort to bring about equality for women in the _____ (3). Some of the improvements include enhanced maternity and _____ (4) rights, the introduction of a National Minimum Wage and the Working Time Directive which covers working time, rest _____ (5) and the right to paid annual leave. Discrimination law has also been tightened.

1. labour
2. employment
3. workplace
4. paternity
5. breaks

B. In France the first labour laws passed in 1884. Between 1936 and 1938 the Popular Front enacted a law mandating 12 days (2 weeks) each year of paid vacation for _____ (1), and a law limiting the work week to 40 hours, excluding _____ (2). The Grenelle accords negotiated on May 25 and 26th in the middle of the May 1968 crisis, reduced the working _____ (3) to 44 hours and created trade _____ (4) sections in each enterprise. The minimum _____ (5) was also increased by 25%.

1. workers
2. overtime
3. week
4. union

5. wage

C. According to the law in Sweden there are three types of employment: *Test employment*. The employer hires a person for a test period of max 6 months. The employment can be ended at any time without giving any _____ (1). This type of employment can be offered only once per employer and _____ (2). Usually a time limited or normal employment is offered after a test employment. *Time limited employment*. The employer hires a person for a _____ (3) time. Usually they are extended for a new period. *Normal employment*, which has no time _____ (4) (except for retirement etc.). There are no laws about minimum salary. Instead there are agreements between employer organizations and _____ (5) unions about minimum salaries, and other employment conditions.
1. reason
2. reason
3. specified
4. limit
5. trade

D. In the USA, the _____ (1) employment contract is considered to be at-will meaning that the _____ (2) and employee are both free to _____ (3) the employment at any time and for any cause, or for no cause at all. However, if a termination of employment by the employer is deemed unjust by the employee, there can be legal _____ (4) to challenge such a termination. Unjust termination may include termination due to discrimination because of an individual's race, national origin, sex or gender, pregnancy, age, physical or mental _____ (5), religion, or military status.
1. standard
2. employer
3. terminate
4. recourse
5. disability

E. Labour law governs the process by which workers in Mexico may organize labour unions, engage in collective bargaining, and _____ (1). Current labour law reflects the historic interrelation between the state and the Confederation of Workers, the labour confederation officially aligned with the Institutional Revolutionary Party (the Institutional Revolutionary Party), which _____ (2) under various names for more than seventy years. While the _____ (3), on its face, promises workers the _____ (4) to strike and to organize, in practice it makes it _____ (5) or impossible for independent unions to organize while condoning the corrupt practices of many existing unions and the employers with which they deal.
1. strike

2. ruled
3. law
4. right
5. difficult

7. The texts in the following page are examples of an email and a letter of promotion respectively. Please write your own examples of an email and a formal letter of promotion from your boss to you mentioning the qualities that you have and have made you deserve such promotion.

10. Please design a chart with a description of your office/department/school's hierarchy. You should mention the individual's job titles and a brief explanation of what each person does.
    You can use the following links to help you with the design of your chart.

    http://en.wikipedia.org/wiki/File:Wikimedia_Foundation_organization_chart.png

    http://en.wikipedia.org/wiki/File:Organizational_chart.svg

From : Lisa Fitzpatrick<lfitzpatrick@ibs.com>

To : Peter Read <pread@ibs.com>

Subject : Good news

Date : Friday, 11 May 2007 12:05:22 -0400

Attachments : P.Readpromotion.doc

Dear Peter,

I am delighted to inform you that, in the Direction Committee meeting held on May 10 2007, the decision was made to promote you and appoint you Vice President of Business Planning & Corporate Strategy at IBS. We think you have worked your way up very hard, and that you are the right person for the job. You are THE man, Pete.

Find attached the official communication, signed by me.

Congratulations!

Lisa

IBS Headquarters

10952 E 16th St.

Chicago, Illinois, 60616

May 10, 2007

Dear Mr. Read,

On the recommendation of the Direction Committee of IBS, I am pleased to offer you an appointment as Vice President of the Business Planning & Corporate Strategy of IBS as from June 1st, 2007.

As a Vice President of IBS you are entitled to a salary of $100,000 a year and to many fringe benefits which you will find specified in the IBS Regulations Handbook.

If the above arrangements are understood and acceptable to you, please sign a copy of this letter and return it to my office.

I look forward to your joining the Direction Committee of our company.

Sincerely,

Lisa

Lisa Fitzpatrick

President

Collaborative work

The road to success is never easy but it can be fun getting there! Create a story about a character and his/her promotion to executive director of a large supermarket chain. The story should end up as a powerpoint presentation with the 20 most important moments of his/her career.

http://www.businessweek.com/smallbiz/successstories/

http://www.articlesbase.com/careers-articles/climbing-up-the-ladder-as-a-professional-in-copywriting-72931.html

http://careersuccess.typepad.com/my_weblog/2010/09/careers-climbing-up-the-ladder-lightning-fast.html

APPENDIX 3

Appendix 3 shows one complete unit of I-AGENT with all the different steps explained in section 4.2.

SAMPLE SEQUENCE

Notion: Food
Function: Ordering / Eating

UNIT LEARNING GOALS

In this unit, you will learn how to do the following in English better:

- Identify unfamiliar words from the context on topics related to his/her interests (identifying cues and inferring-spoken reception-B1)
- Deal with situations likely to arise whilst travelling in an area where the language is spoken (spoken interaction-B1)
- Socialise simply but effectively using simple common expressions and following basic routines (sociolinguistic appropriateness-A2)

LAMS

OK: at least 70% correct &/or reasonable time of accomplishment
NOT OK: less than 70% correct &/or too long

Ac0-1--si OK--> Ac1-1 --si OK--> Ac2-1 --si OK--> Ac3-1 --si OK--> Ac4-1 --si OK--> Ac5 --> SUGGESTED LINKS & END

Ac0-1 –si NOT OK → Ac0-X → Ac1-1 - si OK → Ac1-2 – si OK → Ac3-1 (take from above)

Ac1-1--si NOT OK → Ac1-2 – si OK → Ac1-3 – si OK → Ac2-1 (take from above)

Ac1-2 – si NOT OK → Ac1-3 –si OK → Ac2-1 (take from above)

Ac1-3 –si NOT OK → PROBLEMS REPORTED ON ORAL AND WRITTEN COMPREHENSION → Ac2-1 (take from above)

Ac2-1 –si NOT OK → Ac2-2 si OK→ Ac3-1 (take from above)

Ac2-2 –si NOT OK → SCAFFOLDING VOCABULARY & PROBLEMS REPORTED ON VOCABULARY → Ac 3-1 (take from above)

Ac3-1—si NOT OK → Ac3-2 –si OK→ Ac4-1 (take from above)

Ac3-2 –si NOT OK → Ac3-3 –si OK→ Ac4-1 (take from above)

Ac3-3 –si NOT OK → SCAFFOLDING GRAMMAR & PROBLEMS REPORTED ON GRAMMAR → Ac4-1 (take from above)

Ac4-1 → si NOT OK → Ac 4-2 si OK → LINKS → Ac5 (take from above)

Ac4-2 si not OK → PROBLEMS REPORTED ON SOCIOLINGUISTICS → LINKS → Ac5 (take from above)

SYSTEM EVALUATION

After each Ac, the student log is updated:

- Ac0 & 1 → oral comprehension – in 4 stages: Ac0-2, Ac1-1, Ac1-2, Ac1-3 (Ac01 does not count)
- Ac2 → vocabulary – in 1 stage: Ac2
- Ac3 → grammar – in 3 stages: Ac3-1, Ac3-2, Ac3-3
- Ac4 → sociolinguistics – in 2 stage: Ac4-1, Ac4-2
- Ac5 → interaction – in 1 stage: A5

- after Ac5: students are rated for the role in the next project
- scope for teacher intervention:
    - after Ac1-3 NOT OK
    - after VOCABULARY SCAFFOLDING
    - after GRAMMAR SCAFFOLDING

- only point for user-driven action: after Ac0-1

COURSE STRUCTURE

5 credits = 125 hours / 4 months
31 hours / month
8 hours / week
18 weeks = 9 units
1 unit / fortnight
2 face-to-face sessions of 90 minutes / week
5 hours / week with the system (4 **sessions of 45** to 1 h 15 minutes / week)
2 texts / week

Listening / reading activity → 5 minutes Comprehension activity → 10 minutes Vocabulary activity → 10 minutes Lexicogrammar activity → 10 minutes Sociolinguistic activity → 10 minutes Collaborative activity → 10 minutes
Open production & interaction → in class (esp. oral)

<u>ACTIVITY 0-1 ORAL COMPREHENSION</u>:

Listen to the following oral recording of Peter with Michelle, Peter and Jorge going out for lunch in Philadelphia:

PETER: Hey, guys! How about a famous Philly cheesesteak for dinner? We're not very far from South Street. A guy at the hotel told me there's a nice cheesesteak shop at 4th and South.
JORGE: Are we going to buy the food from a shop? Why don't we go to a restaurant?
PETER: Don't worry, Jorge. Cheesesteak shops are in fact restaurants. They just call them that.
MICHELLE: Well, Peter. We may not be very far from South Street, but we happen to be at 15th and Walnut. We'll have to walk several blocks east. That's quite a long walk.
PETER: Come on, Michelle! Don't be a party pooper. A gentle walk before dinner is always nice. Plus the weather is so gorgeous.
JORGE: I'm on for the walk, if that's fine with you, Michelle. Now, **I'd like you to tell me more about those cheesesteaks**. It's the first time I've heard about them.
PETER: I don't know much about them myself. I just know they're supposed to be delicious.
MICHELLE: Mmm, it's making my mouth water!
JORGE: Let's not waste time then...
… 20 minutes later
MICHELLE: This must be it! 'Jim's Steaks' Let's go in. I'm starving!
PETER: Shall we sit here?
MICHELLE: That's fine with me. Jorge?
JORGE: Sure!
PETER: OK, guys. Cheesesteak for everyone? I'll go get them.
JORGE: Do you need money?
PETER: I'll take care of it.
JORGE: Thanks, next time it'll be on me.
MICHELLE: Don't let him fool you, Jorge. He always offers to pay in cheap places. **You'll see how he tries to go to a more expensive restaurant** now that **he knows you'll be paying**.
JORGE: Come on, Michelle! Don't be so harsh on your brother. Any way, **I'm glad we came here**. This place looks like the real thing.
MICHELLE: Yeah, look! 'Since 1942'. They've been around for a while.
JORGE: **I suppose their food is good**. Otherwise they wouldn't have lasted that long. Ah! Here comes Peter with the cheesesteaks. They look yummy!
PETER: Don't they? Here you are. And I got coke for everyone. Is that OK?
MICHELLE: **I guess it has to be**! It's a fait accompli.
PETER: My dear sister, always so well-spoken.
JORGE: **I don't know what you guys are talking about**, but I'm going to start eating my sandwich… Oh! What's this? There's onion in it!
PETER: Don't you like onion? Why didn't you ask me to get it without onions for you?
JORGE: What did I know? **I didn't imagine they would come with onions**. In fact, **I didn't even expect them to be sandwiches**. **I thought they would be steaks on a plate**.

PETER: Well, can't you just remove the onions?
MICHELLE: Come on, Peter! That's gross! Plus, look! Both the beef and the onions are chopped to bits. **Do you want him to practice plastic surgery on his sandwich**? Give him a break! It's your fault, brother! You ordered the food and the drinks without consulting us. **You can't expect us to be happy!**
JORGE: Hey, hey, guys! **I don't want you to argue because of me**. **I'm sure you've done your best**, Peter. I'll just eat my sandwich, and everybody's happy. Michelle, **your brother will be very happy to buy us an ice-cream for dessert** to make up for his thoughtlessness.
CLIENT NEXT TO THEM: Sorry to be nosey, guys, but **I see you're first time cheesesteak consumers**. Let me give you a tip if you don't want to get all messed up while eating your sandwiches. We Philadelphians have developed what is known as the 'Philadelphia lean': You lean forward to eat your cheesesteak instead of bringing it to your mouth. That way the sandwich juices won't drip all over you. See?
JORGE: Wow! There seems to be a whole philosophy about eating Philadelphia cheesesteak. This really deserves enjoying your sandwich. **I think I'm going to let you guys share my cheesesteak** and I'll go and get myself one without onions and enjoy every bit of it.
PETER: Wait, wait, let me get it!
JORGE: Oh, don't bother! You'll get dessert. (At the counter): Can I have a cheesesteak, no onions, please?
COUNTER ASSISTANT: Pepper or any other topping?
JORGE: No, thanks. Just plain beef and cheese.
ASSISTANT: Which cheese would you like with your sandwich?
JORGE: Can I choose that, too?
ASSISTANT: Sure! Provolone, Swiss, Cheddar…?
JORGE: Swiss is good.
ASSISTANT: Here you are. 3.75, please.
JORGE: Thanks. Here you are.
ASSISTANT: And 1.25 is your change. Thanks. (To the next person in line): How can I help you?
JORGE: Hey, guys. Getting the cheesesteak is a whole experience in itself. **I hope eating it is even better!**
CLIENT: Don't forget your 'Philly lean'. **I wouldn't like you to get all messed up**. Look at your friend. He's got cheese on his pants.
PETER: (Looking down) Oh, God!

