University of Alberta

Teaching and Learning Culture in Korea's English as a Foreign
Language Classroom

by

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Abstract

This dissertation presents an investigation of the place of 'culture' in teaching and learning English as a Foreign Language (EFL) in Korea. Emerging from the researcher's direct and indirect cross-cultural conflict while studying and living abroad, the investigation aims to understand the complexity of culture learning and teaching in the Korean context. Through a gap analysis the study presents what research describes as culture teaching in the context of learning second languages; summarizes the Korean government's mandated view of culture in EFL teaching; identifies and interprets how the newest Korean EFL textbooks in grades 7, 8 and 10 present culture; includes perspectives of EFL teachers in Korea about how they define and teach culture; and identifies gaps between these various stakeholders and proposes recommendations for narrowing the gaps.

The gaps are interpreted through the lenses of Kramsch's language and culture, Byram's intercultural learning and Shaule's deep culture model and provide implications and suggestions for culture learning and teaching in Korean English education. The study reveals the Korean Ministry's responses to changes in education, society and the world as well as the reality of an unchanged system of examination that forms the largest obstacle to expanding the importance of culture in language learning.

The findings are intended to suggest desirable directions for language and culture teaching and learning in an EFL setting. In addition, curriculum/policy developers, textbook authors, and teachers may benefit from the guidelines suggested for future English language education.

Acknowledgement

This thesis would not be completed without the guidance and passion of my supervisor, Dr. Olenka Bilash. She has always inspired me to think more deeply on my research and encouraged me to continue this academic journey. She has been a thoughtful mentor and teacher, warmhearted mother, and considerate friend to me during my studying and living abroad. Her patience with and support for my research and life gave rise to this thesis.

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I would like to thank Korean teachers of English for participating in interviews, who offered thoughts and beliefs about English education in Korea for my research.

I am particularly grateful to have a wonderfully supporting family. I thank my husband for supporting and encouraging me to continue my research, my children for enduring daycares and smiling at me, and my parent and siblings for patiently waiting for my graduation. I am very blessed to have this superb family.

Most important of all, I thank God who led me to go through and accomplish this academic adventure for his endless love and care for me.

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CHAPTER 1: INTRODUCTION AND AUTOBIOGRAPHY

My daughter and I visited Canada at the end of 2004 for two months to stay with my husband, who was registered in a PhD program at the University of Alberta. Then, in late July 2005 we came to Canada again, this time for me to begin my PhD program in secondary education at the University of Alberta.

Before I began my graduate career in Canada, I taught English at secondary schools in Gwangju, Korea. As cultural teaching had become increasingly more important in foreign language teaching, I was taught about the relationships between language and culture, which are considered inseparable, and exposed to textbooks with cultural content such as information on body language, food, famous architecture, and proverbs. This content falls into what I have learned is surface level culture according to Shaules (2007), and does not touch on any deeper level of cultural difference-understanding - what people in a language culture value, and what assumptions they hold. While teaching students English, I thought that in using textbooks I was teaching about culture in English speaking countries. However, in living and experiencing Canadian life in an English speaking country, I realized that I, as an English teacher, had little understanding of the deep framework or world view of English cultures and what I had taught for cultural understanding was very limited.

I thought that I had learned about the culture of English speaking countries and how to teach culture in language classrooms through participation in teacher education and professional development programs and

during my master and bachelor degree programs in Korea where I majored in English language education and English language and literature. I also thought that exposure to the culture, explicitly or implicitly, through many other forms such as books, newspapers, TV commercials, movies, music, foods and so on would be enough to explain things to my students to help them to understand the "other" culture I was teaching. Now I see that as having been a very risky and naïve presumption. Reflecting on my teaching at that time, I taught very little deep culture of English speaking countries; rather, I used and taught English within my familiar cultural experiences and background, just as I had learned in my school days – namely, following the textbook as a key to passing the high stakes exams.

As I continue to reflect on this time I see that learning opportunities and teaching experiences of another culture through English in Korea seemed to help me understand Canadian culture in its geographical and factual senses, but did not contribute to my ability to see the inside or deep culture. Of course, I also realize that this would not have been possible because I had neither the personal knowledge –experience to share with students nor a textbook that did so. What would such a textbook look like? What would it convey? Could it give me a sense of deep culture? Questions such as these have accumulated into this thesis proposal about textbooks and the teaching of English language and culture in the Korean context.

Autobiography

My autobiography focuses on my cultural experience in Canada and

my learning and teaching experience in Korea. As such I reveal to the readers how this research is informed by the researcher, what meaning it has to the researcher, and which values, experiences, interests, beliefs, political commitments, wider arms in life and social identities (Willig, 2001) are involved in the researcher's reflecting ways; in short, my reflexivity (Moustakas, 1994).

My experience of visiting Canada

While I stayed in Edmonton for two months in winter 2004, I seldom had a chance to talk with Canadians because my husband dealt with everything from ordering food at a restaurant, making payments at stores, negotiating with home owners to move from one home to another, phoning to rent a car, reserving tickets, chatting with the internet installation technician. I just listened to and watched them and later asked him questions in Korean. During my stay in Canada, people I met and talked with the most were not Canadian, but Korean. In a way, I might not have wanted to have had the chance to talk with Canadians because I was afraid of not being able to understand their English nor being able to speak English in a proper way. To me they spoke so fast and it was difficult to understand their message even though I had been an English teacher for years and had learned English for even more years. So maybe I tried to avoid situations in which I might be ashamed of not being able to respond spontaneously and appropriately. This is certainly how I would feel and behave in Korea if I found myself in a context in which I did not understand, not unlike Kirova (2007).

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During this time in Canada I watched people passing by me on the street and observed how they were talking and behaving. I did not actually engage in living with them at that time, I think. I was only observing them physically and superficially. But I noticed many differences between Canada and Korea. Canadians did not run on the crosswalk and drivers always stopped when people crossed the road, even at green lights. Most malls and stores closed at around 5 p.m. and people smiled at my daughter and me on the street. Food here was too sweet or too salty for my palette. People wore shorts, even in winter. All the products and services we bought were taxed and we had to give tips to serving people. Canadians took so long to deal with things. For instance, it took several days to install our internet connection, a TV set and a phone at my home. If the same length of wait time had occurred in Korea, the company would have been out of business within days!

These were some examples of things that I had noticed were different from those in my culture in Korea. There were a lot of things different from Korea but I was simply happy with the experience of being abroad and this period of excitement and euphoria in my new surroundings (as described by Brown, 1980; 1986) and never questioned why.

My experience of studying and living in Canada

In September 2005, I started my PhD program in the Department of Secondary Education at the University of Alberta. Naturally I had to meet and greet Canadians and other international people in and out of the classroom. And I was embarrassed with how to say greeting words in English.

In English class in Korea I learned and taught that we have to say, "How are you? Fine, thank you. And you?" Then, as stated in the textbooks, the interlocutor is expected to reply, "I am fine, thank you.". However, in reality, Canadians responded to my question of "How are you?" with "Good. Yourself?" or "Not too bad. How are you doing today?" I was shocked to discover that I had learned only one fixed way of greeting and automatically was supposed to reply in that one certain way. It took a while for me to become accustomed to these alternative ways of greeting and I used "good" instead of "fine" and realized later that to say "fine" is fine, too.

This may sound like a funny story but it was shocking to me and I remember having talked to my husband about what had happened. Because the response was not what I had expected and far removed from my taken-for-granted beliefs, I did not know how to react, speak or behave. I began to question why teachers in Korea had not taught me other ways of greeting and why English textbooks in Korea had not included other expressions as examples in dialogues. When I took an English test as a learner or created questions for the exams as a teacher I never thought about other expressions to replace "Fine, thank you" in the context of giving greetings. It had been carved in my mind like a multiplication table in math which is an eternal truth and never changes. Hence, I felt overwhelmed from the unexpected responses.

As I become more involved in the different learning and teaching culture of Canada through taking courses, observing and reflecting on an undergraduate course, hearing a great deal of stories from Canadian school teachers and administrators, visiting schools, and doing research and working with my supervisor, I also become more aware of ways in which our cultures

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are different. Of course, they have similar parts, too, and I realize that what I noted previously about my first impressions of living in Canada also reflects my experience, values and understandings as a Korean. For example, Koreans are often seen running on the crosswalk and drivers do not stop when people cross the road where there is no traffic light; rather pedestrians must be very careful when they cross the street even at green lights. Most malls and stores are open long after 5 p.m., at least until 10 or 11 p.m. and people do not often smile at my daughter and me on the street if we are not acquainted with one another. Food in Korea is not as sweet or salty as that in Canada.

In the classroom in Canada there is more participation from students and they have to do many readings and discuss them in class. It seemed to me that they are free to talk if they have something on their mind whether it is important or not, right or wrong. Students are freer to talk and listen in Canada. They respond also more kinesthetically, using gestures and actions while talking. In contrast, Koreans remain very static while listening to a teacher as this is a sign of respect. Canadian university courses had a collection of readings called a course pack or a list of articles to read or sometimes no designated readings given in advance. In Korea, we use one or two textbooks per course. Canadian professors spend more time on one topic/content matter, if needed, and seem very flexible in time management. Depending on the degree of students' understanding and improvement teachers can rearrange and reschedule the curriculum in the Canadian educational system. In Korea a given textbook should be completed in given time lines, so teachers have to finish it and little time is given for students and teachers to negotiate the curriculum. With these time constraints the professors and teachers in Korea

do not have the time to help learners to investigate and explore an answer to a question; instead, they must directly give their students the answers – what Freire (1970) would call 'banking education'.

Sharing knowledge and experience seems to be a way of learning here in Canada. Guest speakers are often invited in every course to help learners understand issues. Both were approaches that I had never experienced in Korea. Canadian teachers can invite guest speakers as experts in the field to give a talk to students and have discussions with them. Within the educational culture, the relationship between a teacher and students looks more equal - a teacher has less authority and is not respected as much as in Korea, and students are more independent here in Canada. My adjustment to this new environment was frustrating.   I felt like I only 'survived' my first and second terms within this different educational culture. My struggles with the English language were an additional challenge on top of coping with the cultural differences. Because of my previously established expectations and experience of teaching and learning in Korea, which I will describe later, changing to the Canadian way was neither smooth nor pleasant. In fact, it gave me a feeling of fear, discomfort, stress and even hopelessness (all of which I later learned were called perturbations by Maturana and Varela (1988)). The following four examples may inform our understanding of the sources of these emotions.

- *Language use of "you"*

In hearing and addressing a person as 'you', I felt something different than what I had felt in Korea. In English when having communication with many others I used the word 'you': "Did you ……?", "you know……" regardless of the person's position or age. In Korean, there are different ways

to address someone and one can immediately recognize the relationship between the interlocutors through their language - a professor or a student, a parent or child, older or younger people or new acquaintances. Of course there are English expressions that show politeness, humility or being moderate such as 'would you…, could you…, please…' and others, but in Canada people usually use first names instead of titles while in Korea we never call our parents, teachers or elders by their first name. First names are only used between friends within the same age group or when an older person calls a younger one. So addressing people as 'you' sounded like people were more equal here than we are in Korea.

With my lived experience in Canada I could feel, notice and became aware of the use of 'you' through conversations and talks in English. I knew that fact from studying English, but this authentic experience of living in another culture gave me a vivid embodied way of understanding it. I remember one of my Korean friends living in Canada told me that she did not want her children to address her as 'you' in English even though it was an appropriate way of talking to a mother in English. This use of "you" might be something that she cannot accept within English culture as it conflicts with how she grew up and learned. Actually in my English class, when students called me, they did not use my first or last name; instead, they referred to my title and called me 선생님(*seon-sang-nim*) 'teacher'. My Korean friend was exhibiting how people who live in another culture and use or teach the language of that culture resist the new culture's ways and continue to frame the new language through the familiar culture into which one was born and

raised.

- *Wearing shoes in a room*

Living in Canada gives me an opportunity to attend to another value system of life living as well. While working before I came to Canada I had to send my daughter to my parents during the day. These days in Korea many parents put their children in daycare while working though some still receive support from their own families in the form of child care. Here, without any support from family, I had to send my daughter to a daycare. I had no choice. But after visiting the daycare centre I was reluctant to let her stay. I knew that western countries had carpets on the floor but I was surprised that people wore their shoes on the carpet and also that children played with their shoes on it even though the floor was full of sand and dust. We seldom wear shoes in a room in Korea, only socks. The Canadian daycare floor looked so unsanitary! But I had to accept this situation because I had no choice and that is the way things are here.

- *Raising a child*

In addition to daycare and carpets, there were numerous other things regarding rearing children that I am not accustomed to. People here are so stern with their children. To me it seems that they train little children to behave like disciplined adults. For example, if a child plays with food on the table during meal time, a caregiver directly takes him/her down from the chair and says, "You must not be hungry. You're done with the meal. You should not play with the food but eat it up" even though the child may be hungry. In Korea, we also teach and train children but we do not expect so much discipline from them. We may be too benign to little ones, but also believe that

they are not adults and not yet fully developed.

- *Taking care of a child*

Once, I observed that little children sucked and ate water paints on a paint brush during painting time and caregivers did not pay much attention because the paints were non-toxic. I was shocked because this is something I could never imagine in Korea. They also let children play outside in the playground in the cold winter and even those who have a runny nose and are sick have to go outside to play. In Korea, if a child is sick, he/she should not be taken outside; they take a rest inside under the watchful eye of caregivers. But here in Canada if children are sick they should not be sent to the daycare and it is the parents' responsibility to care for them. I know that Canadians have a different way of thinking, but I was not familiar or comfortable with their way of living or treating children. Later I found out that not sending a sick child to daycare or not going to work occurs is because people do not want to spread the cold or the disease and want to protect who is well from it. In addition, the system of the society supports caregivers such as parents to be off from work. On the other hand, in Korea, people go to work and students go to school unless the disease is legally an infectious disease, and people hardly take sick leave for themselves or their family members.

Living in Canada, I had to turn to the Canadian way of life and thereby had the opportunity to see more deeply inside Canadian culture (of course I have still not been here long enough to understand everything). The more I live here, the more I ask myself 'why' I feel confused and so uncomfortable and constantly compare my taken-for-granted beliefs with the values I am experiencing.

My experience as a cultural facilitator

Every summer from 2006 to 2009 I helped with a summer teacher education program for Korean English teachers in Canada. I interviewed Korean participants, helped my supervisor and her staff to understand Korean people and culture better, co-authored papers based on the interview data (Kang and Bilash, 2006; Bilash and Kang, 2007), acted as an emergency contact and participated in some program activities as well as the welcome and farewell ceremonies. Once the four-week program was completed, I had conversations with the program director, who is my supervisor, to talk about what and how Korean teachers experienced the program, and to identify culture gaps between Korea and Canada, how to bridge the gaps and how to improve the program based on the reflection and feedback from participants.

There were always cultural differences noticed by each side although the degree of noticing varied. Every year the characteristics of a group of participants were different and their experience of studying abroad varied despite being of the same nationality. One group had a smooth process of learning and experiencing while another had a very disturbing and unsatisfying encounter with another culture of teaching, learning and living. The ability to control and overcome the discomfort and disequilibrium (Maturana and Valera, 1987) seemed related to the leadership of the team and the ability to create and reach 'a third place' (Bhabha, 1994). That place of equilibrium and harmony needed reciprocal effort, patience, understanding and time (Bilash & Kang, 2007).

Through conducting interviews with Korean teachers I had the opportunity to read their voices as a person from the same cultural background. I can say that I had very similar feelings, emotions and thoughts on some of the situations and, like my Korean colleagues, was what Maturana (1988) called perturbed from equilibrium. They said that Canadians use phrases such as 'thank you, I am sorry, and please…' in their everyday life too much and too often, and much more than they had expected. Listening to them was like listening to myself through the third person. Having distanced myself from my home culture and having lived in Canada for some time, I was able to acknowledge that our cultural ways are different and to understand why.

When asked why Korean people behaved and thought like this or that, I had to again question my taken-for-granted-world.   It was often unfamiliar and unnatural for me to challenge someone on something, and it was very difficult for me to explain why. Because I grew up in that culture, taught and learned in that way I have not questioned, the established customs had never been questioned or noticed as something different, peculiar, strange, unusual or unpleasant before I experienced a different culture. While I could understand what Korean teachers felt, thought and said about their cultural experiences during the Canadian program, I could also understand what the Canadian staff had encountered with Korean cultural ways and their efforts to try to understand. For almost six years, I tried to think, speak, and behave like them to fit into Canadian culture. From their perspective what they say, behave and think is just as right and understandable as the way Koreans thought, behaved and viewed the world. Both Koreans and Canadians have different value systems, different ways of living, different beliefs, and different

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traditions and they sometimes collide.

That learning a language must be accompanied with culture learning is so obvious and important a lesson gained from being a facilitator in this summer research work. Between Canadian staff and Korean participants English was the means to communicate with one another. The Korean's knowledge of English was at a high level technically and everyone knew theoretically what to say in a variety of situations which should cause no problem in delivering messages between two parties. However, in the additional and new situations they were encountering, the communication was sometimes strained. Did both parties really understand one another? Did they really know the cultural background of such speech acts? Of one another's speech acts? And were they teaching it? An encounter of two cultures carries complicated, complex and subtle dimensions that cannot be discovered simply with linguistic knowledge; a lack of cultural understanding may cause cultural clash. During their short stay in Canada, the Korean teachers seemed not to fully live within the culture where English is spoken, but rather mostly within the culture that they brought with them from the other side of the Pacific *through the use of some English*. Simultaneously, Canadians did not seem knowledgeable about nor able to consider factors about Korean culture in their interactions.

According to research on the process of culture learning, both Koreans and Canadians in this program were in the beginning stage of culture learning wherein they identify differences between cultures, make problem statements about the experience and feelings about experienced culture (Lange, 1979), perceive aspects of culture and make statements about the culture (Jostard,

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1981), and recognize and explain some superficial level of cultural difference and everyday culture patterns (Lafayette, 1988). In Shaules' eyes (2007), their culture learning process might be seen as developmental. For instance, after being taught explicitly, Koreans recognized and understood the importance of expressions such as 'please~', 'thank you', and 'I am sorry', and tried to use the expressions more in their life abroad by the end of the program. On the other hand, sometimes the Korean teachers, like others, may actively have been avoiding or resisting speaking and behaving in the manner of local people.

Such cultural gaps can cause conflict, disharmony and distrust between two different memberships. For example, giving a title, Mr. /Ms./ Miss when calling someone is a very polite way of showing respect in English speaking cultures but in Korea, it has different nuances due to the transition of its original meaning of respect into contemptuous treatment in Korea. "Mr.", "Ms." Or "Miss" is usually used by an elder when calling a younger person or by someone in a higher position to call one's subordinate such as a boss talking to a chauffeur or a secretary; these terms do not deliver a message of respect or politeness in the Korean language (Nam, 2005). Thus when Canadian staff used these expressions as a sign of politeness they were interpreted as a sign of disrespect. It took many hours of discussion for both Canadians and Koreans to understand and accept this cultural difference.

Non-verbal language, gestures and behavior are also very culture bound. While conversing between persons, eye contact or short expressions such as "yes", "ok", "uh uhh" are means to show that I am listening to you in English, but in Korea intense eye contact can be interpreted negatively, as if

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one is challenging or disagreeing with the speaker. Furthermore, while one person is speaking, the other has to keep listening to him/her until the first person is finished. When asked questions to which they have to give a negative answer or for which they find their answer uncomfortable or embarrassing, Koreans usually make a smile first and do not give a clear answer. This, too, became a source of culture clash between the Canadians and Koreans. While the Canadians felt that eye contact indicated attention and interest, the Koreans often felt uncomfortable or challenged. This type of difference in communication exists between and among all cultures but it is sometimes difficult for one group to understand the ways of the other as simply different and rather easy to regard the other as rude, strange or unfavorable.

With my experience of living in Korea and Canada I was able to act to some extent as both an insider and outsider in the summer programs (Kramsch, 1998). I could understand each culture and as a cultural facilitator, help others better understand one another, even though my cultural understanding of Canada was still only emerging. The opportunity to be a cultural facilitator in the program helped me to look back on the never-questioned value system by which I had lived. When I was told that both participants and staff engaging in the program had emotional scars because of cultural misunderstandings, conflicts and gaps such as the use of Mr. /Ms. and eye contact explained above, I felt very sorry and also came to understand that culture learning *before or together with* language is very important. It is not an issue of right or wrong but rather the challenge of gaining understanding, becoming aware of difference and learning how to negotiate and resolve tensions. Ignorance of the above is what makes things bad or even worse. Thus, appropriate culture

teaching and learning can help people to eliminate cultural prejudice and

stereotypes and to increase reciprocal understanding.

CHAPTER 2: TEXTBOOKS AND CURRICULUM IN KOREAN EDUCATION

As mentioned before, what I have experienced here in a new educational system is markedly different from what I had experienced in Korea. In this section, I will introduce parts of my experience of learning and teaching in schools in Korea and their relationship to textbooks.

More participation and discussion from students, kinaesthetic expression and involvement, more flexibility in time management, a lack of designated textbooks, sharing knowledge and experience and more independence for teachers and students are the differences I noticed after experiencing the new culture of education in Canada. These observations may be grounded in differences in the belief and value systems surrounding factors such as the relationship between teacher and student, and what constitutes education.

During my school and university days in Korea, there were textbooks for each course and I mostly listened to professors' lectures in my undergraduate courses. Students' participation was only expected through scheduled presentations within the course, or through professors' questions toward students to which there was rarely a response. The instructor covered almost all the periods with lectures on content directly from the textbooks and student evaluation was conducted through exams based on the textbook, reports and attendance. Although I anticipated a different learning experience at university than I had had in middle and high schools, I was just too accustomed to the Korean way that I did not question it much and I felt

comfortable about not doing so.

At the post-secondary level in Korea, the time management of professors is more flexible than that of teachers in secondary levels, but professors still teach with textbooks. Textbooks are the measure of what, how and the extent to which students learn. There was no course without a textbook except in arts, music and sports courses. The basis for most projects or reports that students had to submit as well as the instructor's lectures came from the given textbook and its content and was always used to measure students' achievement. I could not see any big difference in ways of teaching and learning between high school and my undergraduate courses, except for a higher level of knowledge and increased learner responsibility for learning at university.   Both systems were still based on high-stakes testing and the content was textbook-driven.

Within the Korean context learning in the classroom is characterized as listening to teachers and their experiences rather than creating through sharing their knowledge and experience (constructivism). The classroom was not an open place for learners to express, question and think with teachers but a place where teachers and learners had to finish a prescribed and predetermined curriculum and take exams to enter a college. In Korea high school culminates with preparation for the national exams that people believe will determine their future, and do. Under these conditions, to cover the curriculum is the first mission for both teacher and student because the national examination and other regular exams taken at local schools are all based on the given curriculum. The curriculum is embodied in textbooks which encompass all that students have to know and learn and that teachers

must teach. Therefore, textbooks are the most important guide in learning and teaching in Korean education.

When I began elementary school in 1983, the beginning of a new part of my life - school life - started with receiving textbooks distributed by my homeroom teacher. Every subject had a given textbook that had been published by the government and no other resource was allowed in the classroom. I studied with them and did homework with them, too. I always checked them in my school bag before I went to sleep because if I forgot to bring a textbook to school, it would be considered 'the biggest mistake imaginable': a learner would not to be ready to learn. Textbooks embody not only a resource for a class, but also a basic attitude that students have to hold, and accept as the main source of content to cover in the class.

With this lived experience as a student, I, as a teacher, constantly checked my students' attitude to learn through prepared work with the textbook before I began my class when teaching English in Korea. When a student did not bring his/her English textbook to my class, I gave penalties to the student such as minus one point from his/her attitude mark. In fact, most of the teachers I worked with, emphasized textbooks and did as I did and students accepted their importance in class. Without textbooks we could not learn and teach in the Korean classroom.

The teacher's authority in the classroom is very high in Korea and remains so in spite of the decrease in authority in the overall society. Based on Confucianism, a teacher's influence on one's life is considered the same as that of a parent and Koreans hold strongly to this belief. Thus teachers can act like parents at school. They take care of children and intervene in every aspect

of their life, and students are expected/required to agree with and follow the teachers' words. To respect the teacher as parents and seniors is seen as natural and adherence to their words and lessons is deeply valued. The teacher should be the most competent in knowledge in his/her subject area, and the most desirable in being a role model for students in conducting behaviour and thought. Within this belief, to question or challenge a teacher's lessons and teaching is not considered acceptable behaviour. In fact, it is out of one's awareness as a possibility to challenge and even though learners may have questions, they would never raise them, or certainly only very cautiously.

According to my observations, the relationship between teacher and student in Korea is different from that of North America where everyone appears to be more independent, individualized and equal. I would say that students in Korea are more dependent on their teachers for knowledge, advice, experience, and life living, and they are not equal at all in the sense that students need teachers and parents to provide help, care, love, effort and consideration, not only in their learning but also in becoming an adult. This difference of teacher-student relationship was also commented upon by one of the summer program participants after the school visits provided in the program:

> *by keeping an affectionate, close relationship between homeroom teacher and students, we (teachers) can give them help in any situation in need because we know very well about all individual students while here because people (teachers) do not take any responsibility for doing so, their relationship with students is superficial… the relationship between a teacher (who only teaches) and a learner (who only learns)…when we teach like an instructor who does not take charge of a classroom, not as a homeroom teacher, then we are to be put into that superficial relationship with students. Here in Canada is the system in which the only thing that teachers have to do well is to teach… to teach*

well is not the whole of being a teacher. An opportunity to give students love and affection comes only through being a homeroom teacher. The system here is convenient and rational but I like our system more where I could feel the close, intimate relationship between master and disciple. (97). [1]

Context and Curriculum

As elaborated in my autobiographical notes, beliefs in education as well as life living in Korea are different in many ways from those found in North American contexts. Thus, it is imperative to understand the Korean context of education from which this research has evolved. In order to see this context, I will introduce herein major stakeholders in English education in Korea: the national curriculum for foreign language education in Korea, textbook development and use in Korea, and the Korean context of teaching EFL. The textbook is expected to align with the curriculum and when the curriculum changes, so must the textbook. In other words, all textbooks produced and approved in Korea must fit into the national curriculum and the approved textbooks for classroom use must conform to the goal of foreign language education. Further the high stakes national exams focus only on the content indentified in these textbooks.

