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Comparing The Teaching Of Culture In ESL/EFL Classrooms

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COMPARING THE TEACHING OF CULTURE IN ESL/EFL CLASSROOMS

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by

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ABSTRACT

The present research is interested in investigating if culture is approached in EFL and ESL classrooms. If it is, we want to know the differences in curriculum (textbooks and syllabi), especially as it pertains to cultural knowledge, in an EFL class in Brazil, compared to an ESL class in the United States. We will also investigate the classroom practices for incorporating culture into the English language classrooms in those contexts. Finally, we will check which cultural teaching approaches are evident in those EFL and ESL classrooms.

Although it is difficult to define precisely what is meant by the term "culture", what is clear from all the attempts at defining it is that culture is both historic and immediate; it shapes action and in turn is shaped by them. It is a dynamic process rather than a static, monolithic entity with a stable existence.

This research will take place in two universities, one in Brazil and another one in the United States. The participants are undergraduate and graduate students taking English as a foreign language in Brazil. These students are taking English either as an elective or a mandatory course in order to get a Bachelor's degree in Modern Languages. In the United States, it is a little different, because most students are not regular students at the university. Some of them want to get fluency in English in order to be able to apply to that school to get a Bachelor's degree. A few of them are already students at the university and they want to improve their language skills. Besides interviewing both English teachers, who are not native-speakers of English, I will analyze the textbooks adopted, their syllabi, and also observe some classes. It is of great

importance to observe how culture can be addressed in more advanced language levels. An interview with the teachers was also performed.

We will see that both teachers address culture in their language classrooms and promote cultural competence among the students but only the ESL teacher promotes intercultural competence. The culture component is not part of any syllabi, though.

DEDICATION

I would like to express my deepest love and affection for my parents, Carmem Silva and Noé Silva, along with my sister, Gabriela Silva, to whom this thesis is dedicated. My parents' contribution toward my overall development during my formative years cannot be overstated. The highest praise goes to my mother, who taught me the meaning of developing good values, virtues, and the importance of chasing my dreams. The highest respect goes to my father, who constantly emphasized the importance of hard work. The highest gratefulness goes to my dearest sister, who has supported and helped me a lot managing my things back home. They have sacrificed their lives for me, and for that, I am eternally grateful.

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LIST OF ABBREVIATION

ACTFL American Council on The Teaching of Foreign Languages

EFL   English as Foreign Language

ESL   English as Second Language

FL   Foreign Language

FLT   Foreign Language Teaching

ICC   Intercultural Communicative Competence

NNS   Non-native speaker

NS   Native speaker

SL   Second Language

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CHAPTER 1

INTRODUCTION

Language is not only an arbitrary set of conventions to be used for communication, but also a

means of thinking, and representing the world to oneself. Language acquisition is not a

conditioning process in which a person acquires the habit of saying certain things in certain

situations; rather, it is a process in which the learner actively goes about trying to organize his or

her perceptions of the world in terms of linguistic concepts. Language is intimately linked not

only to the culture that is and the culture that was, but also to the culture of the imagination that

governs people's decisions and actions far more than we think (Kramsch, 1998b, p. 8). For

Byram and Fleming (1998), "language is not merely a means of reference to what is in an

objective world, but also carries the shared connotations and associations which help to maintain

a speaker's sense of belonging to particular social groups" (p. 2). In fact, Byram and Fleming

(1998) developed a framework for language learning and teaching which takes into account this

connection between language and culture:

   - an integration of linguistic and cultural learning to facilitate communication and interaction;

- a comparison of others and self to stimulate reflection on and (critical) questioning of the mainstream culture in which learners are socialized;

- a shift in perspective involving psychological processes of socialization;

- the potential of language teaching to prepare learners to meet and communicate in other cultures and societies than the specific one usually associated with the language they are learning. (p. 7)

So teaching culture in a language classroom is fundamental to develop cultural awareness and to use language efficiently in order to communicate with others. The context in which a language is learned is equally important because it will provide the components responsible for this learning.

According to Kachru and Smith (2008), the relationship between language and culture has been a matter of debate among linguists as well as anthropologists for a long time. Within linguistics there are two clear divisions: (1) those who believe linguistics to be an autonomous discipline and language to be a homogeneous system independent of culture and society; and (2) those who believe that the notion of language as an autonomous, homogeneous system is untenable; linguistic systems co-evolve with sociocultural conventions of language use and thus the context of use is as relevant as rules of usage. The former is based on a somewhat reified notion of language. Language is subject to great change and variation; it is not static and monolithic. Any discipline that aims at studying the phenomenon of language has to take into account cultural and social factors that are involved in human linguistic behavior.

So learning another language has this feeling of learning to see the world from a different perspective through the eyes of a different culture. It means to learn other cultures' behaviors,

beliefs, and values. This is one of the advantages of learning a language: it is a very practical means of exploring "otherness" in the terms of "the other" (Tudor, 2001). He states that the sociocultural aspect of language and its use are interwoven so they have a real influence on students' ability to use the language efficiently. Here, once again, we see an emphasis on the fact that language should not be viewed in a static or stereotypical manner. Tudor says that "cultures and societies are dynamic entities which evolve over time and which frequently contain a variety of different belief and value systems" (p. 124).

Definitions of Culture

Before we talk about the research itself, it is necessary to think about the definitions of culture. It is not easy to define what is meant by culture. It has been defined in various ways in different disciplines. In linguistics, we talk about "big C" and "little c" (or "small c") cultures (Halverson, 1985). Big C culture refers to that culture which is most visible. Some visible forms of culture include holidays, art, popular culture, literature, and food. When learning about a new culture, the big C cultural elements would be discovered first; they are the most overt forms of culture. Little c culture, in contrast, is the most invisible type of culture associated with a region, group of people, language, etc. Some examples of little c culture include communication styles, verbal and non-verbal language symbols, cultural norms (what is proper and improper in social interactions), how to behave, myths and legends, etc. Although this research is interested in knowing how little c culture is taught in class, this definition of culture is still very broad.

Another definition of culture made by ACTFL Culture Standards[1] includes the three p's of culture: products, practices and perspectives. Products are like the big C that is characterized by cultural elements such as architecture, literature, etc. Practices are cultural elements like bowing, shaking hands, etc. Perspectives are the underlying values and beliefs of a people. This is the riskiest thing in terms of stereotyping. In this definition, we will deal with practices and perspectives but not stereotypes.

For Geertz (1973), an anthropologist, the way that language is used to express meaning is determined by how behavior is related to culture. From his anthropological point of view, the analysis of a certain community's language allows us to understand its cultural framework and conceptual world. He believes that it is difficult for anyone from one culture to represent another accurately and meaningfully, though. The question to ask about cultural phenomena is not what they do, but what they mean. He also says that culture is "a historically transmitted pattern of meanings embodied in symbolic forms by means of which communicate, perpetuate, and develop their knowledge and attitudes toward life" (p. 89). This view defends that language is one of the main carriers of meaning to understand a certain culture.

Another definition suggests that culture is what people "must know in order to act as they do, make the things they make, and interpret their experience in the distinctive way they do" (Quinn and Holland, 1987, p. 4). Thornton (1988) argues against a static, reified notion of culture and observes that there is not much point in discussing what "culture" is. Rather, what can be useful is to say is what culture does. According to Bloch (1991), culture, which is the basis of anthropological research, can be defined as what people must know in order to function

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[1] http://www.actfl.org/sites/default/files/pdfs/public/StandardsforFLLexecsumm_rev.pdf

effectively in their social environment. Social environment consists of social organizations and behaviors that are the instruments through which people relate to one other.

Byram (1997) has avoided, as far as possible, reference to a 'culture', preferring instead the phrase 'beliefs, meanings and behaviors', in order not to commit the description to a particular definition of 'culture'. This is the concept of culture that this research will predominately work with. As definitions of 'culture' are many and rather than add to the attempts to produce a definitive and all-purpose definition, Byram (1997) says that foreign language teachers are in need of a definition to suit their purposes. We should avoid presenting 'a culture' as if it were unchanging over time or as if there were only one set of beliefs, meanings and behaviors in any given country. When individuals interact, they bring to the situation their own identities and cultures and if they are not members of a dominant culture, subscribing to the dominant culture, their interlocutor's knowledge of that culture will be dysfunctional. Kramsch (1998b) defines culture as "membership in a discourse community that shares a common social space and history, and common imaginings" (p. 10). Moran (2001) also follows an anthropological definition of culture:

> I define culture as an evolving way of life consisting of shared products, practices, and perspectives of persons within specific social settings and communities. This conception assumes that culture exists in the material world, that it can be described, analyzed, and explained. It also assumes that the overall purpose of culture learning is to enter another way of life, to form relationships with the people of this culture, using their language, and to participate with them in the activities of their daily lives, on their terms. (p. 9)

So, when we look into how culture is inserted in ESL and EFL classrooms, we will be concerned about students' perceptions, beliefs, values, and attitudes toward their own culture, the target culture and the other students' cultures. For Moran (2011), perceptions have to do with what we perceive, what we ignore; what we notice or disregard, beliefs are related to what we hold to be true or untrue, values are what we hold to be right/wrong, good/evil, desirable/undesirable, proper/improper, normal/abnormal, appropriate, and attitudes are our mental and affective dispositions – our frame of mind, our outlook – charged with feeling or emotion.

According to Lado (1986), "cultures are structured systems of patterned behavior" (p.53). He says that the individual acts of behavior through which a culture manifests itself are never the same. One example that he gives is that a player never performs the "same" act the same way. For him, culture is composed by three factors: form, meaning, and distribution. The forms of these patterns of culture are identified functionally on inspection by the members of that culture, although the same individuals may define the forms differently. Yet meanings are culturally determined and modified. They are an analysis of how the universe is understood in a culture. Finally, the distribution patterns represent time cycles, space locations, and positions in relation to other units. These elements can be very problematic when two or more cultures are compared:

An American observer seated next to a Spanish or Mexican spectator will see a good deal of the form, though not all of it. He will see a man in a special dress, armed with a sword and cape, challenging and killing the bull. He will see the bull charging at the man and will notice that the man deceives the bull with his cape. He will notice the music, the color, etc. The meaning of the spectacle is quiet different to him, however. It is the slaughter of a "defenseless" animal by an armed man. It is unfair because the bull always gets killed. It is

unsportsmanlike – to the bull. It is cruel to animals. The fighter is therefore cruel. The public

is cruel. The distribution constitutes no particular problem to the American observer, since he

has the experience of football, baseball, and other spectacles. (p. 56)

So, in the passage above, we see that the same form may have different meanings in different

cultures. While an American may think that a bullfight is an act of violence, a Spanish spectator

may think that it is sport, just as any other. The evidence for this difference of perspective is

found in the analysis of English and Spanish languages. Lado (1986) makes a very interesting

point when he illustrates how language and culture are tied together.

A number of vocabulary items that are applicable both to animals and to humans in English

have separate words for animals and for humans in Spanish. In English, both animals and

persons have legs. In Spanish, animals have *patas* "animals legs" and humans have *piernas*

"human legs." Similarly, in English, animals have *backs* and *necks*, while in Spanish, animals

have *lomo* and *pescuerzo* " animal back" and "animal neck." (p. 56)

Although the linguistic evidence above is not determinant, it suggests that there is a difference

in the way of relating to animal and humans in both languages, Spanish and English. The

distinction between them seems greater in the Hispanic culture than in the American one.

So, this example shows the importance of raising cultural awareness in the classroom because

it helps students to be more open-minded towards new experiences and new cultures. The idea is

that people suspend judgment when they experience something that they are not familiar with,

and try to understand the cultural elements behind that "oddness" (Kraemer, 1973, p. 5).

Although it is difficult to define precisely what is meant by the term "culture", what is clear from

all the attempts at defining it, is that culture is both historic and immediate; it shapes action –

verbal as well as a variety of other actions – and in turn is shaped by them. It is a dynamic process rather than a static, monolithic entity with a stable existence. Culture is built in social environments and consists of behaviors, values, beliefs, and perspectives that guide people's attitudes and actions toward life.

Second and Foreign Language Teaching

So, the present research is interested in investigating how culture is approached in EFL and ESL classrooms and which definition of culture those teachers take into consideration when they design their course programs and address culture in class. As Risager (2006) says, "foreign- and second- language teaching is a highly complex linguistic and cultural reality in the sense that there is always more than one language involved, and that it is always a question of a number of cultural perspectives that relate to differences in national, ethnic and social history, etc" (p. 6). A second language can be understood as one that can be learned early in life or later, not essentially as part of close family socialization but 'outside' it such as at school, and at work, for example. Risager (2006) says that learning a second language is very important for those in question in order to be able to take part in a community in which they live (p. 7). A foreign language is usually learned by a young person or adult who may want to use it for a specific reason such as visiting one of the target language's countries.

Considering that the best way to understand a particular group and its culture is to know its language, it is important not only to address culture but also to raise cultural awareness in language classrooms. If we boost students' intercultural communicative competence (Byram,

1997) in the early stages of learning a second or foreign language, it can help them to correspond to the target culture's expectations. Byram (1997) says that the concept of intercultural communicative competence (ICC) is an extension of communicative competence:

> FLT is therefore concerned with communication but this has to be understood as more than the exchange of information and sending of messages, which has dominated "communicative language teaching" in recent years. Even the exchange of information is dependent upon understanding how what one says or writes will be perceived and interpreted in another cultural context; it depends on the ability to decentre and take up the perspective of the listener or reader. (p. 3)

According to Corbett (2003), intercultural communicative competence includes the ability to understand the language and behavior of the target community, and explain it to members of the 'home' community – and vice-versa. Raising (inter)cultural awareness in the classroom allows students to view different cultures from a perspective of informed understanding. As the learners come to a deeper understanding of how the target language is used to achieve the explicit and implicit cultural goals of the foreign language community, they should be prompted to reflect on the ways in which their own language and community functions.

The importance of teaching culture also relies on the necessity to avoid negative "culture bump". Archer's (1986) definition of culture bump is the following:

> A culture bump occurs when an individual has expectations of one behavior and gets something completely different. The unexpected behavior can be negative (as in the examples at the beginning of this article) or neutral (as when an individual has become accustomed to a

behavior) or positive (as when a North American is pleasantly surprised by being kissed on the cheek when greeted by a Latin American). (p. 171)

Cultural bump is different from culture shock because the former is instantaneous and can occur anytime one is in contact with members of a different culture. One does not need to leave one's own culture to experience it.