<u>ACTIVITY 1-1 ORAL COMPREHENSION</u>:

Answer the following questions on the audio recording you have listened to:

1. What was the weather like?
A) Good. B) Bad. C) Not mentioned.
2. Where did they order their food?
A) A shop to buy food to eat out. B) A restaurant with waiters. C) A shop to order food to eat in.
3. What is a cheesesteak?
A) A burger in a bun. B) A steak. C) A sandwich.
4. They all had cheesesteaks. What ingredients did they all have?

A) Beef and onion. B) Beef and cheese. C) Beef, onion and cheese. 5. What did they drink? A) Coke. B) Milkshakes. C) Water.

ANSWERS: 1.A; 2.C; 3.C; 4.B; 5.A

ACTIVITY 2-1 VOCABULARY:

Listen to the pronunciation of the following words and repeat them several times, trying to adapt your pronunciation to that of the native speaker. Every time you say a word out loud, mentally check that you are sure of its meaning. If not, put your cursor on top of the word and a brief explanation will appear. You can then proceed to do the matching activity when you feel confident that you are familiar with the meaning of all the words and their corresponding pronunciation.

Gorgeous weather	To make one's mouth water	Nos(e)y
A cheesesteak shop	To starve	Gross
A party pooper	To get (all) messed up	Harsh
A fait accompli	To do one's best	Yummy
Thoughtlessness	To fool someone	Well-spoken
A tip	To chop to bits	It's on me
The 'Philly lean'	To make up for (a mistake)	I'll take care of it
A gentle walk	To drip	I'll go and get myself one

ACTIVITY 2-2 VOCABULARY:

MATCHING ACTIVITY:

Look at the words and expressions below and match them with their corresponding definitions.

A. A party pooper
B. To do one's best
C. Gross
D. A cheesesteak shop
E. To get (all) messed up
F. A fait accompli
G. I'll go and get myself one
H. Well-spoken
I. Thoughtlessness
J. I'll take care of it

K. A gentle walk
L. Gorgeous weather
M. To drip
N. To make one’s mouth water
O. A tip
P. To starve
Q. To fool someone
R. Yummy
S. It’s on me
T. Nos(e)y
U. To make up for (a mistake)
V. The ‘Philly lean’
X. Harsh
W. To chop to bits

ANSWERS:

Gorgeous weather: Beautiful, pleasing weather that makes you want to go outside.

To make one’s mouth water: When a meal or drink looks or smells so good as to excite a desire or appetite for it.

Nos(e)y: To be intrusive and curious about others’ affairs.

A cheesesteak shop: A shop where you can eat cheesesteaks, invented in Philadelphia and originally topped with a pizza sauce.

To starve: To suffer or die from extreme lack of food.

Gross: The total amount of a sum of money before anything is deducted.

A party pooper: A person who spoils other people's enjoyment. Another word for it is a “wet blanket”.

To get (all) messed up: To make (oneself or something else) dirty, untidy or disordered.

Harsh: Unpleasant, uncomfortable or rough.

A fait accompli: Something already done and presumably irreversible.

To do one’s best: To do something as well as possible.

Yummy: Delicious, delightful.

Thoughtlessness: Attitude that shows lack of thought. Carelessness.

To fool someone: To deceive or trick somebody.

Well-spoken: Expressed in a polite and eloquent way.

A tip: Additional quantity of money added to a required payment, usually as a way to acknowledge a good service (e.g. in restaurants).

To chop to bits: To chop or cut into small pieces (e.g. meat).

It's on me: I'd like to pay.

The 'Philly lean': (The "Philadelphia Lean"), bending forward to eat a cheesesteak, instead of bringing it to your mouth.

To make up for (a mistake): To compensate (somebody) for (a mistake).

I'll take care of it (when referring to a bill): I'll pay for it.

A gentle walk: A relaxed, pleasant walk.

To drip: To fall in drops (liquids)

I'll go and get myself one: I'll have one myself.

<u>ACTIVITY 1-2 ORAL COMPREHENSION</u>:

******* LISTEN TO THE AUDIO HERE AGAIN ******

Listen again to the following oral recording of Peter with Michelle, Peter and Jorge going out for lunch in Philadelphia; then answer the questions below:

1. Who spoke to them about the place to get cheesesteaks?
A) Someone at their hotel. B) Someone at the travel agency. C) A customer in the shop.
2. Who had eaten cheesesteak before?
A) Jorge. B) None of them. C) Michelle.
3. They went to 'Jim's Steaks'. How far was it from their hotel?
A) 20 minutes walking. B) 10 minutes by taxi. C) Next door.
4. What dessert did they talk about?
A) Fruit. B) Ice-cream. C) None.
5. What is a cheesesteak?
A) Chopped meat. B) Small pieces of meat. C) A piece of meat.

ANSWERS: 1.A; 2.B; 3.B; 4.C; 5.A

******* SCAFFOLDING ACTIVITY WOULD COME HERE: VOCABULARY GOES HERE: Food**

ACTIVITY A1-3 ORAL COMPREHENSION:

Read the following transcript of the oral recording you heard above and then answer the questions below:

PETER: Hey, guys! How about a famous Philly cheesesteak for dinner? We're not very far from South Street. A guy at the hotel told me there's a nice cheesesteak shop at 4th and South.
JORGE: Are we going to buy the food from a shop? Why don't we go to a restaurant?
PETER: Don't worry, Jorge. Cheesesteak shops are in fact restaurants. They just call them that.
MICHELLE: Well, Peter. We may not be very far from South Street, but we happen to be at 15th and Walnut. We'll have to walk several blocks east. That's quite a long walk.
PETER: Come on, Michelle! Don't be a party pooper. A gentle walk before dinner is always nice. Plus the weather is so gorgeous.
JORGE: I'm on for the walk, if that's fine with you, Michelle. Now, **I'd like you to tell me more about those cheesesteaks**. It's the first time I've heard about them.
PETER: I don't know much about them myself. I just know they're supposed to be delicious.
MICHELLE: Mmm, it's making my mouth water!
JORGE: Let's not waste time then...
… 20 minutes later
MICHELLE: This must be it! 'Jim's Steaks' Let's go in. I'm starving!
PETER: Shall we sit here?
MICHELLE: That's fine with me. Jorge?
JORGE: Sure!
PETER: OK, guys. Cheesesteak for everyone? I'll go get them.
JORGE: Do you need money?
PETER: I'll take care of it.
JORGE: Thanks, next time it'll be on me.
MICHELLE: Don't let him fool you, Jorge. He always offers to pay in cheap places. **You'll see how he tries to go to a more expensive restaurant** now that **he knows you'll be paying**.
JORGE: Come on, Michelle! Don't be so harsh on your brother. Any way, **I'm glad we came here**. This place looks like the real thing.
MICHELLE: Yeah, look! 'Since 1942'. They've been around for a while.
JORGE: **I suppose their food is good**. Otherwise they wouldn't have lasted that long. Ah! Here comes Peter with the cheesesteaks. They look yummy!
PETER: Don't they? Here you are. And I got coke for everyone. Is that OK?
MICHELLE: **I guess it has to be**! It's a fait accompli.
PETER: My dear sister, always so well-spoken.
JORGE: **I don't know what you guys are talking about**, but I'm going to start eating my sandwich… Oh! What's this? There's onion in it!
PETER: Don't you like onion? Why didn't you ask me to get it without onions for you?
JORGE: What did I know? **I didn't imagine they would come with onions**. In fact, **I didn't even expect them to be sandwiches**. **I thought they would be steaks on a plate**.

PETER: Well, can't you just remove the onions?
MICHELLE: Come on, Peter! That's gross! Plus, look! Both the beef and the onions are chopped to bits. **Do you want him to practice plastic surgery on his sandwich**? Give him a break! It's your fault, brother! You ordered the food and the drinks without consulting us. **You can't expect us to be happy!**
JORGE: Hey, hey, guys! **I don't want you to argue because of me**. **I'm sure you've done your best**, Peter. I'll just eat my sandwich, and everybody's happy. Michelle, **your brother will be very happy to buy us an ice-cream for dessert** to make up for his thoughtlessness.
CLIENT NEXT TO THEM: Sorry to be nosey, guys, but **I see you're first time cheesesteak consumers**. Let me give you a tip if you don't want to get all messed up while eating your sandwiches. We Philadelphians have developed what is known as the 'Philadelphia lean': You lean forward to eat your cheesesteak instead of bringing it to your mouth. That way the sandwich juices won't drip all over you. See?
JORGE: Wow! There seems to be a whole philosophy about eating Philadelphia cheesesteak. This really deserves enjoying your sandwich. **I think I'm going to let you guys share my cheesesteak** and I'll go and get myself one without onions and enjoy every bit of it.
PETER: Wait, wait, let me get it!
JORGE: Oh, don't bother! You'll get dessert. (At the counter): Can I have a cheesesteak, no onions, please?
COUNTER ASSISTANT: Pepper or any other topping?
JORGE: No, thanks. Just plain beef and cheese.
ASSISTANT: Which cheese would you like with your sandwich?
JORGE: Can I choose that, too?
ASSISTANT: Sure! Provolone, Swiss, Cheddar…?
JORGE: Swiss is good.
ASSISTANT: Here you are. 3.75, please.
JORGE: Thanks. Here you are.
ASSISTANT: And 1.25 is your change. Thanks. (To the next person in line): How can I help you?
JORGE: Hey, guys. Getting the cheesesteak is a whole experience in itself. **I hope eating it is even better!**
CLIENT: Don't forget your 'Philly lean'. **I wouldn't like you to get all messed up**. Look at your friend. He's got cheese on his pants.
PETER: (Looking down) Oh, God!

1. What did Michelle have in her cheesesteak?
A) Beef and onion. B) Beef and cheese. C) Beef, onion and cheese.
2. Who told them about the 'Philly lean'?
A) A waiter. B) The assistant. C) A customer.
3. Who got the dessert?
A) Jorge. B) Peter. C) Michelle.
4. Who got messed up with the cheese?
A) Michelle. B) Peter. C) Jorge.
5. What's Michelle's problem with the beef and the onions?
A) She's allergic to them. B) She has too little. C) Nothing. D) She dislikes them.

ANSWERS: 1.C 2.C 3.B 4. B 5.D

ACTIVITY 3-1 LEXICOGRAMMAR:

EXTRA GRAMMATICAL EXPLANATION UNDER DEMAND:

Mental processes *are those of knowing, learning, understanding, etc. (called 'cognitive'), seeing, hearing, feeling, etc. (called 'perceptive), wanting, wishing, etc. (called 'intentional'), and liking, hating, fearing, etc. (called 'emotive'). As we have learnt previously, these processes always have a Senser (that who knows, sees, wants, likes, etc.) and, almost always, a Phenomenon (that which is known, seen, wanted, liked, etc.). Such is the case in the cognitive* I know a little English*, the perceptive* I saw a bright light*, the intentional* He wants more water *and the emotive* She likes Spanish rice*. We have seen these very same verbs involved in projections of non-finite clauses (that is, clauses with their verbs in the infinitive or the gerund), such as* I saw him dancing, He wants to leave *and* I like skating*. Here we look at how the different types of mental processes project clauses realized with an expressed subject. These clauses can be a) finite clauses (that is, clauses with a finite verb) such as* I think I'll be there *or* I think he'll be there, *or b)non-finite clauses (that is, clauses with a verb in the infinitive or the gerund)such as* he wants her to leave *or* I'd like you to stay.