Major stakeholders in English Education are described in Figure 1: curriculum/policy makers, textbook authors/experts, teacher education, exams, EPIK, teachers, administrators, students, parents. Although stakeholders can

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[1] The homeroom teacher plays a different role in Korea than her counterpart in Canada. She is in charge of a group of students in one classroom for one school year and has to take care of all matters pertaining to students   - from their in- school life such as attendance, friends relationship, cleaning classrooms, dismissals, to name a few, to even out-of-school life and to their future life.

extend to broader sectors of society, this study takes into consideration only the three areas of government, school and public. At the government level there are five main sectors that have a direct impact on English learning and teaching: curriculum/policy development, textbook authors/experts, teacher education, national college entrance exams, and English Program in Korea (EPIK). Schools act as an agent to apply or practice the direction of governmental English education and teachers and administrators are the main stakeholders. Students and parents, as receivers and beneficiaries, constitute the public level. In the hierarchical Korean educational system the government defines English education, teachers and the administrators who oversee training or education programs related to governmental educational policies in the classroom, and students and parents experience and receive the benefit of the practiced education.

Major stakeholders in English education of Korea
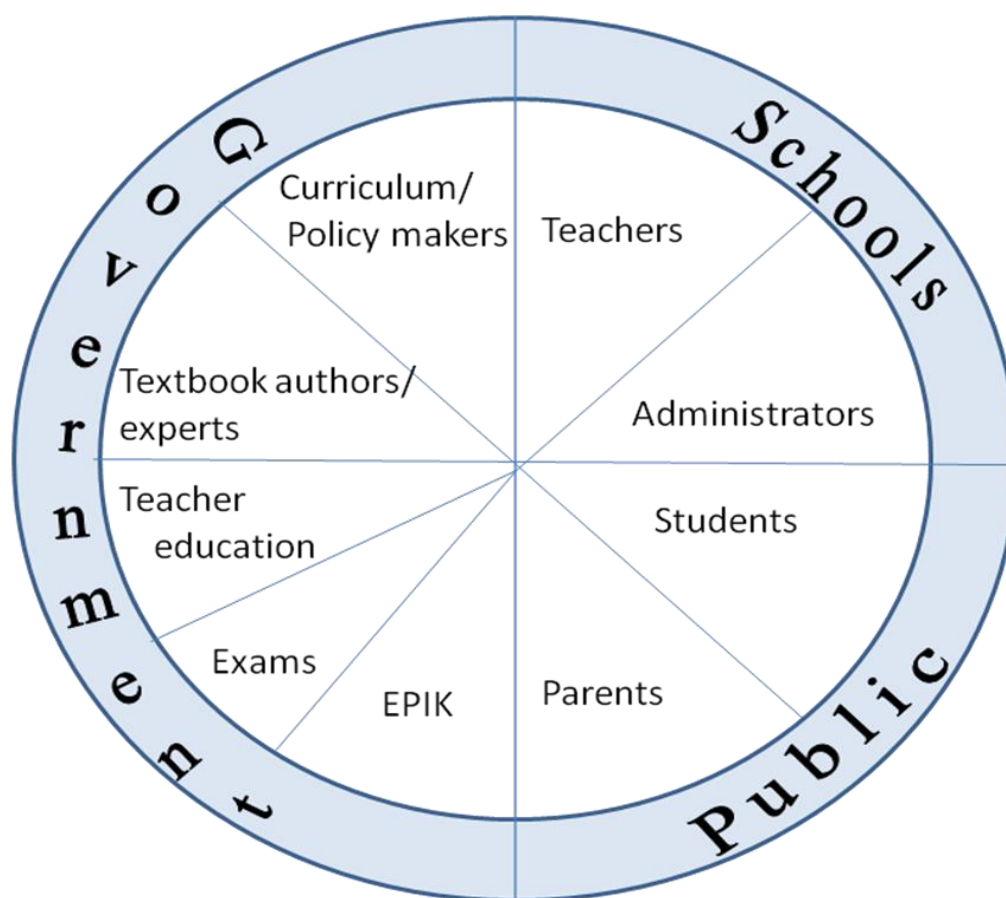
Figure 1. Major Stakeholders in English Education of Korea

Foreign language curriculum of Korea

The national curriculum for English and other foreign languages was developed during the following periods: the period of syllabus (1946-1954), the 1st curriculum (1954-1963), the 2nd curriculum (1963-1973), the 3rd curriculum (1973-1981), the 4th curriculum (1981-1987), the 5th curriculum (1987-1992), the 6th curriculum (1992-1997), the 7th curriculum (1997-2007), and the revised curriculum (2007~present) (MEST, 2007). Since the 6th curriculum, Korean English education has focused on the development of

English communicative competence of Korean students and the goal has been to improve students' communicative competence. In the 7th curriculum, English language learning and teaching was established with the concepts of learner-centered education, communicative competence, process and product-orientation, logical thinking and creativity, and contribution to national development and globalization. Most of all, the 'multi-leveled class' became a prominent feature of this curriculum, acknowledging that each classroom must meet the needs of individual students who have varied learning abilities.

In the EFL context of Korea, however, it is difficult to depend only on the communicative syllabus. Grammar and structure of a language should also be one of the foci of foreign language learning. In addition, in order to continue to evaluate through the high stakes national college entrance exam, to teach communicative skills of English to students is likely to mean teaching descriptive elements of the English language such as grammar, vocabulary, and how to figure out meaning of contemporary texts.

The 7th and the revised 7th English language curriculum will be the focus of this study, in particular how it frames culture teaching and learning. The revised 7th curriculum will be compared to the 7th curriculum in terms of any changes or reforms of its features and goals for intercultural understanding through language learning.

The 7th curriculum was implemented in 2000 with elementary, middle and high school levels gradually being added each year and sustained to 2008. The revised English curriculum from the 7th curriculum began to be implemented in 2009. It is being applied to grades 1 &2 at the elementary level, grade 1 in middle school (equivalent to grade 7 in junior high) and grade

1 in high school (equivalent to grade 10 in senior high), will be applied to grades 3 & 4 at the elementary level and grade 2s in middle and high school in 2010, and grades 5 & 6 at the elementary level and grade 3s in middle and high school in 2011. This approach varies from that of other subject areas and only English and math follow this timeline for curriculum implementation. Also the revised curriculum is not the entire reform of the previous system but only a partial revision (which is the first time in the history of curriculum) designed to improve the 7th English language curriculum.

The main focus of both curricula for English education is to improve communicative competence and foster cultural understanding. The curricula (Ministry of Education (MOE), 1997; Ministry of Education, Science and Technology (MEST, 2008) affirm that "(a)s a language widely-spoken internationally, English plays an important role as an international language in helping people to participate in the world, contribute to national and societal development and become involved in quality cultural life (p.11)" and to do so the ability to understand and communicate in English is essential. In addition to the statement, the revised curriculum (MEST, 2008) offers further comment that communicative competence of English is the kernel ability to be fostered in schools for future citizens to understand people of different mother tongues, communicate and make a bond with them, and finally will contribute to the nation's growth through understanding and trust between countries. Also the goal of English education is to establish an intercultural speaker, not a native speaker, to reflect the changing environment of English learning in the world. English is interpreted as a global language to communicate with and between non-native speakers of English. This change affects the overall direction of

curriculum and emphasizes culture learning and teaching. In fact, the revised curriculum reinforces cultural elements in English language teaching, which was identified as one of the weaknesses of the 7th curriculum.

The objectives of English education described in both curricula are very similar but the revised one has taken into account practicing teachers' observation that the objectives provided in the 7th curriculum were too high (MEST, 2007) and thus created distinct goals for English learning at the secondary and the elementary levels. The general objectives of the 7th and revised curriculum for English learning and teaching are:

1. To have interest and confidence in English as a life-long learner;

2. To grow basic ability to communicate about everyday life and general topics;

3. To grow ability to understand various information from overseas and apply them; and

4. To recognize Korean culture anew and constitute right value through understanding foreign culture. (*Translated by author*)

Under these objectives, the new curriculum establishes the goal of secondary level English to be "based on what is learned at the elementary level, …[and] to grow ability to understand and use basic English about general and daily life topics" (MEST, 2007, p.20).

In the 2007 curriculum, there is also a new section about introducing speech data so as to develop natural native-like speech acts and includes explanations of topics, culture, language, vocabulary and length of sentences in the 7th curriculum. As such, the 7th curriculum targeted native-speaker levels as its goal: but that has been changed into "intercultural speaker" levels in the

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revised curriculum. The new curriculum states that the concept of native speaker has faded away from the society of a multicultural community in the world and sees English as a global language of communication that transcends national boundaries and ethnic groups. The notion of an intercultural speaker in the curriculum also affects understanding of culture learning in English language learning.

In the domain of culture, three components have been identified in the 7th curriculum: the way of life and language culture of the English-speaking world as needed for communication; patterns of verbal and non-verbal acts that are culturally appropriate in the English-speaking world; and linguistic and cultural differences between English speaking and Korean cultures. These culture components were too general and comprehensive for teachers to apply effectively in their English classroom and culture was separated from language and perceived as an additional element to language learning. To compensate the revised curriculum presents culture as one of the key components in the new textbook content.

In the revised curriculum, as the cultural parts are conceived to be more important, culture learning is emphasized. Culture is expected to be presented within a topic in a textbook unit, so that language and culture learning are integrated and become "natural" culture learning in an English class. The provided topics are about daily life, general interest and fundamentals of academic development. The selection of topics for language learning should be interesting to students and support the development of their communicative competence, and explorative and problem solving ability (MEST, 2008). The prescribed topics are as follows at elementary and

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secondary levels:

1. Contents about personal life

2. Contents about family life and clothing/eating habits/housing

3. Contents about school life and friendship

4. Contents about surrounding social life and interpersonal relationship

5. Contents about life living habits, health and sports/exercise

6. Contents about leisure life such as hobbies, entertainment and travel

7. Contents about natural phenomenon of animals, plants, seasons and weather, etc.

8. Contents about ways of verbal and non-verbal communication used in English language culture

9. Contents helpful in understanding daily life of other cultures such as living habits, school life, etc.

10. Contents about linguistic and cultural difference between diverse cultures and our culture

11. Contents helpful in introducing our culture and life patterns

12. Contents helpful in establishing sound value system such as public morals, etiquette, and public order

13. Contents helpful in developing sound mind such as environmental protection, volunteering and cooperative spirit

14. Contents helpful in improving refinement such as politics, economy, history, geography, science, information communication, space, the ocean and exploration, etc.

15. Contents helpful in cultivating aesthetic nature such as arts and literature

16. Contents helpful in enhancing individual welfare such as labour and career issues

17. Contents helpful in infusing the democratic spirit such as gender equality, human rights and democratic citizen life

18. Contents helpful in refining emotions and fostering logical thinking

19. Contents helpful in promoting patriotism, unification and sense of national security

For the elective subjects of English language study at the senior high level, the following possible topics are offered:

1. Contents about individual, family, school and social life

2. Contents about leisure life such as hobbies, entertainment, travel and sp orts

3. Contents about maintaining of sound and broad human relationships

4. Contents helpful in understanding appropriate ways of different English speaking cultures

5. Contents about a variety of ways of communication used in culture where English is spoken

6. Contents about linguistic and cultural similarities and/or difficulties between foreign and Korean culture

7. Contents helpful in introducing Korean culture appropriately

8. Contents about politics, economy, humanities, society, history,

geography, and education

9. Contents about public order, a sense of public order, a sense of volunteering and commitment, cooperative spirit and frugality

10. Contents about arts, literature, psychology, anthropology and philosophy

11. Contents about science, technology, computer, information communication and the space and ocean exploration

12. Contents about labour, occupations, future career and right living of life

13. Contents about democratic citizen, gender equality, an aging society, welfare, health and safe life

14. Contents helpful in cultivating emotional refinement, logical thinking, creativity, pioneer spirit

15. Contents about issues of population, environment, and youth

16. Contents helpful in leading a meeting, discussion or debate

17. Contents about peace, (re)unification, freedom and the world community spirit

18. Contents about perceiving English as a global language

The curriculum states that a topic should be specified in each unit alongside a linguistic focus for natural culture learning. Also it intends to expand the boundary of culture to world cultures including English speaking cultures to reflect changing circumstances in the age of globalization.

It aims to understand how the diversity of world cultures relates not only to improving English communicative competence but also to cultivating an attitude of global citizenship. Thus, the curriculum is linked to character

education of learners: they need to understand and accept world cultures fully in order to become a global citizen with an international perspective. Hereupon, the curriculum emphasizes that learners should understand the importance of understanding other cultures and topics in order to foster a beautiful heart of students (MEST, 2008, p.19).

Furthermore, to promote effective culture learning and teaching, the curriculum encourages using diverse visual and multimedia materials, and information and communication technology (ICT) to engage students and help them develop a sense of fulfillment. Television, video, computer, internet as well as visual aids such as real objects, pictures, overhead projectors, cassette recorder, and radio can be used to provide information to learners while interactive communicative activities provide students opportunities to experience given communicative and cultural situations. It is important to prepare and plan learning and teaching materials and activities to shape balanced values and viewpoints toward given cultures rather than to deliver stereotypical ideas or prejudice about a particular culture (MEST, 2008, p. 70). Using ICT in class implies that teachers should endeavour to have a passion for, and to improve and develop their knowledge and application ability to help students realize 21st century learning.

In summary, the revised foreign language curriculum of Korea articulates and emphasizes that cultural awareness in language learning is a key way to enable learners to understand different cultures and to evolve an understanding of one's own and other cultures. Such attempts are made and illustrated in the curriculum in its intents, objectives, topics and learning and teaching methods for the English language classroom. The direction for

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culture learning is to be embodied in English textbooks which is the major

resource in the English language classroom. The relationship between

curriculum and textbooks will be presented in the next section.

Textbooks in Korea

> Textbooks are (or are supposed to be) the main media through
> which the spirit of the newly revised curriculum is realized in the
> real school teaching situations. A mention of textbooks, therefore,
> is unavoidable in a discussion on curriculum. (KEDI, 2007, p. 65)

In Korea, textbooks occupy a very close relationship with the national

curriculum, are revised to align with curriculum reform and must pass official

approval before being used in the classroom. Textbooks are developed,

designated and assessed according to three categories: a national textbook

(Type I), an authorized textbook (Type II), and a recognized textbook (Type

III) (KEDI, 2007). Type I textbooks include nearly all the elementary school

textbooks and those for Korean, Korean history and Moral education at the

secondary level. Type II textbooks apply to most textbooks used in secondary

education. English textbooks are developed within this system. Type III

textbook is developed by local education offices, but this type of textbook

development is rarely used. Once the government announces the new

curriculum, the subject matter, criteria, time of implementation, and

qualification for approval application, publishing companies begin to select

authors to construct a textbook development committee. The committee,

which is generally composed of professors, in-service teachers and native

English speaking people, develops textbooks and submits them to the Ministry

of Education for official approval. Approved textbooks are sent to each school

for selection. There a textbook selection committee for a subject matter uses

criteria agreed upon among teachers or criteria given by local education

offices to choose one textbook from among many different publishing

companies. See Figure 2.
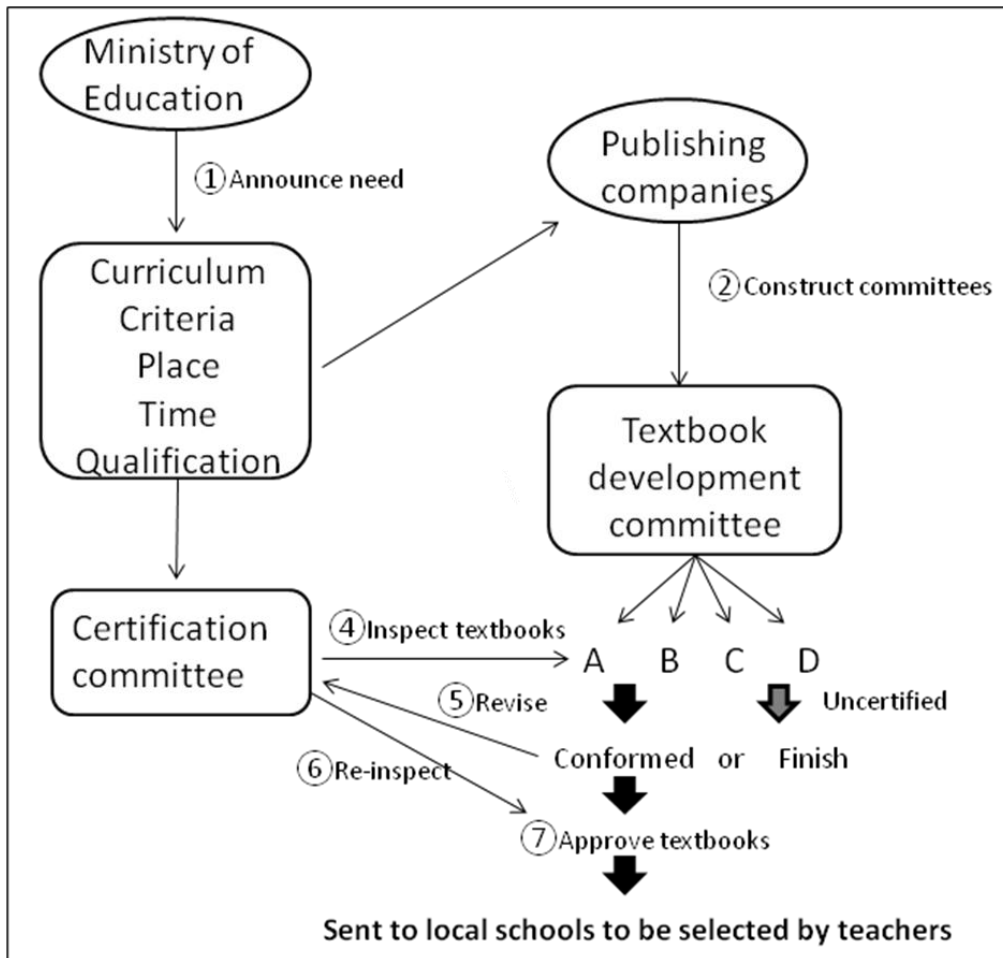
Figure 2. The 7 - step process of textbook approval.

Although teachers are officially given freedom to create materials or

change the time lines of their teaching schedule with those of the textbooks, all

teachers generally use the approved textbook. Since a subject, especially

English, is taught during many periods a week, and is usually taught by more

than two teachers in the same grade of secondary school, a teacher cannot

modify the teaching contents or move units back and forth at his/her discretion without the agreement of other teachers. Furthermore, teachers have to work together to create regular exams for evaluating students' accomplishments and if they teach contents other than those in the textbook, their students will be seen to be disadvantaged on the exam.

In addition, the fact that a teacher must deliver the given curriculum in a year through the textbook means that textbooks must cover all the curriculum of a particular grade, and prepare students for the national examination to enter college. Thus, textbooks act as curriculum guides and are expected to be covered from the first page to the last. Much has been written about the importance and value of textbooks and its challenges in Korean education (Kim, 1990; Kim, 2007; KEDI, 1985; Lee, 2008b; Lee, 2000; Hur, 2005). Kim (1990) states that a textbook contains what students have to learn, and identifies its' depth and domain, provides direction as to how to explore the contents and acts as a source to make standards for evaluation. Furthermore, the contents of a textbook influence the worldview of many former and future generations by conveying the culture and values of a society. Textbooks function as both intellectual and affective cornerstones for learners' development. Since 75.4% of elementary school teachers gave students over seven out of ten homework assignments from textbooks (KEDI, 1985), students are influenced by textbooks both in and out of class.

Even though many kinds of teaching and learning resources have been developed, such as visual and audio teaching aids, English textbooks are still the main resource (Lee, 2005). English textbooks act as a syllabus or detailed curriculum for language learning. The process of teaching and learning

English language at schools is based on English textbooks and it is unimaginable to teach and learn without them! This is the context of English learning and teaching in Korea where English is taught and learned as a foreign language.

Textbooks in culture teaching

In this section, I will introduce Korean and Western perspectives on the importance of textbooks, how cultural information in textbooks/teaching materials is classified and ways they might be assessed.

The importance of textbooks

As has already been stated, textbooks in language class play a vital role in Korea.   They suggest to teachers what and how to teach and should be aligned with the curriculum. On the importance of English textbooks, Shin (1999) noted that

> English textbooks are given a great deal of weight in an EFL
> context like Korea…teachers and students are highly dependent on
> them….Also because textbooks are structured and produced by the
> curriculum they include all the objectives of English education
> provided by English language curriculum and through textbooks
> the objectives are achieved. (p.235)

Lee at al. (2007) also concur: "textbooks are playing the most fundamental and key role in the practice of school education along with the curriculum. Good textbook is the foundation of a good education, and textbooks have an important function in national, societal and educational level" (p. 1). Many authors (Kim, 1990; Kim, 2007; KEDI, 1985; Lee, 2008b; Lee, 2000; Hur, 2005) have addressed the importance of textbooks in the

Korean educational system: textbooks are directly related to curriculum and the curriculum is embodied through textbooks. For these reasons, teachers in the classroom make great use of textbooks as a principle guide to their teaching procedures (lesson plans). Therefore textbook selection is important to teachers.

What publishers and authors identify in a textbook impacts learners and teachers both consciously and unconsciously.   Cunningworth (1994) calls the unconscious effects of a *"hidden curriculum"* in textbooks, although the original notion of a hidden curriculum was put forward by Jackson (1968). Thus, selecting a good textbook is very crucial in forming readers' values and perceptions on a given topic or theme. Since culture has been emphasized as a significant type of content in language education, how to integrate cultural elements into English textbooks and classrooms is what textbook authors must address and about which teachers must become aware. Cultural concepts and intercultural understanding depicted in the given textbooks will affect teachers' teaching and form learners' perceptions about the target culture. Thus, looking at how the target culture is represented merits attention. However, the role of textbooks varies across different educational cultures. While they are a primary and important educational tool in Korea, they do not occupy a similar status in the West where they *may* be used as secondary or supplementary materials in the language class.

Many authors in western contexts also articulate the value of textbooks: textbooks are the key component in language instruction (Richard, 2001) and students and teachers use textbooks in- and out-of classroom to study (Chall, Conard, & Harris-Sharples, 1991; Mikk, 2000). Students do

homework based on their textbooks. Many teachers draw their content ideas from textbooks as well as using workbooks and teacher's guides (Ryan & Cooper, 1984). Chambliss & Calfee (1998) examined that textbooks determine 75-90 percent of instructional content and activities in schools through the nation.

Simultaneously, however, textbooks in the English – speaking world are not considered as central to teaching and learning as they are in Korea. Xu (2004) and Bilash and Xu (2009) described the advantages and disadvantages of using textbooks: "…advantages for using a textbook are that it acts as a syllabus; provides novice or neophyte teachers with security, guidance, and support; serves the purpose of promoting ideas of democracy; provides learning tasks; regulates, times, programmes and standardises instruction; 'trains' experienced teachers in new ideas and methods of instruction; and is visually appealing" (p.19). In addition, they mentioned disadvantages of using a textbook such as how quickly it becomes outdated, its inability to make content relevant at local levels, its inability to present content meaningfully for all students, its restrictedness of topics, its lack of authentic materials or content, and its deskilling of teachers.

With this in mind, it can be said that the textbooks that are used in Korea play a huge role in classrooms and if the textbooks are to be closely tied to curriculum frameworks and to be selected and used by teachers, such as those approved by governmental censorship, then what and how to deliver them should be a part of a critical and keen evaluation for "the future of a nation (Mikk, 2000)."

Culture in textbooks

Textbooks used in the foreign language classroom are primarily designed for language learning, but, as shown above, the relationship between language and culture is inseparable and thus foreign language textbooks are expected to include cultural contents of the target language (Skopinskaja, 2003). Dunnet, Dubin and Lezberg (1986) developed a two-category classification system of culture in foreign language teaching materials. *One-dimensional* textbooks focus on the target language culture and there is little possibility for comparison between the native and target cultures unless the language teacher asks questions about the difference. *Two-dimensional* textbooks, to which Korean English textbooks belong, encourage intercultural understanding by dealing with culture-related themes from two different perspectives and simulating both comparison and contrast between two cultures.

A review of the literature suggests three ways in which cultural information is presented in teaching materials (Cortazzi & Jin, 1999, p.204):

> source culture materials that draw on the learners' own culture;
> target culture materials that refer to the culture of the country
> where a foreign language is used as a first language; and
> international target culture materials that employ a variety of
> cultures where the target language is used as an international
> language, or *lingua franca*.

According to the Korean curriculum, English textbooks should include cultural information from international target cultures in which English is used as a global language.

Newby (1997) and Freebairn (2000) introduced international/global textbooks and local/locally produced textbooks as another category for

textbook classification relating to cultural content.   The first type of textbook targets the international market and therefore considers world marketing and culture-specific or culture-general content. By contrast, local textbooks like Korean textbooks are usually produced either by or together with non-native speaking authors and must conform to the requirements of the national curriculum and then attain official approval from the Ministry of Education. These materials tend to introduce a local perspective into FL instruction to encourage the development of learner awareness of their own cultural identity and incorporate texts from other cultures and activities to promote students' cultural understanding of the target culture.

Culture depicted in textbooks may be in different formats as discussed above and as a result, what culture and how to illustrate it is very important to shaping learners' culture learning and values. The following aspects should be considered in textbook development and selection: cross-cultural environment (Nostrand, 1975), the balance of the native and target culture (Lafayette, 1988), and stereotypes and national identity. Thus, it is important to assess whether the textbook teaches only about the native culture, or the target culture using the target language, and/or culture around the world.