This research investigated how culture is taught in EFL and ESL classrooms. It took place in two universities, one in Brazil and the other one in the United States. In Brazil, the participants were undergraduate and graduate students taking English as foreign language. These students were taking English either as an elective course or as a mandatory course in order to get a Bachelor's degree in Modern Languages. In the United States, it is a little different, because most students are not regular students at the university. Some of them want to obtain fluency in English in order to be able to apply as a regular student to the university or another college in the United States in order to get a Bachelor's degree. A few of them are already students at the university who want to improve their language skills. Besides interviewing both English teachers, I analyzed the adopted textbooks, their curriculums, and observed 13 language classes in the total. It is of great importance to observe how culture can be addressed in more advanced language levels. We would think that it would be easier to approach culture in those classrooms but Barros et al. (1993) say that the fact that a student has advanced language proficiency and linguistic skills do not mean that he/she has developed cultural proficiency.

Another key aspect of the research included non-native speaking teachers and the contributions from their personal experiences that they can make to enhance students' language learning experiences. Unlike those who doubt the performance of a non-native speaker of

English as an English teacher, this research will show that those teachers may bring to their language classroom a multicultural perspective about language that a native speaker of English may not have.

There are so many reasons for choosing a particular language as a favored foreign language: they include historical tradition, political expediency, and the desire for commercial, cultural or technological contact. Also, even after choosing it, the 'presence' of the language can vary greatly, depending on the extent to which a government or foreign-aid agency is prepared to give adequate financial support to a language-teaching policy (Crystal, 1997).

With consideration to the definition of culture and the context of the research, the two main research questions guiding this study are presented as:

1. What are the differences in curriculum, especially as it pertains to cultural knowledge, in an EFL class in Brazil, compared to an ESL class in the United States?

1a) What are differences between the textbooks and syllabi?

2. What are the classroom practices for incorporating culture into the English language classrooms in those contexts?

3. What cultural teaching approaches are evident in an EFL and an ESL classroom?

CHAPTER 2

LITERATURE REVIEW

The history of foreign and second language teaching is also a history of consecutive changes in the stated objectives of teaching accompanied by sometimes dramatic changes in the form and content of teaching materials. During the twentieth century, these changes, which were initially based on the intuitions and experiences of eminent language teachers, came to be increasingly influenced by advances in linguistic research on language and language acquisition, and more recently by the results of discourse analysis and findings in related humanities and social sciences (Ronowicz & Colin, 1999). As a result, during the 1970s and 1980s the communicative approach to language teaching was widely accepted by the teaching profession and a new generation of textbooks appeared which still followed a linguistic syllabus, but also introduced the learners to language functions and some non-linguistic elements of communication. It seems that now, thanks to a growing body of pragmatic and cross-cultural research, we now have another addition to the list of objectives of language teaching: the achievement by the learners of cross-cultural competence, i.e. the ability to relate to differences between the learners' native and target cultures and thus enhance the effectiveness and quality of communication (Crozet & Liddicoat, 1997). That is also in accordance with what Byram and Fleming (1998) say:

It is the comparison of own and other cultures which begins to help learners to perceive and cope with difference. It provides them with the basis for successful interaction with members of another cultural group, not just the means of exchanging information. (p.4)

Robert Young says that in the case of untrained members of different cultures trying to communicate, only 'the kind of understanding two well-disposed strangers might have or develop were they to be thrown together on a long train journey' can be expected (Young, 1996, p. 13). The expected level of understanding between students of English as a foreign or second language and native speakers of the language – should be much higher than that, however, provided that cross-cultural aspects of communication should be included in the teaching program. The main problem facing an English language course designer wishing to introduce cross-cultural elements is when and how to do this. One has to agree with Crozet and Liddicoat (1997, p. 18) that "culture has to be integrated into the language classroom from the very first day of language learning" and that "culture must be taught in conjunction with language, not as an adjunct". They also suggest that "there is a need to develop new materials for language teaching which enable the learner to gain exposure to the target culture and to have opportunities to reflect on her/his own culture".

The discussion of the following topics will serve as the relevant literature to understand the findings of this research: classroom for communication; developing intercultural competence; teaching culture in language classroom and the role of non-native English speaking teachers.

Before talking about the main topic of this research, which is culture in language classroom, we have to make sure that we understand why communication plays a special role in that setting.

Communication itself is a complex undertaking and real communication is generally linked closely to a given situation in both pragmatic and interpersonal terms. This is why it can be more difficult than it might appear at first to set up the classroom conditions which fully replicate the realities of communication as they occur in a particular situation. Besides that, the student involvement in the learning activities is fundamental to the successful realization of an experiential approach to learning. In other words, for the 'experience' of the language to lead to learning, this experience needs to have some personal meaningfulness for the learner, and tasks or materials alone cannot guarantee this. Here the student's background knowledge, his/her experience of life, makes the difference (Tudor, 2001).

So, the challenge is thus to make the language classroom 'a place of communication' in which a significant role is attributed to communicative language use as a means of learning. The dichotomy between the classroom and the 'real world' does not make sense any longer in this context because the classroom itself is seen as a place of communication and of communicatively-based learning. Indeed, one of the main concerns of methodological reflection in language teaching is to create conditions in which the classroom can be seen as a reality itself. Tudor (2001) identifies two main ways of seeing the role of the classroom in language learning:

The first involves the rethinking of classroom learning itself so that it can better prepare students for language use outside of the classroom, i.e. to increase the relevance of classroom

learning with respect to learners' future uses of the language. The second involves the exploration of the communicative potential of the classroom itself. The two are not wholly unrelated; nor, however, are they wholly synonymous. They are examined below in terms of the distinction between 'the classroom for communication' and 'the classroom as communication'. (p. 112)

The 1960s and 1970s saw a number of changes in society which led to give a second thought of the goals of language teaching and learning, and thereby of the role in which the classroom was meant to play in the teaching-learning process. First, the growth in international exchanges led to an increase in the demand for language teaching and greater concern with the development of practical, relevant communicative skills. The idea of the language as a linguistic system thus came to be challenged by visions of language as a means of communication and of self-expression. This led to rethinking about the way in which the classroom could best support the furtherance of the new set of goals for language teaching. Besides, there were calls for more learner-centered and democratic forms of classroom interaction in which learner's needs and preferences were given greater attention in educational planning. These trends may be seen in the move towards more experiential forms of learning and a greater concern with the role of students' affective involvement in the learning process (Tudor, 2001).

The language teaching approaches during that time provided students with knowledge of the target language, but not necessarily with the ability to use this language for communicative purposes. In other words, traditional approaches did not present language as a communicative tool and provided inadequate practice in the integrated use of the language for communicative purposes. The increased need for pragmatic language skills led to a demand that a stronger link be created between classroom learning and communicative language use, and with the goal of

making the classroom a meaningful preparation for 'real-world' communication. The intention was thus to reinforce the link between classroom learning and the situations in which students would be expected to use the language (Tudor, 2001).

The goal behind these changes in the way in which classroom learning was conceptualized was to create conditions within the classroom that would encourage communication among students. The classroom would, therefore, become a place of communication which would allow students to practice the communicative skills that they would need to use outside the classroom in real interactive situations. The goal was to strengthen the link between the classroom and the situations in which students would have to use the language. The students are considered the center of the language learning process and their background knowledge should be taken into consideration. They are not a *tabula rasa* that comes to class with no previous knowledge. It is the students' contributions to discussions in class that will make them negotiate meaning with the others and add new information to what they already know. Kramsch (1998b) also emphasizes the importance of one's knowledge:

The words people utter refer to common experience. They express facts, ideas or events that are communicable because they refer to a stock of knowledge about the world that other people share. Words also reflect their authors' attitudes and beliefs, their point of view that are also those of others. In both cases, language expresses cultural reality. (p. 3)

All this movement to boost communication in the language classroom was very positive because it required, from the students, skills in the language and, from the teacher, ideas to create conditions in the classroom which would make it possible to develop the target skills in a coherent manner. Tudor (2001) argues that "personal meaningfulness arises out of the interaction

between tasks and materials on the one hand, and learners' interests, attitudes, and expectations, on the other. For this reason, the pursuit of communicative meaningfulness needs to take into account attitudinal and affective factors as well as the objective relevance of learning content" (p. 113).

These considerations mean that the value of the classroom as a preparation for communication outside this setting relies on the subjective reality which classroom learning has for students in their lives, inside and also outside of the classroom. If students can see a clear connection between the communicative activities being practiced in the classroom and the situations in which they will or may have to use the language, there is a good chance that the ideal of the communicative classroom as a preparation for language use outside of the classroom will become a reality. If, on the other hand, students cannot easily create this link, there is reason to doubt the communicative authenticity of the activities in question, and thus their potential for generating meaningful learning.

Another potentially rich source of communicative dynamism in the classroom may be the role of the classroom as a social entity in its own right. This can manifest itself in terms of the development of explicit social relations with other students. The classroom can also be a place where students can express their personal concerns or problems. In doing that, they may figure out that others share the same problems and they may come up with a solution together, if it is the case. So, in this way, students are using the language to communicate and socialize with each other. While such learners would certainly need language support with respect to their pragmatic language needs, their more personal concerns, and their desire to share these with others may in fact be the richest and most meaningful communicative agendas which they bring with them to the classroom (Cummings, 1996).

Every language functions in a community within the framework of its culture and, consequently, successful communication depends to a large extent on such things as what the content of the utterance actually refers to, which of the grammatically correct words, phrases or sentence patterns suit a given situation, and which do not, when to say things and how or, for that matter, whether to say anything at all. It follows that, to communicate effectively, the learner must be able to combine linguistic competence with the ability to operate within the accepted set of cultural rules of communication of a social group using it (Ronowicz, 1995).

This is when we introduce the importance of teaching culture in order to raise cultural awareness and make the students competent in intercultural communication. Byram (1997) supports that the traditional emphasis in cultural learning in the classroom has been on the acquisition of knowledge about another country and culture. It means that decontextualised factual information is given in class, instead of being structured according to principles developed from sociological, cultural or anthropological analysis and linked to the acquisition of language. Clearly the classroom has advantages. It provides the space for systematic and structured presentation of knowledge. In addition, it can offer the opportunity for acquisition of skills under the guidance of a teacher. Also, the classroom can be the place for reflection on skills and knowledge acquisition beyond its walls, and therefore for the acquisition of attitudes towards that which has been experienced.

There is a well-known assumption that classroom learning is in preparation for experience 'in the real world' and 'later'. In contrast to that view, Byram (1997) suggests that the connection with otherness in the contemporary world is simultaneous – through the media on a daily basis, through occasional visiting and receiving visitors, or working and learning together with people of another culture. This means that the dichotomy of 'classroom' and 'real world', as we have

seen before, is no longer productive. The learning process is integrated and can be structured; learners do not metamorphose on the threshold of the classroom.

Finally, in order to understand what is necessary to establish communication, Byram and Morgan et al., (1994) came up with the idea of relationships which occur among different perceptions of one's own and another culture, and secondly, relationships in the processes of individual and societal interaction. This should be the focus of classroom teaching. With reference to objectives involving knowledge of one's own and other cultures; for example, knowledge of 'national memory', learners need to know not only about the emblems, myths and other features of national memory in both countries but also about mutual perspectives on them. Some learners will already be familiar with their own country's national memory and others will be in the process of acquiring it. Some will have knowledge already of features of another country's national memory while others will have none. The focus should be on the relationships between cultures, which implies a comparative method.

Developing Intercultural Competence and Raising Cultural Awareness

According to Byram (1997), the concept of communicative competence was developed in the Anglophone world by Hymes' critique of Chomsky and in the Germanophone literature by Habermas. When Hymes said that in order to understand first language acquisition, it was necessary to take into consideration not only the grammatical competence but also the ability to use the language appropriately, he was thinking of neither foreign language nor second language learning. He did not consider cross-cultural communication. He was concerned with analyzing

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social interaction and communication within a social group using one language. The FLT idea of communicative competence was undertaken by others; in North America by Canale & Swain (1980) and in Europe by van Ek (1986), working independently of each other.

As we have discussed before, the idea of communicative competence has been expanded to the concept of intercultural communicative competence. For Byram (1997), in order to have intercultural communicative competence, students are required to develop the knowledge, skills, attitudes and critical cultural awareness necessary to communicate interculturally. Intercultural knowledge means knowing about one's own culture and the culture of the second language. Along with knowledge of the culture, students need to gain an understanding of societal and cultural norms, values and interactions associated with the culture(s) of the second language.

So, Byram (1997) argues that the factors involved in intercultural competence are skills, knowledge, attitudes and critical cultural awareness. Attitudes are curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. Knowledge is the understanding 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. Skills of discovery and interaction are the ability to acquire new knowledge of a culture and cultural practices and the ability to manage knowledge, attitudes, and skills under the constraints of real-time communication and interaction. Critical cultural awareness is the ability to critically evaluate on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures and countries.

The acquisition of intercultural communicative competence takes place mainly within an educational setting; more precisely in the classroom. Teaching intercultural competence means

engaging students in a guided self-reflective process. Learners need to be challenged to examine themselves and the commonly-held attitudes, values, beliefs, and practices in their everyday world. By comparing similarities and differences between their milieu and that of others, and reflecting on how their society can include all, learners can develop an ethic of caring. Kramsch (1993) says that the use of the term "intercultural" reflects the view that EFL learners have to gain insight into both their own and the foreign culture.

A shift from a traditional culture approach to an intercultural one has been debated in the language teaching area. The dynamic view of culture requires learners to actively engage in culture learning, rather than only learn about the cultural information of the target culture in a passive way (Ho, 2009). Intercultural Language Learning (IcLL) allows learners to develop an understanding of their own language(s) and culture(s) in relation to an additional language and culture, move to an intercultural position between these languages and cultures where variable points of view are recognized, mediated, and accepted. Learning about culture means engaging with the linguistic and non-linguistic practices of the culture, and gaining insights into the ways of living in a particular cultural context. Intercultural communicative competence refers to the "ability to ensure a shared understanding by people of different social identities, and [the] ability to interact with people as complex human beings with the multiple identities and their own individuality" (Byram, Gribkova & Starkey, 2002).