There are four possibilities:

1. *Cognitive and perceptive processes → The most common nexus between both clauses is that (usually omitted in speech and informal written English):*

*"I think/know/believe… (**that**) fish is the speciality in this restaurant."*
*"I think/know/believe… (**that**) this pub is called The Red Hen."*
*"I saw/heard/feel/know… (**that**) I'm going to have to pay the bill!"*
*"I saw/heard/feel/know… (**that**) you didn't enjoy your meal."*

2. *Intentional processes → If the subject is the same in both clauses, you tend to put to immediately after the mental verb:*

"He wants/'d like… ***to*** *recommend you a starter."*

But if it is not, you add the subject, in the object form, before to:

"They want/'d like… ***him to*** *make up his mind a bit faster.*

- *Note: I want should be avoided, as it doesn't sound polite. Please use I'd like instead.*

3. *Emotive processes → If the subject is the same in both clauses, you tend to use –ing after the verbal Process:*

*"I like/love/adore/hate … com**ing** to this place."*

But if it is not, we typically express the mental meaning by means of a relational construction of the type Subject + be + Attribute (the Complement after am, is, are, etc.), such as I'm glad… In these cases, the same as with cognitive and perceptive processes, the projected clause is introduced by that:

"I'm glad (that) we came to this place."
"I'm sorry (that) I said that."

4. *As seen previously, emotive processes can be expressed either as Sensor/Subject + Process + Phenomenon/Complement, or as Phenomenon/Subject + Process + Sensor/Complement. We will see further on that Phenomenon + Process + Sensor emotive processes with a full clause as Phenomenon (e.g.* That you tried the "Philly" steak pleases me*) are typically realized as follows*: It pleases me that you tried the "Philly" steak, *where the grammatical Subject is now* it, *which in fact refers to the that-clause.*

Look at the following types of processes and how they are formed:

1. *that is usually omitted in speech and informal written English:*

   *"I think/know/believe… (**that**) fish is the speciality in this restaurant."*
   *"I think/know/believe… (**that**) this pub is called The Red Hen."*
   *"I saw/heard/feel/know… (**that**) I'm going to have to pay the bill!"*
   *"I saw/heard/feel/know… (**that**) you didn't enjoy your meal."*

2. *If the subject is the same, you tend to put to after the second verb:*

   "He wants/'d like… **to** *recommend you a starter."*

   But if it is not, you add the subject before to:

   "They want/'d like… **him to** *make up his mind a bit faster."*

- *Note: I want should be avoided, as it doesn't sound polite. It is better to use I'd like.*

3. *If the subject is the same, you tend to use –ing:*

   *"I like/love/adore/hate … com**ing** to this place."*

   But if it is not, we use that:

   "I'm glad (that) we came to this place."
   "I'm sorry (that) I said that."

Now let's complete the following fragments of conversation that are typically heard in eating establishments. Please use the same structure as the examples:

1. Ex. They/you/bring me a sandwich: They **want** you **to** bring them a sandwich.

   …She/he/get drinks.
   …They/we/try the soup of the day.
   …The waiter/I/choose a kind of garnish for my jacket potato.
   …Michelle/the waiter/not add onion.

…I/they/pay for the coffees.
…He/they/have another round of drinks.

2. Ex. I/you/bring me a sandwich: I**'d like** you **to** bring me a sandwich.

- Note the use of *I'd like.*

…Michelle/the waiter/remove the cucumber.
…The waiter/she/choose a kind of cheese.
…I/you/try the salad.
…He/they/not get all messed up.
…They/I/get the dessert.
…She/he/pay for dessert.

3. Ex. I/you/behave better: I **expect** you **to** behave properly.

…She/we/take care of lunch.
…Peter/the waiter/suggest his main course.
…The other client/they/know how to eat the seafood.
…They/I/not be so harsh next time.
…She/they/speak more quietly in future.
…I/he/pay for the meal.

4. Ex. I/you/like ice-cream: I **see** you like ice-cream.

…I/we/not be far from the restaurant.
…We/one/can choose the table because there are lots of free ones.
…I/they/be good customers.
…I/people/like spicy food here.
…I/she/be well-spoken.
…We/everyone/be enjoying themselves.

5. Ex. I/you/like her: I **know** you like her.

…He/she/be hungry.
…I/the food/be good in this restaurant.
…They/I/not eat meat.
…I/she/always drink the same.
…Michelle/Peter/never pay for her.
…We/he/be a party pooper.

6. Ex. I/you/say that: **I'm glad that** you said that you enjoyed your meal. (second part in the past)

…She/you/take care of lunch.
…He/I/come to the restaurant.
…I/she/order in French.
…I/they/order roast lamb.
…Peter/the waiter/let him choose the type of vegetables to go with it.
…They/the assistant/bring the food over to their tables.

ANSWERS:

1.

a. She wants him to get drinks.
b. They want us to try the cheesesteak.
c. The waiter wants me to choose a kind of garnish for my jacket potato.
d. Michelle wants the waiter not to add onion.
e. Peter want them to pay for the coffees.
f. He wants them to have another round of drinks.

2.

a. Michelle'd like the waiter to remove the cucumber
b. The waiter would like her to choose a kind of cheese
c. I'd like you to try the salad
d. He'd like them not to get all messed up
e. They'd like me to get the dessert
f. She'd like him to pay for dessert

3.

a. She expects us to take care of lunch.
b. I expect him to pay for the drinks.
c. The other client expects them to know how to eat seafood.
d. They expect me not to be so harsh next time.
e. She expects them to speak more quietly in future.
f. I expect her to pay for the meal.

4.

a. I see we're not far from the restaurant.
b. We see one can choose the table because there are lots of free ones.
c. I see they are good customers.
d. I see people like spicy food here.
e. I see she's well-spoken.
f. We see everyone is enjoying themselves.

5.

a. He knows she is hungry.
b. I know the food is good in this restaurant.
c. They know I don't eat meat.
d. I know she always drinks the same.
e. Michelle knows Peter never pays for her.
f. We know he's a party pooper.

6.

a. She is glad you took care of lunch.
b. He is glad I came to the restaurant.
c. I'm glad she ordered in French.
d. I'm glad they ordered roast lamb.
e. Peter is glad the waiter let him choose the type of vegetables to go with it.
f. They are glad the assistant brought the food over to their tables.

<u>ACTIVITY 3-2 - LEXICOGRAMMAR</u>:

****ADD HERE THE EXPLANATIONS IN AC3-1*****

Let's complete the following fragments of conversation that are typically heard in eating establishments. Please use the same structure as the examples:

1. Ex. They/you/bring them a sandwich: They want you to bring them a sandwich.

    a. She/he/get drinks.
    b. They/we/try the cheesesteak.
    c. Michelle/they/pay for dessert.
    d. The waiter/I/choose a kind of cheese.
    e. Jorge/the waiter/not add onion.
    f. He/they/do the 'Philly lean'.

2. Ex. I/you/bring me a sandwich: I'd like you to bring me a sandwich.

    a. They/I/get drinks.
    b. I/you/try the cheesesteak.
    c. She/he/pay for dessert.
    d. The waiter/she/choose a kind of cheese.
    e. Michelle/the waiter/add extra onion.
    f. He/they/not get all messed up.

3. Ex. I/you/behave better: I expect you to behave better.

    a. She/they/be more thoughtful in future.
    b. I/he/pay for the drinks.
    c. She/we/take care of lunch.
    d. Jorge/the waiter/remove the onions.
    e. They/I/not be so harsh next time.
    f. The other client/they/know how to eat the cheesesteak.

4. Ex. I/you/like ice-cream: I see you like ice-cream.

    a. I/they/be good friend.
    b. I/she/be well-spoken.
    c. I/people/like Philly cheesestakes here.
    d. We/one/can choose the kind of cheese.
    e. We/everyone/do the 'Philly lean'.
    f. I/we/not be far from South street.

5. Ex. I/you/like her: I know you like her.

    a. He/she/be worried.
    b. They/I/not like onions.
    c. We/he/be a party pooper.
    d. Michelle/Peter/never pay for her.
    e. I/the food/be good in this restaurant.

f. I/she/always drink the same.

6. Ex. I/you/say that: I'm glad you said that (second part in the past).

a. he/I/come to the restaurant.
b. she/you/take care of lunch.
c. I/they/order cheesesteaks.
d. Jorge/the waiter/let him choose the type of cheese.
e. they/the assistant/bring the food over to their tables.
f. I/she/do that.

ANSWERS:

1.

a. She wants him to get drinks.
b. They want us to try the cheesesteak.
c. Michelle wants them to pay for dessert.
d. The waiter wants me to choose a kind of cheese.
e. Jorge wants the waiter not to add onion.
f. He wants them to do the 'Philly lean'.

2

a. They'd like me to get drinks.
b. I'd like you to try the cheesesteak.
c. She'd like him to pay for dessert.
d. The waiter would like her to choose a kind of cheese.
e. Michelle'd like the waiter to add extra onion.
f. He'd like them not to get all messed up.

3

a. She expects them to be more thoughtful in future.
b. I expect him to pay for the drinks.
c. She expects us to take care of lunch.
d. Jorge expects the waiter to remove the onions.
e. They expect me not to be so harsh next time.
f. The other client expects them to know how to eat the cheesesteak.

4

a. I see they are good friends.
b. I see she's well-spoken.
c. I see people like Philly cheesestakes here.
d. We see one can choose the kind of cheese.
e. We see everyone does the 'Philly lean'.
f. I see we're not far from South Street.

5

a. He knows she is worried.
b. They know I don't like onions.
c. We know he's a party pooper.
d. Michelle knows Peter never pays for her.
e. I know the food is good in this restaurant.
f. I know she always drinks the same.

6

a. He’s glad I came to the restaurant.
b. She’s glad you took care of lunch.
c. They’re glad you ordered cheesesteaks.
d. Jorge’s glad let him choose the type of cheese.
e. They’re glad the assistant brought the food over to their tables.
f. I’m glad she did that.

ACTIVITY A3-3: LEXICOGRAMMAR

****ADD HERE THE EXPLANATIONS IN AC3-1*****

Jorge’s English is usually quite good. But he is rather tired tonight and has made several mistakes while writing his diary. Help him by correcting the mistakes he made:

The highlight of my day has been the visit to South Philly. There is a very lively atmosphere there and it is full of shops selling lots of cool stuff. I could observe young people to like going to that part of the city. However, my favourite place in South Philly was the cheesesteak shop where we went for dinner. I think the name of the place to be ‘Jim’s Steaks’. Michelle didn’t want that we walked to the cheesesteak shop, but we did and it was a very nice stroll.

I’m a bit embarrassed by the onion story at the restaurant, but Michelle was right when she said it was partly her brother’s fault for bringing the food without consulting us first. I expect Peter were more thoughtful next time! I know him to be a good guy, so I’m sure he’ll be more careful in future.

I would like returning to a cheesesteak shop before we leave Philly so I can practice the ‘Philly lean’. It really pleases me that guy to have told us about it. I found it very funny when I saw Peter to have messed up his pants for not doing the ‘Philly lean’, and I think him to be angry with me now for laughing at him. Sorry Peter, I just couldn’t help it.

ANSWERS:

Paragraph 1, line 2: I could observe (that) young people like going…
Paragraph 1, line 4: I think the name of the place is ‘Jim’s Steaks’.
Paragraph 1, line 5: Michelle didn’t want us to walk to the cheesesteak shop,
Paragraph 2, line 3: I expect Peter to be more thoughtful next time!
Paragraph 2, line 3: I know he is a good guy,
Paragraph 3, line 1: I would like to return to a cheesesteak shop…
Paragraph 3, line 2: …(that) that guy told us
Paragraph 3, line 3: …when I saw (that) Peter had messed up his pants…
Paragraph 3, line 4: and I think he is angry with me...