Textbook evaluation

No matter which of the three categories is used to classify textbooks, textbooks are the visible heart of many EFL programs (Sheldon, 1988), especially in Asian countries. According to van Dijk (2004), discourses in textbooks are powerful and authoritative and reproduce dominant ideologies. Textbooks and instructional materials in classrooms represent explicit and

implicit societal values through which students learn more than knowledge that form their identities (Duff & Uchida, 1997; Ndura, 2004; Suaysuwan and Kapitzke, 2005). For this reason assessing them with systematic criteria is vital.

About evaluation of textbooks or teaching materials, Ellis (1997) proposes two directions for EFL textbook evaluation: a predictive and a retrospective evaluation. A predictive evaluation occurs before a textbook is developed while a retrospective evaluation examines materials that have been used in the classroom. Evaluation-for-selection (Byrd, 2001) looks at content and sequencing of the content while retrospective evaluation provides teachers with information necessary for modifying, supplementing and adapting, and serves as "a means of testing the validity of a predictive evaluation, and may point to ways in which the predictive instruments can be improved" (Ellis, 1997: p. 37).

Textbook analysis has been conducted for many purposes. Schneer (2007) examined (inter)nationalism in Japanese English textbooks by analyzing readings for their culture context. Other researchers analyzed textbooks and SL materials for sexist language and attitudes (Ansary & Babaii, 2003), racism (in Spanish textbooks) (van Dijk, 2004), periodical social change (as represented in English language textbooks in Thailand) (Suaysuwan and Kapitzke, 2005), culture knowledge construction (in Chinese language textbooks) (Liu, 2005), new ideologies (in South Korean EFL textbooks (Lee, 2005), vocabulary in EFL textbooks (Criado & Sanchez, 2009), intertextuality (of Finnish EFL textbooks) (Lahdesmaki, 2009), and immigrant stories (in ESL textbooks in Canada) (Gulliver, 2010).

English as a Foreign Language (EFL)

Although terms such as English as a Second Language (ESL) or English Language Learning (ELL) are broadly used today, English teaching and learning in Korea can be better described to take place in an English as a Foreign language (EFL) context. Within EFL contexts, English has no official status and is not commonly used as the medium of general communication, the medium of academic instruction or for other purposes such as government media (Celce-Maria, 2003). For students at schools in Korea, English classes, English textbooks, or native speakers of English in the classroom are the main source of exposure to English during school days. Students are not expected to use English out of class and do not need to.   In contrast, English learners in an ESL or ELL context must use English in- and out- of class since they are surrounded by English print and opportunities to use English and are learning to survive in an English speaking country.

In my case, I learned and taught English as EFL in Korea. At the present I am an immigrant and student studying abroad so I am learning English as ESL in Canada. There is a big difference between the two contexts to me as an English language learner. When I learned English in Korea, the only place where I encountered English was in the classroom, through the English textbooks or teaching materials my English teachers created. I never spoke or experienced an authentic conversation in English, even in English class except when I interacted with a native English speaking teacher (NEST). I did not think of the necessity of practicing English speaking because the main focus of English learning was on grammar, vocabulary, reading or

listening comprehension. The foci of English learning and teaching were not only the main components of English textbooks but also important elements for examinations at schools in Korea. As a teacher, I taught English according to the textbooks that had a similar construction to those from which I had learned. By the time I became an English teacher, English teachers' speaking ability was gaining critical attention in Korean English education. Thus, many policies were implemented for teachers to teach English through English in the classroom. Yet, there was still not much opportunity for students to practice English outside the classroom. Upon reflection it seems that English teachers and students of Korea pay more attention to language for linguistic understanding and functioning in an exam-centered reality than for purposes of cultural or cross-cultural understanding.

Here in Canada, however, I must always use English in everyday life except when talking with my family members at home. English is the primary medium to communicate with people in Alberta, Canada. Without any effort I can hear and read English everywhere, and must speak and write in English as well. While living in an English speaking country, I have more time to use and think in English, not in my mother tongue. The living itself here is run by English and its culture. It is true that I have to know, understand and use language, but more importantly, I must understand cultural difference and adapt to a new frame of life because I live in that frame. Thus, I have noticed more differences as mentioned above than when I just learned and taught English in Korea. For example, I learned about Easter or Halloween as Western concepts in Korea, but I did not practice how they are celebrated. Here in Canada, I need to know and want to know why people here have those

days, and bring my children to experience them with Easter egg hunting or chocolate bunnies, or by going trick-or-treating. I knew the phrase 'trick or treat' was associated with Halloween, but I did not practice it at all in Korea. It looked distant from me and my culture. Through participation in such events in Canada, I feel the words embodied in me, and that as a member of a society my family needs to be a part of it. This is what I could not feel while learning English in Korea.

Research Question Formation

While experiencing another culture, observing and talking with culturally immersed English teachers and researching two cultures, many questions came to my mind: 'Why do English teachers experience so many cultural misunderstandings when they are supposed to be the experts in teaching English speaking culture?' Because they are teaching culture as well as English language to students, they are expected to be knowledgeable about the culture and be problem-free in experiencing the culture during their stay abroad. If they understand and know well about a target culture why do they have problems living within the culture? If they are struggling with cultural differences during their study abroad program (Gonzalez, 1993; Hopkins, J. 1999; Terahishi, 2007) then how do they teach a target culture? Is what they are teaching about culture appropriate? Is there any problem in teaching culture in the English classroom of Korea? What do teachers teach? What do they think culture means? Or consists of? If teachers have a misunderstanding or no understanding of a target culture, might this not also negatively affect

their students' culture learning, too? What and how should teachers teach about the target culture in order to help learners to understand better another culture and not to have or develop prejudice or stereotypes? Is there a gap between what should be taught, their practical culture teaching and the teachers' experience of being in another culture, and if so, should this be considered in the language classroom and also curriculum, which is usually depicted in textbooks in Korea. How is teachers' culture teaching with and understanding from textbooks different from their lived experience in the target culture? What are the problems of culture teaching and learning with textbooks? Especially the ones they use for English classes? Because of the way in which content language is inextricably linked to textbooks in Korea, any study of how teachers perceive or convey English culture in the classroom must begin with an examination of what culture is taught through Korean English textbooks. From many such questions I have asked myself, I shaped the following research question for my doctoral study:

In what ways and to what extent is culture taught in English language courses in Korea?

To answer this question, this study will draw upon four sources of data: a literature review on definitions of culture and how culture has been framed as goals in second language learning; the government's description of culture and how it should be taught within its mandate; an analysis of mandated textbooks to show how culture is presented and represented; and interviews with teachers about how they teach culture in EFL in Korea.   All

four will be compared and contrasted through a gap analysis that will be described in more detail in Chapter Four.   The gaps discovered through this study will be interpreted and lead to implications and suggestions about culture teaching in English education in Korea and also language teaching worldwide.

CHAPTER 3: LITERATURE REVIEW

This part of my dissertation will present a literature review about the concept of culture, the relationship between language and culture, and the literature on culture in language learning and teaching. Since the issue of discussion in this study is culture and language teaching, to define culture and to acknowledge its relation to language is necessary. Research that has been conducted about cultural components and goals for culture teaching in second language learning will be presented in a chronological order from the 1940s to 2000s.

Culture

There are many definitions about what culture is but there is no single answer encompassing all the contents of culture. To conceptualize culture, some definitions will be introduced in what follows.

Culture was defined mostly by anthropologists and ethnographers in the previous century. Early concepts of culture focused more on the behavioural, concrete, and visible than the abstract and intangible. According to Parson (1949), culture "consists in those patterns relative to behavior and the products of human action which may be inherited, that is, passed on from generation to generation independently of the biological genes" (p. 8). In the same context, Useem and Useem (1963) posited that "culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings" (p. 169).

Later, the notion of culture developed to include abstract and intangible aspects as well as the tangible ones of life. Damen (1987) defined culture as "learned and shared human patterns or models for living; day- to-day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism" (p. 367). Culture has evolved to be seen in a more encompassing and comprehensive way, to include deep level culture understanding. Culture consists primarily of the symbolic, ideational, and intangible aspects of human societies (Banks et al, 1989). The essence of a culture is not only its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another. People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways.

Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them (Lederach, 1995). Differently from the concept of culture in the early ages, its meaning is generally conceptualized as the set of values and beliefs that are prevalent within a given society or section of a society (McCarthy, 1994) rather than simply as behaviors or products of a society.

More recently, the American National Center for Cultural Competence defines culture as an

> integrated pattern of human behavior that includes thoughts,
> communications, languages, practices, beliefs, values, customs,
> courtesies, rituals, manners of interacting and roles, relationships
> and expected behaviors of a racial, ethnic, religious or social
> group; and the ability to transmit the above to succeeding

generations. (Goode, Sockalingam, Brown, & Jones, 2000)

According to Kramsch (1988), culture means " membership in a discourse community that shares a common system of standards for perceiving, believing, evaluating and action" (p. 127), and thus, through culture learning one comes to know and believe whatever one has to do to operate in a manner acceptable to other members in that society. That knowledge is socially acquired and appropriate behaviors learned. Culture can be defined as acceptable interaction within the group and what makes the group, involving a way of life, a set of social practices, a system of beliefs and a shared history or set of experiences (Yassine, 2006).

Culture is hardly definable in a simple way since it is so complex, subtle, value laden and layered. Yet, there are common themes in definitions of culture. Culture consists of shared patterns of behavior and interactions, cognitive constructs, and affective understanding; patterns learned through a process of socialization and transmitted to future generations (and generations); an ongoing process of meaning making within a context. Under this process, the essence of culture is human interaction (Gurney, 2005). The interaction generally premises communication between people and through verbal and non-verbal language people can transmit their messages, knowledge, emotions and values. Also culture learning takes place through symbolic integration, a kind of communication in which language or gestures are used. As discussed above language as a means of communication is bound up with culture. The relationship between language and culture is the focus of the following discussion.

Language and culture are closely related and interactive. Culture is

transmitted in great part through language; cultural patterns in turn
are reflected in language. (Damen, 1987, p. 89)

Language and Culture

As the definitions of culture have shown above, language is a part of

culture and a form of accumulated knowledge in the culture. Language is a

means to develop and transmit the culture as well as to communicate within

the culture. In describing the relationship between language and culture,

Kramsch (1998) puts it as follows:

Language is the principal means whereby we conduct our social
lives. When it is used in contexts of communication, it is bound
up with culture in multiple and complex ways. (Kramsch, p.3)

The language people use for communication every day is value-laden in

the culture where the language is shaped by and at the same time shapes the

culture. To communicate means not only to speak and exchange messages but

also to learn, think and believe in a given way of interacting in a cultural

context. Therefore, learning a language means not only gaining knowledge

about the language but also being aware of beliefs and values that frame the

language to be appropriate to the culture. Learning and speaking another

language is like thinking in a different way from the one that speakers have

learned in their home or familiar community or society. Language is a medium

that expresses, embodies and symbolizes cultural reality (Kramsch, 1998).

Thus, through language reflecting authors' beliefs, perspectives and attitudes

toward the world, people share experiences, create meanings, and situate their

social identity (Kramsch, 1998). Such sharing and meaning creating is to be

understandable and communicable to members of a community or social

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group, which in turn helps people to identify them as insiders of the culture and distinguish outsiders from other social groups.

For Kramsh (1988), culture means membership in a discourse community that shares common social space and history, and imaginings. Culture is a system of standards for perceiving, believing, evaluating and acting, and it is created and shaped by language. The language use of a discourse community differentiates the language users from others not only with grammatical, lexical and phonological features but also the style or the way they interact. Expressions of politeness and respect vary from one culture to another because they have different ways of thinking, behaving, and valuing. Because it is heterogeneous and changing, culture is also 'a constant site of struggle for recognition' and legitimation. In this regard, when intercultural communication occurs it cannot be smooth without communicators' understanding, and patience about other cultures.

Intercultural communication (Samovar and Porter, 1997) arises "whenever a message that must be understood is produced by a member of one culture for consumption by a member of another culture" (p.21). Because culture is largely influential on the construction of individual social realities and on individual repertoires of communicative behaviours and meanings, this intercultural place can be problematic and lead to all kinds of difficulties without appropriate preparation of target language and culture. We suppose that the purpose of foreign and second language learning is for intercultural communication, and therefore language learning cannot be exempted from culture learning. From this statement it might be assumed that culture teaching is necessary in language teaching but unfortunately, that assumption can

become mere lip service in real language teaching. On this point, Byram (1988) suggests a strong version of culture teaching in language education. His definition and theory on cultural studies will follow.

Every FL/SL lesson includes spoken or written texts, and visual images to teach target language and culture. However, if teachers and learners try to describe their own world using the target language the reference to a particular foreign way of life is ignored. Under the term 'Cultural Studies' Byram (1988) refers to "any information, knowledge or attitudes about the foreign culture which is evident during foreign language teaching" (p.3). He illustrates that 'Cultural Studies' is taught in the same manner as other components of the hidden curriculum - both overtly and implicitly, and both consciously and incidentally - and argues that "cultural studies is an integral part of foreign language teaching, it is necessary to consider its precise relationship to the 'subject' and to secondary education as a whole....*The educational value of cultural studies within language teaching and within the secondary school curriculum as a whole is the first area of enquiry*" (p.4) (italics original). This statement shows that foreign language teaching should start with culture teaching centered within the curriculum. If the curriculum puts more emphasis on the linguistic level apart from its interconnected cultural components, FL teaching in the classroom will fail to help students to acquire an essence of language learning.

Later Byram (1997) proposed the concept of intercultural communicative competence (ICC) as a central core of foreign language teaching (FLT) and a way to improve the quality of language learners. FLT is concerned with 'the experience of otherness' because learners are required to

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engage with both familiar and unfamiliar experiences through the medium of another language. Therefore FLT is directly related to communication. Expanded from the concept of communicative competence, however, ICC does not mean only the exchange of information, or message sending. Moreover, it emphasizes establishing and maintaining relationships. This relationship making is dependent on understanding the cultural contexts of one another and those who have intercultural communicative competence will be able to decentre and take up the perspectives of interlocutors: the differences in beliefs, behaviours and meanings. Their willingness to relate and interact with foreigners will act as an important factor in determining the efficacy of communication. To develop the ICC of learners is to "prepare learners to communicate and interact with foreigners who are 'other' and accepted as such, rather than being reduced to people assumed to be (almost) 'like us' (Byram, 1997, p.4)."

Making relationships between individuals through and within intercultural communication is difficult because people from different cultures create and maintain relationships in different ways. Language teaching can be a way to help people to establish successful relationships with others and in order to do so it has to be situated within the particular target cultural contexts.

In language learning, culture has a critical role because language makes possible communication which allows members of a society to engage in social and interactive activities that help them survive. Many scholars have emphasized that language learning and teaching should focus on communicative purpose and the importance of cultural aspects in language (Kramsch, 1993; Byram, 1988; Robinson, 1985; Stewart, 1982; Swiderski,

1993; Valdes 1986). To be able to use language appropriately and to communicate successfully, language learners have to be aware of the cultural aspects of the language community as well as the linguistic ones. Language learning, Swiderski (1993) stated, is the starting point and the focus but culture learning is the aim.

Given that idea, a language cannot be taught in isolation from its culture. Language teachers and learners should be aware of the culturally appropriate ways and behaviors in the target language speech community, for example, to address people, express gratitude, make requests, and (dis)agreement with someone. Hence, the target-language culture in a second and foreign language program has been regarded as an essential feature of every stage of foreign language learning and to teach the foreign language is not possible without an understanding of its cultural context (Peterson & Coltrane, 2003). Without a cultural understanding of meanings, language learners cannot master language as its native speakers do (Kiato, 1991: Peterson & Coltrane, 2003).

Culture in Language Learning and Teaching

As language and culture are interdependant, culture is a key concept in language learning and teaching. This section will describe the evolution of culture teaching in language education over the past 70 years. As the literature review reveals, the American experience and perspective dominated research on culture in second language learning. Later in the 90s' and possibly in response to the thinking about the impact of a European Union, the British

academic perspective began to be heard. However, neither Canadian nor

Korean academics contributed the research dialogue on culture teaching in

second language learning, despite the fact that Canada was officially a

bilingual and multicultural country. Presented in chronological order, this

section reveals definitions of culture and aims of culture teaching in language

learning, and will be used to construct a checklist for the textbook analysis

component of this gap analysis study.

Definitions of Culture

Pre- World War II

Murdock (1941) asserted that fundamental to a comprehension of

human social interaction are three basic factors: the individual, society, and

culture. Further, he defined culture as a "corpus of habitual and traditional

norms of behaviour (p.142)" and divided its elements into techniques,

relationships, and ideas. Techniques relate to the external world of nature

include exploitative activities (e.g. in the acquisition of food and other want-

satisfying materials), technological process (by which materials are

transformed into artifacts and consumption goods), and a variety of magical

and religious practices. Relationships are the interpersonal habitual responses

of the members of society. They yield social structures in all forms of

organizations (e.g. economic, domestic, and political, etc.) and culturally

defined relationships can be maintained based upon a society's system of

interpersonal relationships. The third element of a culture is ideas which

"consist not of habits of overt behaviour but of patterned verbal habits, often

sub-vocal but capable of expression in speech (p. 143)." These include technological and scientific knowledge, beliefs of all kinds, and a conceptual formulation of normal behaviours in both techniques and relationships and of the sanctions for deviation.

1950s

After World War II the importance of teaching culture was raised and many different definitions of culture proposed (Kiato, 1991). In this period, the concept of culture is extricated from behavior or human activity, and the focus moves to more abstract aspects of culture than the visible ones. Unlike the trichotomy of techniques, relationships and ideas in the pre-World War II era, definitions of culture are now described under six subdivided categories (Kroeber and Kluckhohn, 1963): descriptive, historical, normative, psychological, structural, genetic, and incomplete definitions. The element, techniques, in Murdock's (1941) writing are seen in the categories of descriptive, historical and genetic while the categories of normative or structural include the concept of relationships, and Murdock's third element of ideas, can be found in the categories of normative or genetic.

In this same time period Hall and Trager (1953) introduced a new way of viewing culture, believing that cultural analysis is possible by discovering a biological base, and that there are many levels of complexity in a list on the subject matter of culture. They proposed ten focal bases for the analysis of culture: interaction, association, subsistence, bi-sexuality, temporality, territoriality, learning, play, defense, and exploitation. These categories deal

with more complicated dimensions of culture than existed before the 50s. Kroeber and Kluckhohn's (1963) terms of norm, structure, genetic and psychology could be linked with the categories, association, subsistence and learning in Hall and Trager's (1953) terms but the other categories are newer, more explicit and broader ways to define culture.

In their original publication in 1954, Kroeber and Kluckhohn (1963) introduced a comprehensive review of cultural concepts and definitions. The definitions of culture were dissected and enumerated into seven groups of categories: descriptive, historical, normative, psychological, structural, genetic and incomplete definitions. For the components of culture, they draw upon the work of many authors ranging from writings in the late 20s to the early 50s and show an overall picture for the classification of culture. They also discussed the relation of culture and language, and drew upon discussions of anthropologists and linguists. In their concluding comments, language and culture are understood as separable parts from one another.

> It is evident that culture has been used in two senses, each usually implicit in its context and validated there: culture including language, and culture excluding language. It is also clear that language is the most easily separable part or aspect of total culture, that its processes are the most distinctive and that the methods of linguistics are also the most distinctive as well as the best defined in the social sciences. (Kroeber and Kluckhohn, 1963, p.244)

Hall and Trager's ten primary points of human activity yielded a "map of culture". These Primary Message Systems can be analysed and plotted in two dimensions, along a horizontal and vertical continuum (See Tables 3-1 & 3-2).

Table 3-1. A MAP OF CULTURE (Hall, 1959, adopted from The Silent Language, p.174-175).

Primary Message system	Interactional	Organizational	Economic	Sexual	Territorial
Interaction	Communication Vocal qualifiers Kinesics Language	Status and Role	Exchange	How the sexes interact	Places of interaction
Association	Community	Society class caste government	Economic roles	Sexual roles	Local group roles
Subsistence	Ecological community	Occupational groupings	Work formal work Maintenance occupations	Sexual division of labor	Where the individual eats cooks, etc.
Bisexuality	Sex community	Marriage groupings	Family	The sexes Masc. vs. Fem. Sex (biological) Sex (technical)	Areas assigned to individuals by virtue of sex
Territoriality	Community territory	group territory	Economic areas	Men's and women's territories	Space Formal space Informal space Boundaries
Temporality	Community cycles	Group cycles	Economic cycles	Men's and women's cyclical activities	Territorially determined cycles
Learning	Community lore-what gets taught and learned	Learning groups-educational institutions	Reward for teaching and learning	What the sexes are taught	Places for learning
Play	Community play-the arts and sports	Play groups-teams and troupes	Professional sports and entertainment	Men's and women's play, fun, and games	Recreational areas
Defense	Community defences-structured defense systems	Defense groups-armies, police, public health, organized religion	Economic patterns of defense	What the sexes defend (home, honor, etc.)	What places are defended
Exploitation	Communication networks	Organizational networks (cities, building groups, etc.)	Food, resources, and industrial equipment	What men and women are concerned with and own	Property-what is enclosed, counted, and measured

Table 3-1. A MAP OF CULTURE (Hall, 1959, adopted from *The Silent Language,* p.174-175).

Primary Message system	Temporal	Instructional	Recreational	Protective	Exploitational

Interaction	Times of interaction	Teaching and learning	Participation in the arts and sports (active and passive)	Protecting and being protected	Use telephone, signals, writing, etc.
Association	Age groups roles	Teachers and learners	Entertainers and athletes	Protectors (doctors, clergy, soldiers, police, etc.)	Use of group property
Subsistence	When the individual eats cooks, etc.	Learning from working	Pleasure from working	Care of health, protection of livelihood	Use of foods, resources, and equipment
Bisexuality	Periods assigned to individuals by virtue of sex	Teaching and learning sex roles	Participation in recreation by sex	Protection of sex and fertility	Use of sex-differentiating decoration and adornment
Territoriality	Scheduling of space	Teaching and learning individual space assignments	Fun, playing games, etc., in terms of space	Privacy	Use of fences and markers
Temporality	Time Sequence Cycles Calendar	When the individual learns	When the individual plays	Rest, vacations, holidays	Use of time-telling devices, etc.
Learning	Scheduling of learning (group)	Enculturation Rearing Informal learning Education	Making learning fun	Learning self defense and to stay healthy	Use of training aids
Play	Play seasons	Instructional play	Recreation Fun Playing Games	Exercise	Use of recreational materials (playthings)
Defense	The When of defense	Scientific, religious, and military training	Mass exercises and military games	Protection Formal defences Informal defences Technical defences	Use of materials for protection
Exploitation	What period are measured and recorded	School buildings, training aids, etc	Amusement and sporting goods and their industries	Fortifications, armaments, medical equipment, safety devices	Material Systems Contact w/ environment Motor habits Technology

The ten points are interaction, association, subsistence, bi-sexuality

(cultural differentiation between men and women), temporality, territoriality, learning and acquisition (culture is shared behavior; most culture is acquired, then taught; learning, a key adaptive mechanism, came into its own when it was extended into time and space by means of language; people reared in different cultures acquire culture in a culturally specific way, they learn how to learn differently, and in the process of learning they acquire a set of tacit conditions and assumptions in which learning is embedded.), play, defense, and exploitation (use of materials, development of physical extensions to the body to meet environmental conditions). The grid refers to social categories such as role, status, class and hierarchy and the physical and psychological environment which are major areas in cross-cultural consideration. Other variations include perception, patterns of thinking, relationships of individuals, functions of language and nonverbal communication.

Later, Hall (1959) notes in *The Silent Language* that "culture is communication and communication is culture (p.169)" and projects some principles of language into other less elaborated and specialized communication systems. With a common terminology for all forms of communication, including language, he breaks down every message into three parts: sets, isolates and patterns. Sets are what people perceive first (words), isolates are the components that make up the set (sounds) and patterns the way in which sets are strung together in order to give them meaning (grammar, syntax). Patterns are implicit rules by means of which sets are arranged so that they take on meaning. They are cultural, shared by a group and determine experience. There is no experience independent of culture and people are bound by hidden cultural rules. However, for native speakers and non-

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academics these rules are so constant that they are not recognized as rules at all. For Hall, culture is the link between human beings and the means they have of interacting with others. He believes that broadening the understanding of culture and bringing to awareness what has been taken for granted should contribute to increased self-knowledge and decreased alienation (Missana, 2009).

1960s

In the 60s, culture was studied in and for the field of language learning and teaching by scholars such as Taylor and Sorenson (1961) and Brooks (1968) who also endeavored to develop culture teaching for foreign language learning.

Taylor and Sorenson (1961) proposed a model based on culture capsules and assumed that a failure to consider any sector of a culture may cause a distorted worldview of other cultures to students. The categories of their outline of culture were subculture, technology, economy, social organization, political organization, world view, esthetics and education. Each category is clarified with subcategories based on Mexican culture. See Appendix A. Taylor and Sorenson's cultural categories described themes of Mexican culture in detail for use in learning Spanish. The categories of subculture, technology, and esthetics refer to the descriptive or historical or genetic ones of the 50s. Structural culture in the 50s is divided into the four categories of economic, social, political and education in their description. The authors' notion of World view is akin to what was found in the categories of

normative, or genetic in the 50s.