Although, most of the literature about addressing culture in language classroom analyzes the EFL classrooms, it is possible to find interesting research on ESL. Here we have some examples of how intercultural communicative competence and cultural awareness are worked in class. James (2000) studies how culture is present in an ESL classroom for adult immigrants in Canada. He proposes an analytic framework for culture in ESL instruction. The proposed framework

includes three components: 1) balancing a focus on the learners' cultures with a focus on the second language culture, 2) empowering learners, and 3) developing cultural awareness. He says that looking at culture in a deeper way can help raise learner's general cultural awareness, which is so important in understanding a society as culturally diverse as Canada.

Yet Littlewood (2001) analyses six episodes in intercultural communication from his personal experience of teaching in Hong Kong. Three concepts are used to the mismatch between the intentions and interpretations: 1) the concept of common ground, 2) the principle of indexicality and 3) the concept of cultural models. The author explores the episodes to illustrate how intercultural communication is facilitated by four levels of cultural awareness: a level of general awareness of how common ground, indexing conventions and cultural models may differ between members of different communities; a level of detailed awareness of the common ground, indexing conventions and cultural models of members of a particular community; an awareness of areas of communication in which differences often exist and mismatches may occur; and an overarching level of meta-awareness, which makes a speaker aware of the limitations of the first three levels and points to the need for creative interference and negotiation in specific situations. These findings showed that negotiation could overcome potential uncertainties. In others, uncertainties remained because the negotiation never took place.

Rantz and Horan (2005) investigate a key concern for teacher trainers: how primary language teachers can promote the development of intercultural awareness among their students. It addresses the concept of intercultural awareness as it applies to young learners and refers more specifically to the Irish primary classroom and its curriculum. They say that 'intercultural awareness' combined with 'communicative competence' leads to 'intercultural communicative competence' or 'intercultural competence'.

In order to raise cultural awareness in the language classroom, Hughes (1986) suggests the following activities:

1. Comparison method. The teacher begins each discussion period with a presentation of one or more items in the target culture that are distinctly different from the student's culture. The discussion then centers on why these differences might cause problems.

2. Culture assimilators. Developed by social psychologists for facilitation adjustment to a foreign culture, the culture assimilator is a brief description of a critical incident of cross-cultural interaction that would probably be misunderstood by the students. After the description of the incident, the students are presented with four possible explanations from which they are asked to seek further information that would lead them to the correct conclusion.

3. Culture capsule. This technique is somewhat similar to culture assimilator, but cannot be assigned as a silent reading exercise. The teacher gives a brief presentation showing one essential difference between an American and a foreign custom. It is accompanied by visuals which illustrate the difference, and a set of questions to stimulate class discussion.

4. Drama. This technique is especially useful for directly involving students in cross-cultural misunderstandings by having selected members act in a series of short scenes a misinterpretation of something that happens in the target culture. The cause of the problem is usually clarified in the final scene.

5. Audiomotor unit or Total Physical Response. Primarily designed as a listening exercise, this method employs a carefully constructed list of oral commands to which students respond.

The commands are arranged in an order that will cause students to act out a cultural experience.

6. Newspapers. Many aspects of culture that are not usually found in a textbook are present in the newspaper. The teacher asks students to compare a certain item in the foreign newspaper with its equivalent in their newspapers. Good cultural insights can readily be found in headlines, advertisements, editorials, sports pages, comics, and even the weather report. The humor found on the comic page is especially revealing.

7. Projected media. Films, filmstrips, and slides provide cultural insights as well as providing a welcome variety of classroom activities. Excellent filmstrips on culturally related subjects are available commercially, and slides that teachers have collected in their travels can be worked into short, first-hand cultural presentations.

8. The culture island. The teacher maintains a classroom ambiance that is essentially a culture island through the use of posters, pictures, a frequently changing bulletin board; all of which are designed with the purpose of attracting student's attention, eliciting questions, and comments. (p. 167)

Teaching Culture in Language Classroom

Language and culture are intertwined and language is an inseparable part of culture. Language, as the carrier of culture, is influenced and shaped by culture; it reflects culture and plays a very important role in it. Because of different cultural backgrounds, misunderstandings

often arise among people who speak different languages even if there are not any grammatical mistakes in their conversation; thus intercultural communication failure occurs. With the development of economic globalization, intercultural communication is greatly increasing. More and more foreign language educators have realized that we should attach more importance to culture in our foreign language teaching and a new term "culture teaching" has been or is being introduced.

Byram (1997) says that "teaching for linguistic competence cannot be separated from teaching for intercultural competence" (p. 22). We should have correct attitudes towards language and culture, towards language teaching and culture teaching. At the same time, we should be fully aware that putting culture teaching in English teaching practice is still a challenging task and it still has a long way to go. Not only relevant scholars and experts, but also English language teachers, should have a clear macroscopical grasp of culture teaching in order to cultivate students' intercultural communicative competence to catch up with the development of the world.

Culture is an absolutely essential part of the second language class. Without incorporating culture regularly, students lack an important component of the language learning process. Culture is indispensable in order to fully understand a language, its nuances and appropriate uses. Aside from understanding the linguistic side of language, culture is a key component in giving the student a well-rounded education in the chosen language and provides a context for understanding one's own culture.

Linguists and anthropologists have long recognized that the forms and uses of a given language reflect the cultural values of the society in which the language is spoken. Linguistic

competence alone is not enough for learners of a language to be competent in that language. Language learners need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They should know that behaviors and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community. They have to understand that in order for communication to be successful, language use must be associated with other culturally appropriate behavior.

In many regards, culture is taught implicitly, imbedded in the linguistic forms that students are learning. To make students aware of the cultural features reflected in the language, teachers can make those cultural features an explicit topic of discussion in relation to the linguistic forms being studied. An ESL teacher could help students understand socially appropriate communication, such as making requests that show respect; for example, "Hey dude, come here" may be a linguistically correct request, but it is not a culturally appropriate way for a student to address a teacher. Students will master a language only when they learn both its linguistic and cultural norms.

One way of teaching culture is through an ethnographic approach, according to Barro, Jordan and Roberts (1998). So language learners would have an opportunity to make a connection between cultural knowledge and awareness with their own developing communicative competence, the students would experience another culture through intercultural contact between the target culture and one's own culture expressed through writing. The authors argue that the language learners should have an opportunity to conduct field research in order to study a particular culture in person. They say that culture has not been discussed in the language pedagogy literature, but has simply been inserted into language textbooks. It is also said that

"culture references tend to take the form of essentialist and unreflexive statements with little sense of individual agency" (p. 77). Presenting culture superficially can be very dangerous because it may focus only on the differences and create discourse of racism and exclusion in multicultural societies such as those xenophobic discourses seen in some places in Western Europe (p.78).

Culture shapes our behavior, attitudes, and perceptions of the world. Knowing that makes us to understand how the target community's values are established and then how language is used in order to express those values. As language and culture are directly related, it is important to learn not only the target language but also its culture. Kramsh (1998a) says that language expresses, embodies, and symbolizes cultural reality and clearly shows that language and culture are bounded together. Most of the time, being aware of the existence of other cultures helps us to understand ours. It is important to boost learners' ability to negotiate meanings across languages and cultures and prepare them for living in a multicultural world (Ho, 2009).

Knutson (2006) proposes a review of curricular objectives with respect to the teaching of culture, in the interest of broadening the humanistic scope of the second/foreign language curriculum while at the same time alleviating the pressure of a typically over-extended instructional agenda. As she is a French teacher and most of her students are Americans, she explores some of their experiences in class. She starts the article by talking about learner attitudes toward a second or foreign culture. Learner's attitudes toward a second or foreign culture may range from fear, hostility, and resistance, on one hand, to attraction or even unquestioning fascination, on the other. The author also points out the issue of being our (cultural) selves in the classroom. Another point for discussion in her article is which culture we should teach. Culture-specific content includes knowledge about societal values, practices, and

products. It includes features of high and low culture commonly found in textbook material, such as practical aspects of daily life, and civilization topics such as social and political institutions, economic trends, or the arts.

The author highlights that a curricular module on cross-cultural awareness should consider self as a cultural subject, subcultures within the home culture, insider views of the second/foreign culture, outsider views of the home culture, culture-specific language behavior, and the importance of solving potential cross-cultural misunderstandings.

In order to develop the cultural component in EFL classrooms, Ho (2009) gives 5 suggestions. The first way is by exploring self. IcLL aims to make learners' invisible culturally-shaped knowledge visible in culture learning. The second way is through noticing/observation. Watching a video is one way of expanding learners' ability to observe the cultural behaviors of people of the target culture. Learners can increase their awareness of observable features of the target culture for reflections and language production. Also, learners can create an authentic environment with the teacher's help. They can decorate their classrooms with cultural images of the target culture. The third one is called cultural exploration. Students are expected to conduct ethnographic interviews with native English speakers to interpret and construct their own model of cultural learning. Also, Ho suggests creating cultural simulations for learners to explore the target culture in the classroom and promote opportunities for learners to engage in tasks of cultural exploration to identify any cultural stereotypes that may exist. Fourthly, learners need to compare cultures to have an understanding of their own culture first; as nobody can be sure to know enough about his/her own culture. Finally, learners can engage in problem-solving activities as a way to intermediate between cultures. These problem-solving activities involve cultural dilemmas that can increase learners' awareness and sensitivity to cultural differences.

Some of the ideas listed below can be used in order to overcome the disadvantage of teaching in EFL contexts. Rose (1999) gives three examples. The first disadvantage is that EFL settings often involve large classes and limited contact hours. The second one is that EFL contexts are related to motivation. ESL students are generally more motivated than EFL because they are in an English-speaking environment. The last disadvantage mentioned by the author has to do with the availability of native English speakers. Generally, learners have limited or no contact with native speakers. So, they do not have many opportunities to put into practice what they have learned in the classroom.

Besides the difficulties that a teacher in an EFL classroom can encounter, Guest (2002) highlights that it can dangerous to apply contrastive analysis in EFL classrooms. According to him, the problem is when teachers try to find synonymous cultural features between the students' culture and the target one. When we do that, we oversimplify the richness and variety within cultures. Differently from the idea of addressing an intercultural approach in classroom, Guest (2002) suggests that if we really want to replicate the real world, we need to focus on the properties of individuals rather than cultures at large. Looking at culture from a large-scale perspective can make us assume stereotypes instead of making us understand the cultural explanations in order to interpret their behavior.

Rantz and Horan (2005) say that teachers seeking to go beyond what the revised curriculum calls "the rote acquisition of description of exotic locations" have been resourceful in their use of materials and methodologies. These have included the development of a school correspondence exchange, the use of authentic materials in the classroom, the use of traditional playground games, songs and rhymes, cooking days, a multisensory approach in relation to the arts, the hosting of native guest speakers and visits to the target country.

Byram (1997) believes that the acquisition of a foreign language is the acquisition of the cultural practices and beliefs it embodies for particular social groups, even though the learner may put it to other uses too. It is also the relativisation of what seems to the learner to be the natural language of their own identities, and the realization that these are cultural, and socially constructed. Teaching for linguistic competence cannot be separated from teaching for intercultural competence.

Holme (2003) identifies five views of how culture is addressed in language teaching. The first one is a communicative view that comes from the communicative approach. Here, language and culture are seen separately. This view takes away from any belief that a language can have social meaning itself. Language does not carry 'content' in it. The second one is the classical-curriculum, "where the interest of languages is secondary to how they function as access routes to the alien and, in some sense, enlightening modes of thought which their host communities are held to have engendered." According to this view, the culture to which the language is related to can also enhance the intellectual value of the language. The third one is the instrumental or culture-free-language view that has a common concern in respect of the hidden political and cultural agenda of language. The argument behind this view is that language is a mechanism of cultural transmission, "promoting the values of its host-culture against those of the regions to which it is exported" (p.19). The fourth deconstructionist view has a variety of strands of thought. One is that language is seen as a social construction so it can become a tool of classroom deconstruction that will help the student to identify the texts' real meanings. Finally, the last view is the one that we will focus on in this thesis. The competence view (Byram, 1989; Byram & Fleming, 1998; Byram & Risager, 1999) considers that the "knowledge of a language's culture is essential to a full understanding of a language's nuances of meaning" (p. 20).

People can gain information about culture by way of cultural knowledge and cultural experience. Cultural knowledge can be gained without ever leaving the language classroom. Through a variety a tools and resources (i.e. guest speakers, videos, internet clips, radio reports/shows, literature, etc.) students can be exposed to a large variety of culturally significant elements. While it's true that there is no substitute for personal cultural experiences, the previously mentioned approaches, techniques, and tools can be used to facilitate students' cultural learning. By providing them with as many real-life, authentic experiences as possible, a language teacher can widen the students' cultural awareness and competence. Cultural experience, on the other hand, requires personal, tangible experience with the culture. Cultural experience can occur through one-on-one contact with native speakers and trips to regions where the language is spoken.

The Role of Non-Native English Speaking Teachers

The fact that the two teachers interviewed in this research are not speakers of English as their first language shows that the traditional distinction of English teachers as non-native speakers (NNS) and native speakers (NS) does not have the same relevance as it used to. Both teachers learned English as a foreign language. They received their degrees in Teaching English as Second Language (TESOL).

Ronowicz & Colin (1999) ask if even the majority of native speakers of a language are incapable of fully using the existing vast potential, what about learners of English as a foreign language in their native countries? Are they automatically, as it were, in an inferior position at

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the outset, due to limited exposure (mainly in the language classroom and through books and short visits to English-speaking countries)? Not necessarily so: it must be said to the credit of English teachers around the world and the resolve of their students that quite a few tertiary learners achieve a remarkably high, near-native level of English after some years of intensive study.

There is no doubt that a native English speaker has the advantage of knowing a vast number of words, their uses, and pronunciation. Although it looks like a real disadvantage for the non-native speakers, who do not have a good intuition about English grammar, they may be able to explain more English structures because they have studied them formally. In order to be an English teacher, the practitioner needs to know how the language works and it is not necessarily something that a native speaker knows enough to teach.

Kramsch (1998b) argues that the native speaker model gives authority to native speakers, "because they represent a whole community of speakers [they] are endowed by non-native speakers with credibility, trustworthiness, respectability" (p. 16). But what makes one be considered a native speaker? Kramsch keeps saying that a native speaker can be 1) by birth, one who was born into that language is considered to be a "native" speaker of that language (p. 20), 2) by education, if one acquired the language through an educational system (p. 21), and 3) by virtue of being a member of community and being recognized by them as such. Now we will see why this model is a fallacy. The 'native speaker' of linguistics and language teachers is in fact an abstraction based on arbitrarily selected features of pronunciation, grammar, and lexicon as well as on stereotypical features of appearance (Kramsch, 1998a, p. 80). She also says that a native speaker is more like a monolingual, monocultural abstraction because he/she speaks only his/her (standardized) native tongue and lives by one (standardized) national culture.