***** GRAMMAR SCAFFOLDING ACTIVITY GOES HERE: TOPIC: Non-finite mental projection

ACTIVITY A4-1: CULTURE

Food is an important part of culture. The things that we eat are usually determined by the area where we live and its weather conditions. The food available in each part of the world can be very different and we cannot expect to find our favourite dish when we *travel to other countries - it would be very difficult to make a "cocido" in Saudi Arabia because the ingredients are not part of their diet! Eating different things is part of the experience of enjoying the way of life in other cultures. It is important to have an open mind about trying food. We don't have to eat everything but we have to be polite at least – if you made a special "paella" for some foreign friends, you wouldn't be very pleased if they said it was gross! Some of the typical foods of Spain, such as snails, octopus, pig's trotters and ears, cow's tongue, etc., are considered strange in other parts of the world.*

Some foods are closely associated with the countries where they come from but, would you know how to answer the following questions? Read the following "Food for Thought":

1. Haggis is a dish containing sheep's heart, liver and lungs. All of that is minced with onion, oatmeal, suet, spices, and salt, mixed with stock, and traditionally boiled in the animal's stomach for approximately three hours. It resembles stuffed intestines, sausages and savoury puddings. As the 2001 English edition of the Larousse Gastronomique puts it, "Although its description is not immediately appealing, haggis has an excellent nutty texture and delicious savoury flavour". Most modern commercial haggis is prepared in a casing rather than an actual stomach. There are also meat-free recipes for vegetarians.

   Where do you think Haggis comes from?

   B) Morocco. B) Scotland. C) Greece.

2. Black pudding or blood pudding is a type of sausage made by cooking blood with a filler until it is thick enough to congeal when cooled. Typical fillers include meat, fat, suet, bread, sweet potato, barley and oatmeal. It is also called blood sausage (first attested in 1868, perhaps influenced by German Blutwurst). "Blood sausage" is also used as a term for similar blood-based solid foods around the world.

   Where do you think black pudding comes from?

   B) Scotland. B) USA. C) Many countries.

3. Botillo is a dish of meat-stuffed pork intestine. It is a meat product made from different pieces left over from the butchering of a pig, including the ribs, tail, and bones with a little meat left on them. These are chopped, seasoned with salt, pepper, garlic, and other spices, and partly cured via smoking. It can also include the pig's tongue, shoulder blade, jaw, and backbone, but never exceeding 20% of the total volume. It is normally consumed cooked.

   Where do you think botillo comes from?

   B) Brazil. B) Ireland. C) Spain.

4. Beef tripe is usually made from only the first three chambers of a cow's stomach: the rumen (blanket/flat/smooth tripe), the reticulum (honeycomb and pocket tripe), and the omasum (book/bible/leaf tripe). Tripe is also produced from sheep, goats, pigs, and deer. Unwashed (or "green") tripe includes some of the stomach's last content, giving it an unpleasant odour and causing it to be considered unfit for human consumption. Though it is called "green," because it has a high chlorophyll content a green substrate, in reality it is often grayish brown as a result of other undigested compounds. For human consumption, tripe must be washed and meticulously cleaned. It is ideal to boil it for two or three hours in water with salt (1 tablespoon per litre of water) to soften it and also clean it in the process.

   Where do you think that's eaten?

   B) Many countries. B) Belgium. C) Bolivia.

5. In chicken feet, the majority of the edible meat consist of skin and tendons, without much muscle. This gives the feet a distinct texture different from the rest of chicken's meat. There are many small bones which may make it difficult to eat for some, and are often picked out before service. Being mostly cartilage, chicken feet are also very gelatinous.

   C) Thailand. B) Peru. C) France.

Answers: 1 - B, 2 - C, 3 – C, 4 - A, 5 - B.

ACTIVITY A4-2: CULTURE

6. Complete the following texts with the appropriate words:

   G. As we all know, XXXX pudding or blood pudding is produced in many countries. It is a type of sausage made by cooking XXXX with a filler until it is thick enough to XXXX when cooled. Typical fillers include XXXX, fat, suet, bread, sweet potato, barley and XXXX. It is also called blood sausage (first attested in 1868, perhaps influenced by German *Blutwurst*). "Blood sausage" is also used as a term for similar blood-based solid foods around the world.

      1.- black
      2.- blood
      3.- congeal
      4.- meat
      5.- oatmeal

   H. In chicken feet, a typical meal in Peru, the majority of the edible meat consist of XXXX and tendons, without much XXXX. This gives the feet a distinct XXXX different from the rest of chicken's meat. There are many small XXXX which may make it difficult to eat for some, and are often picked out before service. Being mostly XXXX, chicken feet are also very gelatinous.

1.- skin
2.- muscle
3.- texture
4.- bones
5.- cartilage

I. Beef tripe is typical of many countries and is usually made from only the first three chambers of a cow's XXXX: the rumen (blanket/flat/smooth tripe), the reticulum (honeycomb and pocket tripe), and the omasum (book/bible/leaf tripe). Tripe is also produced from sheep, goats, pigs, and deer. Unwashed (or "green") tripe includes some of the stomach's last content, giving it an unpleasant odour and causing it to be considered unfit for human consumption. Though it is called "green," because it has a high chlorophyll content a green substrate, in reality it is often grayish brown as a result of other undigested compounds. For human XXXX, tripe must be washed and meticulously cleaned. It is ideal to XXXX it for two or three hours in water with XXXX (1 tablespoon per litre of water) to soften it and also XXXX it in the process.

1.- stomach
2.- consumption
3.- boil
4.- salt
5.- clean

J. Haggis is a typical Scottish dish containing sheep's heart, liver and lungs. All of that is minced with XXXX, oatmeal, suet, spices, and salt, mixed with XXXX, and traditionally boiled in the animal's stomach for approximately three hours. It resembles stuffed XXXX, sausages and savoury XXXX. As the 2001 English edition of the Larousse Gastronomique puts it, "Although its description is not immediately appealing, haggis has an excellent nutty texture and delicious XXXX flavour". Most modern commercial haggis is prepared in a casing rather than an actual stomach. There are also meat-free recipes for vegetarians.

1.- onion
2.- stock
3.- intestines
4.- puddings
5.- savoury

K. The Spanish botillo is a dish of meat-stuffed pork intestine. It is a meat product made from different pieces left over from the butchering of a pig, including the ribs, tail, and bones with a little meat left on them. These are XXXX, seasoned with salt, XXXX, garlic, and other spices, and partly cured via XXXX. It can also include the pig's XXXX, shoulder blade, jaw, and backbone, but never exceeding 20% of the total volume. It is normally consumed cooked.

1.- chopped
2.- pepper
3.- garlic
4.- smoking
5.- tongue

7. After reading that section, could you describe a typical and unusual delicious dish from your hometown? Please write it down to take to class and share with the other students.

8. Please write down the recipe of your favourite dish. You can visit this webpage to guide you in this task:

http://simplyrecipes.com/recipes/smoked_salmon_pasta/

Can you find the equivalent to "an inch"? A pound? A cup? You can use that webpage to help you.

TO KNOW MORE! STUDY THE FOLLOWING WEB SITES TO FURTHER DEVELOP YOUR LINGUISTIC, PRAGMATIC AND SOCIOLINGUISTIC COMPETENCE REGARDING FOOD (AND EATING):

1. Links related to food of sociocultural interest:

http://www.youtube.com/watch?v=HzHxoE5hJYU&feature=related

http://www.youtube.com/watch?v=CEHrSBGjEX8&feature=related

Both on the famous cheesesteak studied in this unit.

http://www.epicurious.com/articlesguides/blogs/80dishes
Around the World in 80 dishes. It is called Epicurious and it is very interactive, with videos and recipes. This site has been awarded an Emmy and all the chefs belong to the Culinary Institute of America. Here you have three interesting (and yummy) cuisines from different parts of the world: Greece, India, and Nigeria:

-Greece
http://www.epicurious.com/articlesguides/howtocook/cuisines/greecemoussakarecipe
Here, for example, you will find a brief explanation of the famous dish lamb and eggplant moussaka. You will also find a step-by-step recipe video and a link to the recipe with the ingredients and the preparation. It is a very interactive site.

-India
http://www.epicurious.com/articlesguides/howtocook/cuisines/indiasaagpaneerrecipe
A classic recipe for saag paneer from Northern India. Again you will
find a brief explanation of the dish, a step-by-step video and the written recipe.

-Nigeria:
http://www.epicurious.com/articlesguides/howtocook/cuisines//nigeriaakararecipe

This video will teach you all about Nigerian akara (black-eyed pea fritters with hot sauce).

2. Vocabulary related to food and restaurants:

http://esl.about.com/library/vocabulary/blrestaurant.htm
In this site you have to insert some basic words into a text.

http://esl.about.com/library/listening/blrestorder.htm
In this link you will find an audio where you have to write down what the customer wants and then you can find the answer.

3. Spelling related to food:

http://www.englisch-hilfen.de/en/games/hangman3.html
The game of hangman; the topic is food.

http://www.englisch-hilfen.de/en/games/hangman4.html
The game of the hangman; the topic is drink.

4. Common idiomatic expressions related to food:

http://www.bbc.co.uk/worldservice/learningenglish/grammar/learnit/learnitv211.shtml
Here, for example, you will find an answer in the BBC-Learning English forum about the meaning of the expression "put the icing on the cake". You will also find other expressions with some examples below. The exercise consists of trying to guess the meanings of the expressions from the examples. Afterwards, the explanation is given. There are other expressions about snacks and afternoon tea.

5. Grammar on mental processes and subordinates:

http://www.testmagic.com/knowledge_base/TOEFL/exercises/grammar/sub_clauses/all/make_stc_from_clause_01.htm
Here you will find three different subordinate clauses: adverbial, adjectival and nominal. There is a brief explanation on each one and a chain of exercises of increasing difficulty.

6. Audiovisual links on conversations at the restaurant:

http://www.youtube.com/watch?v=y5dkB_Bcb_M
In this video you will find some of the main conversational fragments that one could find in a customer-waiter interaction, e.g., selecting the table, asking for the menu, asking for drinks, telling the waiter to come back later because you haven’t made your mind up yet.

ACTIVITY 5: COLLABORATIVE ACTIVITY FOR ORAL / WRITTEN INTERACTION

You are working in New York and your boss has asked you to organise a business lunch for 15 people of different nationalities. Share the work among the four members of the team in order to do it.

- One of you could gather important details to remember about the food that could be problematic for some cultures. You can use the following links:
  http://en.wikipedia.org/wiki/Taboo_food_and_drink
  http://www.enotes.com/food-encyclopedia/taboos

- With that information, another member of the team could find the right restaurant.
  http://new.york.diningguide.com
  http://newyork.citysearch.com/find/section/newyork/restaurants.html

- A third person could make the sitting arrangements following protocol rules.
  http://www.holidaycook.com/table-manners/seating.shtml
  http://www.ehow.com/restaurant-etiquette

The last person can put all the information together as a presentation for the class.

UNIT LEARNING RESULTS

After the study of this unit you can now do the following in English better:

- Identify unfamiliar words from the context on topics related to his/her interests (identifying cues and inferring-spoken reception-B1)
- Deal with situations likely to arise whilst travelling in an area where the language is spoken (spoken interaction-B1)
- Socialise simply but effectively using simple common expressions and following basic routines (sociolinguistic appropriateness-A2)

FACE-TO-FACE SESSION:

SEQUENCE FOLLOW UP- THE CLASS

1. **Warm up** (15 min.)

Questions and answers:
-Have you ever attended a business meal in English?
If so, how did you feel? (confident, at ease, embarrassed, uncomfortable, etc.)
-Did you learn any new words or expressions?
-What nationality were the people you were with?
Have you got any particular (cultural) anecdote to share? (foreign eating habits or tools, rare food…)

2. **Vocabulary brainstorming** (15 min.)

Say as many words and expressions related to food and restaurant interaction as you can think of.
Teacher hints (write the students' ideas on the board and create a similar chart):

Food	**Waiter's expressions**	**Client's expressions**
Steak	*Are you ready to order?*	*I'll have a soup*
Seafood	*Would you like anything to drink?*	*I'd like an orange juice*
Main course	*Is everything all right?*	*Excuse me, may I have the wine list?*
Appetizers	*Do you want any desert?*	*Can I have the bill, please?*

3. **Group work** (15 min)

In two groups, prepare two menus that contain:
3 starters
6 main courses (include 2 vegetarian options)
3 deserts
Drinks

3.1. Group work presentation

Each group presents their menu (writing it on the board)
Teacher's feedback

4. **ROLE PLAY**

<u>Preparation</u> (20 min)
At a restaurant, business meal. In groups of 3/4 people (one waiter and clients).
Exchange the menus prepared before and create a situation where clients order their meals.
Try to make the situation interesting enough: you may not like what you ordered, the waiter may have something to say, you may not like the people you're eating with, you may want to comment on the food you're eating, you may have complaints about the restaurant (smelly, noisy, dirty...)...
Remember the expressions related to mental processes that you learnt in this unit (the online module):

"I think/know/believe... (**that)...**"
"I see/hear/feel... (**that**) ..."
"He wants/'d like… **to** ..."
"They want/'d like… **him to** ..."
"I like/love/adore/hate … -**ing**"
"I'm glad (that) ..."
"I'm sorry (that) ..."
....