Brooks (1968) pointed out that although there was general agreement about culture teaching in language classrooms, there was uncertainty about what the word 'culture' meant.   Asserting that the concept of culture should be useful and meaningful to language learners as well as teachers, he defined culture in five areas: $Culture_1$-biological growth, $Culture_2$-personal refinement, $Culture_3$-literature and the fine arts, $Culture_4$-patterns for living and $Culture_5$- the sum total of a way of life. He thought the first three meanings and the last one were all in general use and familiar so he focused on the fourth category, noting that it was "the least well understood, yet the most important in the early phase of language instruction (Brooks, 1968, p.210)". He defined the fourth culture as;

> $Culture_4$ refers to the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them. By reference to these models, every human being, from infancy onward, justifies the world to himself as best he can, associates with those around him, and relates to the social order to which he is attached. (Brooks, 1968, p.210)

From the point of view of language instruction, Brooks (1968) divided $Culture_4$ into *formal* and *deep* $culture_4$. Formal $culture_4$ is the individual's relationship to the refinement in thought, action, and surroundings of culture2, and to the wide range of aesthetic expressions of culture3 (poetry and prose, the theatre, painting, the dance, architecture and artistry).   Culture also relates to "the multiple and interrelated structures of social organization, economic effort, and professional discipline, and to the outward manifestations of politics and religion of $culture_5$ (Brooks, 1968, p.211)". On the other hand, deep $culture_4$ is a slow, persistent, lifelong process and there is no or little

awareness that the process is taking place. However, "through continued association with others the individual gradually accommodated his way of observing, speaking, eating, dressing, gesturing, thinking, believing, living, and valuing to that of those around him (Brooks, 1968, p.212)". Compared with Taylor & Sorenson's work (1961), Brooks (1968)'s 'patterns for living' represents the categories of economic, social, political, world view and education, and biological growth, personal refinement, and literature and fine arts are linked with subcultural, technological and aesthetics respectively. Later, Brooks developed the concept of 'patterns for living' into a list for culture analysis in language learning.

Based on the definition of culture and Hall's map of culture (1959), Brooks (1968) proposed another list of matters that are central and critical in the analysis of a culture. It includes:

1. Symbolism (language, literature and art, myths, politics and religion)

2. Value (personal preference and rejection, conscience, morality, and philosophy)

3. Authority (word accepted and acted upon at various ages in one's life and in various situations and circumstances)

4. Order (dispositions toward a clear, methodical, and harmonious arrangement of thoughts and things in the life of both individual and community)

5. Ceremony (excessive human fondness for elaborate dress and complicated ritual, for congregations)

6. Love (attachment of parent and child, of husband and wife, the devotion of one friend to another , or the attitude of an individual

toward a supreme being)

7. Honor (the high standards of personal conduct toward ourselves, our families, our friend, our country)

8. Humor (how important and popular is the sense of what is witty, comic, and laughable, and what is found to be humorous and how this varies from one age group to another and from on culture and to another)

9. Beauty (in the products of man's brain and hand, which marks a striving toward innovation and perfection, and an indication of the esthetic sense)

10. Spirit (the evidence of man's awareness of himself as man)

Brooks' list of attributes of culture can be seen as an expansion of relationships/ideas from the pre-WWII period and the normative, structural, or genetic categories proposed in the 50's. As such culture in 60s focuses more on intangible values or views than descriptive or technical information.

1970s

Following the mood of the 60s, active research on culture in language learning took a turn. Unlike in the previous era, in 70s practical goals or objectives for culture learning to be achieved in the language classroom were proposed, and culture learning began to be understood as process as well as learning about cultural products of a target culture.

As one of the most extensive models for the analysis of culture, the cultural classification by Murdock et al. (1971) is based on the assumption that any element of culture may be classified into one of the following seven

facets: a) a patterned activity (a customary norm of motor, verbal or implicit (covert or ideational) behaviour), b) the appropriateness of such an activity under certain circumstances such as time or place, c) the particular subject of the behaviour, d) the object toward which the behaviour is directed, e)some means external to both the subject and the object of the behaviour, f) the purpose of the activity and g) the result of the activity. Under these facets, there are 80 categories for examining a culture (See Appendix B). Among them, the category, total culture, is subcategorized into ethos, function, norms, cultural participation, cultural goals, and ethnocentrism. These subcategories include descriptive and interpretive materials which pertain to the entire culture or which override a number of more specific categories (Murdock et al., 1971, p. 15). As the author mentioned, this model describes cultural materials that can be named as products of culture physically and/or interpretively.

Following his idea in 60s, Brooks (1975) recommended making the transition of culture into the classroom in a number of ways and later, sharpening his previous definitions, proposed a model for analysing familiar and foreign cultures that put much emphasis on Culture as belief, behaviour and values (BBV) rather than Culture as music, letters and arts (MLA). According to him, Culture BBV is absolutely basic to an understanding of what makes us what we are but remains elusive, and is deeply hidden from its members and its study is still unsystematic. Such applies to KTEP teachers who interpreted their intercultural experiences based on their established BBV and had hard time accepting and adapting to them. For use in analyzing a foreign culture as well as our own, Brooks (1975) set up an inventory of parameters of culture (See Figure 3) emphasizing the dual aspects of cultural

themes: personal and institutional (Brooks, 1975, p.29). The parameters are as follows and what he called symbolism, order, authority, and beauty in 1968 belongs to civilization-institutional culture while personal culture embraces all the 10 categories:

Parameters *for the analysis of culture*	
Culture (personal)	Civilization (institutional)
Presence (how we stand, walk, etc), language, gesture, time-concept, space-concept, bonding (emotional attachments), learning, health, resilience, spirit, play & leisure, ethics, aesthetics & humor, values, religion, heroes & myths, sex roles, tabu, grooming, ownership, subsistence (earning a living), authority & precedence, ceremony, rewards &privileges, rights & duties	Education, church, politics, government, military, medicine, law, business & trade, industry, banks & money, theatre, cinema and dance, literature, music & art, museums & exhibitions, historical monuments, society (classes), printed word, broadcasting, sports & public recreation, hospitals & jails, communication, transportation, taxes & insurance, technology, ecology (relationship to the environment)

Figure 3**.** Parameters for the analysis of culture.

In describing the goals of culture teaching, Nostrand (1974) stated six objectives to help students to become culturally competent: reacting appropriately in social situation; describing or ascribing to the proper part of the population a pattern in the cultural or social behaviour; recognizing a pattern when it is illustrated; explaining a pattern; predicting how a pattern is likely to apply to a given situation and describing or manifesting an attitude important for making one acceptable in the foreign society.

His process-oriented "Emergent Model" (1975) was developed as an inventory for storing data in a sociocultural system grouped into six subsystems: (a) the culture, (b) the society, (c) conflicts, (d) the ecology, (e) the individual and (f) the cross-cultural environment. (See Appendix C.) For Nostrand, culture is close to Brooks' (1975) 'personal' concept of culture and

society to civilisation-institutional. The other four categories are separated into independent topics in cultural data. Under the first subheading, the culture, he inventoried seven topics: main themes, traits, world-picture, verifiable knowledge, art forms, language, and paralanguage and kinesics. The first three topics construct "the culture's "ground of meaning": the basis of what makes sense to bearers of the culture; and for the outsider, a vantage ground from which to understand the meaning which an act or event takes on in that culture (p.2)." Under the society category, he proposed the following topics: the family (or the communal milieu); religious; economic-occupational; political and judicial; educational; and intellectual-esthetic and humanitarian institutions; leisure and recreation; the mass media; stratification and mobility; social proprieties; status by age group and sex; ethnic, religious and other minorities; and interpersonal and intergroup conflict. Conflicts cover intra-/inter-personal and inter-group conflicts. The ecology and technology topics refer to the relationship of the population to its physical and biological environment, and measures for control of pollution and integration of the efforts in this section. The fifth category functions at the individual level, and the sixth category is the cross-cultural environment. Nostrand first introduced cross-cultural aspects as an element to be considered in culture analysis.

Looking more deeply into the systematization of teaching culture, Seelye (1976) identified seven goals in culture study. For him, culture is a very broad concept embracing all aspects of human life but in the language classroom it has been defined narrowly as the fine arts, geography, and history. As a result it does not prepare a student to understand the wide range of behaviour found within a culture. In order to help students understand the

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ways of life of foreign people, following Nostrand, Seelye (1976) introduced seven instructional goals for teaching culture in the language classroom. His goal statements link language and culture in more practical ways. While Nostrand's (1975) approach shows much more consideration in what aspects of culture should be included in culture study, Seelye's (1976) instructional goals for the language classroom are very specific and function as a transition to the approach in the next period that emphasizes process-oriented culture teaching. Seelye's (1976) seven goals of culture instructions are as follows:

1. *The sense, or functionality, of culturally conditioned behaviour*. The students should demonstrate an understanding that people generally act the way they do because they are using options the society allows for satisfying basic physical and psychological needs.

2. *Interaction of language and social variables*. The student should demonstrate an understanding that social variables such as age, sex, social class, and place of residence affect the way people speak and behave.

3. *Conventional behaviour in common situations*. The student should demonstrate an understanding of the role convention plays in shaping behaviour by demonstrating how people act in common mundane and crisis situations in the target culture.

4. *Cultural connotations of words and phrases*. The student should indicate awareness that culturally conditioned images are associated with even the most common target words and phrases.

5. *Evaluating statements about a culture*. The student should demonstrate the ability to make, evaluate, and refine generalities

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concerning the target culture.

6. *Researching another culture*. The student should show that she has developed the skills needed to locate and organize information about the target culture from the library, the mass media, people, and personal observation.

7. *Attitudes toward other societies*. The student should demonstrate intellectual curiosity about the target culture and empathy toward its people.

Seelye(1976) suggested a procedure for classroom cultural activities that relates to his goal, structure and specified performance objectives, expected terminal behaviours, conditions under which the behaviour is to be performed and the criteria for the evaluation of behavioural competence.

The Minnesota State Department of Education (Committee of Eleven, 1977, cited in Crawford-Lange & Lange (1984), p.143) set up essential learner outcomes for culture in modern foreign languages under four headings: a) process for examining culture, b) the nature of culture, c) cultural themes, and d) discovery and exploration of another culture. Under those learning outcomes, students are expected to gain understandings of the changing nature of culture, the inaccuracy of stereotypes, the sources of cultural patterns, the recognition of similarities and differences among cultures. Students are also expected to develop in the affective domain by seeking inter- and intracultural differences, valuing cultural contributions, and accepting cultural uniqueness.

As a recurring theme in the discussion of culture learning, an emphasis on similarities and universals in cultures is found one useful listing by the work of Cleaveland, Craven and Danfelser (1979). The listing includes the

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following categories: a) material culture, b) the arts, play and recreation, c) language and nonverbal, d) social organization, e) social control, f) conflict and warfare, g) economic organization, h) education, and i) world view.

From the perspective of seeing culture as process as well as facts, experience, and information, Lange (1979) suggested a problem-posing process in cultural investigation. The process has ten steps (p. 179-180): identification of the problem, problem statement, observation, description, analysis, conjecture, comparison, restatement of the problem, integration, and re-entry (See Figure 4.).

Steps	Explanation
1.Identification of the problem	Can the student identify a question related to the target culture? The question identifies a problem concerning the culture from within the student.
2.Problem statement	The problem statement is a straight-forward, honest statement about the experience with, and feelings about, the target culture that the student possesses, even though vague and impressionistic, from such sources as print and nonprint media, discussions, general information, and general experience.
3.Observation	The student actively uses personal contacts, print and nonprint, and any other experience or source to make observations related to the problem. These observations are then gathered together without any attempt on the part of the student to be selective or judgmental.
4.Description	Once the observations have been made and collected, a description of their content is written or recorded. This technique provides an overview of the nature of the observations, where they came from, and what they contain. A description of the observations generates questions as to how the student perceives the culture and the problem.
5.analysis	The analysis step attempts to answer these questions. The student looks for patterns that are similar in nature, that contrast with one another, and that mediate between opposite points of view. Patterns or phenomena which are not classified easily into any scheme will stand by themselves. At this stage, an

	analysis of the sources indicates their particular point of view and bias.
6.Conjecture	Speculation on the reasons for the existence of simple phenomena, or the existence of patterns or relationships is part of natural curiosity. This natural curiosity can be useful in seeking tentative explanations for the existence of the phenomena or patterns. Although this step is one of speculation, plausible explanations may be indicated in the observations themselves. Such explanations could possibly lead to the designation of other problems with the particular culture.
7.Comparison	The patterns discovered in the analysis step are brought into focus as they are compared with the original problem statement. The result of this comparison is a realization that the original problem statement is accurate, and thus will stand as originally stated, or the original problem statement is not accurate and requires modification.
8.Restatement of the problem	The original problem statement is either rewritten to include modifications as they are needed, or the original statement is reaffirmed. In most cases, modification of the original problem statement will be necessary.
9.Integration	The problem statement, either reaffirmed or modified, is examined in relation to how it fits into the totality of the culture. This consideration brings the statement to a broader question, but allows the process to continue in the same manner as the more precise original question and resulting problem statement. If the original problem statement is modified it may be treated in two ways simultaneously. First, the original questions would need to be re-examined as a means for the student to understand the new problems that the modified statement has created. At this point, the process would be on the same plane as the original problem. The process would continue on this level. Second, while recognition of new problems is taking place, questions on the integration of the modified statement into the broader picture arise. Thus, while the modified statement is examined on one plane for its accuracy of perception, it is being re-examined on another plane in order to recognize the place of the pattern or phenomenon within the totality of that culture at that particular moment.
10.Reentry	The questions of integration having been posed with either the affirmed original problem statement or a modified one, the process of observation and the steps following begin again with re-entry.

Figure 4. Lange's (1979) process of culture learning.

In the process, the content of culture study is determined by students'
identification of problematic cultural issues. The problem statement made by
students includes their experiences with, and feelings about the culture.
Students speculate on the reasons for the existence of the cultural phenomena
and, in the comparison step, discover if their original statement is accurate.
Either reaffirmed or modified, the problem statement is brought to the current
totality of the target culture.

In the 60s and 70s, culture in foreign language learning was based on
the universal ground of emotional and physical needs (Thanasoulas, 2001).
Also, due to the efforts of the above mentioned scholars and many others,
everyday culture compared to formal culture and the goal of teaching culture
in language classes gained in importance and became more visible. However,
the culture studied seems to have been presented through the eyes of the
mother country of the learners and little attention was paid to culture abroad or
through the eyes of natives according to Lafayette (1975). *The Cultural
Revolution in foreign language teaching* (Lafayette, 1975) recognized the
importance of balance between culture at home and culture abroad.

> In most instances, however, the target culture studied was that of
> the mother country, and little attention was paid to those ethnic
> elements of the same culture that existed in the United States. This
> continues to be true in many classrooms today, but an increasing
> number of teachers are guiding the profession through yet another
> phase of the culture revolution, where culture at home (ethnicity)
> is assuming as much importance as culture abroad (cited in the
> introduction)." (1975, Introduction)

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1980s

In the 80s, culture in language learning was understood in a variety of
ways: from teachable facts to a dynamic and variable process, thus suggesting
that it should be taught as process (Crawford-Lange & Lange, 1987). The
earlier models by Brooks (1975) and Nostrand (1974) viewed culture "as a
relatively invariate and static entity made up of accumulated, classifiable,
observable, thus eminently teachable and learnable *facts* (Paige et al, 2003,
p.176)." This perspective focusing on surface level behaviour did not look at
the underlying values nor the participative roles of individuals in shaping
culture, or the interaction of language and culture in the making of meaning.
The more recent models of the 1980's (Jorstad, 1981; Seelye, 1984, 1993;
Crawford-Lange & Lange, 1987; Byram, 1988) present culture as constantly
changing; as behaviours of members as being variable; and as being
constructed through human interaction and communication (Paige et al, 2003;
Smith et al, 2003).

Jostard (1981) posed a seven-step process, known as hypothesis
refinement (See Appendix D), to enable students to achieve the outcomes of
cultural learning. Crawford-Lange and Lange (1984; 1987) emphasized this
process in culture learning because culture is in the act of becoming of
participants not the collection of facts. Understanding culture as process leads
to changes in the language classroom, too, with goals such as making the
learning of culture a requirement, integrating language learning and culture
learning, allowing for the identification of a spectrum of proficiency levels,
addressing the affective as well as the cognitive domains, considering culture
as a changing variable rather than a static entity, exemplifying that participants

in the culture are the authors of the culture, relating to the native culture, relieving the teacher the burden of being the cultural authority, and therefore also learners acquiring the skills to re-form perceptions of culture and the ability to interact successfully in novel cultural situations.

Robinson (1985) investigated teacher definitions of culture among over 300 foreign language, bilingual, English as a second language (ESL), and special educators. The common responses from the participants to the question, "What does culture mean to you?" formed the following categories: ideas (beliefs, values, and institutions), behaviours (language, gestures, customs/habits and foods) and products (literature, folklore, art, music and artifacts). These were the examples taught in the name of culture. Robinson distinguished the above three categories into two (a) *culture as observable phenomena* including two categories of behaviours and products and (b) *culture as not observable* corresponding to ideas.

In Europe, 'cultural studies' in foreign language teaching and learning was developed and established by Byram (1986, 1988, 1989) and has become a central framework in understanding intercultural communication in the current century. Teacher-oriented texts emphasizing the goal of communication within the cultural context of the target language, (Hammerly, 1982; Higgs, 1984; Omaggio, 1986; Rivers, 1981) included detailed chapters on culture teaching for the foreign language class.

In this decade, FL teachers in Indiana developed a state curriculum guide in which language proficiency and culture learning are integrated at every level and the contexts for culture learning functioned as the key framework (Strasheim and Bartz, 1986). The contexts are as follows: a) the

"world" of the target language, b) leisure time, c) family and home, d) school and education, e) travel/transportation, f) meeting personal needs, g) world of work, h) history and politics and i) fine arts.

Damen (1987), drawing on many scholars' culture definitions, provided several notable characteristics of culture. Culture is learned, changes and is a universal fact of human life. Cultures provide life support systems for those who interact within sets of values and beliefs and functions as a filtering device between its bearers and the great range of stimuli presented by the environment. Language and culture are closely related and interactive. He listed the components of culture as variations of human life styles; dress, systems of rewards and punishments, uses of time and space, fashions of eating, means of communication, family relationships and beliefs and values, or societal systems such as kinship, education, economy, government, association and health (p.89).

Lafayette (1988) suggested a number of goals for integrating the teaching of culture into the foreign language classroom. According to his lists, students will be able to recognize/explain major a) geographical monuments, b) historical events, c) institutions (administrative, political, religious, educational, etc), d) "artistic" monuments (architecture, arts, literature), e) "active" everyday cultural patterns (eating, shopping, greeting people, etc), f) "passive" everyday cultural patterns (social stratification, marriage, work, etc), g) culture of target language-related ethnic groups in the United States, h) culture of non-European peoples speaking target language (Canada, Africa, South America, etc), i) act appropriately in common everyday situations, j) use appropriate common gestures, k) value different peoples and societies, l)

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evaluate validity of statements about culture, and m) develop skills needed to locate and organize information about culture.

In the same year, the Australian Language Levels (1988) published new goals for foreign language learning which built on the sociocultural perspective to enable learners to understand more about and to develop positive attitudes toward the target language culture, and take advantage of opportunities offered for personal involvement. Learners were expected to gain the following insights about the target culture community: an understanding of a) how interpersonal relations are conducted, b) the everyday life patterns of their contemporary age group (including life at home, at school, and at leisure), c) its political and social institutions, d) its cultural achievements, some insight into e) its cultural traditions, and some knowledge of f) its historical roots and its relationship to other communities, g) its economy and the world of work, and h) its current affairs.

1990s

The ongoing broad discussions on language and culture and the need to teach culture in language classes reached its climax in the 90s (Genc & Bada, 2005; Clouet, 2006). There is no doubt that culture is now acknowledged as a key element in education but how the word 'culture' is perceived seems to vary from one 'culture' to another thus making the implementation of culture teaching in the classroom an additional challenge.

Reflecting on my experience as a student in the 80-90s, I remember that most of the contents in English textbooks were culture-general and more

focused on linguistic lessons. Topics such as science, history, music, geography, or historical people were main themes and in the form of descriptions or explanations of factual events. Although much theoretical development had occurred in language education about teaching culture in the era of 70s-80s, it seemed that practice in the classroom still was in the stage of the previous era and it took many years to realize a theoretical framework for work in the classroom. My experience as a teacher in 2000s proved that textbooks changed to be more attentive to culture learning in language learning. They included observable patterns and phenomena such as food/eating style, different ways of greetings, clothing, holidays, sports, currency; descriptive information such as historical monuments, geographical features, artistic works (music, arts, plays); and cognitive patterns such as language, gestures, humor, ecology, psychology. These topics were more varied and found in a separate section of lessons in the textbook, such as in a "culture corner" or in texts or images in textbooks. However, the culture topics were included to introduce or practice language functions. For example, a textbook with which I taught presented in the speaking section texts and images about a foreign story or cartoons such as *the Prince and the Pauper*, *Charlie Brown, the Little Prince, Jack and the Beanstalk, Hanzel and Gretel*. As a teacher, I was busy having my students practice communicative functions of language rather than relating their cultural perspectives or differences to ours. Also I seemed not to be aware of the importance of culture. So the cultural topics dealt with in textbooks need more effort from teachers and educators to help learners to experience the culture learning process and another culture's value and belief system in the classroom. In the 90s, authors

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wrote about the value and belief system of a culture and how they can be compared and about cultural elements as well.

Drawing on the idea of thematic units (Papas, Kiefer and Levstik, 1990), Pesola (1991) proposed cultural elements for the elementary school foreign language classroom under the three headings of cultural symbols, cultural products, and cultural practices. Cultural symbols included flags, good and bad luck symbols, heroes from history or myth, etc., cultural products covered such sub-topics as significant examples of the visual, musical arts and artists, currency and coins, stamps, traditional and holiday foods, etc., and cultural practices exemplified forms of greeting, use of gestures, meals and eating practices, home and school life, etc.

Cultural understanding aims to understand different value orientations between different cultural groups. Identifying key concepts to represent fundamental and deep organizing principles, Hofstede (1991) examines the emotional and psychological characteristics of people from different cultural groups. He defined culture as a "software of the mind" that guides us in our daily interactions. He states that

> Every person carries within him or herself patterns of thinking; feeling; and potential acting which were learned throughout their lifetime. Much of it has been acquired in early childhood, because at that time a person is most susceptible to learning and assimilating. As soon as certain patterns of thinking; feeling and acting have established themselves within a person's mind; (s)he must unlearn these before being able to learn something different; and unlearning is more difficult than learning for the first time. (1991, p.4)

On this note, he emphasizes 'unlearning' to learn a culture that is different from one's own. The established patterns in one's mind have been

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acquired throughout one's lifetime so people come to see the world through

the patterns which screen the familiar and the unfamiliar. To learn, understand

and accept new concepts of the world, they need to unlearn what is already in

their mind and the process is never easy or smooth.   In this regard, Hofstede

(1991), who is not an educator, probably refers to reframing (Watzlawick,

Weakland, and Fisch, 1974) or transformation (Shaules, 2007).

Hofstede (1991) also describes culture as "a collective phenomenon,

because it is at least partly shared with people who live or lived within the

same social environment, which is where it was learned. Culture consists of

the unwritten rules of a social game. It is the collective programming of the

mind which distinguishes the members of one group or category of people

from another (p.6)". Based on an IBM-sponsored study in 40 countries, he

identifies five of these differences in mental programming, called five

dimensions; Power distance, Collectivism and Individualism, Masculinity and

Femininity, Uncertainty avoidance and Long-term and Short-term orientation.

For more information of five dimensions, refer to Figure 5.

Dimension	Definition	Measured traits associated with orientation
Power distance	How cultures handle inequality – the emotional distance between those of differing status	(1) Employee fear of expressing disagreement (2) Superiors have autocratic or paternalistic style (3) Preference for autocratic or paternalistic style
Collectivism and individualism	Individualism: ties between individuals are loose, each looks after oneself Collectivism: ties are integrated	Individualist (1) Personal time (2) Freedom (3) Challenge

	into strong, cohesive ingroups	Collectivism (1) Training (2) Physical conditions (3) Use of skills
Masculinity and femininity	Masculinity = assertive, competitive, tough Femininity = nurturance, focus on relationships and living environment	Masculinity (1) Earnings (2) Recognition (3) Advancement (4) Challenge Femininity (1) Good relationships (2) Cooperation (3) Desirable living are (4) Employment security
Uncertainty avoidance	The extent to which one feels threatened by uncertainty of the unknown	(1) Level of job stress (2) Rule orientation (3) Desire for job stability
Long-term and short-term orientation (Confucian dynamism)	Long term (dynamic) or short term (static) orientation as related to virtue	Long-term orientation (1) Persistence (2) Hierarchy (3) Thrift (4) Sense of shame Short-term orientation (1) Personal steadiness (2) Protecting "face" (3) Respect for tradition (4) Reciprocation of favors

Figure 5. Value orientations of Geert Hofstede (adapted from Shaules, 2007. P. 51-52).

Hofstede's value orientation suggests that there is a tendency for people from the same cultural background to show a particular or common reaction and to the same degree to a situation or problem in a different cultural milieu. Because these emotional and psychological patterns are framed in our mind, our affective lives are attached to the initial programming. So to change this we need to relearn different frames of emotional and psychological reactions (Shaules, 2007).

While Hofstede attempts to identify psycho-emotional programming of different cultures in the context of the workplace, Trompenaars and Hampden-Turner (1998) talk about the varying internal logics in value choices. They see culture as "the way in which groups of people solve problems and reconcile dilemmas" (p.6). People are not aware of their own socialization and value orientation. Consequently they propose that value orientations represent a cultural group's solution to fundamental human dilemmas related to living together and interacting with the environment. Thus, the misunderstandings between two different cultures are considered the result of a differing logic underlying the solutions to these dilemmas. Value orientations of Trompenaars and Hampden-Turner are outlined in Figure 6.

Value dimension	Dilemma type	Dilemma
Universal vs. particular	Relationship between people	Should behaviour be regulated with universal rules, or an emphasis on particular context?
Individualism vs. communitarianism	Relationship between people	Which contributes more to the common good? Emphasizing the development of the individual even at the expense of the group, or emphasizing the wellbeing of the group even at the expense of the individual?
Affective vs. neutral	Relationship between people	Should emotion be expressed freely, or controlled?
Specific vs. diffuse	Relationship between people	To what degree should we separate our lives into different realms or compartments?

Status from achievement vs. performance	Relationship between people	Should status be awarded based on standards of achievement defined by the individual, or standards that are formally recognized by society?
Time orientations	Relationship between people and time	Does time follow a discrete, linear progression, or is it cyclical and adaptable to the needs of particular events?.
Internal or external control	Relationship between people and nature	Are humans fundamentally in control of nature and their own destiny, or is fate beyond human control?

Figure 6. Value orientations of Trompenaars and Hampden-Turner (adapted from Shaules, 2007. P. 54).