So, there are two kinds of reasons for criticizing the use of the native speaker as a model. The first is a pragmatic educational one which has been recognized widely in recent years. It is the problem of creating an impossible target and consequently inevitable failure. The requirement that learners have the same mastery over a language as an (educated) native speaker ignores the conditions under which learners and native speakers learn and acquire a language.

The second ground for criticism of the native speaker model is that, even if it were possible; it would create the wrong kind of competence. It would imply that a learner should be linguistically schizophrenic, abandoning one's own language in order to blend into another linguistic environment, becoming accepted as a native speaker by other native speakers. This linguistic schizophrenia also suggests separation from one's own culture and the acquisition of a native socio-cultural competence, and a new socio-cultural identity.

There has long been an assumption in FLT that 'the native speaker is always right' (Kramsch, 1998b). Native speaker intuitions are called upon to resolve doubts about grammatical issues, idiomatic usage and even pronunciation, although the latter is a problematic area. Language learners aspire to the mastery of grammar and idioms of the educated native speaker using the standard language, and their accuracy is usually evaluated against that norm. Insofar as a minority of learners can attain the norm with respect to the grammar and linguistic competence, this approach seems acceptable. Even though it condemns the majority of learners to 'failure', it can be argued that convergence to the norm is needed to ensure efficient communication among foreign speakers of a language, just as a standard language is required for native speakers. There is no doubt, however, that in both cases those who master the norm – which in practice is the same standardized language – have a potential advantage over foreign speakers, and non-

standard native speakers. When they take advantage of that potential, they exercise power over their interlocutors.

A similar situation may arise with respect to culture. The native speaker, especially if he/she is a member of the dominant group in a society, has the possibility of exercising power over the foreign speaker. The native speaker is 'always right', if both native and foreign speaker have an expectation in common that the learner shall acquire the culture(s) of a country where the language is spoken natively. The advantage of an FLT approach emphasizing analysis of the interaction is that it allows learners to see their role not as imitators of native speakers but as social actors engaging with other social actors in a particular kind of communication and interaction which is different from that of native speakers. In this inter-national interaction, both interlocutors have significant but different roles, and the foreign speaker who knows something about both the foreign culture and their own, is in a position of power at least equal to that of the native speaker.

Thus, instead of teaching language with the goal of making students sound like a "native speaker", Byram and Fleming (1998) came up with the idea that one of the main goals of a language classroom is to provide conditions in which the students can become an "intercultural speaker". They say that "the intercultural speaker is someone who has a knowledge of one or, preferably, more cultures and social identities and has a capacity to discover and relate to new people from other contexts for which they have not been prepared directly" (p. 9). Wren (2012) adds to this discussion the idea of "multicultural educator" to replace the term "native speaker". According to his description, a multicultural educator should be open-minded and tolerant but be aware that lazy-minded openness and tolerance could lead to indifference and, in the end, "a devaluation of the very important ideas of culture and multicultural education" (p. 4). These

concepts are important for understanding the positioning of the teachers in the study and role of

NNS teachers in teaching culture.

CHAPTER 3

METHODOLOGY

The Aim of the Research

The reason behind the choice of analyzing the teaching of culture in ESL and EFL contexts is the fact that I am a non-native speaker of English and also a teacher of EFL. As I went through the process of learning English in Brazil, my interest is to investigate how culture is addressed in a language classroom, because the teaching of a language should include culture as many authors have argued in the previous section. Being different from an American or British culture class; for example, ESL/EFL language classes do not necessarily require a cultural component in its curriculum, but, when it is included, it provides several beneficial results for students and teachers. That is why language classrooms were chosen to be observed instead of content ones.

Brazil is the largest country in South America and its official language is Portuguese. It is the world's fifth largest country, both by geographical area and by population with over 192 million people. Despite slower growth in 2011, Brazil overtook the United Kingdom as the world's seventh largest economy in terms of GDP. Urban unemployment is at a historic low of 4.7% (December 2011), and Brazil's traditionally high level of income equality has declined for the last 12 years. Brazil's high interest rates make it an attractive destination for foreign investors2. Brazil is generally open to and encourages foreign investment. It is the largest recipient of foreign direct investment (FDI) in Latin America, and the United States has traditionally been the top foreign investor in Brazil3.

During the 18th century, differences between Brazilian and European Portuguese widened as Brazil became isolated from the linguistic changes occurring in Portugal as a result of French influence. Until the end of the nineteenth century, French had a global dominance similar to that now occupied by English. Speaking French and knowing French culture were synonyms of being well-educated in Brazil. Also, French was part of the curriculum in the Brazilian public education system.

However, since the World War II and the military dictatorship from 1964 to 1985 in Brazil, cultural and economic ties have become stronger with the United States. During the late 1970s,

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[2] https://www.cia.gov/library/publications/the-world-factbook/geos/br.html

[3] http://www.state.gov/r/pa/ei/bgn/35640.htm

private English language institutions started popping up around the country in order to serve the elite classes' desire to acquire English (Bohn, 2003). English is the number one foreign language learned in Brazil.

Risager (2006) states that English is probably the language that is now the most common 'relay language' at a global level. It is the language into which most texts are translated and at the same time the language from which most texts are translated. It is also perhaps the language in which most texts are written (by non-first-language speakers), and the language in which most texts are read, so to speak (once more by non-first-language speakers). This gives English a key position in discursive flows: English exerts a powerful influence on discourses in the world.

English occupies a particular position today in the global linguistic acumen. The reason for this is first and foremost linked to the history of British colonization, but also to the subsequent support for the use and dissemination of the English language in the post-colonial societies and elsewhere.

Melchers and Shaw (2003) say that British and American English are undoubtedly the most popular varieties of English taught to students around the world. The choice of either of these usually depends on past influences of the two countries in a given region and/or the level of activities and assistance given to English as Foreign Language (EFL) teachers by the British Council and American Cultural Centers. As a result, despite the fact that Australia and Canada in particular have large English as a Second Language (ESL) industries at home and are entering international English teaching markets in a major way, many students tend to forget they are learning the language spoken as native not only by majority of American and English people, but also by Australians, Canadians and New Zealanders.

Some of the reasons for studying English include the international agreement to adopt English for air traffic control and the use of English in the numerous bodies providing international aid and administration, in international media such as radio, television, magazines and newspapers, in the international pop music industry, in space science and computing technology and so on.

Learning American English has to do with the influence that many television and print advertisements use (usually American, if spoken) English for its fashion value. Melchers and Shaw (2003) say that in some countries (Scandinavia, the Netherlands, Syria, and Portugal, for example) American and other imported films are subtitled, so that the original soundtrack is audible, and television becomes a channel for bringing English into the home. In other countries, films are 'dubbed' by a variety of techniques (some, in Latvia and Poland for example, quite cheap because they involve a single narrator) and films and television bring in US culture without the language. The extent to which subtitled films and television create a presence of English in the country depends of course on the volume of imports.

In addition, many multinational companies, even those with few or no subsidiaries in English speaking countries often adopt English as the 'company language' for newsletters, correspondence, internal documentation, etc. Negotiations between companies, joint ventures, etc., also typically make use of English, often without interpreters. Market forces tend to move companies towards this solution.

In short, these are some of the reasons why so many people from around the world come to the United States to learn the English language and learn more about its culture.

Research Setting

This research took place in one of the most prestigious universities in Rio de Janeiro, Brazil, and at a southern state flagship university in the United States. One high intermediate language class was observed in each institution; a reading class, in the United States, and a non-specific class, in Brazil. There were 13 students (7 male and 6 female) in the American class. In the Brazilian class, there were 12 students (2 male and 10 female). It is important to remember that this research is interested in which practices are incorporated in language classrooms to enhance culture teaching; therefore the teachers and students will be at the center of this study.

This research has an opportunistic sampling because I have studied in both institutions and know both teachers. The previous contact with them facilitated the arrangements to conduct the research. It also uses an information-rich sampling paradigm because it has small sample sizes and tries to get samples that are rich with the information the researcher is trying to uncover. Therefore, the sample is not representative of the target population. The findings are valid to understand the ESL and EFL contexts represented here and make us reevaluate which culture practices are incorporated into our language classes.

Research Design

According to Perry (2005), this research can be classified as being applied, qualitative, and exploratory. It is applied because this research is directly applicable to the teaching/learning

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context (p.73). It is qualitative because it is "characterized by verbal descriptions as its data" (p. 75). Another term used for qualitative is naturalistic research, because it is concerned with capturing the qualities and attributes of the phenomena being investigated (Nunan & Bailey, 2009). Finally, it is exploratory because it "explores some phenomena prior to the development of any hypothesis" (Perry, p. 80).

This is a case study research, through an empirical inquiry, that investigates the phenomenon of teaching culture in two different language classrooms: one class of EFL in Brazil, and one class of ESL in the United States. As this research is limited to two contexts, it is not our intention to extend the results to other EFL and ESL classrooms.

The methodology includes a comparative dimension through the collection of data from learners in two countries in order to answer the following research questions:

1. What are the differences in curriculum, especially as it pertains to cultural knowledge, in an EFL class in Brazil, compared to an ESL class in the United States?

1a) What are differences between the textbooks and syllabi?

2. What are the classroom practices for incorporating culture into the English language classrooms in those contexts?

3. What cultural teaching approaches are evident in an EFL and an ESL classroom?

The main data were collected during classroom observations through audio-recordings besides watching and listening to the interaction between students and teachers. I was a partial participant-observer because I already knew the teachers and some ESL students from observations for another project done previously. Therefore, the teachers asked for the observer's

participation in class mainly in answering questions from them and also from the students. Both environments were friendly and relaxed. The observations were used with other data-collection procedures such as the teachers' interviews plus the analysis of the textbooks and syllabi to provide triangulation. The classroom observations were made with the intention of collecting data to answer the research questions about how students and teachers contribute to incorporating cultures in the language classrooms. The audio-recordings were not transcribed because it is not our purpose to analyze actual student and teacher utterances that occurred during the lesson. As both classrooms were very small, the audio recorder was placed on the table next to the observer.

The ESL course that was observed met twice a week with a 75 minute of duration each day. In total, 8 classes in a row were observed. On the other hand, 5 EFL classes were observed which met three times a week for120 minutes each time. The EFL classes were observed in the summer of 2012 and the ESL classes in the fall of 2012. In both contexts, the classes were observed in the middle of the semester.

As interviews are a way of eliciting data directly from informants, they were used to get information about the teachers' background, their teaching philosophy, and their insights about culture in language classrooms. The interviews were highly structured following a predetermined set of 12 questions (Appendix 1) with no allowance for variation in order to maintain the internal validity and to elicit answers to the same questions from all of the respondents. The interview in Brazil was carried out electronically via e-mail because this was the way that the teacher preferred to answer the questions. The questions (Appendix 2) were emailed to her and she sent the answers back in December, 2012. In the ESL context, the interview (Appendix 3) was conducted face-to-face in February, 2012. The advantage of using structured interviews is that

they provide detailed information that is comparable across informants. The interviews were made in order to collect material which could be referred to in order to understand the role and contributions made by NNS teachers as they incorporate culture in the language classroom. All data were analyzed in the spring of 2013.

CHAPTER 4

RESULTS

This section presents the findings from my data collection in the EFL classroom in Brazil and

the ESL classroom in the US. I first begin by presenting data from my analysis of the curriculum

and textbooks followed by my classroom observation and interview data.

Curricula of the EFL and ESL Classrooms

EFL

The syllabus of the EFL classroom (Appendix 4) has as a goal to develop the four language

skills (listening, reading, writing, and speaking) in order to satisfy students' communicative

needs in social and academic environments. The course also aims to make the students aware of

the usage of current English, spoken as well as written, through the use of authentic materials,

CDs, and DVDs. The last goal is to promote the ability of thinking critically in the foreign

language through readings, movies, class discussions, and oral presentations.

Yet the description of the course says that it has made use of the communicative approach and that both prescriptive and descriptive English grammar will be addressed in class. There is an emphasis in reviewing grammar and practicing it a lot.

The syllabus itself is very concise. It has only the following sections: 1) course objectives, 2) course description, 3) course content (description of the grammar points that will be covered in the course), and 4) course materials.

ESL

Even with this class being a reading class, the syllabus (Appendix 5) says that the course promotes both written and spoken language skills that may be used in social, academic, and professional situations, incorporating explanations, discussions, practice exercises, and other activities to provide the students with extended and creative oral practice.

The description of the course promises to create opportunities to practice the reading skills which are needed to communicate appropriately in English. The activities and exercises performed in class will help students in building confidence when communicating in English. Reading, discussing, and analyzing different reading passages will help them to improve their general English proficiency level.

This syllabus has much more details about the course. Besides the course goals and course description, it gives information about course materials, course content and expectations (preparation and participation; attendance policy), course requirements (assessment), grading, academic honesty, and important advice for students to speak up in class and not be absent.

Byram (1989) describes in details how a syllabus should be designed in order to fit the need for promoting cultural awareness and intercultural competence. The first part of a syllabus should contain a descriptive analysis of the structure of the language and a specification of what the learner will acquire. The second part may have a series of statements about language and languages together with some indication of realizations of the statements in the mother tongue and the language being learned. Finally, the last part deals with the teaching of culture having a descriptive analysis of a culture associated with the language of study and a series of statements about cultural phenomena which may be exemplified in the home and foreign cultures.

Both syllabi analyzed presented the first part suggested by Byram (1989). Only the EFL syllabus presents the second part when it says that one of the course goals is to make the students aware of the English use but it does not refer to the students' first language. Neither of the syllabi mentioned any aspect of culture. Both syllabi referred to the development of the communicative competence, though. The ESL syllabus gives more attention to communication in class as it highlights that there will be exercises that will assist the students in building confidence in English communication.

Dunnettt, Dubin & Lezberg (1986) argue that to implement an intercultural approach would require some curricular revision for most EFL programs, which in practice devote the major portion of their instructional time to the four basic language skills. The first issue is how much of the core curriculum can be devoted to the teaching of culture. It is often difficult to convince many EFL teachers that the teaching of a culture is not a secondary goal. Given the time constraints that EFL teachers face, it is understandable that they might view the integration of culture learning as interfering with basic English language instruction.