You can also make use of the vocabulary included in the unit: *to starve, to chop to bits, a tip, yummy, to make one's mouth water...*
<u>Role- play performance</u> (15 min)

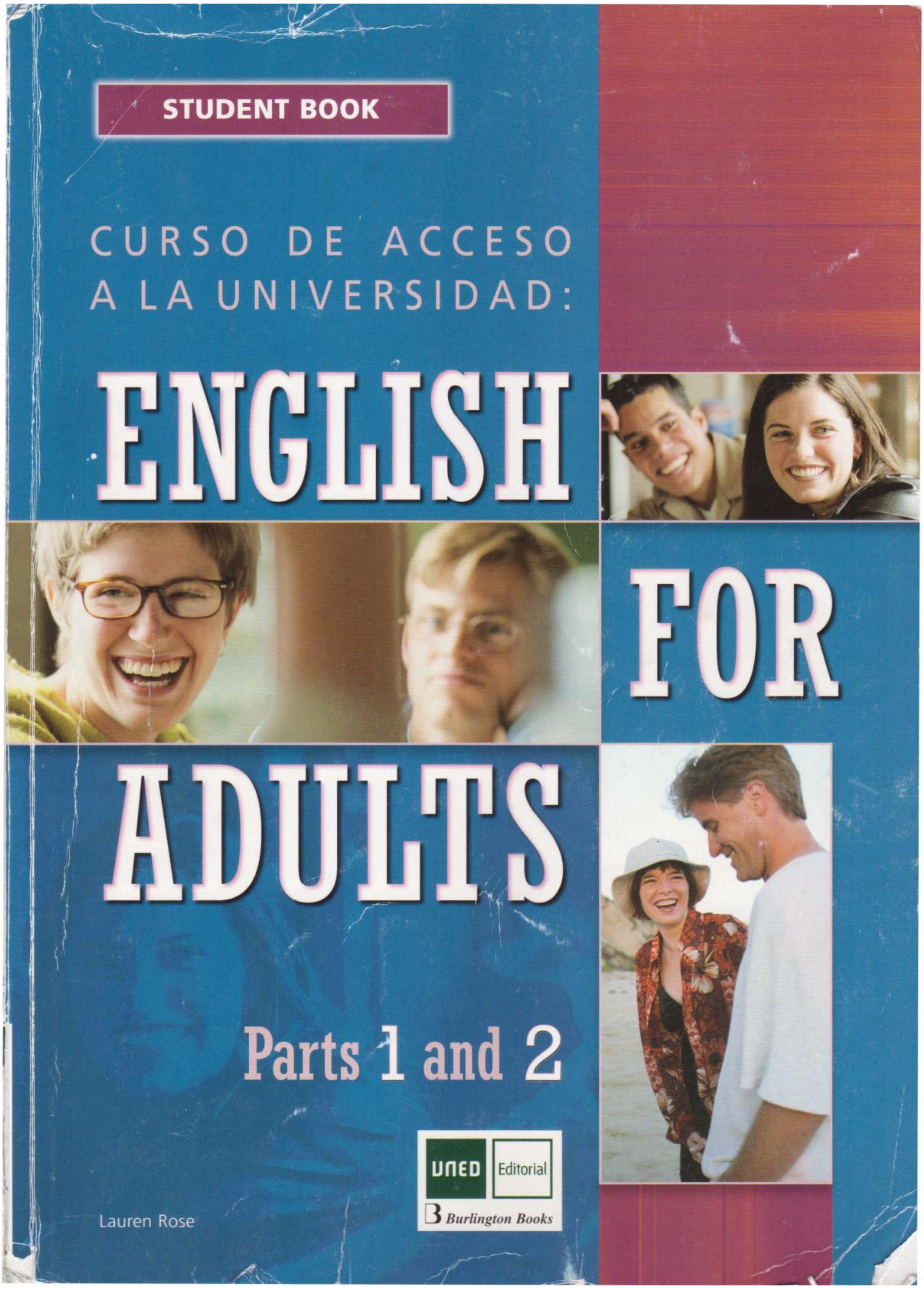
Everybody should equally collaborate in the conversation. The situation should last 5 min approximately. This is a speaking exercise so you won't be allowed to read any notes. Improvisation is encouraged. Mind your pronunciation and your intonation and...HAVE A GOOD TIME!! ☺

5. **Optional teacher's feedback and/or students' discussion** (10 min.)

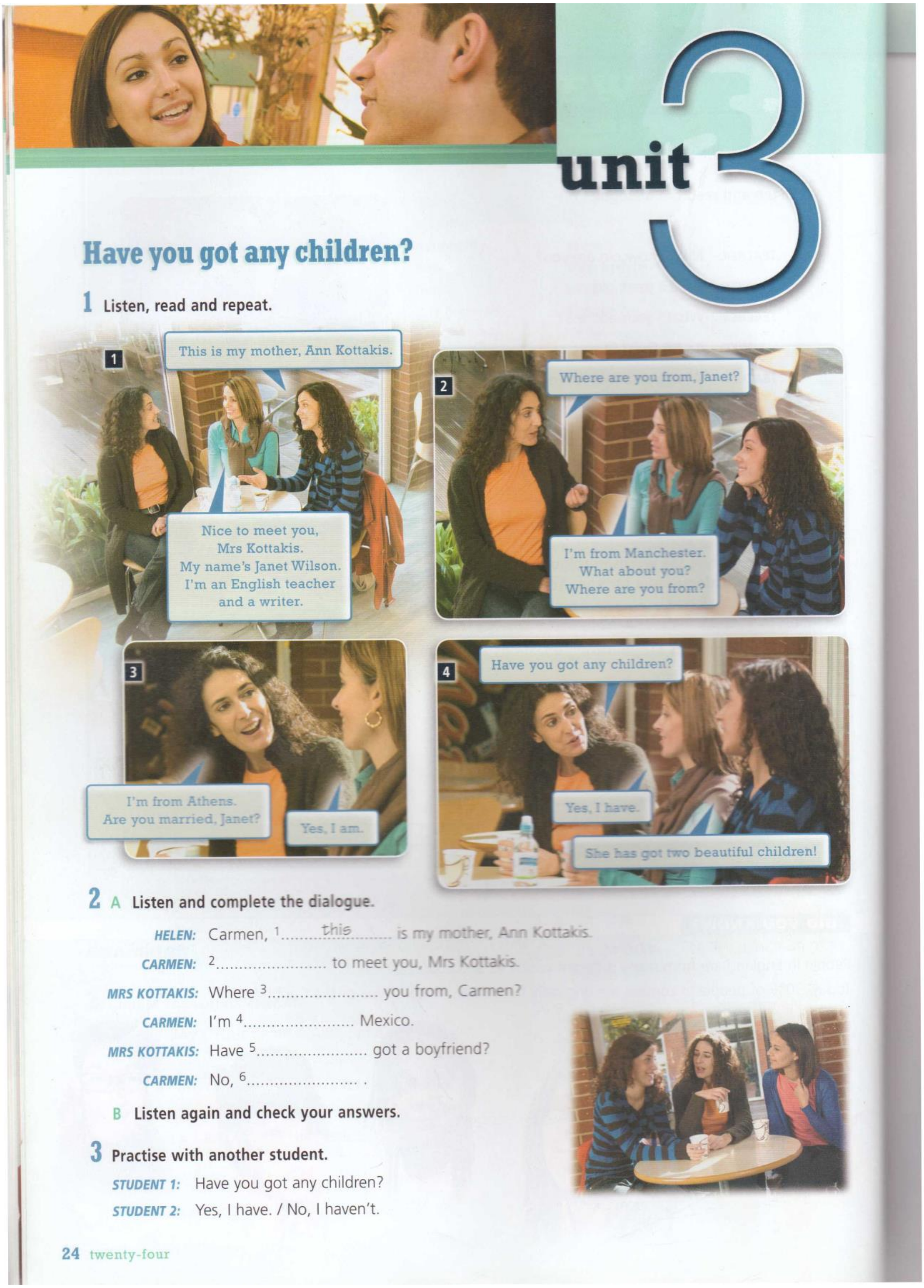
6. **Homework:** write a recipe of a typical dish of your country. Write the ingredients, preparation time and directions.

APPENDIX 4

An example of a missed opportunity for (inter-)cultural exploration.



	TOPIC/FUNCTION	GRAMMAR	VOCABULARY	READING/WRITING
	Introduction page 6			
1 page 8	Greetings Introductions Personal information	*To be*	Greetings Numbers 0-19 The classroom Countries and nationalities	Reading an advertisement for a language school Writing answers
2 page 16	Personal information Talking about jobs Talking about your room	Possessive adjectives *A / An* Plural nouns *This / That / These / Those*	Jobs Numbers 20-100 Days of the week	Reading advertisements for jobs Completing sentences
3 page 24	Talking about family Describing people	*Have got* Countable / Uncountable *Some / Any* Saxon genitive	The family Colours Parts of the body	Reading an e-mail Writing a description of yourself
4 page 32	Describing people and things	Word order *There is / There are* *How much / How many*	Adjectives Pets	Reading descriptions of famous people Writing a description of a famous person
5 page 40	Talking about accommodation Expressing preferences	Present Simple: affirmative *Like* + noun *Like* + verb + ing	Rooms of the house Furniture Ordinal numbers 1st-12th	Reading advertisements for houses Writing a description of your house



unit 3

Have you got any children?

1 **Listen, read and repeat.**

2 A **Listen and complete the dialogue.**

HELEN: Carmen, 1.......this....... is my mother, Ann Kottakis.
CARMEN: 2...................... to meet you, Mrs Kottakis.
MRS KOTTAKIS: Where 3...................... you from, Carmen?
CARMEN: I'm 4...................... Mexico.
MRS KOTTAKIS: Have 5...................... got a boyfriend?
CARMEN: No, 6...................... .

B **Listen again and check your answers.**

3 **Practise with another student.**

STUDENT 1: Have you got any children?
STUDENT 2: Yes, I have. / No, I haven't.

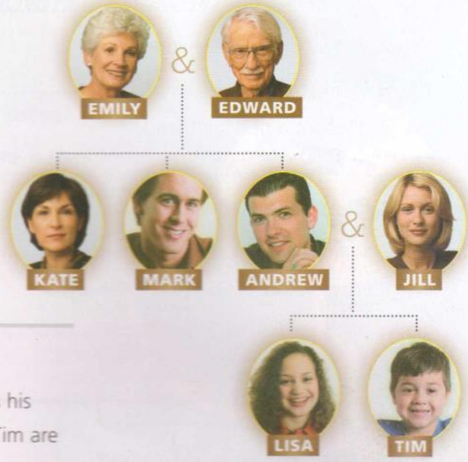
24 twenty-four

WORDS THE FAMILY

4 A **Listen, read and repeat.**

husband	*brother*
wife	*sister*
father } *parents*	*uncle*
mother	*aunt*
child	*grandfather* } *grandparents*
son } *children*	*grandmother*
daughter	*grandchild*
	grandchildren

B **Look at the pictures.**



C **Complete the text according to B.**

This is Andrew. Kate is his [1]........sister........ and Mark is his [2]....................... . Jill is his [3]....................... . Lisa and Tim are his [4]....................... . Emily and Edward are his [5]....................... and [6] .... Lisa and Tim are their [7]....................... . Lisa and Tim have got an [8]....................... and an [9]....................... . Their names are Kate and Mark.

GRAMMAR

5 A **Read the grammar box.**

HAVE GOT

AFFIRMATIVE:				NEGATIVE:			
I / you / we / they	have got	I / you / we / they	've got	I / you / we / they	have not got	I / you / we / they	haven't got
he / she / it	has got	he / she / it	's got	he / she / it	has not got	he / she / it	hasn't got

QUESTIONS:	SHORT ANSWERS:
Have you got a girlfriend?	Yes, I have.
Has she got any brothers?	No, she hasn't.

B **Complete the sentences with *have got* or *has got*.**

1. I ....have got.... two sisters.
2. Cheng .... a son.
3. We .... one daughter.
4. They .... two uncles.
5. Janet .... two children.
6. You .... grandparents.