Thus, according to Shaules, the idea that differing solutions are functional is the key element to understanding culture. To build a successful community, people need to focus more on the group or the individual. Neither approach can be better than the other. Each system is functional in its own right. So the assumptions or practices of another system may be regarded as threatening or incomprehensible to those who are familiar with the assumptions of one system. Shaules (2007) argues that, to make the constructive relationships happen between different cultures, the chance to contribute their ideas and state their opinions should be given to those in the community of practice for an egalitarian final outcome. However, it may be a western way of thinking or problem solving to share ideas and opinions between people in an open table. What about if those from other cultures are not used to that way? Is it fair enough to both sides? Different cultures have

different ways of maintaining human relationships and society, and solving

dilemmas. Then, which value orientation should we rely on in intercultural

matters?

Byram & Morgan (1994) proposed analytical categories for the

content of cultural teaching with themes and topics which served as a checklist

for the evaluation of courses for teaching German in Britain at lower

secondary level. For the process of selection of cultural contexts, they

reviewed the kinds of knowledge required by a learner, and considered two

kinds of knowledge: 'recipe' knowledge and conscious knowledge. On the

other hand, the first kind of knowledge is internalized and unconscious to

native speakers and needs to be made explicit to language learners. Through

this knowledge learners can learn how to conduct social transactions

appropriately. On the other hand, the second kind of knowledge is acquired

through formal education and a variety of informal channels of media or social

interactions, and is also most prominent in textbooks and teaching (Byram &

Morgan, 1994). The learners in the language classroom need to learn both

kinds of knowledge. Thus, the categories proposed in the checklist for the

analysis of culture courses represent important criteria in culture learning:

what learners need to learn in terms of culture in language learning. According

to Stufflebeam (2009) and Scriven (2007), a checklist functions for evaluators,

or teachers, or learners as a way not to forget important elements of culture, to

help to understand and validate background theories, consider appropriate

judgment on each dimension. Consequently the checklist will improve validity,

reliability and credibility of an evaluation and knowledge about a particular

domain, and also be useful in all the process of planning, monitoring, guiding

an operation, and assessing its outcomes.

Byram and Morgan's proposal is composed of nine categories and made more concrete by specifying cultural themes and topics (p.51-55). See Figure 7.

Areas of study	Themes and topics (in case of German)
Social identity and social groups	Groups by social stratification, occupational groupings Regional identity (including language and dialect, and East-West identities), subculture identities (especially young people's), ethnic and cultural minorities
Social interaction	Greetings at different levels of formality, verbal and non-verbal, levels of formality in language, behaviour at meals and explanation of food, gender relationships, taboos
Belief and behaviour	Teaching procedures to make learners aware of the taken-for-granted nature of certain actions and their meanings (some of which are moral and religious) Teaching procedures to introduce students to routine/'recipe' knowledge, e.g. how to use public transport, appropriate behaviour in a restaurant
Socio-political institutions	Government and elections, European organisation, heal-care, law and order and state security, trade-unions, the arts
Socialisation and the life-cycle	Schools and education as a means of socialisation, apprenticeships and vocation training, the family and education/socialisation within the family, leisure and work/school, media/advertising as socialisation, life-cycle (age and relationships between generations), ceremonies (significant moment in the life-cycle)
National history	Division and re-unification, the period of National Socialism, Weimar Republic, unification of Germany (1870-1918)
National geography	Distribution of population and areas of industrialisation, neighbouring countries and the lack of national boundaries, topography, climate and vegetation and the natural environment
National cultural heritage	Contemporary artists widely know in Germany, classical authors and the 'stories' of their most widely known works, classical musicians and painters
Stereotypes and national identity	Explanation of stereotypes and the stereotyping process, information of German auto-stereotypes, symbols of national stereotypes and their meanings,

indication of phenomena in a common heritage

Figure 7. Byram and Morgan's culture categories.

2000s

Paige et al. (2003) defined culture learning in second language

learning as

> the process of acquiring the culture-specific and culture-general
> knowledge, skills, and attitudes required for effective
> communication and interaction with individuals from other
> cultures. It is a dynamic, developmental, and ongoing process
> which engages the learner cognitively, behaviourally, and
> affectively. (p.177)

From their perspective, culture learning is viewed not as the memorization of

cultural facts but the acquisition of interactional competence and learning how

to learn about culture. Based on this idea, they proposed a three-category

model for culture learning: knowledge, behaviour, and attitudes. The

conceptual model of culture learning is as follows (p. 178);

A. Knowledge
 1. Culture-general: intercultural phenomena
    Cultural adjustment stages
    Culture shock
    Intercultural development
    Culture learning
    Cultural identity
    Cultural marginality
 2. Culture specific
    "little c" target culture knowledge
    "Big C" target culture knowledge
    Pragmatics
    Sociolinguistic competence

B. Behavior
 1. Culture general: intercultural skills
    Culture learning strategies
    Coping and stress management strategies

Intercultural communicative competence
Intercultural perspective-taking skills
Cultural adaptability
Transcultural competence
2. Culture specific: target culture skills
"little c" culture – appropriate everyday behaviour
"Big C" culture – appropriate contextual behaviour

C. Attitudes
1. Culture general
Positive attitude toward different cultures
Positive attitude toward culture learning
Ethnorelative attitude regarding cultural differences
2. Culture specific
Positive attitude toward target culture
Positive attitude toward target culture persons

Figure 8. The conceptual model of culture learning.

Synthesis

Based on the above information about culture definitions, and culture
teaching in the language classroom, several trends can be seen. Definitions
of culture from pre-World War II to 2000s are not limited only to language
teaching and learning but encompass interdisciplinary concepts of culture from
anthropology, sociology, psychology, economy, linguistics and sociocultural
viewpoints. Definitions of culture in second language education moved from
being descriptions of phenomenon in the cultural context where the SL was
spoken to values, beliefs and perspectives about the people in those contexts to
processes that described how learners might learn, accept and adapt to the
differences in a specific milieu.

Also, note that most of the literature on definitions of culture come
from western sources. I am aware that looking at different cultures through

only western perspectives is itself a sign of westernization, but the Korean articles or theses that I read for definitions of culture and cultural analysis of English textbooks are based on western theories. Thus, there is no academic way to include other perspectives about culture than through western lenses.

Put another way, the thinking about culture teaching in SL contexts in the era of pre WWII and the 50s might be called descriptive (D), that of the 60s-80s as the process of culture learning in second languages and beyond (PCL), and that of the 90s and 2000S as the era of identifying larger global processes of culture learning (GPCL) beyond second language learning and the adaptation of process to learning culture with second languages. From these eras' key points, I have selected and created a checklist tool to analyze the cultural content and approach of a textbook (See Appendix E). This checklist will remind educators/teachers of the important elements of culture, will remind us of background theories and assist with making appropriate judgements on culture teaching as Stufflebeam (2009) and Scriven (2007) addressed.

Criteria of culture learning for second/foreign language teaching

From this extensive literature review, six categories of criteria relating to the cultural components that might be found in a textbook have been created: Descriptive information about the country (ies) where the language is spoken; information about the social structures and institutions of the country (ies) , observable phenomena, cognitive patterns, attitude and identity, learning culture and others. This synthesis results in a total of 50 criteria.

A. Descriptive Information (D)

This category was called knowledge by Murdock (1941) and description by Kroeber and Kluckkhohn (1963) and is summarized in four criteria.

1. Geography-ecology (Brooks, 1975; Byram &Morgan, 1994; Hall, 1959; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Tylor and Sorenson, 1961): geographical information or unique geographical features (such as rivers, mountains), topography, climate and vegetation, and the natural environment, resources of the target culture; relationship between human being and its physical and biological environment, exploitation of physical resources, plants and animals, structures, building and construction, energy and power, chemical and capital goods industries, and settlement.

2. Demography (Murdock et al.,1971; Nostrand, 1975): population, composition of population, birth statistics, modality, internal migration, demographic control (immigration and natality), urbanization and urban planning, community, and state and population policy.

3. History (Australian Language Levels, 1988; Brooks, 1975; Byram &Morgan, 1994; Kroeber and Kluckhohn, 1954; Lafayette, 1988; Strasheim and Bartz, 1986; Tylor and Sorenson, 1961): national history, historical events and monuments (such as the Berlin Wall), heritage, tradition and historical product.

4. Artistic monument/products (Australian Language Levels, 1988; Brooks, 1968, 1975; Byram &Morgan, 1994; California Department of Education (CDE), 2009; Cleaveland, Craven and Danfelser, 1979; Kroeber and Kluckhohn, 1954; Lafayette, 1988; Murdock et al., 1971; National Standards in Foreign Language Education (NSFLE),1997; Nostrand, 1975; Pesola, 1991; Robinson, 1985; Strasheim and Bartz, 1986): aesthetics such as literature, fine arts, contemporary artists, classical authors, poets and their stories, contemporary musicians and painters, musicians, dancers and choreographers, sculptors, architects

and interior decorators, curators of museums & exhibitions, playwrites, actors, directors and others associated with theatre and movies, artifacts, mass-media (newspapers and magazines, book publishing and readership, television, radio, advertising, printed word, broadcasting, and the film), products and materials of a culture.

B. Social Structure/Construct (PCL)

The second category of social structure refers to institutions (CDE, 2009) such as ideas (Robinson, 1985), societal systems (Damen, 1987), and institutional culture (Brooks, 1975; Lafayette, 1988). It is determined under five criteria.

5. <u>Economic</u> (Australian Language Levels, 1988; Brooks, 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Hall, 1959; Kroeber and Kluckhohn, 1954; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz,1986; Tylor and Sorenson, 1961): economic organization, world of work, administrative area, trade, finance, property, ownership, labour, business and industry, standard of living, subsistence (earning a living), bank & money, taxes, insurance and merchandizing system (markets).

6. <u>Political</u> (Australian Language Levels, 1988; Brooks, 1968; 1975 ;Byram &Morgan, 1994; Damen, 1987; Cleaveland, Craven and Danfelser, 1979; Hall, 1959; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz,1986; Tylor and Sorenson, 1961): social control, government, government activities, systems, governmental institutions, elections, law, order, justice, state security, armed forces, military technology, police, juridical system, jails, rewards and punishments, privileges and disposition toward a clear, methodical, and order (harmonious agreement of thoughts and things in the life of both individual and community).

7. <u>Education</u> (Australian Language Levels, 1988; Brooks, 1968; 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Hall, 1959; Lafayette, 1988; Pesola, 1991; Murdock et

al., 1971; Nostrand, 1975; Strasheim and Bartz, 1986; Tylor and Sorenson, 1961): learning, schools, apprenticeships, vocation training, teaching methods, formal and informal education.

8. Social organization (Australian Language Levels, 1988; Brooks, 1968; 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Hall, 1959; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Pesola, 1991; Strasheim and Bartz, 1986; Tylor and Sorenson, 1961): society (classes), family, kinship systems, marriage, home and social relations, bonding (emotional attachments-love between parent and child or between husband and wife, friendship), status by age group (infancy, children, adolescents, the elderly or adulthood), the every day life patterns of their contemporary age group, social groups -classes (occupation, income, education, mobility etc.), and groups by social stratification, socialization within the family, means of socialisation, reproduction and life-cycle (age and relationships between gene rations); interpersonal relations-how interpersonal relations are conducted, and local groupings (e.g. Silicon valley)

9. Intellectual organization (Nostrand, 1975): the academic, state support of research, libraries, and prestige of intellectuals.

C. Observable Phenomena (PCL)

Observable phenomena (Robinson, 1985) encompasses what Murdock et al. (1971) termed behaviour processes, Nostrand (1974) patterns in the cultural or social behaviour, Cleaveland, Craven and Danfelser (1979) material culture, Lafayette (1988) active everyday cultural pattern, and NSFLE (1997) patterns of behavior. Eleven criteria are introduced under this category.

10. Food/eating habits (Brooks, 1968; 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Pesola, 1991; Robinson, 1985; Tylor and Sorenson, 1961): cuisine, fashions of eating, preparing, serving and eating typical food, and the major crops.

11. <u>Clothing/dress</u> (Brooks, 1968; 1975; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Murdock et al., 1971; Nostrand, 1975; Lafayette, 1988; Tylor and Sorenson, 1961): cloth/ing, adornment, dressing, and age, class and ethnic significance of costume.

12. <u>Shelter/housing</u> (Cleaveland, Craven and Danfelser, 1979; Nostrand, 1975; Tylor and Sorenson, 1961): housing: dwelling types.

13. <u>Shopping patterns</u> (Lafayette, 1988)

14. <u>Greeting-and other behavioural practices</u> (Byram &Morgan, 1994; Lafayette, 1988; Paige et al. 2003; Paige et al., 2003; Pesola, 1991; Robinson, 1985; Seelye, 1976): taken-for-granted nature of certain actions and their meanings, customs/habits, culturally conditioned behaviour, conventional behaviour in common situations, and appropriate action in common everyday

15. <u>Transportation</u> (Brooks, 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz, 1986; Tylor and Sorenson, 1961): travel, radiation from cities, railroads, the highway system, the rivers and canals, aviation, and the increasing travel in and beyond.

16. <u>Holidays</u> (CDE, 2009; Pesola, 1991): traditional holidays, festivals.

17. <u>Play/Recreation</u> (Australian Language Levels, 1988; Brooks, 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Hall, 1959; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz,1986; Tylor and Sorenson, 1961): children's games and toys, sports, camping, travel, vacations, leisure, entertainment and private recreational organizations.

18. <u>Ceremonies</u> (Brooks, 1968; 1975; Byram & Morgan, 1994): significant moment in life-cycle, complicated ritual, and congregations.

19. <u>Currency, coins and stamps</u> (Pesola, 1991): products as information about target culture

20. <u>Tools and technology</u> (Brooks, 1975; Cleaveland, Craven and Danfelser, 1979; Hall, 1959;   Murdock et al., 1971; Nostrand, 1975; Tylor and Sorenson, 1961): material systems (telephone use and motor use), human or animal power, hand crafts and equipment being

replaced by industry, weapons, machines

D. Cognitive Patterns (D+PCL→GPCL)

Along with observable phenomena, cognitive patterns as the underlying beliefs and values (perspectives) (NSFLE,1997) are an integral part of culture learning for successful intercultural relationship building. They are not as observable and explicit as technical patterns, but the deep level of culture (Shaules, 2007) is what should be learned in culture learning in language classrooms. 23 criteria are listed below.

Value orientation

21. <u>Power distance</u> (Hofstede, 1991) : how cultures handle inequality (relationship between employer and employee, and autocratic or paternalistic style)

22. <u>Collectivism and individualism</u> (Hofstede, 1991, Trompenaars and Hampden-Turner, 1998): ties between individuals, and strong, cohesive ingroups (personal time, freedom, challenge vs. training, physical conditions, use of skills)

23. <u>Uncertainty avoidance</u> (Hofstede, 1991): the extent to which one feels threatened by uncertainty of the unknown

24. <u>Long-term and short-term orientation</u> (Hofstede, 1991): as related to virtue, long-term orientation (persistence, hierarchy, thrift, sense of shame) and short-term orientation (personal steadiness, protecting face, respect for tradition, reciprocation of favors)

25. <u>Universal vs. particular</u> (Trompenaars and Hampden-Turner, 1998): should behaviour be regulated with universal rules, or an emphasis on particular context?

26. <u>Affective vs. neutral</u> (Trompenaars and Hampden-Turner, 1998): should emotion be expressed freely, or controlled?)

27. <u>Specific vs. diffuse(High context vs. low context)</u> (Hall, 1976; Trompenaars and Hampden-Turner, 1998): the degree to which we engage others in specific areas of life   and single levels of personality, or diffusely in multiples areas of our lives and at several levels of

personality at the same;   high context refers to societies or groups where people have close connections over a long period of time; low context refers to societies where people tend to have many connections but of shorter duration or for some specific reason.

28. <u>Status from ascription vs. achievement</u> (Trompenaars and Hampden-Turner, 1998): should status be awarded based on standards of achievement defined by the individual, or standards that are formally recognized by society?

29. <u>Time concept</u> (Brooks, 1975; Damen, 1987; Hall, 1959; Nostrand, 1975; Trompenaars and Hampden-Turner, 1998)

30. <u>Space concept</u> (Brooks, 1975; Damen, 1987; Hall, 1959; Hofstede, 1991; Nostrand, 1975): proxemics (conventional distances between persons interacting socially)

31. <u>Bi-sexuality</u> (Brooks, 1975; Byram & Morgan, 1994; Hall, 1959; Hofstede, 1991; Murdock et al., 1971; Nostrand, 1975; Tylor and Sorenson, 1961): gender relationships, sex(men/women) roles, masculinity (assertive, competitive, tough) and femininity (nurturance, focus on relationships and living environment)

<u>Language</u>

32. <u>Language</u> (Brooks, 1968; 1975; Byram &Morgan, 1994;   Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Hall, 1959; Kramsch, 1993; Kroeber and Kluckhohn, 1954; Murdock et al., 1971; Nostrand, 1975; Paige et al., 2003; Robinson, 1985) : verbal behaviour (spoken and written form), means of communicating, phonology, morphology, syntax, lexicon, levels of discourse (including slang), change (including neologisms; language planning), instructional grammar, central place of a language in the culture, pragmatics, and linguistic context.

33. <u>Sociolinguistic competence</u> (Kramsch, 1993; Paige et al., 2003; Byram &Morgan, 1994 :Seelye, 1976): situational, interactional and cultural context, presentation of different registers (levels of formality, for example, greetings at different levels of formality), Interaction of language and social variables, understanding that social variables such

as age, gender, social class, and place of residence affect the way people speak and behave

34. <u>Cultural connotations of language</u> (Kramsch, 1993; Seelye, 1976): the ideas or qualities which a particular word or name or phrase makes people think of, and culturally conditioned images associated with the most common target words and phrases, and intertextual context

35. <u>Non-verbal</u> (Brooks, 1968; 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Hall, 1959; Nostrand, 1975; Pesola, 1991; Lafayette, 1988; Robinson, 1985): paralanguage and kinesics-vocal communication other than words (including intonation, accentuation, breaks), visible expression (including facial expressions, gestures, postures and body motions), and proxemics (conventional distances between persons interacting socially)

36. <u>Symbolism</u> (Brooks, 1968; 1975; Pesola, 1991): myths, good and bad luck symbols, heroes from history or myth, flags.

37. <u>Value</u> (Brooks, 1968;1975; Byram &Morgan, 1994; Damen, 1987; Robinson, 1985; Trompenaars and Hampden-Turner, 1998): personal preference and rejection, conscience, ethics, morality and philosophy, honor-the high standard of personal conduct

38. <u>Belief</u> (Brooks, 1968;1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Robinson, 1985)

39. <u>Norm-taboos</u> (Brooks, 1975; Byram &Morgan, 1994; Kroeber and Kluckhohn, 1954; Murdock et al, 1971; Nostrand, 1975): rules, ways, ideal values, native and scientific definitions of customs, positive and negative norms-taboos, verbalized and covert norms; humor- how important and popular is the sense of what is witty, comic, and laughable, and what is found to be humorous and how this varies from one age group to another and from on culture and to another.

40. <u>Authority</u> (Brooks, 1975): whose word is accepted and acted upon at various ages in one's life and in various situations and circumstances, and precedence.

41. <u>Beauty</u> (Brooks, 1968;1975; Cleaveland, Craven and Danfelser, 1979) : standards of beauty and taste, groodming

42. Spiritual values and View of god/nature/man (Brooks, 1975; Byram & Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Trompenaars and Hampden-Turner, 1998; Tylor and Sorenson, 1961): the evidence of man's awareness of himself as man, human nature; religion (religious belief and practices), the supernatural, religious minorities, ideas about nature and man, death, man in nature, the attitude toward god, internal or external control (e.g. fate-destiny), and ecclesiastical organization .

43. Health (Brooks, 1975; Byram & Morgan, 1994, Damen, 1987; Hall, 1959; Murdock et al., 1971; Nostrand, 1975) :sickness, welfare, heal-care, resilience, nutrition, disease patterns, medicine, nursing, hospitals, medical insurance, and accident protection and insurance

E. Attitude and Identity (PCL+GPCL)

As affective domains (Crawford-Lange and Lange, 1984; 1987), attitude plays an important role for making one acceptable in the foreign society (Nostrand, 1975). It includes attitude toward native and target cultures. This category has two criteria in understanding cross-cultural relationship and intracultural mechanisms.

44. Stereotypes and national/social/cultural identity (Byram & Morgan, 1994; Committee of Eleven, 1977; Murdock et al., 1971; Nostrand, 1975; Paige et al., 2003; Tylor and Sorenson, 1961): explanation of stereotypes and the stereotyping process, information of target culture auto-stereotypes, symbols of national stereotypes and their meanings indication of phenomena in a common heritage, and the inaccuracy of stereotypes; regional identities (language and dialect, multiculturalism), subculture identities, intracultural differences, race/ethnicity, ethnic identity, ethnic and cultural minorities, and a subtle racial discrimination; ethnocentrism- exaltation of the ingroup, unfavourable judgements of other groups, overt manifestations, and channelling of hostilities

45. Cross-cultural environment (Australian Language Levels, 1988;

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Cleaveland, Craven and Danfelser, 1979; Lafayette, 1988; Nostrand, 1975): attitudes toward other cultures and toward international and supranational organization; cultural relationship to other communities-relationship between an ethnic group and another in the same/different culture; intrapersonal conflict- conflicts resulting from individual versions of the value system and institutional norms (eg. between individual indulgence and the social restraints; between old kinds of security and the adaptation), the responses to the conflict: mechanisms of adjustment and defenses, avoidance of conflict, kinds of conflict (interpersonal and intergroup conflict)- strikes, protest, altercations (the important role of verbal skill), and individual differences, kinds of warfare; Culture of target language-related ethnic groups and –non related peoples speaking target language

F. Learning culture (PCL+ GPCL)

As the language learning cannot be exempted from culture learning, culture learning should be one of the central concerns in textbook formation. In the process of learning culture, learners acquire intercultural competence and learn how to learn about culture (Byram, 1997; Paige et al., 2003). Thus, learners should understand the process of learning culture, be informed of what happens in the process. Based on the idea, the following three criteria will be listed.

46. Cultural adjustment stages (Paige et al., 2003; Shaules, 2007; Illinois Study Abroad Office, 2010): resistance, acceptance, and adaptation, honeymoon-hostility-integration/acceptance-home stages, and culture shock

47. Strategies for learning culture (Crawford-Lange and Lange, 1984; 1987; Committee of Eleven, 1977; Jostard, 1981; Lange, 1979; Paige et al., 2003): coping and stress management strategies, intercultural perspective-taking skills ; the third perspective of taking both an insider's and an outsider's view; process of learning culture

48. Positive attitude (Byram, 1997; Committee of Eleven, 1977; Kramsch,

1993; Paige et al., 2003): openness, curiosity, and readiness to suspend disbelief about other cultures and belief about one's own, and to culture learning, empathy, and ethnorelative attitude regarding cultural differences.

G. Other

There are two criteria which are not included in the above categories.

49. Personality (Murdock et al., 1971): the relationship between culture and personality.

50. Balance between culture at home and culture abroad (Lafayette, 1975): contents about native and target culture should be balanced.

This list is very long and cumbersome to read. However, it is not easy to manage all the encompassing components of culture into a short list like authors such as Hall (1959), Taylor and Sorenson (1961), and Murdock et al. (1971). This long list represents the complexity of culture.

CHAPTER 4: THEORETICAL FRAMEWORKS AND METHODOLOGY

In this chapter, the three theoretical frameworks of Kramsch (1993), Byram (1988, 1989, 1997), and Shaules (2007) will be presented. Through these lenses my study will be interpreted. These three authors all consider culture learning a process, but are grounded in different disciplines of study. Kramsch views language as a part of culture, culture as background of the language. In understanding language and culture, she draws on the notion of context and cross-cultural learning in language instruction. Based on social and psychological perspectives of culture, Byram stresses making relationships in culture learning and proposes Intercultural Communicative Competence. Lastly Shaules' Deep Culture Model is grounded in the adaptive demands required of a sojourner when s/he finds him/herself in a new cultural environment.

Kramsch's Language and Culture

> [C]ulture is difference, variability, and always a potential source of conflict when one culture enters into contact with another. Culture in language learning is not an expendable fifth skill…to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenged their ability to make sense of the world around them (Kramsch, 1993, p.1)

Taking particular meanings, contextual differences, and learner variability as core factors in language and culture learning, Kramsch (1993) denies dubious dichotomies of language teaching and reformulates it within a larger non-dichotomous contextual framework. In this perspective culture cannot be seen as a separate feature of language to be acquired with four skills; rather culture is a feature of language itself. Language is social practice and then culture becomes the very core of language teaching. Culture awareness must be seen "both as enabling language proficiency and as being the outcome of reflection on language proficiency (Kramsch, 1993, p. 8)."

The polarity between language as text and language as context should be deleted in language teaching. Teachers need to teach "not the one or the other, nor even the one and the other, but the *interaction* between the two (Kramsch, 1993, p.10, italics original)". How to teach the interaction of linguistic forms and social meanings is difficult because they are not coextensive and the interaction is dependent on the context and the way that this context is perceived by the participants. Thus teaching language in context is the goal in foreign language pedagogy. If so, then what is a context? How are language and context related to each other?

The notion of context

Context as a social construct is described along five different axes: linguistic, situational, interactional, cultural and intertextual (Kramsch, 1993). The first dimension of looking at a situation of communication is linguistic. It ensures the text's cohesion, the logic of the spoken text, which is determined

by the internal context of utterance and in turn determine the form, the appropriacy and the meaning of utterances. Here context refers to the intentions, assumptions and presuppositions of speakers and hearers.

While linguistic context is an internal feature, the situational context is an external dimension of communication. As 'the topic of propositional content of utterance' (Jakobson, 1960, cited in Kramsch, 1993), situational context is related to language's referential function. To describe the situational context of speech acts, Hymes (1974) devised a set of 8 factors listed under the acronym SPEAKING: setting, participants, ends, act sequence, key, instrumentalities, norms of interaction and interpretation, and genre.