Intercultural activities and courses must be given the same importance in the curriculum as all other language activities. If this is not done, students will consider intercultural activities as secondary to language instruction and teachers will, even in an integrated approach, give only passing attention to cultural components.

EFL and ESL Textbooks

I also analyzed the textbooks to see how they followed the curricula's premises. I used the following guidelines suggested by Nostrand (1974) and Dunnett, Dubin & Lezberg (1986) to analyze the textbooks:

1. Examine each new textbook carefully to determine whether it takes an intercultural point of view.

2. Try to identify the cultural aspects inherent in the textbook and list them by chapter or units. Are they positive or negative? Mixed?

3. Examine the exercises carefully. Determine if they will assist you in drawing students into intercultural activities.

4. Check to see if the vocabulary items, examples, grammar structures, drills, etc., are placed in some meaningful cultural context.

5. Examine photographs and illustrations, if any, to see if they are culturally related.

6. Carefully examine dialogues, if any, to see if they are culturally related.

7. Go back and re-examine those textbooks which take a strong intercultural point of view for possible cultural bias. Are they objective? Do they stereotype or overgeneralize about U.S. or foreign cultures? (Dunnett, Dubin & Lezberg, 1986, p. 160)

Also, Nostrand (1974) talks about the Emergent Model which is made up of four levels of societal organization: the human organism (personality), social relations, culture patterns, and ecology. This model represents patterns in the "feelings, beliefs, and thought process" of members of the target culture. He says that each culture has its own themes and no culture has more than 12. According to him, these are the themes in French culture:

1. The art of living: enjoyment of the lifestyle one has chosen

2. Intellectuality and *être raisonnable*

3. Individualism and civil liberty (including health acquisitive ambition)

4. Realism and good sense (including health care and sensitivity to material conditions and conveniences)

5. Law and order (including retributive justice)

6. Distributive justice (including an increasing humanitarian concern and sensitivity to the deteriorating environment)

7. Friendship

8. Love

9. Family

10. Religion

11. The quest for community (with a subculture), and loyalty to a province or region

12. Patriotism and its object, *la patrie*

`   Considering Nostrand's (1974) Emergent Model, Table 1 presents what would be the English themes found in the EFL and ESL textbooks analyzed in this research. Neither of them has more than 12 themes. The EFL textbook is different from the ESL textbook because it has grammatical points in its topics. This reinforces the presence of grammar in the teaching/learning of English in that context. The way in which the chapters are structured also gives this layout: grammar, vocabulary, and pronunciation. While the ESL textbook has general themes as titles of its chapters, the EFL one has more specific topics that may be grouped in themes.

Table 1

Themes in the EFL and ESL textbooks

	EFL textbook	ESL textbook
Chapter 1	A. Q. and A. B. Do you believe it? C. You're the doctor?	New challenges
Chapter 2	A. National stereotypes: truth or myth? B. Air travel: the inside story C. Incredibly short stories	Teamwork and competition
Chapter 3	A. The one place a burglar won't look B. Stormy weather	Gender and relationships

	C. Taking a risk	
Chapter 4	A. Would you get out alive? B. How I trained my husband C. Let your body do the talking	Health and leisure
Chapter 5	A. The psychology of music B. Counting sheep C. Breaking news	High tech, low tech
Chapter 6	A. Speaking to the world B. Bright lights, bit city C. Eureka!	Money matters
Chapter 7	A. I wish you wouldn't …! B. A test of honesty C. Tingo	Remarkable individuals
Chapter 8	-	Creativity
Chapter 9	-	Human behavior
Chapter 10	-	Crime and punishment

EFL

The textbook adopted in the EFL classroom in Brazil was "New English File: Upper-intermediate Student's Book" (2008), written by Clive Oxenden and Cristina Latham-Koening, published by Oxford University Press.

It is important to remember that this class does not give emphasis to only one skill. It has all four skills (listening, writing, reading, and speaking) involved. So, the textbook follows the course description in the syllabus.

The textbook has 7 chapters. In each one, we can find the following sections: grammar, vocabulary, and pronunciation. There is no cultural component explicitly displayed in the contents table. In addition to that, each chapter is divided into 3 parts and they are titled with a question or a statement such as "Do you believe it?", "Stormy weather", "Taking a risk", and "Breaking news". The titles are visibly intended to boost a discussion about the topic; thus the communicative approach would be used.

The cultural information presented is from a British perspective. As the textbook is a British one, its source of information is the UK, so we can see that it mentions the "BBC" and "The Guardian" with certain frequency. There are readings from American sources, such as New York Times, but this number is not very representative compared to the British sources. If we have in mind that definition of culture that deals with big C culture, that refers to music, literature, history, architecture, and so on, and the little c culture, that refers to customs, traditions, or practices, we will see that the textbook mentions the big C in greater number. Many artists, among them actresses, actors, writers, and singers, are shown in activities and mostly in the short articles that touch on culture, somehow. The majority of the artists are British but there are a few represented by other English speaking countries too.

The textbook has a lot of photos and illustrations. There are no dialogues. The vocabulary items, examples, grammar structures are placed in some meaningful cultural context. There are few questions for students to work on with partners and fewer about students' culture.

In conclusion, most articles in the textbook are basically informational, not having any cultural component. Those which do have it would represent the big C culture. The very few ones related to stereotypes about different nationalities or how the English dress, for example, are accompanied by questions that make students relate their own culture to the English one.

ESL

The textbook adopted in the ESL classroom in the United States was "Mosaic 1: Reading" (2007), written by Brenda Wegmann and Miki Knezevic, published by McGraw-Hill. Like the textbook mentioned above, this one makes use of the communicative approach in its activities. It has 10 chapters which have titles that can clearly be used to talk about little c culture, such as gender and relationships, money matters, and human behavior. In each, we can find the following sections: reading selections, reading skills and strategies, critical thinking skills, vocabulary building, and focus on testing (TOEFL).

As this textbook is for a reading class, it provides a variety of articles which are the core of the book. The articles talk not only about culture in English speaking countries but also about that of other countries; like "70 brides for 7 foreigners" (about Russian marriage), "Executive takes chance on pizza, transforms Spain" (about an executive who decided to open a pizzeria in Spain), and "Ethnocentrism" (in general). There are also texts that refer to big C culture, such as "Beckham: an autobiography", and "Guggenheim Museum, U.S.A.".

The questions that come after the texts try to elicit from the students their opinions and start with phrases like "In your opinion, …" or "What do you think …" but there are a few of them that try to establish a link between the students' first culture and the culture in question, such as

"In your culture, is there anything that is considered lucky or unlucky on a wedding day?". It is relevant to mention that one of the textbook's goals is to develop students' critical thinking skills. There are always several questions to not only brainstorm the topic but also guide students' speaking as they express their ideas.

There are no dialogues in the readings and there are many illustrations. The vocabulary items, examples, and grammar structures are placed in some meaningful cultural context. Positive and negative perspectives are presented about a particular culture.

Dunnettt, Dubin & Lezberg (1986) point out the cultural biases that most if not all of the materials used in language teaching have. These materials implicitly communicate attitudes concerning the culture of the target language, the learner's native language-culture, and other cultures. It is possible to find materials for English language teaching which encourage an intercultural point of view. They treat culture-related themes from at least two contrasting perspectives and can be designated as two-dimensional materials.

However, it is more common to find English language materials that communicate cultural messages from a one-dimensional view. Dunnettt, Dubin & Lezberg (1986) say that social scientists point out that it is impossible to escape from one's own culture. So, it is probably to be expected that textbook writers continually convey culture-bound ideas in at least every other exercise of each lesson. More often than not it is up to the instructor to alter materials to express a two-dimensional or multi-dimensional outlook.

However, even the most superficial scanning of standard language texts indicate a certain preference for American/British culture themes, with few opportunities to introduce a two-

dimensional view unless the teacher asks the students their opinions about how something would be seen/represented in their culture.

It is important for the teacher who wants to stress culture themes in the language course to evaluate materials carefully.

Culture in the Classroom

Classroom observations revealed how this curriculum was used in practice and how teachers attempted to use cultural contexts in their teaching. Table 2 summarizes the differences between EFL and ESL classrooms.

Table 2

Comparison between EFL and ESL classrooms

	EFL Classroom	**ESL Classroom**
Role of teacher	Classroom mainly teacher-led Teacher sat entire time	Classroom mainly teacher-led Constantly moving around room
Students seating	Individual desks	Tables
Classroom practices	Teacher follows questions in textbook. Students raised their hands to answer the questions. Teacher focused on vocabulary.	Teacher created her own questions based on the articles from textbook. Questions like "What do you think about this?", "What do you do in your country?"

	Individual learning	Teacher promoted debate.
	Use of native language by teacher and students to explain and clarifying doubts.	Students worked together
Number of students	12	13
	Mostly from Brazil. 1 from Peru.	From different countries
Technology	Just chalkboard	Computer connected to internet with Smart Board

EFL

The EFL classes followed basically a linguistic framework probably because the textbook follows the same format with grammar activities, pronunciation, listening exercises and very little left for culture. As we saw above, the articles in the textbook did not promote much cultural discussion. Those who did, did not talk about a cultural aspect of an English speaking country.

However, the EFL teacher brought her knowledge about different languages and made the class more interesting from a cultural point of view. She has a vast knowledge about word structure and told the students the meaning of the roots of some words in English and their origins; such as "employee" that has its French origin. As culture is linked to language and culture influences the way speakers perceive the world and how they use language to communicate, studying vocabulary is also a way of learning about one's culture. She was able to introduce in class some stories such as how the image of Santa Claus was created, the importance of some companies (Coca-Cola, Nokia, Mercedes). These are examples of big C culture. The teacher also asked the students to participate in class according to their area of

expertise; for example, she wanted to explain the meaning of the word "merge" so she asked a student of Computer Science to explain it.

In another class, she told the students that "English is a pack of different languages", mentioning the author David Crystal as a reference for the students to know more about the origin of the English language.

Although some students had the opportunity to talk about their experiences in other countries; such as the United States, Germany, Italy, England and Scotland - their own Brazilian culture was not discussed. This situation happened when the class was studying a chapter about bagels. The teacher explained that bagels can be found in New York, especially in Jewish cities, and they are made with milk. Some students confused themselves with pretzels so the students brought up their experiences in other countries, describing what they thought a bagel was. This is another example of big C culture. Even culture being discussed here, it is not a example of ICC approach because students' own culture is not addressed.

This was one of the few opportunities observed where the students and teacher engaged in a discussion which had a cultural component. As the syllabus and the textbook have a linguistic framework, the classes were conducted by the teacher who would ask the questions from the book and the students would respond voluntarily. Neither group discussion nor activities in pairs were observed. If the students would not have understood the meaning of bagel, even with an illustration of it in the book, the discussion might not have raised.

The classroom was organized with the students sitting at desks, in rows, facing the chalkboard. The teacher never walked among the students and spent most of time sitting in her

desk in front of the students. She stood up only when she needed to write on the board. There was not any technological device in the classroom such as computer, and projector.

ESL

The ESL classroom setting is very different from EFL classroom. Here, the teacher never sat down and walked constantly among the tables were the students sat at. The classroom had 3 round tables and 1 square table. Each table had 3 or 4 students. There was a computer with access to Internet connected to a Smart Board.

The fact that the ESL classroom had students from different countries; such as China, Japan, Taiwan, and Korea, may have contributed for so many cultural discussions. In addition to the environment, the teacher conducted them in a very neutral way, letting all of them participate and contribute with their cultural knowledge. Following the textbook, the teacher made use of the topics suggested by the articles found there to elicit from the students not only their personal opinions but also how someone from their culture would behave or think in particular situations.

For example, in the chapter about tourism, the students could learn from the text how tourists behave in certain places around the world and reflect on the negative and the positive points about doing tourism. Also, the teacher asked the students to reflect on the relationship between visitors and hosts, and finally she concluded the discussion by asking the students how their countries deal with tourism.

The discussion about taboo led to a reflection about cultural norms and superstitions. During the discussion, the teacher said that it is polite to ask permission to take a picture of others in

America; especially of someone in authority. She said that she asked to take a picture with a policeman once. Then one student said that his roommate did not allow him to take a picture of him. The teacher told the student that as we all have different beliefs, it is always important to ask for permission.

The teacher also tried to adapt the themes in the book to the students' new reality, about their local experiences, on campus, in town. In one of the classes that was on the presidential election day, besides talking about the presidential nominees, the students talked about the leaders in their countries and what their opinions were about them. Also, in another class before Halloween, the teacher took advantage of the topic by introducing the concept of plot, conflict, and characters. The students also told the other students if they celebrate Halloween in their countries.

This class had a lot of discussions. The textbook helped with its questions about cultural aspects but the teacher also added some extra ones in order to get the students even more engaged. The students were always willing to contribute to the discussions with their personal experiences.

Teacher Perspectives on Teaching Culture

Interviews were conducted with teachers to gain insight into their own opinions and thoughts about teaching English and role of culture in the classroom. The interview consisted of 12 questions divided into 3 sections: 1) background information, 2) teaching philosophy, and 3)

culture in the language classroom. As said before, the EFL teacher sent the answers by e-mail and the ESL teacher agreed to give a face-to-face interview.

Starting with background information, both teachers are non-native speakers of English. Both of them speak more than two languages: their first language and English. They have also had opportunities to be in countries other than their home country and other English-speaking countries. While the EFL teacher was influenced by an environment that allowed her to have contact with foreigners, and foreign language, the ESL teacher was influenced by her parents who spoke more than two languages. The two teachers had different reasons for becoming teachers. The EFL teacher never thought about becoming a language teacher. Only many years after getting her first BA degree in Social Communication, she decided to pursue another one in English Literature at the same university. During the course of her studies, she was offered the opportunity to teach English there. The ESL teacher did not have many options to become another kind of professional because her parents were both learners of different languages and her mom was a teacher of Russian, English, and German.

About their teaching philosophies, the two teachers have quite similar thoughts regarding the importance of continuing learning that is essential for them not only professionally speaking but also personally. Learning different languages is also important for making friends and understanding different cultural backgrounds.

Although the EFL teacher did not answer question 4 about her teaching philosophy, it seems that students are in the center of her teaching when she says that "my classes depend a lot on the subject" and "I try to show them that I can guide them, but the learning process depends on their personal interest and commitment.

The EFL teacher is very vague in this section. Besides skipping a fundamental question that was for her to define her teaching philosophy, she is very concise in the following questions. She does not mention "culture" at all.