C **Write the sentences in the negative. Use contractions.**

1. He's got two sisters.
   He hasn't got two sisters.
2. We've got three children.
   ....
3. I've got a new girlfriend.
   ....
4. She's got a boyfriend.
   ....
5. They've got a Spanish dictionary.
   ....

D **Complete the questions with *Have ... got* or *Has ... got*.**

1. ....Have..... you .....got...... a sister?
2. .... Carmen .... a boyfriend?
3. .... Mr and Mrs Kottakis .... any grandchildren?
4. .... Alberto .... a girlfriend?
5. .... you .... a job?
6. .... Cheng .... any children?
7. .... they .... a dictionary?

I've got some photos.

6 Listen, read and repeat.

26 twenty-six

7 A Listen and complete the dialogue.

JANET: Look, these are my ¹.....children..... , Michael and Linda.

MRS KOTTAKIS: Oh, ²...................... beautiful! They've got red hair! ³...................... old are they?

JANET: Michael's six and Linda's ⁴...................... . Has Helen got ⁵...................... brothers or sisters?

MRS KOTTAKIS: Yes, she ⁶...................... . Her brother's name is Stephanos. But I ⁷...................... got a photo here.

B Listen again and check your answers.

GRAMMAR

8 A Read the grammar box.

COUNTABLE	UNCOUNTABLE
We can count these nouns. We can use these nouns in the singular and plural. an uncle, two uncles a child, two children	We can't count these nouns. We can't use these nouns in the plural. some homework NOT ~~homeworks~~

B Complete the phrases with *a* / *an* or *some*.

1. .....a..... taxi
2. .... coffee
3. .... aunt
4. .... popcorn
5. .... pen
6. .... water
7. .... girlfriend
8. .... tea

9 A Read the grammar box.

SOME / ANY

AFFIRMATIVE:
I've got some water.

NEGATIVE:
He hasn't got any water.

QUESTIONS:
Have you got any water?

B Complete the sentences with *some* or *any*.

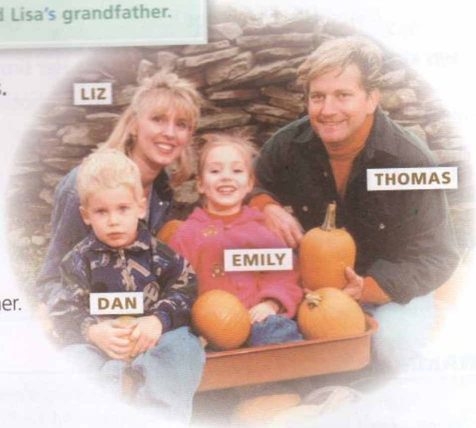
1. I've got ....some....... bananas.
2. Have you got .... brothers?
3. You haven't got .... coffee.
4. We've got .... money.
5. Have they got .... children?
6. I haven't got .... homework.

10 A Read the grammar box.

SAXON GENITIVE	
These are Helen's parents.	BUT:
This is the teacher's book.	This is James' girlfriend.
	These are the teachers' books.
	This is Susie and Lisa's grandfather.

B Look at Liz's family and complete the sentences.

1. Thomas is ......Liz's...... husband.
2. Liz is .... wife.
3. Emily is .... sister.
4. Dan is .... brother.
5. Liz is .... and .... mother.



PRONUNCIATION

11 Listen and repeat.

1. husband 2. have 3. brother 4. blue 5. five 6. book

WORDS COLOURS

12 Listen, read and repeat.

RED GREY BLUE BLACK GREEN WHITE

PINK BROWN YELLOW PURPLE ORANGE

WORDS PARTS OF THE BODY

13 Listen, read and repeat.

28 twenty-eight

14 A **Complete the sentences.**

1. What colour are his eyes? His eyes are ....blue.... .
2. What colour is her hair? Her hair is ....
3. What colour is his nose? His nose is ....
4. What colour are its ears? Its ears are ....

B **Listen and check your answers.**

C **Circle the word that doesn't belong.**

1. eye	ear	leg	mouth
2. finger	nose	hand	arm
3. head	toe	foot	leg

D **Write a description of yourself.**

I have got .... hair and .... eyes.
I have got my ....s hair and my ....'s eyes.

READING

15 A **Read this e-mail.**

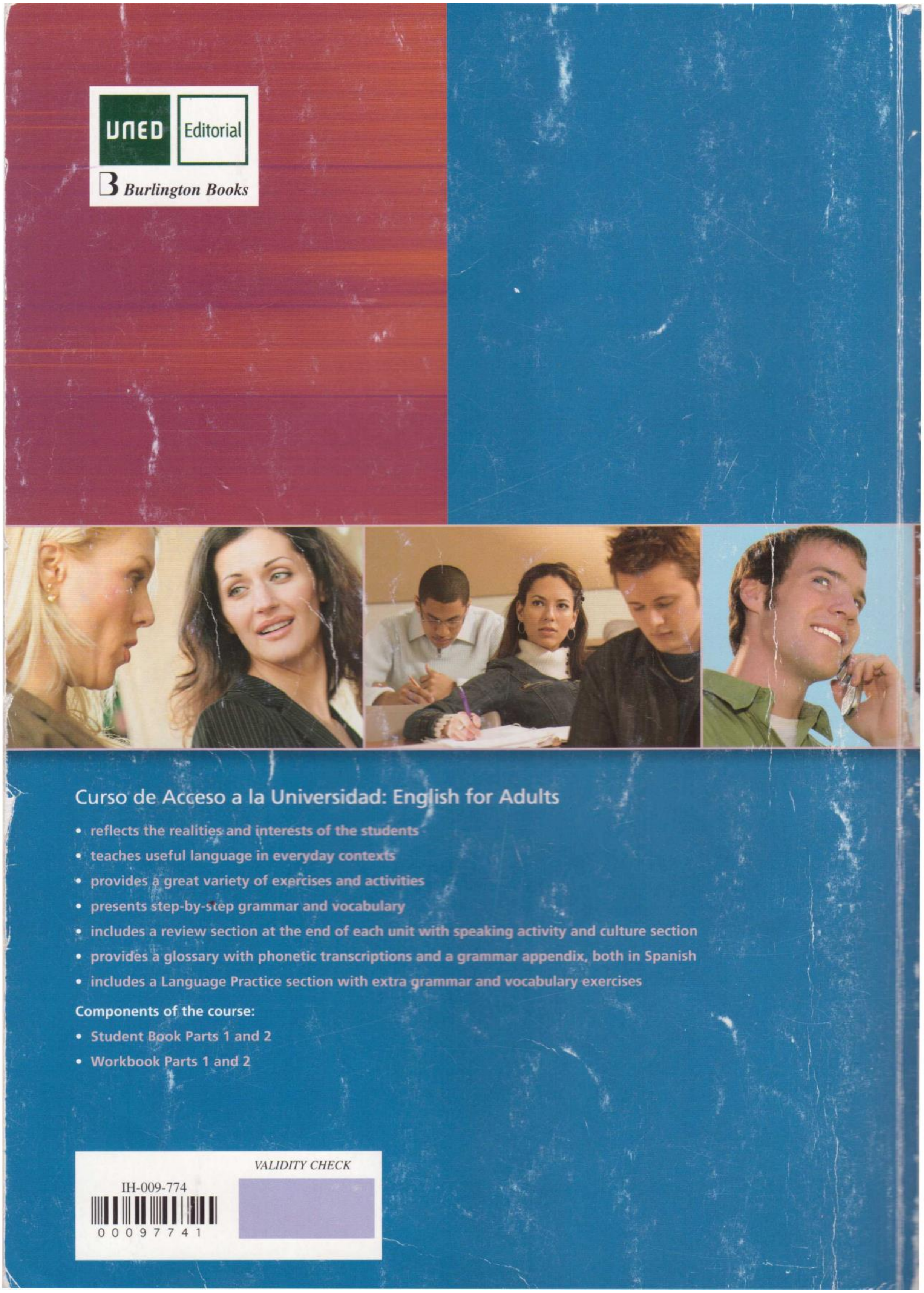
To: sophia_t@mymail.com
From: carmen_o@emessenger.com
Subject: Hi from London

Hi, Sophia!
London is fantastic! I love the English course. My teacher is great. Her name is Janet and she's from Manchester. Janet's husband is an electrician and they've got two beautiful children. Their son, Michael, is six and his sister, Linda, is three. They've got red hair and blue eyes!
I've got a new friend. Her name is Angela and she is Italian. She's a receptionist for a doctor. She's got a boyfriend. His name is Tony and he's a businessman.
What's new? Please write!
Love,
Carmen

B **Correct the mistake in each sentence.**

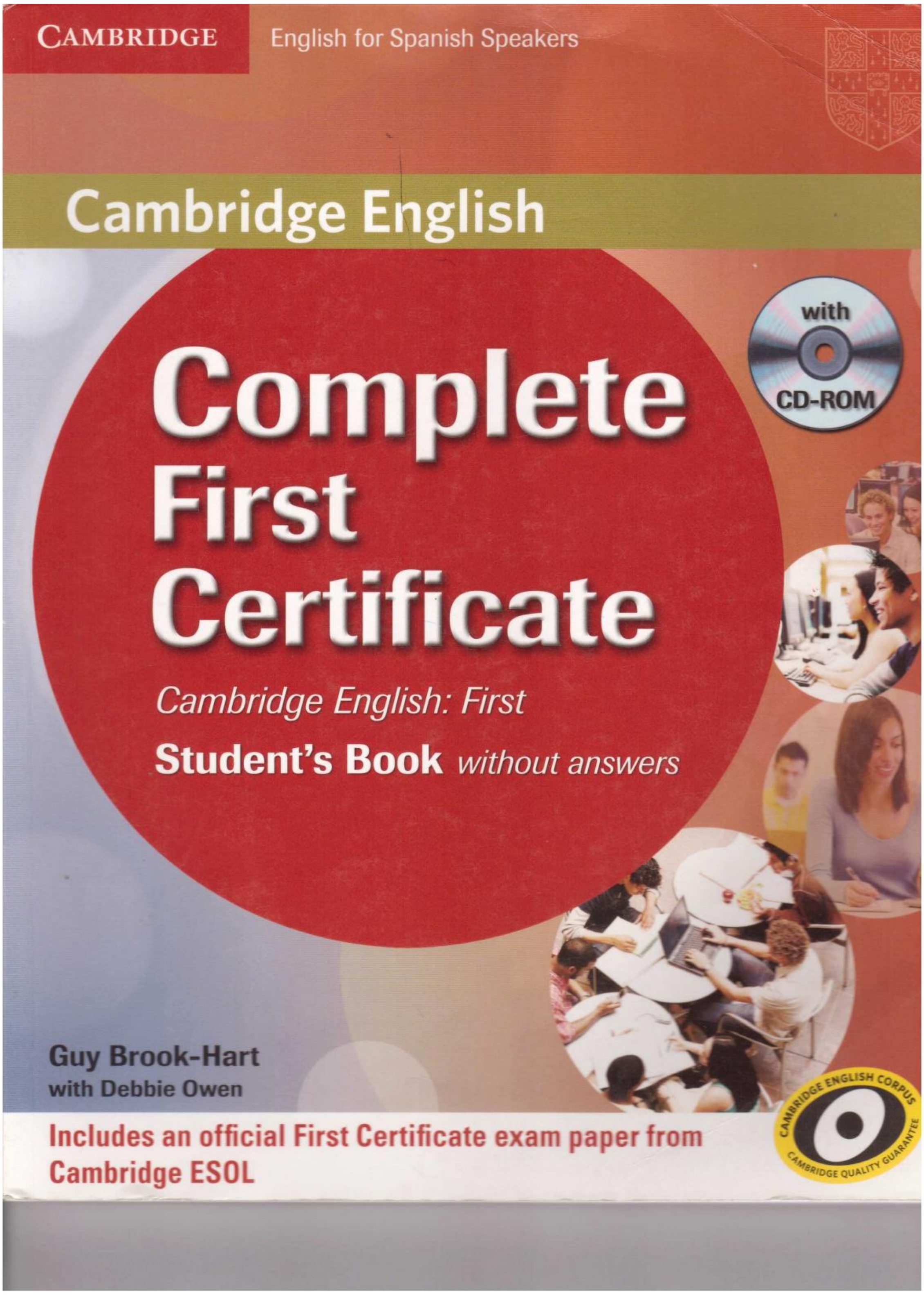
1. Janet's husband is a businessman. Janet's husband is an electrician.
2. Janet and her husband haven't got any children. ....
3. Linda has got two brothers. ....
4. Angela is Janet's friend. ....
5. Angela is a doctor. ....
6. Angela hasn't got a boyfriend. ....