The third dimension of context is the interactional dimension. Ellis and Roberts (1987) define it as follows:

> Context is created in interaction partly on the basis of particular and individual choices by speakers at a local level and partly by those speakers being able to make inferences about each other on the basis of shared knowledge and assumptions about the world and about how to accomplish things internationally. (Ellis and Roberts, 1987, p.20)

Individual choices in the shaping of context are constrained not only by the intratextual linguistic demands but also by two other lager contexts: context of culture and intertextual context. The cultural context as 'the community's store of established knowledge (Fowler, 1986)' consists of the structure of expectation that allows people to make sense of the world around them. People see the world in relation to their prior experience, the form of expectations about the world, and native speakers of a language share the established knowledge of their native community and society and, because of

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this, are able to predict other native speakers' ways of speaking but non-native speakers have difficulties in communicating with them and meeting the social expectations of speakers from the new speech community (Kramsch, 1993, Saville-Troike 1992).

Halliday (1989) outlines the strong connection between language and its social context. He notes that this dimension "is the one that has been most neglected in discussions of language in education" (p.5). More specifically, he outlines three features of the context of situation, 'field', 'tenor' and 'mode' of a discourse, that serve to contextualize the text sample. According to Halliday (1989), discourse is shaped by the participants and their respective roles and statuses in a text. Drawing on Halliday (1989), Kramsch (1993) introduces the intertextual context, the relation of a text with other texts, assumptions and expectations. It "arises from the friction between the texts that people generate and the contexts that are thereby shaped by them (Kramsch, 1993, p.45)."

At the end of the exploration of the notion of context, she defines context:

> Context is shaped by persons in dialogue with one another, saying things about the world and thus making statements about themselves and their relationship to one another. Through this dialogue, they exchange and negotiate meanings that belong to a community's stock of common knowledge and that draw on a variety of past and present 'texts'. Context is the matrix created by language as discourse and as a form of social practice. (Kramsch, 1993, p.46)

Cross-cultural understanding in language teaching

For grounding a richer understanding of the teaching of language and culture, Kramsch (1993) noted four lines of thought: establishing a 'sphere of

interculturality', teaching culture as an interpersonal process, teaching culture as difference, and crossing disciplinary boundaries. Understanding a foreign culture requires a reflection both on the target and on the native culture and within the process meaning emerges through social interaction and is relational. So teaching fixed cultural facts or behaviours should be replaced by a process of understanding foreignness or otherness, and 'ourness'. Culture in terms of national traits has many other factors affecting its characteristics such as gender, age, ethnic background, and social class. Thus national traits should be understood with further specification of those factors in viewing a person's culture. It is encouraged that language teachers broaden their readings to other disciplinary areas such as social sciences, ethnography and sociolinguistics.

The only way to understand both Culture1 (C1) and Culture2 (C2), which are "aggregates of a multifaceted reality, representing many different subcultures (generational, occupational, education, regional, age, race, or genre-related) (Kramsch, 1993, p.208)", more completely and less partially is "to develop a third perspective, that would enable learners to take both an insider's and an outsider's view on C1and C2", and that is the goal that cross-cultural education should seek (Kramsch, 1993, p.210).

The third place

In seeking the third place of culture teaching in language classrooms, Kramsch suggests a dialogic framework that may enable the development of cross-cultural competence in SL contexts. Within the framework, neither is to reach a right or wrong solution nor to find ways of fully bridging the gap.

Rather, the model aims at helping learners to identify and explore boundaries and to explore oneself in process and it involves dialogue and interaction. Through dialogue and negotiation persons from different language and culture groups try to see the world through the other's eyes holding his/her sight (all in a common language which may be a SL for many or all parties). The third place culture that emerges through this process is neither C1 nor C2 and offers no certainties or conflicts.

Based on the three different frames, sociological, educational and political, she describes what the third place could be. In the first frame, the place is where learners create meaning. Learning a foreign language as a dialectic process puts language learners into 'a position of uncommon subordination and powerlessness (Kramsch, 1993, p.238)' and gives the(m) opportunity for personal meanings, pleasures, and power.

> From the clash between the familiar meaning of the native culture and the unexpected meaning of the target culture, meanings that were taken for granted are suddenly questioned, challenged, problematized. Learners have to construct their personal meanings at the boundaries between the native speaker's meanings and their own everyday life. (Kramsch, 1993, p.238)

Therefore, they can drive the personal pleasures from the power to produce these meanings as well as the process of producing these meanings.

In an educational frame, the learners of foreign languages are involved in recognizing the power of the context and adoption of the critical distance that comes from that recognition. The complexities of social contexts always yield social practice to be personal meaning making, variable, unpredictable and open to multiple interpretations. Learners and teachers in this constant struggle between individual and social meanings in discourse are operating

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within and across three discourse worlds: instructional, transactional and interactional. Here critical discourse can be integrated into those discourse worlds and a third place emerges. This can be described as having the following features: awareness of global context, local knowledge, ability to listen, metatalk, making do with words, autonomy and control, and the long haul (Kramsch, 1993, p.245-246).

Finally, the third place is political. It preserves a diversity of styles, purposes, and interests among learners and the variety of local educational cultures. It challenges the hegemonic tendencies of larger political and institutional structures that yield governments to define teaching and learning of foreign languages simply as reaching ' the national' goal or objectives. Teachers, learners and schools can resist the dominant structures at the local level by building upon tactics of resistance. I shall look for places of possible resistance in the textbook.

Byram's Intercultural Learning

Cultural studies in foreign language education

Against contemporary interpretations of communication as neutral and culture-free skills, Byram (1988) intended to provide more realizable educational value of foreign language teaching. For him, foreign language learning is "educational" and "offers the opportunity for learners to be emancipated from the confines of their native habitat and culture, with the development of new perceptions and insights into foreign and native cultures alike" (Byram, 1988, p.15). He stresses that communication is not simply the

passing of messages but also interpersonal communication, language's prime

function, which involves "creating relationships, negotiating meanings and

sharing a reality" (Byram, 1988, p.16). In this perspective, learning a foreign

language provides an opportunity for learners to experience the world without

the security of their own language.   It goes beyond a codification of the

learner's existing experience in a foreign language and invites them to enter

another way of life, another rationality, and another mode of behaviour

(Byram, 1988, p.17).

As language always refers beyond itself and has no function

independent of the context in which it is used, the link between language and

culture is crucial. Language can embody meanings and values of a culture and

represent the rest of culture. In other words, culture is the meaning the

artefacts embody and the interpretations such artefacts render. So the language

used in the foreign language classroom should refer to culture-specific

meanings, to the culture of a specific social group in a particular time and

place.

Byram (1989) asserts that culture teaching needs to draw on the

disciplines of the social sciences in order to determine what to teach and why,

and social psychology to understand and foster the psychological processes

which learners may be expected to experience in the course of exposure to a

different culture. From the social anthropological point of view the learners'

own language can be used to teach culture as a specific way to interpret the

other culture while from a psychological and linguistic viewpoint, learners

need to "create modifications in learners' concept and schemata by a process

of further socialisation and experiential learning in the foreign language,

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which itself embodies the foreign culture (Byram, 1989, p.136-137)."

In his view of language and culture teaching, the learning process involved may be described as "a further stage of socialisation'. On the process of learning, he states:

> Learning another language and culture is a process which does not replicate the socialisation of native-speaker peers but rather develops pupils' competence by changing it into an intercultural competence, quite different from the common practice of providing them with a consumer-tourist competence enabling them to survive in the hostile world of a foreign culture. (Byram, 1988, p.29)

Intercultural communicative competence

The communicative competence in foreign language teaching that has garnered much attention has been mostly situated in language curriculum, and the classroom. The understanding of successful communication has been reduced to the exchange of information and sending of messages and the efficiency of information exchange has been the first criteria used to judge success of communication. According to Byram (1997), successful communication is more than information exchange and should focus on "establishing and maintaining relationships (p.3)". What I have learned during my stay in Canada is that the ways of making relationships vary from one language and culture to another and the differences in beliefs, behaviours and meanings through which people interact with each other may be incompatible and seed conflicts between them.

Byram proposed Intercultural Communicative Competence (ICC) which maintains a link with traditions in foreign language education but also expands the notion of 'communicative competence' (Hymes, 1972; van Ek, 1986;

Canale & Swain, 1980). ICC is based on the idea that at the centre of its concern is the experience of "otherness" through which learners engage in both familiar and unfamiliar experiences through the medium of another language. Thus, those who are equipped with ICC are able to interact with people through that language. As a comprehensive model, ICC has three fundamental features (Byram, 1997, p.70):

▪ it proposes an attainable idea, the intercultural speaker, and rejects the notion of the native speaker as a model for foreign language learners;

▪ it is a model for the acquisition of ICC in an educational context, and includes educational objectives;

▪ because it has an educational dimension, it includes specifications of locations of learning and of the roles of the teachers and learner.

Someone with ICC is able to interact and make relationships with people from another country and culture in a foreign language. They can negotiate a mode of communication and interaction to a satisfactory extent to both and act as a mediator between people of different cultural origins. Since the skill of 'interaction' is communicative in a broader sense, teaching and assessing ICC should include all the dimensions of communicative competences. Thus Byram (1997) suggests five factors involved in intercultural communication in his model: attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical/cultural awareness.

Attitudes

The attitudes concerned here are those toward people who are perceived as different in regard to the cultural meanings, behaviours and

beliefs. They are "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (Byram, 1997, p. 50)." The ability related to this is to 'decentre' (Kohlberg et al, 1983), an advanced stage of psychological development and fundamental to understanding other cultures (Byram, 1997, p.20-24). There are five objectives suggested in the attitudes component for teaching and assessing ICC (p.57-58). See Appendix F.

Knowledge

Described in two broad categories, knowledge is brought to interaction with people from another country. The first knowledge is about "social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country" and the second is about "the processes of interaction at individual and societal levels (Byram, 1997, p.35)." The knowledge involved here is relational. An intercultural speaker needs to understand how these constructs provide different perceptions and how parallel but different modes of interaction can be expected in other cultures (Byram, 1997, p.52). Under this category of knowledge, he set 11 objectives to be concerned in ICC teaching and assessment (Byram, 1997, p. 58-61). See Appendix G.

Skills of interpreting and relating

The third factor in intercultural communication is the "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own (Byram, 1997, p.52)." This skill is based on existing knowledge and enables one to identify ethnocentric perspectives in a document or event and explain their origins, to identify areas of

misunderstanding and dysfunction in an interaction and explain them in

cultural systems of each, and to mediate between conflicting interpretations of

phenomena (Byram, 1997, p. 52). Three objectives are described under this

dimension (Byram, 1997, p. 61). See Appendix H.

Skills of discovery and interaction

Someone with this skill of discovery and interaction is able to acquire

new knowledge of a culture and cultural practices and to operate knowledge,

attitudes and skills under the constraints of real-time communication and

interaction (Byram, 1997, p.52). They can quickly establish an understanding

of a new cultural environment and are able to interact within increasingly rich

and complex ways with people whose culture is unfamiliar to them. There are

seven goals to obtain in terms of this skill Byram, 1997, (p. 61-63). See

Appendix I.

Critical cultural awareness/political education

This is related to "an ability to evaluate critically and on the basis of

explicit criteria perspectives, practices and products in one's own and other

cultures and countries (Byram, 1997, p.53)". Importantly, the intercultural

speaker needs to bring a rational and explicit standpoint from which to

evaluate the experiences of their own and other cultures. Under this category,

three objectives are stated (Byram, 1997, p.63-64). See Appendix J.

Shaules' Deep Culture Model

Deep culture model

Shaules' (2007) Deep Culture Model is phenomenological and focuses on cultural learning as an ongoing process of responding to the adaptive demands of a new cultural environment. In this model culture is "the shared products and meanings which act as the interactive frameworks in a given community" (Shaules, 2007, p.138), for sojourners to have to learn about as they deal with adaptive demands. Products refer to the objective output and visible elements of a community and meanings indicate the shared sense of how products are interpreted. The meanings are linked with Brooks' (1968) deep culture[4] which is a slow, persistent, and lifelong process. Because of different levels of abstraction of meanings, or depth, there may be disagreement on interpretation within any given cultural community over deeper meanings. In spite of this possibility of disagreement, cultural groups share common meanings that act as frameworks for interpretation.

Grounded in a shared framework, people can defend or justify their particular point of view with those who share the common framework. However, a sojourner in the process of cultural learning must learn new systems of meaning as well as new facts and while doing so, he or she would experience cultural difference which may be considered as incompetence. In this sense, cultural difference is "the ways in which a sojourner's knowledge of his or her environment is inadequate in systematic ways (Shaules, 2007, p. 139)". Cultural difference at the deep culture level of values, norms, implicit beliefs and assumptions is described as the most fundamental challenge of intercultural learning.

Shaules (1997) asserts that the most challenging intercultural experience is demanding, meaningful and deep. In this learning process, successful intercultural learning is defined as an increased ability to differentiate cultural phenomena while intercultural failure means a decrease in cognitive empathy in response to adaptive demands (Shaules, 2007, p. 140-141). However, intercultural learning is never a failure or a success since all sojourners have not only some capacity to accept cultural difference as valid but also some limits to their ability to do so. In cultural learning, they meet challenges at the deeper level of values, language learning and relationships as well as the explicit level of food and daily life. These challenges require great change, transformation of them as Hofstede (1991) addressed on culture learning and lead to dilemmas in dealing with adaptive demands.

Describing the intercultural learning dilemma Shaules (2007) identifies the central dynamic of his model: the conscious or unconscious choice to *resist, accept* or *adapt* to the adaptive demands found in a new cultural environment. Thus, the process of culture learning is characterised as these three different reactions: *resistance, acceptance*, and *adaptation,* which are represented visually in Figure 9 (Shaules, 2007, p. 148).

| Resistance | Acceptance | Adaptation |

Explicit

'Raw fish? Gross!'   *'People's clothes are colorful!'*   *'I always eat the local food!'*

Towards increased cultural empathy

The local staff doesn't know how to solve problems.'   *'Well, that's just how they do business here.'*   *'I'm bicultural and feel at home in both places.'*

Increased depth of adaptive demands
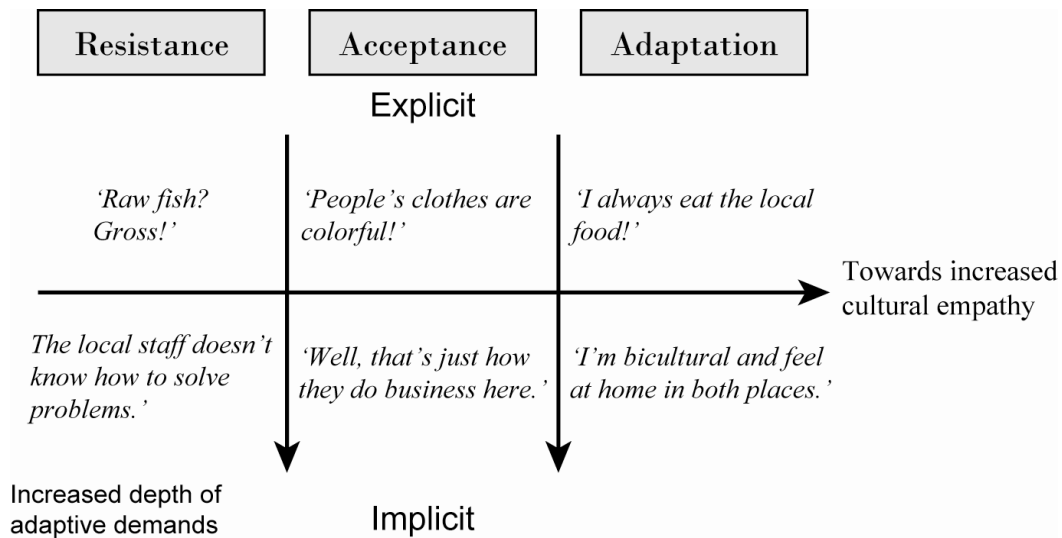
Implicit

Figure 9. The process of culture learning (adopted from Shaules, 2007, p. 148).

Explicit vs. implicit intercultural phenomena and surface and deep intercultural experiences become a pedagogically useful conceptual lens through which to examine intercultural learning. Integral to this characterization of intercultural learning is that the Deep Culture Model is able to describe varying depths of cultural learning (Shaules, 2007, p. 162). *Resistance, acceptance, and adaptation* are reactions to a particular intercultural experience and not an overall state of intercultural development and in that sense it can be said that those who have some intercultural sensitivity (Bennett, 1993) may experience resistance to cultural difference on one level while accepting it on another.

Intercultural Learning

For intercultural education, several organizing principles emerged from the Deep Culture Model, which are also key points of understanding the model.

-Cultural learning is developmental

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-Successful cultural learning implies recognition of cultural difference

-Successful cultural learning implies acceptance of cultural difference

-Resistance to difference is natural

-Cultural learning involves relationship formation

-Language is a reflection of worldview

-Process not product (Shaules, 2007, p.233-234)

As cultural learning is an ongoing process with no absolute end state or final goal, learners' (including teachers as learners) attention should be on the process of discovering and reacting to cultural difference. In the process, learners should be given opportunities to engage in critical reflection on the hidden nature of intercultural experiences, values, norms and hidden cultural assumptions. Accepting other worldviews as valid at a deeper lever leads to easier adaptation to new cultural environments, increasing cognitive empathy and improving relationship formation. Because people resist, accept and adapt to difference to varying degrees in different settings one state of intercultural learning is never superior to another. To become and be aware of this process is important. Both as a measure and goal of intercultural learning, relationship formation acts as the driving force and language education should involve learning about other cultures and expressing one's own personal and cultural identity in a new language. With that, language that reflects implicit cultural values should be given particular emphasis in language teaching. To do so, understanding that deep cultural learning requires such long and involved interactions, language learning should emphasize the process of learning new cultural lessons with expectations that allows mishaps, misunderstandings,

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resistance and stress come with culture learning. However, this is difficult in a

Korean educational culture where mistakes are not allowed, the result/products

are more centered than the process of learning, and long and involved

interactions have no place in the given educational situations.

RESEARCH DESIGN

In order to investigate answers to the proposed research questions,

*In what ways and to what extent is culture taught in English language
courses in Korea?*

the study is grounded in qualitative methodology. In this section, I introduce

seven stages of the research process and then address issues of qualitative

research, namely reliability and validity, verification and triangulation, and

ethics.

This research project was completed in seven stages though also

sometimes recursively, as seen in Figure 10.
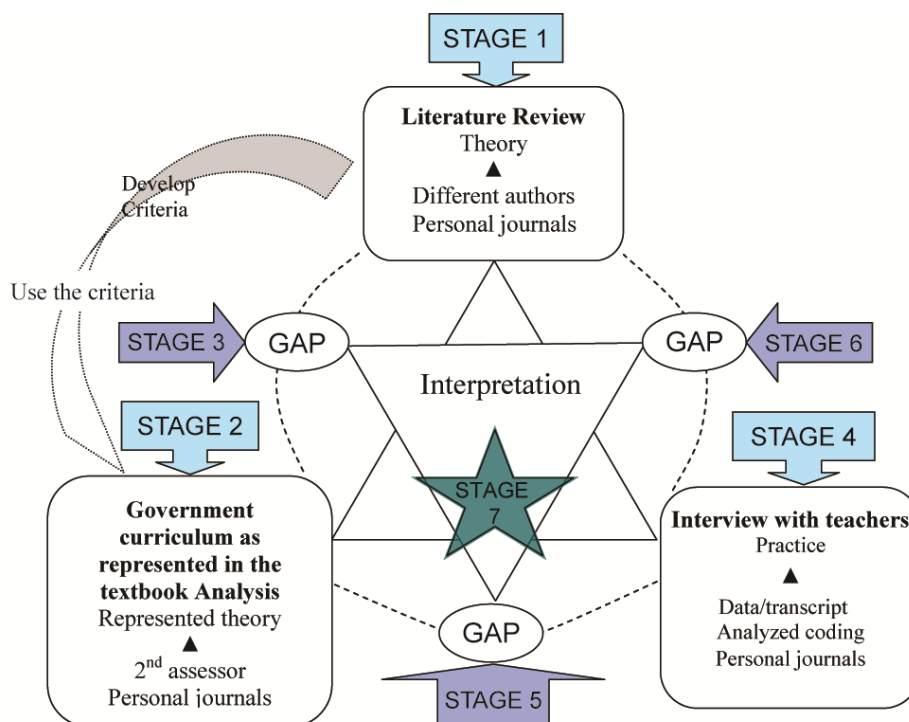
Figure 10. Research Design.

Stage 1 - Literature Review

In this stage, as presented in Chapter Three, how culture has been presented in research on FL teaching is presented over the past 70 years. It has evolved into a comprehensive checklist used for the textbook analysis in Chapter Five. See Appendix E.

Stage 2 - Textbook Analysis

In the second stage of the study English textbooks were analyzed as in Chapter Five. Since textbooks can be seen as a representation of an author's theoretical understanding of culture learning/teaching and supported by the state and since they must approve the textbook for use in schools, they play an important role in shaping teachers' and learners' beliefs, values and thoughts about a target culture and language (van Dijk, 2004).

Based on the grounded criteria identified in the comprehensive literature review on culture teaching and learning and formulated in Appendix E, the newly approved English textbooks in Korea that are being used and will continue to be used from 2009 to 2013 in secondary level schools of Korea were analysed.   The analysis was conducted by the author and a second assessor. In order to insure Inter-Rater reliability and validity of the study (Armstrong et al, 1997), I worked with a second assessor who was a Master's student at the University of Alberta, and who was writing her project about cultural aspects in Korean English textbooks.

By its nature, the textbook evaluation in this study is a retrospective analysis (Ellis, 1997) which is designed to examine materials that are actually being used in the classroom. Textbooks to be analysed in the study received government approval for use in 2009. English textbooks for grades 7, 8, and 10 by *Cheonjaigyoyuk* were chosen for the analysis and selected on the basis of the rating they obtained by the local Educational Offices (which I learned through phone or email to related personnel). The textbooks were one of the most popular among secondary school teachers in this study at the end of the year 2009. No updated date is available.

Stage 3 – Gap Finding

The results of stage 2, the textbook analysis, found gaps between the perspectives presented in the research and the textbooks or curriculum. The gaps are presented in Chapter Five.

Stage 4 – Interview with teachers

In stage four of the research design, a total of 99 English teachers from Korea were interviewed[2] about the 'reality' in their FL classrooms: what culture they teach, how they teach culture in their classroom, what perceptions they have about culture teaching in language classes, and what they think culture is. These experienced teachers' thoughts, beliefs and experiences were analyzed to look for practical understandings of culture teaching in the English language classroom. All the teachers interviewed experienced studying and living abroad in SL settings.

In this study, data collected from participants in another study (interview transcripts and written reflections) was integrated. Two interviews were conducted during a four - week study abroad teacher education program. The first interview was completed in their first week of the stay and the second conducted at the end of the program. The interviews followed a semi-structured format and were open-ended so as to understand how participants experience the culture they are teaching and the gap between the real culture and the written culture in textbooks and their teaching.

Stage 5 – Gap Finding

This stage looked at the gaps between results of the textbook analysis and the themes that emerged in the teachers' interviews. They are described in Chapter Six.

Stage 6 – Gap Finding

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[2] In research conducted with Koreans and my supervisor over four summers, questions about culture teaching were asked.

In this stage, the gaps between theory and teaching practice were identified based on differences noted between perspectives presented in the research literature, and those which emerged in the coded interview data with teachers, as well as notes recorded in the researcher's personal journals on her reflections of her teaching and learning experiences in Korea and studying and living abroad and her thoughts about cross culture experience.

Stage 7 –Interpretation

To assess and interpret all of the results three theoretical frameworks were be used, Kramsh's language and culture (1993), Byram's (1997) intercultural learning and Shaules' (2007) deep culture model. This interpretation provides suggestions for culture teaching in English language education in EFL contexts in Chapter Seven.

Qualitative research

Qualitative research, as a field of inquiry, aims to gather an in-depth understanding of human behaviour and the reasons that govern human behaviour. This research mode is designed to acquire a way of thinking about data and the world in which humans live since it refers to research about person's lives, lived experiences, behaviours, emotions and feeling as well as about organizational functions, social movements, cultural phenomena and interactions between nations and therefore the analysis is interpretative (Strauss & Corbin, 1990). Using a naturalistic approach qualitative researchers seek to understand phenomena in context-specific settings and produce

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findings arrived from real-world settings where the "phenomenon of interest unfold naturally" (Patton, 2001, p.39). Unlike quantitative researchers who seek causal determination, prediction, and generalization of findings, qualitative researchers attempt illumination, understanding and extrapolation of situations (Hoepfl, 1997).

As such, investigating complex and sensitive issues are indicated as the value of this research mode along with its divergent nature and variety. Its purpose is much more open-ended than that of quantitative modes (Creswell, 2005) and flexibility and openness are the ability that qualitative researchers need to have. Relying on the views of participants, qualitative researchers ask broad, general questions, collect data consisting largely of words from participants, and describe and analyze these words for themes (Creswell, 2005).

This qualitative research design has proven its interpretive power and usefulness in much educational research and been used to investigate diverse topics of language learners, teachers' thoughts and beliefs and the effectiveness of teaching methodologies (Collins, 1999). Johnson (1995) notes that qualitative methodologies are powerful tools for enhancing our understanding of teaching and learning and that they have gained increasing acceptance in recent years.

Reliability and validity

Reliability is a way of testing and evaluating research (Golafshani, 2003) and is measured by how it "generates understanding" (Stenbacka, 2001,

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p.551). It is an important consideration in designing a study, analyzing results and evaluating a qualitative design (Patton, 2001). Both quantitative and qualitative research need to demonstrate that the studies are credible.

Validity is defined as how accurately an account represents participants' realities of the social phenomena and is credible to them (Schwandt, 1997).   It is a means that researchers use to "draw meaningful and justifiable inferences from scores about a sample or population." (Creswell, 2002, p. 651).   Validity is affected by the researcher's perception of validity in the study and his/her choice of paradigm assumptions (Creswell & Miller, 2000). The researcher, study participants and people external to the study may have different perspectives about the study and research paradigm assumptions such as postpositivist or systematic will require different ways of establishing validity.   Many researchers have developed their own concepts of validity and generated or adopted appropriate terms such as quality, rigor and trustworthiness (Golafshani, 2003).