Yet the ESL teacher gives emphasis on sharing knowledge in the classroom and providing students with opportunities to represent their cultures. She also talks about the importance of creating a friendly environment in the classroom so the students would feel comfortable about expressing themselves.

Finally, regarding culture in the language classroom, both teachers agree that language and culture are integrated. The main difference between them is that the only time that the EFL teacher mentions the students' own culture is when she says that the "the teachers must point them (cultural traits and expressions) out to compare and highlight similarities and differences between two cultures, languages or nationalities". She never mentioned the students' participation in this process. She also does not define the most relevant cultural aspects to be addressed for her. She also affirms that her personal experience impacts her life, work, and interaction with other people in general but she does not say how and why it occurs in her classes. The ESL teacher gives very complete answers and shows that not only American culture is present in her English class, but also the students' own cultures. She finishes her interview saying that even with agreeing on the importance of exploring different cultures in a language classroom, more emphasis should be given to the target one.

CHAPTER 5

DISCUSSION

Intercultural Communication vs. Cultural Competence

The findings have shown us that culture is integrated to language teaching in the EFL and ESL contexts that were observed but it appears explicitly only in the interview with the ESL teacher and in the class observations; less in the textbooks; and even less in the curricula that follow basically a linguistic framework. The amount of culture addressed and the type of culture were different in both contexts, though. Both the EFL and the ESL classrooms used the communicative approach and raised cultural awareness, but only the ESL teacher boosted the intercultural communicative competence.

When Byram (1997) gives examples of different contexts in which teaching intercultural communication can occur, he says that one of them is "between people of different languages and countries where one is native speaker of the language used" (p. 22). This context is more like an ESL setting, where people from different nationalities are trying to learn English. As we have seen in the data of this research, no native speaker of the language was used at all. In an EFL

context, it is more common to find people from the same place learning and teaching English, as was observed in Brazil.

This may be the reason why so many cultural discussions were observed in the ESL context concerning students' beliefs, perspectives, and behaviors about their countries, hometowns, etc. On the other hand, in the EFL classroom, because all students were Brazilian, including the teacher, with the exception of a Peruvian student, they all shared quite similar cultural backgrounds, beliefs and behaviors about their own culture and that was not debated in contrast with the one they were learning.

For Byram (1997), the classroom is also the place where learners can gain knowledge of the processes of intercultural communication. There is a link with knowledge about mutual perceptions between countries and cultures since these are the basis of international relationships. For example, as learners are introduced to features of the national memory of another country, how they are perceived in its dominant culture and how they are perceived by other societies including their own, they acquire knowledge of presuppositions which influence communication. The development of this involves knowledge about other dimensions of communication which may produce dysfunctions. These include non-verbal processes, knowledge of which can be acquired through analysis of examples of communication breakdowns. They also include taboos, on topic of communication or on proxemic behavior, for example.

The advantage of placing relationships at the focus of knowledge teaching is that they are more easily linked to communication and the acquisition of language. On the other hand, the enumeration of areas of significance in the definition of objectives ensures that the learner

acquires a systematic knowledge instead of just one which is simply the outcome of other factors such as the choice of teaching materials dominated by a linguistic syllabus.

Both teachers are non-native speakers of English who speak more than two languages (first and English) and have been to a variety of countries. Her teacher training has led her to work on that with the students. In her interview, she points out many times the importance of learning different languages and cultures in order to not only be an international person but also a representative of her country. So, she says "It's not just to come here and become a member of this melting pot, American society, but being representative of their culture and we give them that chance."

The textbook that was adopted for her class also explores cultures other than those from English speaking countries. It is important to say that the readings in this book are related to attitudes, behaviors, and beliefs much more than to what we would call big C culture. The former kind of culture creates space for discussions. Even though the textbook did not have many questions that would make the students think about their own countries associated to the culture in question, the teacher created opportunities for them to speak about some of those activities suggested by Hughes (1986), such as comparison method, and cultural assimilators. Dunnett, Dubin & Lezberg (1986) also say that presenting a problem for students to solve is a particularly effective technique for evoking discussion about cultural differences. Participants read or hear briefly about a real-life problem. The problem should illustrate the topic or theme of the discussion. This is exactly what the ESL teacher did by using the topics from the textbook. Byram and Fleming (1998) believe that comparison is a particularly significant means of acquiring a new perspective on one's own language and culture.

The EFL textbook has much more information about big C culture, especially the British one, showing its bias. It also has almost in its totality, questions about students' opinions, not making them reflect on their first culture. The textbook and the curriculum limited the teacher from exploring culture in a deeper sense.

She did raise students' cultural awareness when she talked about the history of different companies, such as Nike, Nokia, Coca-Cola, or origins of some English words but all of this could be classified as big C culture. Rationales for the inclusion or exclusion of cultural knowledge are outside the scope of this research as it is concerned with identifying what the differences in curriculum are, especially as it pertains to cultural knowledge, in an EFL class in Brazil, when compared to an ESL class in the United States. Knowing the reason for these differences would be the topic for another research.

Byram and Fleming (1998) state that teachers who take seriously the cultural dimension of language learning as we have briefly described here, will not expect to know and teach everything about a specific society and its culture(s). They will place more emphasis on developing their learners' awareness and their own of the nature of intercultural interaction, and the skills and competences which allow them to relate to cultural differences. This view about integrating language and culture does not make any difference between native and non-native speakers of a language because neither of them can have full knowledge about a particular culture as long as the teacher is concerned about promoting cultural awareness and intercultural communicative competence. It is impossible for any teacher to be an expert on all aspects of culture regardless of his/her language fluency. Moreover, Kramsh (1998b) points out that it has increased diversification in language use among native speakers themselves about what makes us

consider that one is a native speaker of a variant of a language and is under the influence of some factors such as age, sex, social class, educational level, and geographical area.

As we saw, the fact that the teachers are a NNS of English, teaching English would help the students culturally speaking because they have experienced different cultures and could bring to the class experiences that a monolingual teacher of English would not have, but this would also be an interesting topic for a further research. Here, we limit ourselves to say that, in these two contexts, the teachers contribute to their teaching of culture/language with their personal experiences, and from learning either English or another language. The language classroom becomes a place where cultural awareness is raised but not necessarily intercultural communicative competence.

Byram (1997) believes that the success of interaction is dependent on both interlocutors and the notion of intercultural communicative competence can be used to describe the capacities of a host as much as a guest. Although the host will often speak in his/her native language, if he/she is a native speaker, they need the same kinds of knowledge, attitudes, and skills as their guest to understand and maintain the relationship between meanings in the two cultures. They need the ability to de-center and take up the other's perspective on their own culture, anticipating and wherever possible, resolving dysfunctions in communication and behavior. They may have specific knowledge of the other's culture or only a general awareness of the issues involved in intercultural communication. The former would be the case if they have learned something of the other's language and culture, in the FL classroom for example, and this suggests that FLT should explicitly include the host's role in its aims and methods. It does not require additional skills or knowledge, but rather the development of the individual's awareness of the differences in the roles of 'host' or 'guest', and in particular, awareness of the power of the interlocutor using

his/her native language, if it is the case, and the means by which that power can be shared with the non-native interlocutor.

According to Risager (2006), like cultural context, life context should also be taken into consideration when analyzing different contexts and talking about creating and conveying meaning. It has to do with one's social and personal development in a socio-cultural perspective (p. 157).

An important developmental tendency has been for foreign-language teaching (and to a lesser extent second-language teaching) to have moved into an intercultural, culture-comparative direction and thereby to have included texts and themes that related to the students' own society. A third tendency has been an increasing interest in raising intercultural or more general subjects in language teaching, such as human rights and the environment (Risager, 1989) as well as a certain interest in including literature that has been translated into the target-language from other languages (p. 169).

The study of a specific language is not confined to specific discourses or specific thematic areas. Discourse topics and genres may spread from language to language by various kinds of translation or transformation, and so a language community is never a closed discourse community, although certain discourses may be preferred in certain local and social contexts at certain points of time. Thus it is not necessarily the case that foreign- and second language studies should always focus on the (native) literature of target-language countries.

So far, we have discussed the importance of knowing how to explore EFL/ESL classrooms to raise students' cultural awareness and intercultural communicative competence. We have also looked at the personal contributions to the teaching of culture from both EFL/ESL teachers. The concept of identity is important when we talk about sharing experiences, ideas, and knowledge.

Byram (1997) says that students' knowledge of their own country is a part of the social identity which they bring to the situation, and which is crucial for their interlocutor. It is important to remember that the interaction, between two individuals can only be fully understood when the relationship of the 'host' to the 'visitor' is included. The mutual perceptions of the social identities of the interlocutors are a determining factor in the interaction. They may share some knowledge of each other's country and they may share one or more of their social identities – their professional identity, FL/SL teachers – or they may be almost completely unknown to each other.

The sophisticated FL/SL teacher, while introducing foreign students to some aspects of American culture, for example, must also encourage students to maintain their own cultural identity. To achieve this, the teacher must be trained to talk about cultural relativism as well as the universality of certain components shared by different cultures. The teacher should guide cultural discussions in a way that shows that cultures are neither superior nor inferior.

Byram and Fleming (1998) believe that when the other with whom one is interacting is from a different state with a different national identity, symbolized in a different language, it is our national identity which comes to the fore, at least in the initial stages. It is therefore important to

understand the national group and culture to which that person belongs. Any international interaction will refer to national identities and cultures which are therefore embodied in the mutual perceptions of the actors involved. It is the reason that language teaching puts an emphasis on national cultures and the mutual perceptions of national groups, attempting to ensure a proper analysis of national stereotypes.

It is one thing to encourage students and teachers to become aware of others' and their own national identity; quite another to ask them to speak openly in class about their own ethnic, gender-related, race-related particularities. Both approaches can easily fall prey to reductionism, essentialism, and stereotyping.

Culture in Textbooks and Curricula

So, what was missing in the EFL classroom was not taking the students' experiences, beliefs, and behaviors into consideration. They did not have the opportunity to analyze any culture, not even the one they were learning, which was British. This is especially interesting considering that the teacher learned the British variant of English and the textbook was published by a British company. The students raised their cultural awareness, somehow, but they did not develop their intercultural communicative competence as they could not critically think about other cultures and their own.

One way of helping students to understand the target culture and others is through the use of authentic materials; for example, commercials, films, music videos, and news casts (i.e. material

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that is both visual and active), that present elements of culture in a relatively overt and obvious way that could more easily allow students to discuss how the culture is being represented and what differences exist between their own culture and the culture discussed. Other materials, like pictures and photographs, are more difficult to use in an effective way that demonstrates culture in action. In order for the experience to be meaningful, there must be some discussion or additional activities used in conjunction with the authentic material in order to push students toward a deeper understanding of the culture in debate. Only the EFL curriculum mentioned the use of "authentic materials, CDs, and DVDs". The ESL curriculum indicates the use of texts and passage readings but it does not say if they are authentic.

Besides the suggestion of applying more authentic materials, it is necessary to review the curricula. Moran (2001) suggests a cultural knowings framework that can be used when making a curriculum that inserts culture in a language classroom. The author says that the cultural experience consists of four interconnected learning interactions: 1) knowing about, 2) knowing how, 3) knowing why, and 4) knowing oneself. By knowing about, we understand that the students need to master information about the target culture so they do activities related to "facts, data, or knowledge about products, practices, and perspectives of the culture" (p. 15). By knowing how, the students will learn some cultural practices – behaviors, actions, skills, saying, touching, looking, standing, or other forms of "doing" - in order to be able to adapt and/or integrate into the target culture (p.16). By knowing why, the language learners will develop an understanding of fundamental cultural perspectives – the perceptions, beliefs, values, and attitudes that underlie or permeate all aspects of the culture (p. 16). Finally, by knowing oneself, the interaction is concerned with the individual learners – their values, opinions, feelings, questions, reactions, thoughts, ideas, and their own cultural values as a central part of the cultural

experience (p. 17). The following table illustrates the relationship between Moran's cultural knowings framework and teacher roles.

Table 3

Cultural Knowings and Teacher Roles

	Content	Language Function	Activities	Outcomes	Teacher Role
Knowing How	cultural practices	participating	developing skills	cultural behaviors	model couch
Knowing About	cultural information	describing	gathering information	cultural knowledge	source, resource arbiter, elicitor
Knowing Why	cultural perspectives	interpreting	discovering explanations	cultural understanding	guide co-researcher
Knowing Oneself	self	responding	reflection	self-awareness personal competence	listener witness co-learner

(Moran, 2001)

Damen (1987) believes that a teacher in charge of such a classroom must be informed about the cultural patterns of her students (p. 13). No one person represents a whole culture, and cultural patterns are not shared by all members of a cultural group in exactly the same way. To fail to recognize the public/private dichotomy is to provide fertile ground for the harmful seeds of stereotyping (p. 43).

He says that the in the past, the criteria for choosing a textbook were generally limited to the prospective students' levels of proficiency, the linguistic skills to be developed, and a set of pre-

determined course goals. Today the communicative approach to foreign-second language learning and teaching mandates the practice of meaningful communication as language exercises. The current emphasis on cultural, as well as linguistic instruction has meant that questions regarding the type of cultural content to be presented, and its purpose must be accorded equal consideration in the evaluation process (p. 254). The current emphasis on the development of the communicative competence of our students has brought culture into our classrooms and textbooks, explicitly and intentionally (p. 257). The language elements (weights) are content, skills, approach, and level are familiar to most evaluators. Those related to culture – content, method, and perspectives – may be less so (p. 257).

The cultural content contained in a textbook may be seen as culture-specific (related to the patterns of a particular culture), or culture-general (related to general aspects of culture as a universal adaptive human mechanism). This is the first major division (p. 262). No one can encompass and internalize all cultural patterns; the teacher cannot simply pass as the all-knowing "native" as can be done in linguistic study. The teacher's role is very different and calls for increased sophistication in terms of intercultural communicative skill and cross-cultural awareness. The challenge is great, but the rewards of taking on a heavy cultural load may also be very great indeed. In so doing, we are underscoring our support of the proposition that language and culture learning must proceed in some type of synchrony, if the desired degree of mastery is achieved in each student (p. 269).

CHAPTER 6

CONCLUSION

The vision about the classroom being a place for students to share their experiences and feelings was seen in the ESL and EFL classrooms observed in this research. The ESL students explored the classroom, sharing their experiences in the new culture and values and beliefs from their countries, as a place to share knowledge about their own culture and the feeling towards the target culture and the other students' cultures. Yet EFL students used the classroom as a place to share their experiences and feelings from everyday life and about other cultures, including the target.