LANGUAGE PRACTICE pages 76-77


UNED Editorial
Burlington Books
Curso de Acceso a la Universidad: English for Adults
• reflects the realities and interests of the students
• teaches useful language in everyday contexts
• provides a great variety of exercises and activities
• presents step-by-step grammar and vocabulary
• includes a review section at the end of each unit with speaking activity and culture section
• provides a glossary with phonetic transcriptions and a grammar appendix, both in Spanish
• includes a Language Practice section with extra grammar and vocabulary exercises
Components of the course:
• Student Book Parts 1 and 2
• Workbook Parts 1 and 2
VALIDITY CHECK
IH-009-774
00097741

APPENDIX 5

An example of a missed opportunity for (inter-)cultural exploration.



Contents

Unit 1 A family affair

Starting off

Work in pairs. Are these sentences true for you? Give some details in your answers.

1 I'm an only child.
2 In my family we usually have our meals together.
3 My grandparents helped to look after me when I was small.
4 I help my family to do the housework.
5 When I'm at home, I prefer being in my own room.
6 I'd prefer to share a flat with my friends than live with my family.

Listening Part 1

You will hear part of an interview with four young people talking about their family lives.

1 Before you listen, describe the photos above.

1 What does each photo show about family life?
2 Which of these things do you do with your family?

2 (2) Now listen to the interview. Match the speakers to the photos.

	photo
Patrick	
Tracey	
Vicky	
Kostas	

3 (2) Now listen again and choose the best answer A, B or C for each speaker. Before you listen, read each question carefully.

1 In Patrick's opinion, why does his mother help him?
A She enjoys it.
B She worries about him.
C She has plenty of time.

2 What is Tracey's family doing to the house at the moment?
A extending it
B cleaning it
C painting it

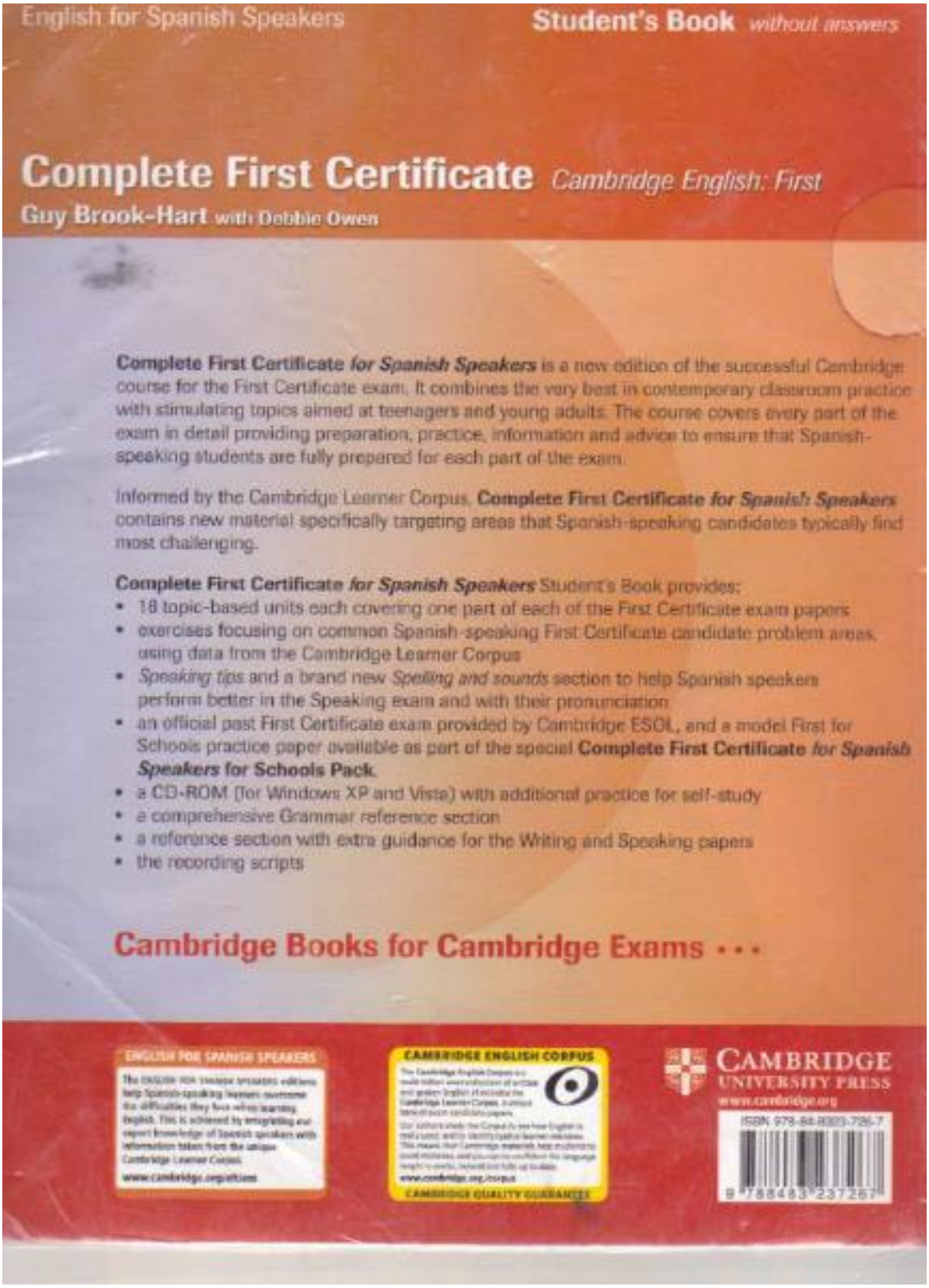
3 How often do Vicky and her father take exercise together?
A regularly, once a week
B occasionally
C only in the summer

4 How does Kostas feel about family celebrations?
A bored
B embarrassed
C amused

Exam information

In Listening Part 1, you:

- listen to people talking in eight different situations
- choose A, B or C to answer one question for each situation
- hear each piece twice.


English for Spanish Speakers
Student's Book without answers
Complete First Certificate Cambridge English: First
Guy Brook-Hart with Debbie Owen
Complete First Certificate for Spanish Speakers is a new edition of the successful Cambridge course for the First Certificate exam. It combines the very best in contemporary classroom practice with stimulating topics aimed at teenagers and young adults. The course covers every part of the exam in detail providing preparation, practice, information and advice to ensure that Spanish-speaking students are fully prepared for each part of the exam.
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Complete First Certificate for Spanish Speakers Student's Book provides:
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• Speaking tips and a brand new Spelling and sounds section to help Spanish speakers perform better in the Speaking exam and with their pronunciation
• an official past First Certificate exam provided by Cambridge ESOL, and a model First for Schools practice paper available as part of the special Complete First Certificate for Spanish Speakers for Schools Pack
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• a comprehensive Grammar reference section
• a reference section with extra guidance for the Writing and Speaking papers
• the recording scripts
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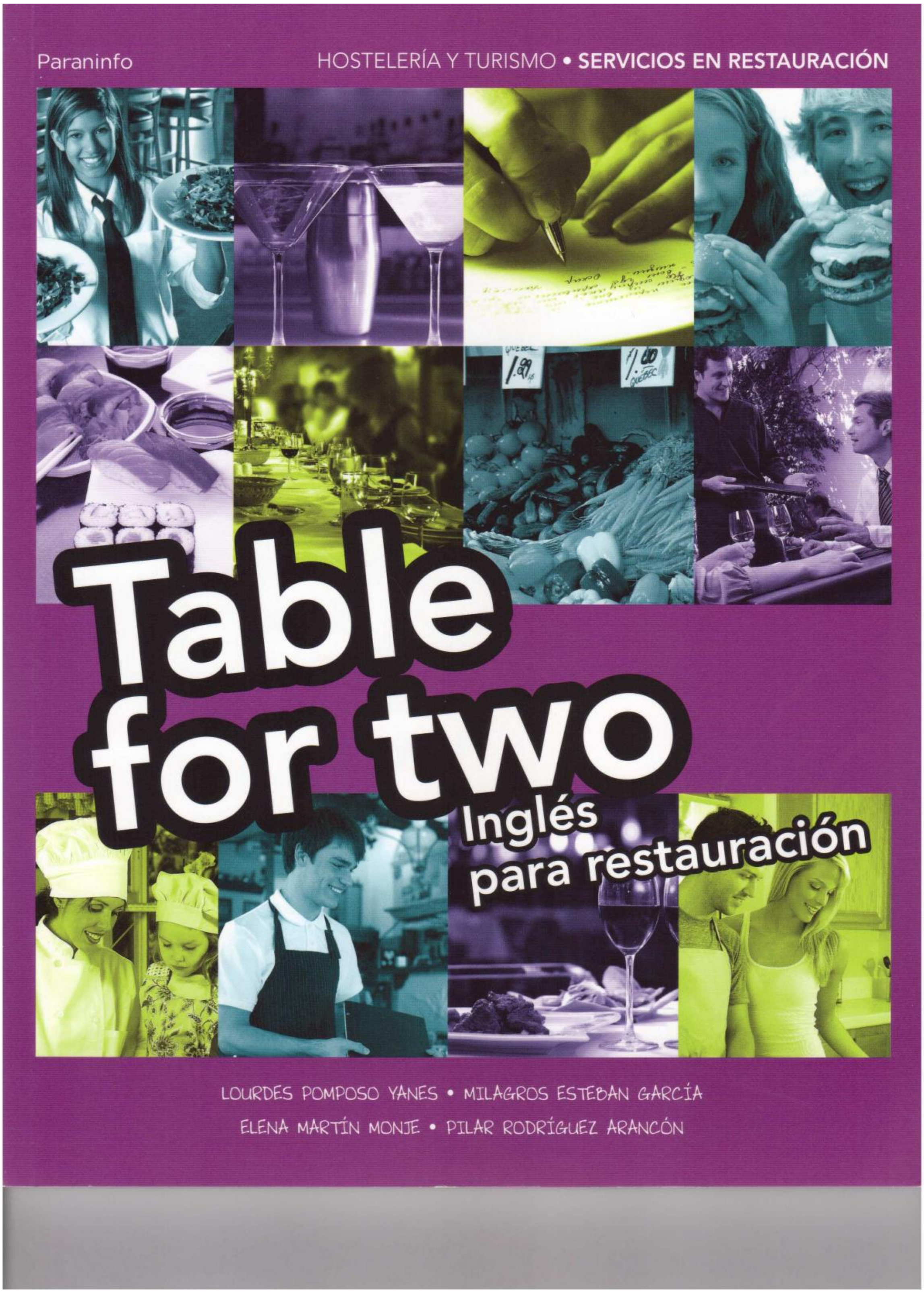
www.cambridge.org
ISBN 978-84-8323-726-7

APPENDIX 6

An example of exploration of (inter-)culture.