The issues of reliability and validity correspond to the question of how an inquirer can persuade his or her audiences that the research findings of an inquiry are worth paying attention to (Lincoln &Guba, 1985). In a qualitative paradigm "trustworthiness of a research report lies at the heart of issues conventionally discussed as validity and reliability" (Seale, 1999, p.266). "Since there can be no validity without reliability, a demonstration of the former [validity] is sufficient to establish the latter [reliability]" (Lincoln and Guba, 1985, p.316). Thus, reliability is a consequence of the validity in a study (Patton, 2001).

Both reliability and validity influence how research is true and reliable.

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In my study, I attempted to elucidate the research questions through the different lenses of researcher, participants and the second assessor, by and using different theories (literature reviews) and methods - data collection - in order to insure reliability and validity of the study. This will be explained in detail in the next section on triangulation.

Triangulation

Triangulation ensures validity and reliability of the findings of a study. According to Patton (2001) triangulation strengthens a study; combining methods leads to more valid, reliable and diverse construction of realities. As a validity procedure, triangulation converges multiple and different sources of information to form themes or categories in a study (Creswell & Miller, 2000). Denzin (1978) identifies four types of triangulation all of which were used in my study:

- across data sources (interviewing a number of participants);

- theories (completing a comprehensive literature review about how culture has been taught in SL settings over time; examining theoretical lenses through which to interpret data);

- methods (interviews, literature review, thematic coding, textbook analysis, researcher's personal journals) See Figure 10; and

- among different investigators (inter-rater assessment/analysis of the textbook).

Through this process, researchers examine more forms of evidence and thus their narrative account becomes valid. It leads to a systematic process to find

common themes, or categories by eliminating overlapping areas.

Researcher reflexivity

Researcher reflexivity is a validity procedure that entails self-disclosure of personal assumptions, beliefs and biases. Within this process, researchers report on personal beliefs, values and biases that may shape their inquiry. For readers to understand researchers' positions or to suspend their biases, it is important to describe their entering beliefs early in the research process. Several options can be used for incorporating this reflexivity into a study such as the role of the researcher, providing an epilogue, using interpretive commentary or bracketing themselves out by describing personal experience (Moustakas, 1994). I have attempted to do this in the opening section of this thesis by disclosing my experiences of living in a different culture and my teaching and learning experiences relating to textbooks in Korea.

Member checking

Member checks are "the most crucial technique for establishing credibility" (Lincoln and Guba, 1985, p.314) as they involve participants' engagement in a study. In this process, participants can review the findings in a focus group, view raw data, such as transcriptions or observational field notes, and comment on their accuracy, thus giving the data credibility. Reacting to both the data and the final narrative account, participants add credibility to the qualitative study (Creswell & Miller, 2000). In my study,

participants read their own interview transcriptions, proposed changes and were able to clarify their beliefs, or thoughts in the process.

Participants

For stage 2 of this study, participants were secondary in-service English teachers from Korea, all of whom had the experience of living - studying abroad. The study is based on 99 participants who have participated in studying or staying abroad as a sojourner. Research by Bilash & Kang (2007) and Kang & Bilash (2006) have revealed that the experience of being a sojourner brings about a new perspective toward looking at and understanding the world and provides 'sojourners' with more background when being asked to answer questions relating to textbooks they teach and their culture teaching.

> *I can do cultural experience here ...that is what I cannot do by reading books. And I thought about my country again and my teaching in Korea. While I am living here (in Canada) I noticed that there are many various races and cultures co-existing here but in the textbooks we teach there are mostly white foreigners and it is not easy to see black people or other races. So through this experience I learned that.* (17, F, 31)

Interviews

In the fourth stage of the research design two interviews per person were conducted, audio-recorded and transcribed in Korean-English according to the comfort level of each participant. The data from the interviews was analysed through thematic coding (Braun & Clarke, 2006). The interview questions (See Appendix K) asked about culture teaching through language in

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the English language classroom including practical ideas on culture teaching, how and what was being taught about the culture of English speaking countries in order to see the current stage of culture learning/teaching practice in English education in Korea. What in-service teachers said about culture teaching and cultural experience revealed their understanding of English education and also overall contexts of English and its culture learning.

Denzin and Lincoln (1994, 2000) suggest that an interview is not a neutral tool, at least for the people who create the reality of the interview situation. Fontana and Frey (2000) highlight the complexity of the interviewing process and urge those undertaking this form of data collection to be sensitive to the social dynamics at play in any conversation. They note that "interviewers are increasingly seen as active participants in interaction with respondents, and interviews are seen as negotiated accomplishments of both interviewers and respondents that are shaped by the contexts and situations in which they take place" (Fontana and Frey, 2000, p.663).

In my study, the researcher had the same language, professional and cultural background as the study abroad participants.   These commonalities could form shared knowledge and experience.   Such interpersonal understanding between the researcher and the participants served to create a comfortable atmosphere for the participants. Furthermore, the researcher's "insider" experience of English teaching in Korea and cultural experience helped to probe for more detail.

Ethics

The interviews were conducted according to the guidelines of ethical considerations of the University Alberta. The confidentiality of information and anonymity of participants are ensured throughout the presentation of research results by the use of coded numbers for each participant.

Gap analysis

In this research, gap analysis was adopted as a form of data examination, analysis and interpretation. Gap analysis is a method borrowed from the world of strategic planning, and contains the following steps: articulate a desired future state, describe the current state, examine internal and external issues, and delineate strategies and tactics that will narrow down the gaps (Bell & Kozkowski, 2006). In education, gap analysis has been used as a resource and assessment tool to help to compare current circumstances with its potential future[3] (http://www.relaivitycorp.com/technologygap/article1.html). The process involves the identification of gaps between the current state and the future or desired state and includes a deep analysis of the factors or conditions that have created the current state (http://data-donnees.gc.ca/docs/GapAnalysis.pdf, http://www.utdanacenter.org/downloads/presentations/gapanalysis_march04.pdf). Based on results of gap analysis, a problem statement summarizing the

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[3] Using gap analysis, Koller (2009) investigated the gap in professional skills of distance education professionals in terms of competence, training and experience, and Godadard and Habermann (2001) examined the success of a formal mentoring program by comparing mentors' perceptions with those of their protégés.

underlying issues is addressed and then, a root cause analysis is developed in order to determine the factors that are crucial to improvement. In this research study on culture as prescribed, understood and taught, a gap analysis will yield not only a better understanding of how culture is understood when teaching EFL in Korea by different stake holders, but also suggest directions for future attention and research.

The process of gap analysis in this study has been described in Figure 10 of the research design and led to a deeper analysis of issues relating to culture learning in foreign language learning. The gap analysis found meaningful insights about cross-cultural understanding through language learning that lead to providing suggestions for culture teaching in the language classroom.

Visual image analysis

As the study involves analyzing English textbooks that contain a great deal of images and texts, interpreting images as well as texts is considered a key part of the textbook analysis.

> Every image embodies a way of seeing. Even a photograph…. The photographer's way of seeing is reflected in his choice of subject. The painter's way of seeing is reconstituted by the marks he marks on the canvas or paper. Yet, although every image embodies a way of seeing, our perception or appreciation of an image depends also upon our own way of seeing. (Berger, 1972, p.10)

Since the images in the textbooks have been selected by authors and illustrators, their perception of world culture in the English classroom is represented through images. Berger (1972) puts it, "The way we see things is

affected by what we know or what we believe." In other words, what one believes about the culture and language relationship will be embodied within the images that one chooses to present for learners' learning. The images are choices of textbook authors and illustrators and their choices suggest their beliefs, thoughts, and views about the topics presented. Further, the choice of images of culture in textbooks will determine what learners will see and influence what they learn about cultures abroad.

In semiotics, signs are "things that stand for other things or anything that can be made to stand for something" (Berger, 2009, p.9). Artifacts or objects or words can become signs. Objects in images and words in texts are important kinds of signs and suggest what the signs mean and how they function in a society. Using de Saussure's term (1983), objects and words are signifiers and the meaning of them is signified. The underlying concept of signifiers is to be denoted by interpreting signs of images and words. Depiction of images and texts are part of denotation and offers an interpretation of what they symbolize or value in socio-cultural, political, historical perspectives - its significance.

Therefore, in this study, not only texts but images are regarded as significant media that help to understand culture learning and teaching in Korea's English classroom (by looking at what they connote).

Limitations

As this research analyzes English textbooks by one publishing company, it may not represent characteristics of all the English textbooks used in Korea. Also it is based on only the textbooks available at the time of analysis, namely

grades 7, 8 and 10. Since the nature of culture teaching and learning is so complex, the investigation of only the textbooks and teachers' perspectives in the study may not give a thorough answer to the research questions. Hence, further research on perspectives of other stakeholder groups is needed in order to illuminate additional gaps and provide suggestions as to how to bridge the theory and practice of culture learning in the Korean English language classroom.

CHAPTER 5: TEXTBOOK ANALYSIS

In this chapter, I will present the results of the textbook analysis in stage two of research design as well as gaps between literature review and the textbooks/curriculum in stage three of the research design.

Overview

The English textbooks analyzed for this study have been used in schools since 2009 for the 1st grades of middle school (equivalent to the 7th grade) and high school (equivalent to the 10th grade) and since 2010 for the 2nd grade of middle school (equivalent to the 8th grade). They are all published by *Chunjaegyoyuk* publishing company. The textbooks are composed of a main textbook and an activity book for each grade. The main textbook introduces the unit foci of communication functions and helps learners to learn and practice the language functions through a consistent sequence of activities called 'Unit focus', 'Listen and Talk', 'Read and Do', 'Think and Write', 'Language Focus', 'Project' and 'Wrap Up' sections. Also in the activity book, learners can plan and set their study goals, learn more about various cultures related to the unit topic, and choose and study according to their level. Multi-level work sheets or projects are given, and 'Background & Culture' and 'Culture File' sections are provided for leaner's cultural understanding in the activity book. Also a 'Fun File' is added for learners to enjoy learning English through riddles and quizzes.

There are ten units and two special units in the 7th grade textbook. Topics in this textbook are developed from micro to macro levels: from the individual to group and society (e.g. school and family); from individual interests (e.g. pets) to common events (e.g. birthday and summer vacations) and then to broader perspectives (the disabled in society, culture around the world and of the world, foreign cities and nature). In general, the textbook deals with the interests of the generation of the target audience aged 13-16.

Ten units and one special unit are introduced for 8th grade English learning under the topics of school life, friendship, family, cultural gestures, healthy life, easy money, travel, book and reading, invention, art, and Kwanzaa (an African new year holiday).[4] Some topics such as school, family, travel/vacation and cultural differences are extensions of those in the 7th grade textbook. However, health and reading issues are dealt with in greater proportion as they are of importance in youth life. Cultural themes such as using gestures in different cultures, traveling in England and introducing an African holiday constitute major parts of some units, thus revealing that culture is recognized as an important factor in language learning.

For the 10th grader, the textbook contains ten units and 2 special units. Topics include heroes in life, pastimes and worries, English learning, fun animal facts, the environment, happiness, travel abroad, humans in the future, universal design, a story of Seohui (history of a Korean diplomat), yearbook, and an American movie (*The Truman Show*).[5] A few topics are similar to

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[4] This list aligns with the topics listed in the mandate in Chapter Two. Only the following are not included: contents helpful in infusing the democratic spirit such as gender equality, human rights and democratic citizen life and contents helpful in promoting patriotism, unification and sense of national security

[5] This list aligns with all the topics listed in the mandate in Chapter Two.

those found in junior high such as individual issues, travel and English study, which are familiar to and easy for learners to connect to their daily life, but are also dealt with in more breadth and depth.

The textbooks are expected to conform to the new government mandate in the aspects of language and culture teaching and learning, the development of learner's talents and interests, education for ICT, English as an international language and globalization. Evidence of these four themes will be presented in this chapter. Further, textbooks play a role as an agent of awareness building and action. As such, three additional themes emerged: building knowledge of Korea's trading partners and national identity, identifying and responding to social challenges and promoting social change, and emphasizing cultural difference/intercultural communication. Connections to and gaps in categories proposed in the literature review will also be made. See Table 3.

Table 3. Culture depiction by categories and criteria.

Category	Criteria	Grade		
		G7	G8	G10
1. Descriptive information	1.Geography-ecology	░	░	░
	2.Demography			░
	3.History	░	░	░
	4.Artistic monuments/products	░	░	░
2. Social structure/ construct	5. Economic		░	
	6.Political			░
	7. Education	░	░	░
	8. Social organization	░	░	░
	9. Intellectual organization			░
3. Observable	10.Food/eating habits	░	░	░
	11.Clothing/dress			

Phenomena	12.Shelter/housing	■	■	■
	13. Shopping patterns	■		■
	14. Greetings	■	■	■
	15. Transportation	■	■	■
	16. Holidays	■	■	■
	17. Play/Recreation	■	■	■
	18. Ceremonies	■	■	
	19. Currency, coins and stamps	■	■	■
	20. Tools/ Technology	■	■	■
4. Cognitive patterns	27. Affective Vs. neutral			■
	31. Masculinity vs. femininity	■		■
	32. Language	■	■	■
	33.Sociolinguistic competence	■	■	■
	34. Cultural connotations of language			■
	35. Non-verbal		■	
	36. Symbolism		■	■
	37. Values	■	■	■
	38. Beliefs	■	■	■
	39. Norms-taboos		■	■
	40. Authority			■
	42. Spiritual values and view of god/nature/man			■
	43.Health	■	■	■
5. Attitude and Identity	44. Stereotypes and national/social/cultural identity	■		■
6. Learning culture	46.Cultural adjustment stages			■
	47.Strategies for learning culture			■
	48. Positive attitude			■
7. Other	50. Balance between native and target culture	v	v	v

Overall, the higher the learner's grade level is, the more cultural content is introduced in the textbook as shown by the categories of descriptive information, social structure/construct, cognitive patterns, attitude & identity and learning culture. In culture depiction, English textbooks present most of the criteria of descriptive information and observable phenomena in all three grades that describe the more concrete and product level content of culture. Depiction of criteria of social structure/construct shows scaffolded development through the grades and depends on reader familiarity by introducing more topics such as school and family life from the criteria of education and social organization. Cognitive patterns deal with only 13 criteria from among 23 and are the least represented.[6] Contents about categories of attitude and identity and learning culture are lacking in textbooks at lower levels but increase in ones for upper level. The culture presentation of English textbooks reflects the importance of understanding and accepting difference by and through societal change and globalization.   In particular, the third category, observable phenomena, include the most commonly used themes for culture learning in every level, and the 10th grade textbook presents texts about cultural clashes encountered between different cultures, how to solve them and what attitude we have to hold to do so. I observed that the importance of culture learning is emphasized not only by the idea of English as an international language to communicate with people around the world but also

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[6] The 10 omitted criteria; power distance, collectivism and individualism, uncertainty avoidance, long-term and short-term orientation, universal vs. particular, specific vs. diffuse, status from ascription vs. achievement, time concept, space concept, and beauty mostly relate to value orientations in making relationships in a society.

by Korea's transformation from a homogeneous to a multicultural family structure.

Interpretation

This section presents a detailed interpretation of the textbook analysis with images and texts. The coding of how culture teaching and learning is understood in the textbook in the Korean context, revealed seven themes: culture teaching and learning, development of learners' talents and interests, Education for information communication technology (ICT), English as an international language and globalization, building knowledge of Korea's trading partners and national identity, identifying and responding to social challenges and promoting social change, and cultural difference/intercultural communication.

Theme 1: Culture teaching and learning

1) Big - C or little - c culture

The textbook analysis shows that the textbooks include both big - C and little - c culture.   Representative forms of countries such as famous painters and paintings, music, songs, literature, films, invented artefacts and also typical foods or traditional costumes belong to big - C culture. See Appendix L. The images in Figure 11 introduce world cartoon films: Korean film - *Dooly*, American films - *Charlie Brown and SpongeBob*, and Chinese story but American film - *Mulan*. The first two films, *Dooly* and *Charlie Brown* are out-dated (born in 70s' and 80s') but the Korean *Dooly* has been

recently seen on TV (2009) in an updated version. *Mulan* and *SpongeBob* were released in 1998 and 2001 respectively. The choice of cartoon images shows the influence of American companies in the Korean TV and movie business. *SpongeBob* has become one of the icons for children's choice in movies or TV series.
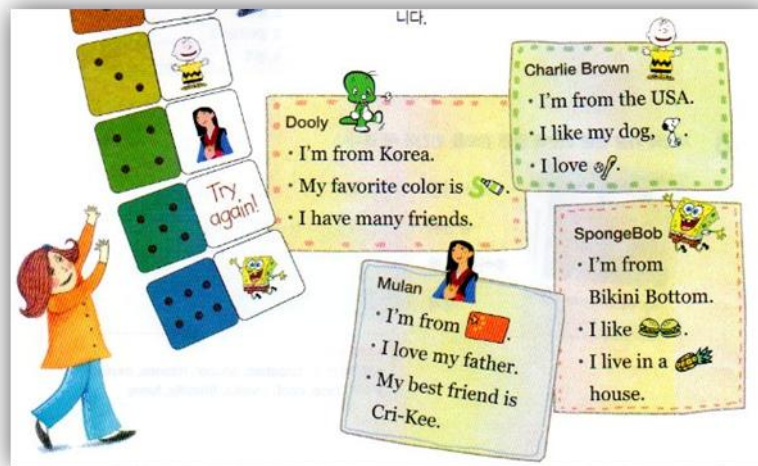
Figure 11. Example of Big – C culture; films

They also introduce the idea that different cultures have different routines or traditions and respond to everyday life situations differently –from one another and different from those in Korea. Examples of little- c culture differences include: using polite expressions, giving tips in a restaurant, the age of becoming an adult, having low busses for the disabled or campers for travel, and gender roles in house chores or playing sports are different culture from Korea, and provide opportunities to look at different ways of life living.

More polite expressions like 'May I~?', 'Can I ~?' and 'Let me~' are introduced in conjunction with the language function of seeking permission in

the grade 8 textbook. In the grade 10 textbook, how to use words properly in a given situation is presented using 'please~', 'thank you', '(I am) Sorry~', and 'Would you like~?'.   Following the presentation of a dialogue between a server and a customer in a restaurant with impolite expressions students are invited to discuss what indicates rudeness and then asked to rewrite the dialogue using the appropriate polite expressions. These are part of appropriate manners that learners have to learn explicitly as small "c" culture. However, what is presented applies to being polite in general situations that are familiar to learners such as interaction between students and teacher, without noting any difference in social register. For example, the expression 'excuse me' when asking one to repeat something could be replaced by '(I beg your) pardon (me)?', or 'Sorry?', or 'What?' according to the level of discourse. There is no explanation given about when learners can use 'What?' instead of "Excuse me?" Learners should learn that 'Excuse me?' can be used in more formal situations while 'What?' should be restricted to informal relationships.

Referring to the criteria for culture analysis on pages 85 - 94, the textbooks show strength in depicting the first three categories: descriptive information, social structure/construct and observable phenomena. It is true that textbooks present more little - c culture than the previous ones, but big - C culture content still dominates. The fourth category, cognitive patterns, is minimally represented which suggests that culture learning in English language education has yet to be seen as a global process of culture learning (GPCL) as described in the literature review of the 90s and 2000s.

This result interrelates to the culture concepts provided through the revised English language curriculum[7] in which culture is defined in general terms such as big - C culture rather than little - c culture. The curriculum gives account of cultural topics for culture learning such as contents relating to individual, family, school, social life, politics, economy, humanities, history, geography, value systems, science, etc. Most of the topics suggest big - C culture, MLA in Brooks' (1975) terms with little attention paid to understanding daily life of other cultures or what Brooks (1975) called BBV. Further, the curriculum needs to be more specific in explaining the concept of little - c culture for textbook authors to integrate more little - c culture in textbooks. Little - c culture needs more emphasis in EFL classrooms because it cannot be learned without planned curricula, especially in the event that a teacher has not had any experience with the target culture.

2) Process of culture learning

As described in the literature review, culture learning oscillates between learning facts or products to culture learning through process. A variety of countries and cultures are introduced in the textbooks with each given culture being accompanied by one or more activities or more information.   The activities fall into the beginning stages of the culture learning process in grades 7 and 8. For example, students are informed about and directed to search, report or present more examples of the given culture around the world such as festivals, world coins and bills, universal design. The

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[7] The revised curriculum (2007~present) is not reform but a revision from the 7th curriculum (1997~2007). The background of the revision is to reflect social and individual needs of changing society with information age, mass media and multi-culture and to improve the 7th curriculum. Hence, the curriculum in this study refers to the revised curriculum.

grade 7 textbook presents images of world bills and coins in unit 8. They show the currency of America, Australia, England, India, Peru, South Africa and Korea. See Appendix M. The image in the textbook includes a world map and five continents of currency. Images on bills and coins include famous leaders (Queen Elizabeth, Ghandi, and Lincoln) and animals (lion, kangaroo).

The designs of bills and coins from other G20 countries are also presented in a text in an activity book: Austria, Spain, France, New Zealand, Denmark, Finland, Norway, Italy, Republic of South Africa, Arab Emirates, Swiss, Malaysia, Estonia and Korea.   Although such content might motivate learners to research more about different currencies in the world it still remains factual and informative. In the Web Corner, students are directed to search for countries and their currency, and present what they find. These, according to Lange (1979), belong to the lower level stages of culture learning: identification, observation and description. This can also be considered perceiving an aspect of culture, seeking sources for more information and describing and reporting their findings by Jostard (1981).

In the 10th grade, the culture learning process takes steps forward to the stage of analysis and conjecture.   By proposing 'why' questions about another way of expressing politeness in a restaurant, the grade 10 textbook directs students to examine and make statements on images of different cultures. Still culture learning in the English language classroom lacks proposed activities that would take students to further stages of culture learning through the process of analysis, examination, comparison and integration of cultural aspects. Also the Teachers' Guide and Resource Book focus more on providing cultural facts and information and direct teachers to

help students with searching, describing and reporting related cultural content. Based on this, I conclude that culture learning in the language classroom remains at the level of presenting cultural information and needs to progress to the advanced stages of understanding, comparing a different culture with the culture at home, and establishing a global value system. The teachers' guide needs more directions for teachers so that they can to lead students to be able to learn to explore different values and beliefs and integrate different cultural factors.

Theme 2: Development of learners' talents and interests

The newly revised curriculum emphasizes developing students' aptitude and future career aspirations as one of the important goals of education (MEST, 2008). Accordingly content about labour, work (occupations), future careers and sound life (travel, hobbies, vacation and pastimes and happiness) weigh heavily in the textbooks.

Career and life skills

Career and life skills are topics that are stressed in the textbooks and seem to be designed to change beliefs about career and life living. At the social level the first priority for students and their parents has been to enter high ranked colleges regardless of one's aptitude and interest because it is believed that academic excellence guarantees safe and high salaried future careers. This belief, however, is now challenged and youth are beginning to pursue their own interests.

Travel, hobbies, vacation and pastimes

Travel, hobbies, vacation, and pastimes are also leading topics related to play/recreation in all the grades, as are reading, playing sports, watching movies, playing computer games, learning languages, cooking, and playing musical instruments. To Korean youth, however, going camping and traveling with parents by camper (See Appendix N) are not familiar leisure activities. Thus such examples offer students a glimpse of how youth in other countries spend their leisure time.   Whether or not this is discussed in the classroom through any intercultural process is unknown.

"Hagwon": leisure time

    According to the National Statistics Organization (NSO) (2009), private education in Korea is a successful business and 75.1% of all students took classes at a 'hagwon' or for-profit private educational institution. It showed that 87.9% of elementary school students, 72. 5% of middle school students and 53.4 % of high school students participated in 'hagwon' lessons. In general, students take English and math most at all the levels and elementary school students (60.4%) participated more in arts and physical education than high school students (10.6%). Because most of the students go to academic institutes by day, the 'hagwon' is designed for study after school or during the vacation and for when parents work late. Thus in Korea students are not free to participate in additional or different out of school activities to explore, develop, and improve their talents and interests. In particular, high school students study at school until the late evening (10 – 11 p.m.). Thus, images of the leisure time of youth in other cultures may feel distant to Koreans. See Figure 12. By being introduced to the recreation activities or

hobbies of youth in different cultures, students may rethink their own interests, aptitudes and future dreams.
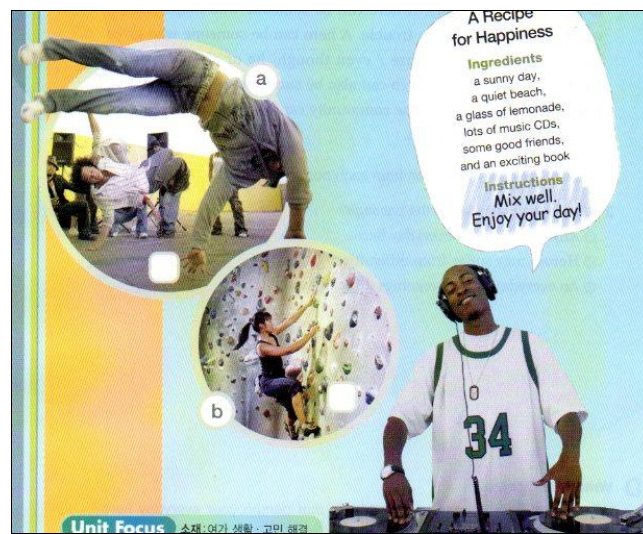
Figure 12. Images of leisure life of youth

Those images of youth life from different cultures offer youth a goal to pursue individual diversity and improve learners' automaticity and creativity (MEST, 2008). However, the reality is far from the government mandate. What students do in and out of their schools cannot help them to find and develop non-academic talents or interests because Korean students are always busy reviewing and previewing the main subject matter for national exams in Korean, English, math, science and social studies. Without reforming the college entrance exam system social transformation through greater individual choice and diversity will be slow.