We saw how the choice of the textbook and the curriculum limit the teachers' performance in class. As we plan either an ESL or EFL class, we need to have in mind that that the language classroom is the place where the students interact with each other and the teacher, and learn not only grammatical features about the target language but also learners meet and communicate in other cultures and societies than the specific one usually associated with the language they are learning.

The classroom is also a place where students and teachers learn from each other and figure out that there are other realities with different or similar values, behaviors, perspectives, and

beliefs. These are concepts that need to be negotiate and learned in a meaningful way because are very hard to figure out by ourselves. It is different from getting information about an artist, a famous building or a typical food from a particular culture. Teachers become learners alongside their students, but they have mastered some learning skills. Education aims at raising understanding of and reducing prejudice towards other cultures and peoples.

The cultural background of the learner is a significant factor in determining his/her frame of reference and in assessing his/her needs in order to design a curriculum tailored to those needs and interests. So, it may be a good idea to get the ESL teachers together before the classes start and talk about their expectations about students' cultural backgrounds. By doing so, the teachers could get an idea of what to expect from the students and think about different ways of exploring such diversity in class.

Although the majority of the students in an EFL classroom, if not all, are from the same country, it does not mean that they have the same cultural background. Thus the teacher is in charge of making sure that the students interact among themselves and enhance their cultural learning, not only about the target culture but also about other cultures too. We cannot forget that teachers who are NNS of English already have experience in learning another language and culture. They have a lot to contribute to the class and can encourage the students to do the same.

Dunnettt, Dubin & Lezberg (1986) say that those teachers who do spend some time with intercultural themes usually find real satisfaction in their experiences with students. They say that they find themselves learning as much as their students do. Above all, they feel that their own lives have been enriched when they listen to their students' point of view.

Overall, this study has demonstrated the importance of incorporating culture into EFL and ESL classrooms. It has shown the importance of intercultural communicative competence and how the beliefs and practices (i.e. the cultures) of both the students and the teacher can enhance the classroom experience. Thus, there should always be cultural aspects to language teaching.

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LIST OF APPENDICES

APPENDIX A: INTERVIEW QUESTIONS FOR THE TEACHERS

I. Background information

1) Can you tell me a little bit about yourself? Where did you grow up? What language(s) do you know? Have you had the opportunity to travel internationally?
2) Why did you decide to become a teacher? What was your training like?
3) How long have you been a teacher? How long or how many times have you taught this particular class? What other classes have you taught, if any?

II. Teaching Philosophy

4) Do you have an overarching teaching philosophy?
5) Why do you think it is important for students to study different languages?
6) Describe for me your daily typical class. Are there certain activities or practices you consistently try to use?
7) What are your goals for your students? What you think they should be getting out of your class?

III. Culture in the Language Classroom

8) What is your definition of culture?
9) Do you think it is important to incorporate culture into the language classroom? If so, how?
10) What do you think are the most relevant cultural aspects to be taught? What are the criteria used or who is responsible for choosing them?
11) Do you think your personal experiences impact how and why you might choose to incorporate culture into your classroom?

12) Do you have anything else you want to add?

APPENDIX B: INTERVIEW'S ANSWERS FROM THE EFL TEACHER SENT BY E-MAIL

I. Background information

1) Can you tell me a little bit about yourself? Where did you grow up? What language(s) do you know? Have you had the opportunity to travel internationally?

My family used to grow coffee on farms in Rio de Janeiro and Minas Gerais states, so I was born in a small town in the countryside, in Minas Gerais, but my parents decided to come to Rio when I was two, so I grew up, studied and lived here all my life, except for two years that I lived in São Paulo about 30 years ago.

When we moved to Rio, it was the capital of the country and so it remained for the next decade or so, which meant much more contact with embassies, foreign schools and foreign classmates, companies from abroad, besides cultural and social international events that I very often used to attend to.

The cultural environment where I grew up, added to my family acquaintances and intellectual interests, led me to daily contact with foreign languages and foreign people and for this reason the learning of two or three languages was part of the obligatory programs in my school days and mainly in private Catholic schools, which more often than not belonged to French nuns. In my case, I studied from five to eighteen with French nuns and I began my French and English studies when I was five at the kindergarten. At the same time I followed French and English special courses for ten years in a row, from my teen years until my graduation at university. In fact, I used to consider French my second language. Years later, as English became more popular than French, I proceeded with my English studies.

I believe it is important to mention that from ten to eighteen, I studied Latin at school, which helped me a lot when I decided to study Italian, Spanish and German. Nowadays, I consider myself proficient in English, French, Italian and Spanish, besides Portuguese, which happens to be my mother tongue, and I intend to resume my German studies next semester, since the interest in Germany has increased in Brazil in the last decade. In addition to this, I have recently studied Classic Greek for about a year and whenever possible I try to learn some Norwegian. My daughter has been living in Norway for the last six years and my granddaughter speaks Norwegian at school and I would like to be able to communicate with her in the same language.

I have travelled abroad so many times since I was a teenager that I do not remember exactly the number of trips I made. What I can say is that I have visited all the countries in South America, except the Guianas; I have been to the United States, to Canada and to different European countries at least a dozen times.

2) Why did you decided to become a teacher? What was your training like?

3) How long have you been a teacher? How long or how many times have you taught this particular class? What other classes have you taught, if any?

To be honest, I never decided to become a teacher. Instead, I was invited to become a teacher. I graduated in Social Communication (Journalism, Marketing and Publicity) in 1970, and as it was tough and dangerous to work as a journalist during the Military Dictatorship, I worked as a translator in publishing houses for some five years or so. Then, once more, for the same political reasons, as books were frequently censored, I worked for department stores as a Fashion Buyer and as a Marketing manager for about ten years. Although very well paid, that kind of job was really demanding for a mother. My life was hectic, hopping on and off airplanes around Brazil and abroad. Suddenly I realized that my daughter, an adolescent at that time, needed my presence and attention. My parents, who used to help me with my child, were not there anymore. My father had recently died and my mother was seriously ill. I quit the retail company I was working for and decided to go back to my old university (PUC) for a change, to brush up my English Literature knowledge as I decided what to do next (1988). Coincidently, my teachers invited me to teach there. I accepted the invitation and have really enjoyed the opportunity. As I worked there and at an English Special Course for children and adolescents (1990-2007), I prepared my Master Degree in Linguistics Applied to English Teaching (1990-1992) and some years later, my Doctorate Degree in Applied Linguistics (2000-2004). In 1998, I spent two months in Cambridge, UK, attending to an Intensive Teachers Course and I have been working for PUC since 1995, where I usually teach English Levels (from Basic to Advanced or 1 to 6), Applied Linguistics, Written Discourse, Academic Discourse and Advanced English Grammar.

For the last four years, I have also been responsible for the Coordination of Foreign Language Exams for Candidates to Master and Doctorate Degrees in several departments at PUC.

II. Teaching Philosophy

4) Do you have an overarching teaching philosophy?

5) Why do you think it is important for students to study different languages?

I believe that studying, learning and teaching are or should be permanent activities in our lives and I try to follow this objective. At the same time I believe that studying different languages is a way of understanding the world in a broader sense.

6) Describe for me your daily typical class. Are there certain activities or practices you consistently try to use?

I do not have a daily typical class, since my classes depend a lot on the subject I happen to be teaching and on the number of students I have in the group. In addition to this, I prepare different programmes and lessons each semester, even when I teach the same subject for the second or for the tenth time.

7) What are your goals for your students? What you think they should be getting out of your class?

First, I try to show my students that studying and learning are very exciting activities, like being engaged in travelling to distant countries. Secondly, I try to show them that I can guide them, but the learning process depends on their personal interest and commitment.

III. Culture in the Language Classroom

8) What is your definition of culture?

I would say that we can understand culture from two points of view: the one that refers to a process of producing human intellectual, artistic, scientific and spiritual development and the other one that refers to politeness rules and refined manners as demonstrated in social behaviour.

9) Do you think it is important to incorporate culture into the language classroom? If so, how?

It is impossible not to incorporate culture into the language classroom. Cultural traits and expressions are present in every human act and teachers must point them out to compare and highlight similarities and differences between two cultures, languages or nationalities.

10) What do you think are the most relevant cultural aspects to be taught? What are the criteria used or who is responsible for choosing them?

It depends on the moment and on the subject.

11) Do you think your personal experiences impact how and why you might choose to incorporate culture into your classroom?

My personal experiences impact my life, my work and my interactions with other people in general. You'd better ask my students about the impression they get from my classes on this matter. For example, you have been my student. What is your opinion about it ?

12) Do you have anything else you want to add?

I do not think so. If you have any more questions, do not hesitate to ask me. Good luck!

APPENDIX C: INTERVIEW'S ANSWERS FROM THE ESL TEACHER TRANSCRIBED

I. Background information

1) Can you tell me a little bit about yourself? Where did you grow up? What language(s) do you know? Have you had the opportunity to travel internationally?

2) Why did you decided to become a teacher? What was your training like?

I'm from Moldova, Eastern Europe, and my first language is Russian. I started learning English because of my parents. My mom used to be a teacher of Russian at school, then she became an English teacher. She got her degree in German, so I didn't have much choice. My dad was engaged into language learning. He can speak a couple of languages. So English has been with me all the time. I got my BA degree in Moldova State University in English language and literature and later I got a Master degree in TESL in an American university. I got a break between the two degrees. I have been teaching English for many years. There were some breaks during the 8 years of teaching English. I started as a private tutor when I was at university doing my undergraduate courses then I worked for a year in a high school in my hometown as a full-time English teacher for the whole academic year (2003-2004) while I was a senior at the university. Later on, I moved to Ukraine, also in Eastern Europe, to work in a language center, teaching English, to mostly adults, but then I started having children as learners as well. Finally I moved to US where I went to graduate school. I first was a graduate instructor, teaching English at the English Intensive Program, now I am a full-time temporary international employee at the same program. Now there is no way for me not to learn English, improved it, and not to deal with it because it is my job. That is what I have been doing for years and I can't see myself doing anything else. Before that, it was, of course, the influence of my parents and the influence of all the globalization thing that you have to learn English and it happened by default in my family, because otherwise people won't get what they want in life, because English is a global language. Now, to be a global person, to be an international person, you have to speak it.

3) How long have you been a teacher? How long or how many times have you taught this particular class? What other classes have you taught, if any?

This semester I have been teaching advanced levels (grammar, reading, writing) and advanced plus levels (academic writing). I used to teach high intermediate writing and reading courses.

II. Teaching Philosophy

4) Do you have an overarching teaching philosophy?

It is hard to comprise a teaching philosophy in a couple of words. I like to work with adults, it can be college aged people, but no children. When I teach, I'm used to perceiving my students as my friends, as equals. I try to make my teaching process to look more like a friendly conversation, a friendly sharing experience, than making it look like a serious classroom, where you have the teacher and students, that kind of relationship. I'm trying to make it more free-style for them not to be stressed by the fact that I am the teacher who will give them a grade and it can be a bad grade. I'm trying to put it aside a little bit and make it a place to share experiences.

5) Why do you think it is important for students to study different languages?

It's important to everybody to learn foreign languages, the more, the better. "The limit of one's language is the limit of one's world", that is what I try to stick to. It's important in order to be a global, international person. The more languages you know, the more opportunities you'll have to make friends, connections, and networks what are very helpful. It also has a psychological aspect that it is beneficial for one's brain "to work out". It's useful, positive from all points of views.

6) Describe for me your daily typical class. Are there certain activities or practices you consistently try to use?

It's about sharing something; get the message through, some information. Basically, there is a similar structure for each class, unless there is something especial: homework, checking it when we try to go over a question to see if they got it. I want to see if they grasped the material from previous class. We go over the new material which I provide some explanations about, it can be some worksheets, handouts, and then they have some practice which they try to recap the material. It depends on the class, of course. If it is a grammar class, you'll have a lot of discourse so basically it is about you explaining something and they practicing. If it is a reading class, it is a little different, you have a bunch of topics for discussions, you have debates.

7) What are your goals for your students? What you think they should be getting out of your class?

All of them have different purposes, objectives, most of them want to go to an American university, so they need to pass the TOEFL and some other requirements, and others want just to

start speaking English. The English instructors here need to combine those objectives into a main objective when planning a lesson planning. For me, my main purpose is for them to learn what I'm teaching them, whatever everyday English or academic English, if I teach it, they should learn it.

III.   Culture in the Language Classroom

8) What is your definition of culture?

Culture is about treating people with dignity and respect. We perceive the notion of culture here, as ESL instructor, as we have a world in front of us, in the classroom. Our purpose, besides teaching English, is to make sure that we ensure that all the cultures we have in class are treated with respect, equally. Also, we make sure that all those cultures are mentioned. There is no such thing like having a culture dominant or some other culture being suppressed by some others. It is not making the students equal and forget about their culture. It is about to make them represent well their cultures and teach them to fit in this international community and make them proud of representing their culture.

9) Do you think it is important to incorporate culture into the language classroom? If so, how?

It is a kind of self-education for the teachers, you learn and hear more. Sometimes I hear such things from them that I never read anywhere. Self-education, learning new things, and let them to represent their culture. It's probably important for many of them. It's not just to come here and become a member of this melting pot, American society, but being representative of their culture and we give them that chance.

10) What do you think are the most relevant cultural aspects to be taught? What are the criteria used or who is responsible for choosing them?

When I taught an American culture class in the summer 2 years ago, I liked the textbook I used. It pretty much covered all necessary point of American culture, for example, it had very interesting passages about some prominent people, artists, scientists, movie industry. There were chapters about music, literature. I probably share the opinion of the textbook's authors, if you are talking about a particular culture, many aspects are involved to represent it. You should take a little of each aspect and comprise into one. The curriculum that I use does not presuppose much

of American culture. It does not have integration with American culture which is weird since all is about globalization, the cultures being overlapping, but the students still come here, most of them plan to stay here, so a little bit more of American culture is needed. I do not try to go against neither the textbook nor the curriculum. The textbook is more international type, brings culture from other places too but it is not what you were expected to see in an English course in America. It is more about global culture. In a textbook I started using this semester, there was a text about Mongolia, that's a country that nobody knows about it. One could ask why they were learning about an unknown country where nobody knows where it is instead of America country. All the teaching material is like that nowadays. They try to make everybody a global citizen. If you want to learn about American culture, you should take an American culture course. In the other English courses (grammar, reading, writing), you learn about global culture. We are learning English for different purposes. It is not like learning English living in America anymore. It is still all about English as a global language but it is more about making each culture meaningful.