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Guess! / Review: personal information / meals / food / drinks Page: 2

Grammar	Speaking	Reading	Writing	Check your progress
To be To have got Present simple Frequency adverbs and expressions Present continuous	Job interviews	Jobs	Writing a CV and a cover letter	Self-assessment
Future simple Be going to Present continuous for future	Politeness • Greeting customers • Taking to the table • Taking the order	Serving tables	Tipping around the world: quiz An opinion essay	Self-assessment
Comparison of adjectives: equality, inferiority, superiority, superlative • Exceptions and spelling rules • Order of adjectives	Choosing healthy food	Food	Healthy food Describing the Mediterranean diet	Self-assessment
Countable and uncountable nouns: many/a few/much/a little/ Asking about quantity: how much/ how many?	Comparing shopping lists (measures, containers)	Vegetarians and vegans	Describing pictures: different markets	Self-assessment

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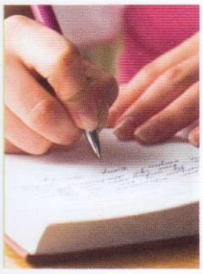
		Page	Listening	Vocabulary
	**UNIT 9** Get to know the kitchen Warm-up A kitchen	148	A robbery at a restaurant **Pronunciation:** • Silent letters: "k"	The kitchen: kitchen furniture, utensils, tableware (II)
	**UNIT 10** Ready, steady, cook Warm-up A British dessert	164	Radio program: an interview **Pronunciation:** • Silent letters: "w"	Actions in the cooking process • ways of cutting food • types of heating food
	**UNIT 11** Dealing with complaints Warm-up Your experience complaining	180	Complaining at a restaurant **Pronunciation:** • Adjectives and expressions	Useful adjectives to complain Complaints and apologies The Cooking A-Z
	**UNIT 12** Table Etiquette Warm-up A wedding	196	Setting a formal table **Pronunciation:** • Linking sounds	Table etiquette Adjectives –ed/-ing

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Grammar	Speaking	Reading	Writing	Check your progress
The passive voice	Giving instructions to place items in a tray Explaining the use of kitchen utensils: it is used for…	A woman's place?	Describing a restaurant	Self-assessment
The imperative Instructions Suggestions: let's	A recipe Cooking experiences Completing missing information	Nouvelle cuisine	Writing a recipe	Self-assessment
Relative pronouns	Dialogue complaining: how to apologize	El Bulli	Writing a formal complaint: filling in a complaint form	Self-assessment
Reported speech: statements, questions and requests	Setting the table at home Everything ready for a wedding!	Dinner table etiquette-the 10 do's!	Describing table manners around the world: quiz	Self-assessment

2nd Term projects

1. Prepare a stag/hen party with some friends. Work in groups of three [illegible] decide the surprises and gifts that you are going to give your friend at the party. Then, [illegible] dinner reservation on the phone.

Don't forget to tell the person who answers the phone about:

- How many people the reservation is for.
- What time you would like to arrive.

These links will help you:

http://www.articlesbase.com/business-articles/

http://ezinearticles.com/

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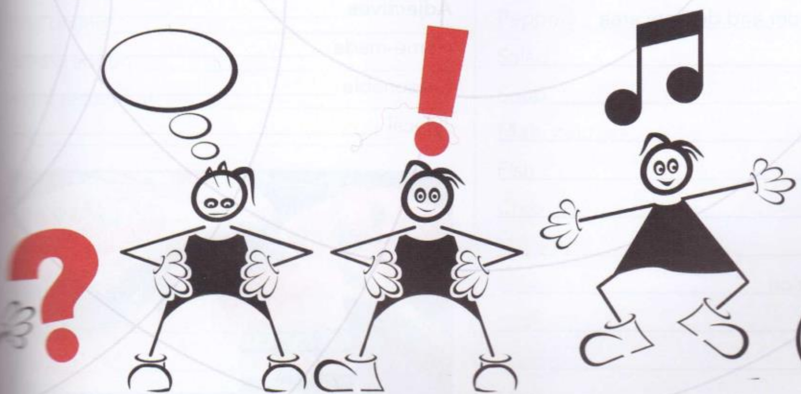
2 Prepare a presentation for your class about typical restaurants of two countries. Work in groups of three or four and don't forget to describe:



- How is the restaurant?
- Where do the names come from?
- What are its typical food and drinks?
- How is its service and staff?
- What about its public?
- Where can you find it?

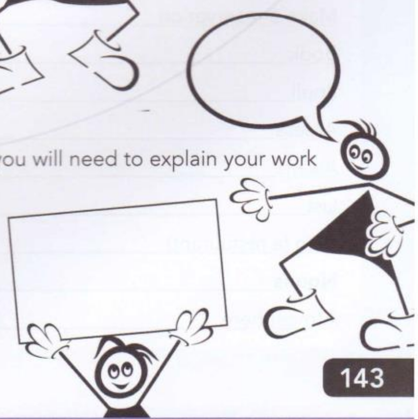
It isn't necessary to prepare a PowerPoint presentation but you will need to explain your work to the rest of the class, think about it before you start.

These links will help you:

http://restaurants.about.com/

http://www.thinklocal.com/Articles/PopularTypesofRestaurants.html

http://www.everything.com/types-of-restaurants/



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Unit 12

Table etiquette

1. According to the text, are these sentences True or False?

a) Men should always be served after ladies. True
b) If you do not like the food, do not eat any of it. _______
c) When you finish, leave the cutlery where you found it. _______
d) You can leave some food on your plate._______
e) Say thank you to your host after the meal. _______

2. Find a word or expression in the text that means:

a) Spread open. unfold
b) Piece of cloth used at meals for cleaning your lips.______________________
c) Rubbing something in order to clean it______________________
d) Moving as the hands of a clock. ______________________
e) Quantity of food or drink that you put in your mouth. ______________________

Writing

QUIZ

1. Let's check what you know about table manners all over the world.

1. In Russia leaving a small amount of food on your plate indicates that
a) your hosts have been very friendly
b) you are not very hungry
c) you didn't like the food

2. If you are in a restaurant in Germany you should cut the potatoes
a) with a knife
b) with a fork
c) with a spoon

3. In Tanzania, if you show up early at dinner
a) it means you respect your host
b) it is rude
c) it means you are happy to dine with your host

4. Slurping noodles in Japan is
a) impolite
b) really noisy
c) a compliment to the cook

5. Inuit people in Canada burp to show that
a) the meal was excellent, as a sign of thanks
b) they didn't like the food
c) the food was easily digested

6. In China left handed people use chopsticks
a) with their left hand
b) with their right hand
c) it doesn't matter with which hand

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able Manners

Table manners are the social rules and conventions used while eating a meal at a table. Different cultures have different guidelines or norms for table manners.

In Russia most people will join a table of strangers rather than eat alone in a restaurant. In Austria and Switzerland when you clink glasses while making a toast, you must look each other in the eyes. In some countries it is polite to use bread to soak up sauce. Japanese soup is eaten holding the bowl to one's mouth, never with a spoon. And these are just a few examples.

Table manners in Russia

In Russia table manners are continental; the fork is held in the left hand and the knife in the right while eating. The oldest or most honoured guest is served first. You do not begin eating until the host invites you to start and you do not get up until you are invited to leave the table.

You do not rest your elbows on the table, although your hands should be visible at all times.

During the meal the hosts will offer you second helpings. It is polite to use bread to soak up gravy. Men will pour drinks for women who are seated next to them. And it is a good idea to leave some food on your plate to show that your hosts have provided great hospitality.

2. And in your country? Do you have the same conventions? Is it polite to slurp drinks, to burp noisily or to leave the table when the others are still eating? Is it acceptable to smoke at the table or to take food with your hands? Write a similar text about table manners in your country.

Internet

Table manners around the world:

http://www.mannersinternational.com/etiquette_tips_table

http://en.wikipedia.org/wiki/Table_manners

http://whatscookingamerica.net/Menu/DiningEtiquetteGuide.htm quette

Unit 12

Check your progress

ɔu should think about **what you have learnt** in this unit and **what you need to revise**.
tick (✓) the appropriate box.

Listening	I can do it very well	I can do it well	I need to improve
ɜrstand a person talking v to lay a table			
ɜrstand the instructions to gs on a table			

Vocabulary	I can do it very well	I can do it well	I need to improve
vocabulary related to asses and plates			
ribe where to place things			

Grammar file	I can do it very well	I can do it well	I need to improve
rt information			
reported speech in enses			

Speaking	I can do it very well	I can do it well	I need to improve
about the different ways in formal and informal			
ain the utensils that I use			

Reading	I can do it very well	I can do it well	I need to improve
ɜrstand a text about table			

Writing	I can do it very well	I can do it well	I need to improve
about table manners e world			
ain the differences in table between countries			

RACIÓN

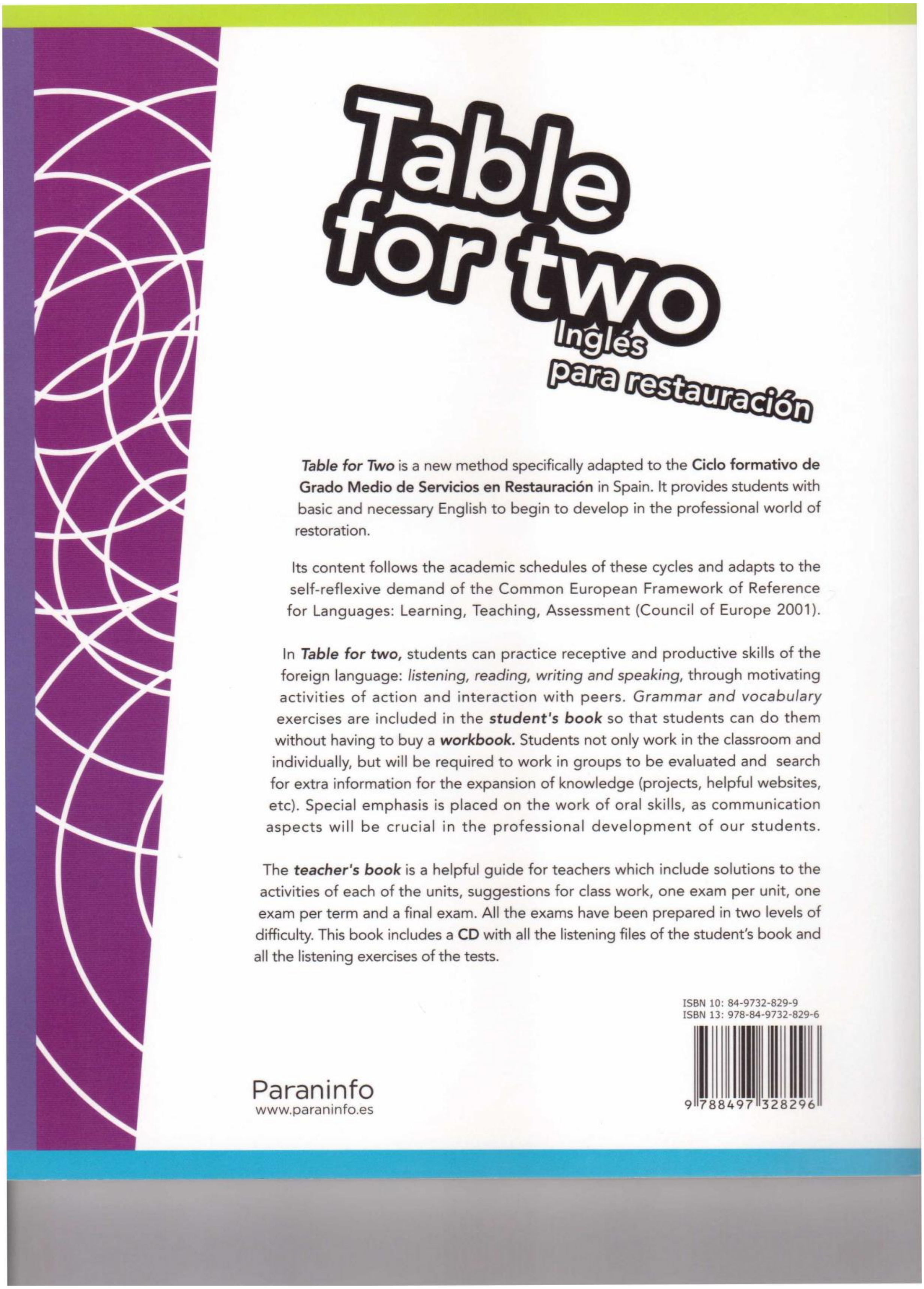

Table for two
Inglés
para restauración

Table for Two is a new method specifically adapted to the **Ciclo formativo de Grado Medio de Servicios en Restauración** in Spain. It provides students with basic and necessary English to begin to develop in the professional world of restoration.

Its content follows the academic schedules of these cycles and adapts to the self-reflexive demand of the Common European Framework of Reference for Languages: Learning, Teaching, Assessment (Council of Europe 2001).

In ***Table for two,*** students can practice receptive and productive skills of the foreign language: *listening, reading, writing and speaking*, through motivating activities of action and interaction with peers. *Grammar and vocabulary* exercises are included in the ***student's book*** so that students can do them without having to buy a ***workbook.*** Students not only work in the classroom and individually, but will be required to work in groups to be evaluated and search for extra information for the expansion of knowledge (projects, helpful websites, etc). Special emphasis is placed on the work of oral skills, as communication aspects will be crucial in the professional development of our students.

The ***teacher's book*** is a helpful guide for teachers which include solutions to the activities of each of the units, suggestions for class work, one exam per unit, one exam per term and a final exam. All the exams have been prepared in two levels of difficulty. This book includes a **CD** with all the listening files of the student's book and all the listening exercises of the tests.

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