11) Do you think your personal experiences impact how and why you might choose to incorporate culture into your classroom?

I'm an English non-native speaker, she has her own cultural background, in some aspects quite different from American society. Some features are different from people from here. It's been very welcomed now to be representative of our own culture, but, in my case, I try not to overuse it, using my own background as a topic for conversation. There is so much for them to say, to share about their culture. I'd rather talk about what I know about American culture. For example, if we are talking about the strategies the students use of behavior in a particular situation, if I have to give an example about what people do here or in my country, I'd rather bring an American example if I know it. It's more important for them to learn the way people do here. I have been here a little bit longer and that's my job. When we learn a language, we learn all those pragmatic things, how to make a request, all involves culture. I try to put my personal background a little aside. For them, I am a representative of this culture, English speaking country rather than my unknown one.

12) Do you have anything else you want to add?

No.

APPENDIX D: EFL COURSE'S SYLLABUS

CENTRO DE TEOLOGIA E CIÊNCIAS HUMANAS

DEPARTAMENTO DE LETRAS   2012.1

LET 1292   **INGLÊS 6**

CARGA HORÁRIA TOTAL: 90   CRÉDITOS: 6
HORAS

PRÉ-REQUISITO(S): LET 1291 (Inglês 5) ou Nivelamento 05 - Inglês

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OBJETIVOS

1. Desenvolver as quatro habilidades comunicativas básicas da língua inglesa através de leitura, de redação, de compreensão e de produção oral em nível avançado afim de atender às necessidades sociais e acadêmicas dos alunos.

2. Conscientizar os alunos sobre o uso do inglês contemporâneo, tanto falado quanto escrito, através de textos autênticos, de CDs e de DVDs.

3. Estimular a fluência e a capacidade reflexiva em língua estrangeira através de leitura, filmes, discussões e apresentações orais.

EMENTA

Sistema comunicativo em nível avançado. Revisão e fixação da gramática normativa e descritiva. Apresentação de estruturas frasais. Exercícios práticos de laboratório com gravações e filmes. A disciplina exige teste de nivelamento no departamento de Letras ou a disciplina de pré-requisito.

Tópicos gramaticais – revisão e introdução de novos usos:

- Formas condicionais: - primeiro, segundo e terceiro condicional

    - orações em tempo futuro + *when, until, etc.*

- Verbos Modais: - *must, have to, should* (obrigação)

- *must, may, might, can't* (dedução)

- *can, could, be able to* (habilidade/competência e possibilidade)

- Verbos Modais no passado: *would rather, had better*

- Verbos dos sentidos: *to feel, to smell, to taste*, etc.

- Expressões verbais: presente: presente simples, progressivo e perfeito

    uso de advérbios de freqüência, verbos de ação e de estado

    passado: passado simples, progressivo e perfeito

    futuro: *will/shall* + infinitivo, *be going to* + infinitivo,

    presente progressivo, presente simples, futuro perfeito e

    futuro progressivo

- Discurso escrito: organização e desenvolvimento do texto

- A voz passiva: *be* + particípio passado

- Formas interrogativas: formação de perguntas, perguntas indiretas e *question tags*

- O discurso reportado: declarações, perguntas, ordens

- Artigos: *a, an, the*, Ø

- Quantificadores.

- Substantivos e pronomes

- Orações Adjetivas

BIBLIOGRAFIA

PRINCIPAL

    * OXENDEN, Clive e LATHAM-KOENIG, Christina. *NEW ENGLISH FILE*. *Upper-Intermediate, MultiPACK B*. OUP. (livro texto obrigatório)

    * *READERS – Advanced Level*

Leitura obrigatória. Um livro à escolha do aluno. Sugestão de títulos no site da Penguin Longman:

http://www.penguinreaders.com/

    * Filmes, gravações e textos fornecidos ao longo do curso.

BIBLIOGRAFIA

COMPLEMENTAR

1. VINCE, M. 2008. *MACMILLAN ENGLISH GRAMMAR IN CONTEXT*. Advanced with key. *Macmillan*

2. BIBER, D.,CONRAD,S., LEECH, G. 2002. *STUDENT GRAMMAR OF SPOKEN AND WRITTEN ENGLISH. Longman* (text and workbook)

3. BLAND, S. K., 1996. *INTERMEDIATE GRAMMAR. FROM FORM TO MEANING AND USE*. Oxford: OUP

4. ALEXANDER, L. G.. *LONGMAN ENGLISH GRAMMAR PRACTICE ― for intermediate students.* Longman.

5. *DICTIONARY OF CONTEMPORARY ENGLISH* – LONGMAN

6. *OXFORD ADVANCED LEARNER'S DICTIONARY OF CURRENT ENGLISH* – OUP

7. *DICIONÁRIO OXFORD ESCOLAR PARA ESTUDANTES BRASILEIROS DE INGLÊS*: Português – Inglês/ English - Portuguese

8. *THE OXFORD SBS PORTUGUESE DICTIONARY* ⸺ Port./Inglês

– English/Portuguese

9. *LONGMAN DICIONÁRIO ESCOLAR* – Port./Ing. – English/
Portuguese

APPENDIX E: ESL COURSE'S SYLLABUS

SYLLABUS
IE 026-2 High Intermediate Reading
T-TH 2:30 – 3:45 PM
Fall, 2012

Course Description:

This course is designed to provide you with both written and spoken language skills which you may use to communicate appropriately in social, academic, and professional situations. The course utilizes a comprehensive approach to the development of reading skills, incorporating explanation, discussion, practice exercises, and other activities to provide you with extended and creative oral practice.

Course Goals :

This course promises you the opportunity to practice the reading skills which are needed to communicate appropriately in English. The exercises and activities we will perform in class will assist you in building your confidence in English communication. Students will be able to read, discuss and analize different reading passages, which will help them to improve their general English proficiency level.

Course Materials:

Interactions 1: Reading, Kirn, E. & Hartmann, P., McGraw Hill, New York.

Course Content and Expectations

a) Preparation and Participation

Each class hour counts for your preparation and participation grade. Make sure you participate actively during every class period. You do not always have to have the correct answer in order to receive your points. Your effort and your willingness to try are what counts. Your grade will suffer if you do not attend class.

b) Attendance Policy

Coming to class on time every day is a very important part of being a student in the University of Mississippi's Intensive English Program (IEP). When students are in class,

they have many chances to talk, read and write in English. This regular practice helps students to learn a language. Additionally, international students, regardless of their visa status, can endanger their residency in the United States when they do not come to class on a routine basis. Therefore, the IEP expects students to attend class regularly, except in the case of excused absences. Excused absences may include, but are not limited to, illness (proof of illness from a medical professional will be required), approved work or other university-sponsored activities (letter from a supervisor or advisor will be required), death in the immediate family, hazardous weather conditions, observance of a religious holiday, etc. Absences that are not considered excused absences by the instructor are unexcused. Students who arrive more than 10 minutes late for class may be considered absent. After a student has missed more than 3 classes due to unexcused absences, an instructor may lower a student's attendance grade. Students may potentially receive a failing grade (F) for attendance if they do not come to class regularly!

When students miss class, they may also hurt their grades on assignments and in-class assessments. Instructors do not have to accept late assignments when a student misses class due to an unexcused absence. If a student has a serious reason to submit an assignment late (i.e., an excused absence), he or she must ask permission from the instructor before the deadline. Additionally, regardless of whether a student has missed class because of an excused or unexcused absence, he or she is responsible for contacting the instructor and/or a classmate to find out what was missed and what assignments are required for the next class.

Course Requirements:

Participation will be calculated on a basis of 3 points/class. Full points will be received for attending class on-time, being prepared, and willing to participate.

There will be 3-4 quizes and a final exam.

The final exam will be comprehensive.

Also, students will be required to select a book for home reading (min. 200 pages) and will submit the synopsis of the book as a part of their final exam. Books should be presented to the instructor during WEEK 2.

Evaluation/Grading

The points are distributed in the following manner:

Class participation: 25%

Homework : 25%

Quizes: 25%

Final: 25%

Grading Rubric:

A	93-100%	Excellent
A -	90-92%	Very Good
B +	87-89%	
B	84-86%	Good
B -	80-83%	
C +	77-79%	Satisfactory, High
C	74-76%	Satisfactory
C -	70-73%	Satisfactory, Low
D	60-69%	Below Satisfactory
F	< 60%	Failing

You will receive university credit for passing this course with a grade of a "C" or above. If you continue your studies in the IEP, your promotion to the next level or higher depends on passing this course and your performance on the exit exam. Taking the exit exam is required for you to pass this course and be promoted to the next level or higher.

Your home institution may allow you to transfer this credit to fulfill course requirements there and, in that instance, your university will determine how to calculate the equivalent grade. Additionally, if you wish to attend the University of Mississippi as an undergraduate or graduate student in the future, your grade may affect your admission application. Students who fail courses in the IEP risk being denied admissions to the university.

Academic Honesty: Please read the "Academic Discipline Policy" in the *M Book*. Any occurrence of academic dishonesty will result in automatic failure for the course and possible

suspension from school.

<u>Students with Disabilities</u>:

It is the responsibility of any student with a disability to contact the Office of Student Disability Services (915-7128). I will be happy to provide reasonable accommodations to students with disabilities who bring me an "Instructor Notification of Classroom Accommodation" form.

Important Advice

Language learning is a hands-on, step-by-step process. You can compare learning a second language to learning to play an instrument or a sport. You have to understand the mechanics and the rules, and you have to **practice**. Do not skip any classes! That's where a large part of the practice takes place. The more exposure you will have to the language, the faster and better you will learn. Develop good study habits. Try to practice English every day to help you retain what you have learned in class. It is far more effective to study 30 minutes every day than one hour every second day. And remember: **You cannot study last minute for tests or the final, it does not work**.

Consider the following tips:

- Come to class prepared and participate **actively** at all times. It is better to come to class than to skip it.
- Review your lesson after class before you prepare the new material.
- Take advantage of any practice you can get listening to English and reading English outside of class.
- Get to know your classmates and form study groups as soon as possible. We will often work in pairs and groups in class and sometimes outside of class.
- Speak up in class and don't be afraid to experiment or make a mistake. Remember, you learn by doing.

<u>Helpful Websites and Resources:</u>

Grammar Girl: <u>http://grammar.quickanddirtytips.com/</u>
English 4 you: <u>http://www.ego4u.com/en/cram-up/grammar</u>
Dr Grammar: <u>http://drgrammar.org/errors.shtml</u>
Games for ESL students: <u>http://www.manythings.org/</u>
Tentaive Schedule:
*** Homework Assignments are NOT listed on this schedule. You will fill in the assigned homework in class***

*****Note: This schedule may change!!! Any changes to the schedule will be announced in class. It is your responsibility to attend class, check your email regularly, and turn in assignments on the appropriate date. *****

WEEK 1		**WEEK 9**	
Tuesday, Aug. 21	Syllabus, Placement Test	Tuesday, Oct. 16	Chapter 6 (part 1)
Thursday, Aug. 23	Chapter 1 (part 1)	Thursday, Oct. 18	Chapter 6 (part 2)
WEEK 2		**WEEK 10**	
Tuesday, Aug. 28	Chapter 1 (part 2)	Tuesday, Oct. 23	Chapter 6 (part 3)/ **Quiz 2**
Thursday, Aug. 30	Chapter 1 (part 3)/ **Books**	Thursday, Oct. 25	Chapter 7 (part 1)
WEEK 3		**WEEK 11**	
Tuesday, Sep. 4	Chapter 2 (part 1)	Tuesday, Oct. 30	Chapter 7 (part 2)
Thursday, Sep. 6	Chapter 2 (part 2)	Thursday, Nov. 1	Chapter 7 (part 3)
WEEK 4		**WEEK 12**	
Tuesday, Sep. 11	Chapter 2 (part 3)	Tuesday, Nov. 6	Chapter 8 (part 1)
Thursday, Sep. 13	Chapter 3 (part 1)	Thursday, Nov. 8	Chapter 8 (part 2)
WEEK 5		**WEEK 13**	
Tuesday, Sep. 18			
	Chapter 3 (part 2)	Tuesday, Nov. 13	Chapter 8 (part 3)
	Chapter 3 (part 3)		
Thursday, Sep. 20		Thursday, Nov. 15	**Quiz 3/** Chapter 9 (part 1)
WEEK 6		**WEEK 14**	
	Quiz 1/ Chapter 4 (part 1)		NO CLASS
Tuesday, Sep. 25		Tuesday, Nov. 20	
Thursday, Sep. 27	Chapter 4 (part 2)	Thursday, Nov. 22	Thanksgiving!!!
WEEK 7		**WEEK 15**	
Tuesday, Oct. 2	Chapter 4 (part 3)	Tuesday, Nov. 27	Chapter 9 (part 2)/ Chapter 10

Thursday, Oct. 4	Chapter 5 (part 1)	Thursday, Nov. 29	Chapter 10/ Review
WEEK 8 Tuesday, Oct. 9 Thursday, Oct. 11	 Chapter 5 (part 2) Chapter 5 (part 3)	**WEEK 16**	**FINALS**

VITA

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EDUCATION
> M.A., Modern Languages, University of Mississippi, May 2009
>> Concentrations: TESL, Spanish
>> Thesis: Comparing the teaching of culture in ESL/EFL classrooms

> B.A., Teaching Certification in Portuguese-English and Corresponding Literature,
>> Pontifical Catholic University of Rio de Janeiro (PUC-RIO), December 2007

TEACHING EXPERIENCE
> Teaching Assistant, 2010 – 2014
> University of Mississippi
> Courses: Basic Portuguese 101, 102, Intermediate Portuguese 201, 202, Intensive Basic
> Portuguese 111, Intensive Intermediate Portuguese 211, Basic Spanish 101, 102,
> Intermediate Spanish 202

> Lecturer, 2013
> Middlebury School, Summer Language Program
> Courses: Intermediate Portuguese, Brazilian Cinema

> Teaching Assistant, 2008 – 2009
> University of Miami
> Courses: Basic Portuguese 101, 102, Intermediate Portuguese 202

HONORS and FELLOWSHIPS
> Fulbright – Foreign Language Teaching Assistant (FLTA)