Happiness

Happiness is another important cultural value to Koreans. Discussion about this precious value in life is launched in a special unit through an Italian folktale. See Appendix O. The unit asks what happiness means to the reader. Happiness does not come from wealth, fame, or authority

but from the inner satisfaction that people feel when they are doing something they like. In modern society materialism and mammonism are rampant and in turn, bring about social problems such as violation of human dignity, loss of morality, and egotism. To ponder the sincere meaning of happiness in life will give students an opportunity to refresh their minds and think about their future dreams. Also this value relates to youth interest and talents in a future career and life. Thus, the textbooks continually remind students of the importance of developing their interest and aptitude for a happy life in the future.

Theme 3: Education for Information Communication Technology (ICT)

The development of science is a huge global paradigmatic thrust of the 21st century. Scientific discoveries are a measure of the development and growth of a country, and a predictor of its power. In turn, this value permeates the textbooks.

The grade 8 textbook introduces the history of innovations and changes in society and includes books, TV, internet, museums, housing and recreation styles. These artefacts are presented with recent and historical images from foreign countries. The history of invention is the main topic of another unit and shows a variety of images of inventions and their source countries. Building on the inventions presented in the grade 8 textbook, the development of transportation depicted in the 10th grade textbook also has much to do with the development of science. See Appendix P. In grade 10, the future, present and past use of tools and technology are also well depicted. In a future newspaper, imaginary stories are introduced of telepathy pins, thawed Ice men, smart pills and builders struggling with rising waters. Such content allows

readers to think back on the past and relate it to the future and to dream of their future with technological development.

 The area of science has been identified as core to international competition and been made a new paradigm in global phenomena. Science has become a powerful asset in every aspect of life and international relationships. The increased presence of science in the new textbooks reflects its new and elevated role in international discourse and should probably be added to a revised list of the criteria generated about culture in a contemporary foreign language textbook.

The textbooks also encourage learners to learn English through ICT such as working on websites, searching the internet about given topics for their school work or projects, and posting user created contents (UCC) on their classroom homepages. These activities motivate learners by encouraging them to connect their life and learning because the internet and computers are parts of the young generation's life these days. Also they prepare the learners for the 21st century learning (Bates, 2009) of an information society. This idea expands over the grades to include uses of a cell phone and computer which are integrated into the everyday life of Korean youth. In Korea, 99.9% of teens use computers (NIA, 2009) and they often own a cell phone at a very young age to connect with friends and parents.

The internet offers a huge resource for culture learning in an EFL context.   Through images, texts, and video files on internet sites learners can discover different "cultures" while using English, thus revealing to students why it is also necessary to learn English.

As stated in the curriculum, ICT is a useful medium for improving communicative competence. The curriculum encourages a teacher to plan a variety of language learning activities in authentic situations or those very similar to real life and suggests that ICT can promote teacher - student interaction and students' self - directed learning. Diverse multi - media and ICT tools can be used to motivate and draw interest from students, and to give self fulfillment, but most of all it is indispensible in the global and information age to communicate with one another. As Korea continues to invest in the development of ICT, the curriculum reflects these current social and international circumstances and suggests the government's declaration of the need to educate students to prepare for their future and the future of a country.

Theme 4: English as an international language and globalization

The textbook presents English as a global and international language akin to a telescope that helps one see the world. (See Figure 13.) As such, language can help learners see and understand other cultures better, enhance international communication, and help us find and understand similarities and differences.

Figure 13. English as an international language

Communication tips in the activity book in each unit offer useful information for learners and teachers to engage in better conversation in English. They consist of advice and cultural differences in conversation and discourse styles. This reflects the emphasis on speaking ability in learning English as the language for globalization that the government curriculum and policy for English education concentrates on. With the reform of the 7th curriculum in 2008, the new government implemented new policies such as English immersion programs, and importing many native English speaking teachers through a policy called Teaching English through English (TETE) under the 7th curriculum. TETE forced English teachers to teach English in English, not in Korean. Despite the positive aspects of TETE, however, the results have been discouraging for the many teachers who are not strong in English communicative competency and were not offered quality or sufficient teacher education programs (Son & Lee, 2003). As a result, the new government has invested large amounts of funds in re-educating English teachers by sending them to study abroad and in hiring native English speakers at schools.

Most of the native English teachers for public schools are selected through the English Program In Korea (EPIK). The qualifications of the native English teachers are as follows: a B.A. degree from an authorized university, citizen of English speaking countries, and fluent English. According to MEST data (2006), native English teachers come mainly from inner circle English countries such as USA (771 teachers), Canada (760), New Zealand (150), Australia (138), England (131), Republic of South Africa (36), and Ireland (35). (the number of teachers) This also reveals that Korea has valued native English most in learning and teaching English. Further, inner circle English countries are more favoured (see next section for a more detailed discussion) and this relates to the way Koreans understand globalization through English as an international language.

This policy change in English education is also interlinked with Korea's political, economic and sociocultural relationships. In fact, with the idea of 세계화(*segyewha*), which means globalization in Korean, since the 1990s English has been emphasized as an important tool for the nation and its people to be equipped to lead in the 21st century. English education is regarded as the fuel and power to achieve the goal of globalization and its accompanying policies such as TETE and importing NESTs (which may have been implemented prematurely).

Theme 5: Building knowledge of Korea's trading partners and national identity

In reflecting on the countries targeted in the textbooks, I see cultural components from many countries on the five continents (Africa, North and South America, Asia, Europe, and Oceania) and a distinct privileging of countries which are Korea's trading partners and allies. The inclusion of cultures from all five continents is a directional change for English education; the revised curriculum objectifies and emphasizes cultural elements of both English and non-English speaking countries. It aims to overcome the imbalance of culture teaching between the previous curriculum and the classroom reality. Furthermore, the curriculum (MEST, 2008) insists that the ultimate goal of English language learning is to develop communicative competence enabling students to understand various and different ways of communication and living patterns of other countries. In this way, English is defined as an international language or global language for global communication. However, the textbooks present culture first and foremost from English speaking countries, and then from Western and Asian cultures. Among English speaking countries, the USA is the most frequently depicted country in the textbooks. Table 4 shows this list (cultures from 34 different countries in the grade 7 textbook, from 28 countries in the grade 8 textbook and from 37 countries in the grade 10 textbook).

Table 4. Regions represented in textbooks. *The number in parentheses shows the frequency of depiction, how many textbook units include culture from or reference to the country. Countries that are mentioned one time have no number following them.*

	Grade 7	Grade 8	Grade 10

Africa	*South Africa, Republic of South Africa*	*South Africa(2)*	*South Africa(2), Jamaica, Kenya, and South Africa*
America	Canada (4), USA (9), Brazil, Mexico(2), and Peru	Canada(4), USA(7), Argentina(2), Cuba, Mexico(2), and Peru	Canada(2), Mexico, and USA(12)
Asia	Arab, Arab Emirate, China(5), Egypt, *India*, Japan, Korea(7), Malaysia, [8]Russia, and Turkey(2)	China(3), *India(3)*, Japan, Korea(5), Malaysia, Russia(2), Thai(2), Tibet, and Vietnam(2)	Afghanistan, Bangladesh, Cambodia, China(4), Egypt, *India*, Indonesia, Israel, Japan(3), Korea(5), Malaysia, Myanmar, Nepal, *Pakistan, Philippines*, Russia(2), *Singapore, Sri Lanka*, Taiwan, Turkey and Vietnam(2)
Europe	Austria, England (5), Denmark, Estonia, Finland, France (5), Germany(2), Greece, Italy(5), Netherlands(2), Norway, Scotland, Spain, Sweden, and Swiss	Bulgaria, England(8), France(4), Germany(4), Greece, Italy(4), Netherlands, Norway, Poland, Scotland(4), Spain(2)	Austria, England(9), Denmark, France(3), Germany, Ireland, Italy, and Scotland
Oceania	Australia(3) and New Zealand	Australia(2)	Australia(2)

For further analysis I will adopt Kachru's (1992) terms for classification of the countries: inner circle English (underlined in the table above), outer circle English (bold and *italics*) and expanding circle English (unmarked). As shown, the culture of countries that use English as a national/official language -Australia, Canada, England, Scotland, and USA - belong to an "inner circle" and are depicted most frequently in all three levels of the textbook.   Shin (2007) argues that the Korean government policies have accepted the neo-liberal agenda, for example, 'English only' policy in

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[8] Russia belongs to Europe and Asia, called Eurasia but here classified into the continent of Asia.

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schools, and the view that native speakers (NS) are the ideal language teachers. This may also reflect Kumaravadivelu's (2008) criticism that English teaching culture has been preoccupied with native speakers' linguistic performance and their cultural perspectives.

Korea's privileging of native English and the cultures of inner circle countries further suggests that the concept of World Englishes[9] has yet to be embodied in Korean textbooks. This is further supported by choices of location for study abroad and for foreign teachers. Although South Asian countries such as China and the Philippines are increasing in popularity as destinations for students because of their geographical adjacency to Korea and relative low travel and living costs, inner circle English countries are still most frequently chosen for study abroad by Korean parents and students. Particularly, MEST (2008) reports that 28.8% of the study abroad student population (62,392 out of 216,867 including degree and language programs) went to USA and then China, England, Australia, Japan, Canada, New Zealand and Philippines, respectively. Reasons to study abroad may vary but English acquisition, intercultural experience, and better opportunity to enter prestigious universities and then employment with better companies are push factors. (Mazzarol and Soutar, 2002; Cho and Bilash, 2010) To achieve these goals, families prefer that their children study in USA, Canada, or New Zealand rather than Philippines or India. Prejudice or stereotypes people hold for English acquisition influence their decisions for English education. Despite arguments about the advantages of having non-native speakers and the

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[9] World Englishes have different interpretations by authors: an umbrella term covering all varies of Englishes (Bolton, 2004), new Englishes in countries such as in Africa and Asia (Jenkins, 2006)

monolithic and traditional notion of standardization of English (Kachru, 1985; Widdowson, 1994) and despite the statements of targeting intercultural speakers in the curriculum, Koreans still value native-like English more.

Among the "inner circle" English countries the USA dominates (more than half of the units introduce an American cultural point) which is not surprising given that the majority of Korean study-abroad students study in the USA and that 0.4% of Americans report being of Korean decent (1,246,240) (U.S. Census Bureau, 2005). Reference to England, Canada, Australia and Scotland follow in frequency of order. Ireland and New Zealand also belong to this group but are each presented only one time. As shown in Figure 11, the cultural depiction of movies, cartoons, and stories is deeply connected to American influences. Most of the movies/cartoons depicted are US born or animated/filmed by American film companies although some of the original stories are from other countries.   Along with American dominance in artistic monuments, it is also observed that western/European culture has much influence on the depiction of artistic monuments and products. The depicted characters of cartoons and movies are from America, Canada, England, Scotland, and Sweden. In the Culture File of one unit, a day in London is introduced mainly through historical monuments. See Appendix Q. This suggests that American and British culture and language continue to heavily influence both Korea and English education in Korea.

The impact of the United States is revealed in the many images found throughout the grade 10 level textbook, including the cover page which includes images of four main cities in USA: Chicago - a city of industry, Seattle - the Space Needle, New York - the most highly populated city and Los

Angeles where most Koreans live in America - city of entertainment and culture. See Figure 14.

Figure 14. Images of main cities in USA

France, Germany, and Italy are the representative countries of Western culture and are depicted in every grade with more frequency than any other culture in Asian countries, except China. Cultural depictions in the textbooks show the relationships between Korea and other countries in international politics, economics and through sociocultural ties. As a result, although there is an attempt to introduce global culture, a significant proportion of the content is from English speaking and western cultures and the textbooks do not conform to the intent of the new curriculum, namely, English as an international language. Globalization in textbooks is best understood within the relationships of countries in the world economy and the ongoing westernization of all countries-cultures.

> Learning English as a global language means learning how to understand and speak a variety of Englishes with speakers who are not necessarily native speakers of the language…while the official rhetoric claims that English has become the *lingua franca* of the

world and is not "owned" by any one nation in particular (Widdowson: 1994), everybody knows that not all English accents are equally prestigious, nor are all English ways of speaking. (Kramsch, 1999, p.134, emphasis in original)

The countries of "outer circle English" use English not as a native tongue but as at least one official language. The Republic of South Africa (a.k.a. South Africa), Kenya, India, Pakistan, Philippines, Singapore, and Sri Lanka - are broadly introduced in the grade 10.

Lastly the "expanding circle English" countries encompass countries where English is not used as an official language but rather a foreign language or language of larger global communication. From the continents of North America, Asia and Europe a variety of countries in this circle are presented with France, Germany and Italy being the most common. With Asian countries being Korea's major trading partners and the increased presence of other Asians through international marriage and in the D – D – D labor market, Asian countries are the focus at the level of 10th grade.

Compared to expanding circle English cultures, outer circle English cultures are mentioned less frequently in the textbooks. The selection of countries in the textbooks also reflects economic structures and trade relationships: G8 (France, Italy and Germany), emerging economies (Brazil, Russia, India and China), and G20 connections (South Africa, Mexico, Argentina, Brazil, India, Indonesia, Saudi Arabia, Russia, Turkey, Australia, and European Union). China, USA, Japan, Hong Kong, Singapore, Thai, Vietnam, Indonesia, Brazil and India are Korea's major trading partners for exports, and China, Japan, USA, Saudi Arabia, Australia, Germany, Indonesia,

Thai, Arab Emirate, and Catarrh for imports according to statistics of the

Korean International Trade Association (KITA) (2010). See Table 5.

Table 5. Korea's Major Trading Partners. *Adapted from Korea International Trade Association (KITA) data (2010).*

	Major Countries of Export (% of total 466,384 million dollars, US)		Major Countries of Import (% of total 425,212 million dollars, US)	
1	China	116,838 (25%)	China	71,574 (17%)
2	USA	49,816 (11%)	Japan	64,296 (15%)
3	Japan	28,176 (6%)	USA	40,403 (10%)
4	Hong Kong	25,294 (5.4%)	Saudi Arabia	26,820 (6.3%)
5	Singapore	15,244 (3.3%)	Australia	20,456 (4.8%)
6	Thai	14,830 (3.1%)	Germany	14,305 (3.4%)
7	Vietnam	9,652 (2.1%)	Indonesia	13,986 (3.2%)
8	Indonesia	8,897 (2%)	Thai	13,647 (3.2%)
9	Brazil	7,753 (1.6%)	Arab Emirate	12,170 (2.8%)
10	India	11,435 (2.5%)	Catarrh	11,915 (2.8%)
	⋮	⋮	⋮	⋮
	Germany	10,702 (2.3%)	Singapore	7,850 (1.8%)
	Mexico	8,845 (1.8%)	Brazil	4,712 (1.1%)
	England	5,555 (1.2%)	Canada	4,351 (1%)
	Canada	4,101 (0.9%)	France	4,283 (1%)

In terms of native culture representation, Korean culture is mostly

represented in the grade 7 textbook while the upper grades 8 and 10 introduce

more foreign cultures. However, the balance between native and target-foreign

culture is maintained since both cultures always appear together in one unit.

There is no one unit that is based only on Korean culture.   Clearly the

textbook authors include content for students to learn about both Korea and

other countries.

The textbooks also create an opportunity to build knowledge of

Korea's national identity. The images in Appendix R show the top 10

groundbreaking world inventions and their impact, including one from Korea.

National identity is further fostered in the story of a Korean diplomat, Seo-hui during the Goryeo period (918~1392). See Appendix S. The text and image allude to the fact that a northern region of Korea that now belongs to China was once Korean territory and Korea was repeatedly under attack from China. Historical information is very important to Korea as it continues to cope with territorial disputes over the East Northern territories among China, Japan, Korea and Russia. This type of content confirms the role of the textbook as an agent of nationalism and identity formation.

The textbook creates positive values towards globalization, privileging trading partners such as US and China and national identity. Shaping and being shaped by the relationship between Korea and other countries in the world, the textbooks also reflect the worldview of a society.

Theme 6: Identifying and responding to social challenges and promoting social change

English textbooks are charged with addressing social ills and promoting social change in areas such as multi - races and cultures, gender equality, living together, health issues, intellectual property, environmental protection, healthy family life with media and leisure.

Multi races and cultures

The textbooks provide content that reflects the societal change from a homogenous to multicultural family construct and the need to educate students to understand and respect different types of family structures: single parent, multigenerational, multicultural, multiple sibling families. Examples of

families are given in Korean with these images in Figure 15. The first image is a western multigenerational family and the second one is a multicultural family of Canada and Korea.

Figure 15. Images of diverse families

In Korea marriage between Koreans and foreigners has increased since the 1990s as intercultural - travelling and trade exchange have become vigorous and dynamic and also as a shortage of Korean brides for many unmarried men in the countryside has been met by immigrant women from South East Asia, including China, Vietnam, Cambodia, and Philippines. According to Statistics Korea (2008), 38.3% of 6,458 farmers and fishermen chose spouses from other countries. Further, Seo (2011) reports that over 10% of total marriages are intercultural and crossing borders. As Korean women have had more opportunity to higher education than before, they pursue more education and seek careers in urban areas rather than returning to life in the country side, marrying and raising children. Collectively, these phenomena result in the growth of a multicultural family in a society with children of mixed blood. Despite the increase of cross-cultural marriage, Korean society stares at foreigners with biased perspectives, which leads to issues of human

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rights and racism.   Koreans are positive toward the growth of cultural

diversity but there still exists discrimination according to different races

(Seoul Yeonhap, 2010).

In Korea, people also link stereotypes to, for example, foreign laborers

from South East Asian countries as well as blacks. Drawing on Korean Social

Trends 2010 (Statistics Korea, 2010), the number of low level skilled foreign

workers reached 511,000 at the end of 2009 and if illegal immigrants are

included, rises to 655,000. Most of them are Asians of Korean-Chinese

background or from Vietnam, Taiwan, Philippines, Indonesia, Mongolia and

Sri Lanka. Among them Korean-Chinese make up about 66.2% (Lim, 2009).

To these foreign workers, Korea has been perceived as 기회의 땅 [*gihweieui*

ddang], "the land of opportunity"   where they can earn much higher pay,

making an income in one month in Korea equivalent to that of many months

or a year in their country.   As such, these workers are willing to endure other

disadvantages living in Korea.   In Korea, as the opportunity for education has

increased, the more highly educated population frowns upon 3D work -

difficult, dirty and dangerous. Foreign workers have filled the shortage of

labour in industry, factories, construction sites, restaurants, farms, etc. These

socio - economic 3D conditions render foreign workers as not only sometimes

underpaid but also the focus of prejudice and negative stereotypes. This also

includes issues of human rights of foreign laborers and difficulties in

maintaining daily life because of the prejudices (Park, 2009).

Also in the past Korean people had stereotypical ideas that most

Americans were white and that Afro-Americans were dangerous and from the

lower class. This seems to stem from the political relationship between Korea

and USA after the Korean War when the south of the Korean peninsula fell

under the military control of USA and the north under the control of

communist Russia. Since then, with the American military presence South

Korea has been influenced by the USA in every aspect of its politics, economy,

and socio - cultural trends. Since most foreigners in Korea at that time were

American, people still have the perception that any foreigner is American.

Stereotypes toward Africans/Afro-Americans in Korea have been influenced

by readings about how America treated these people in its history. As they

were discriminated in that society, Korean people may have transferred and

formed the same stereotypic notion about them - that they live in Harlem and

commit crimes. In my memory, they were imaged as slaves by and among

"white" people. In movies or literature such as "*The Adventure of Tom

Sawyer*" that I saw or read in my school days Africans/Afro-Americans

seemed to be presented as abnormal or not noble, although I came to recognize

the discrimination of the society toward them later.   Despite this history and

the fact that Korea has the most marginal relationships with people and

countries in Africa, the new English textbooks include a greater racial mix

than any previous ones.

This racist phenomenon has been broadcasted in a documentary film of

EBS in the name of "*Sad Portrait*", which shows how Koreans treat people of

different races, East Asian and "white" people. Upon seeing this, Koreans are

trying to embrace a multicultural society by passing a bill on anti-racism and

adding anti-racist education to the public schooling mandate (Lee, 2010a). As

Korea is not a homogenous society any longer, to include others in the society

is an important must-do and a way of contributing to the global society in the world.

The textbooks also mirror aspects of society that demand a change in values. A text in the grade 7 textbook indicates a stereotypic interpretation of Koreans toward westerners. As mentioned earlier, Koreans usually think of a foreigner as an American because in the past most foreigners were from the USA and most were a part of the US armed forces in Korea. See Figure 16. As a result of this historical and political situation, people began to develop stereotypes about foreigners, especially whites.   This seems a common reaction of people who have more contact with one group than another.   For example, many Americans and westerners regard all Asians in their area as Chinese because of the huge Chinese immigrant population.

Figure 16. Text of Korean's stereotypic reaction toward westerners

Fortunately, as many foreigners from different countries have visited Korea to travel or teach English or work, the perception about foreigners is

changing. However, the American dominance remains since, although at school many foreign English teachers are from America, Canada, Britain and other countries, the majority of teachers still come from America.

In the grade 10 textbook, the given texts affirm a large increase in the number of bi-racial students in Korean schools and difficulties they feel due to their racial background. See Figure 17.
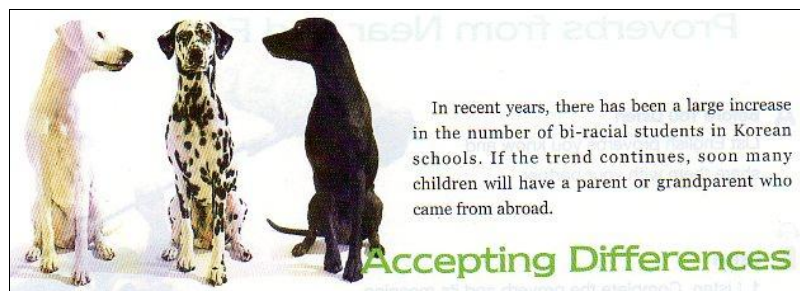
Figure 17. Text and image of increase of bi-racial students in Korea

A listening text reveals how people treat bi – racial students, how they feel, and what attitude is important in accepting differences between two cultures. See Figure 18. This content reflects social issues regarding the movement from a homogeneous to a multicultural society in Korea. See Appendix T.

```
W  So, being a bi-racial student, what is the
   biggest problem for you?
M  Well, I'm always singled out.
W  What do you mean?
M  Let me put it this way. No matter what I
   do, people say it's because of my racial
   background.
W  Do you think it's because you look
   different?
M  I guess so. I'm Korean deep inside. I've
   lived here my whole life, you know. And
   that doesn't seem to count.
W  I understand. Do you have anything to say
   to our school magazine readers?
M  Yeah. Just accept us for who we are. We
   are regular people just like you. Don't just
   look at our faces. Instead, look on the
   inside.
W  OK. Thanks for taking the time to talk
   with us.
```

Figure 18. Text of attitude toward different cultures

Gender equality

English textbooks echo the changing gender roles in Korean society. In the past more Korean women stayed at home and were responsible for taking care of all the household chores, supporting their husband and raising their children. Today as women pursue more and more higher education to accomplish stable and successful careers, the demands of their social life increase. Working women become more independent from their spouse in careers and economic power and their status in the family is growing more equal to that of men, meaning that they are also acquiring more status and power in family decision making (Kim, 2010). To maintain this status, they tend to invest much effort in self-fulfillment; many choose not to marry or have children. In fact, the birthrate of Korea decreased to 1.2 on average and is

ranked at the bottom, the world's lowest (Bae, 2008; Kim, 2009). Thus gender inequality in Korean society still prevails and women fight to keep their careers by giving up other roles as a wife and mother.

Lee (2008a) introduced different perceptions by age groups about women's careers and the change of gender roles in Korea. Men in their 60s show negative attitudes toward their wife's work and do not support sharing household chores. There is a little change of perception of women's social life among men in their 40s and 50s. Men in these age groups believe a wife's work could benefit the family's finances but in the end, child rearing and caring for elderly parents are the more important roles for women. For men in the 20 - 30 year old age groups, women's careers are highly supported by men and they are comfortable sharing household chores. It should be noted that men do not think doing chores is part of their responsibility but they are willing to help with "women's work". According to a news article (Kim, 2009) 71.3 % of males think chores are for women and this inequality in housework and responsibilities leads to women's reluctance to get married. See Figure 19 (the grade 10 textbook introduces different gender roles of women and men at home). Also, a reading text presents a father making dinner for his family and a visitor. Despite the trend to change, a traditional image of women remains in contemporary Korean life where cooking and household chores are still regarded as women's work. Through such gender equal images or stories learners may compare their family to different and future families.

With images of men and women more akin to the perspectives presented by the youngest men in the previous paragraph, the textbook again

serves as a tool for change in Korean society; it teaches learners the necessity of gender equality in modern society.
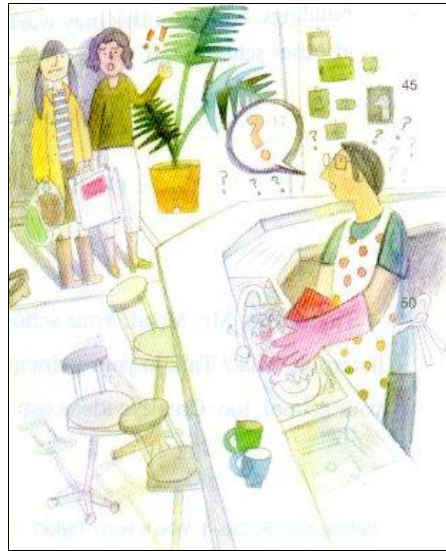
Figure 19. Gender equality

Gender role differences are also presented through the theme of sports. For example, although still not practiced in Korea, the textbook shows images of males and females playing basketball or soccer together in another country. In Korea mostly only males play basketball while females spend more time talking with friends or indoors.

Moreover, female characters in most of the cartoons are depicted wearing skirts and images of mothers are especially stereotypical - dressed in aprons and doing household chores. The idea of gender difference in Korean society still exists and is still propagated in the textbook through how men and women are represented. See Figure 20.
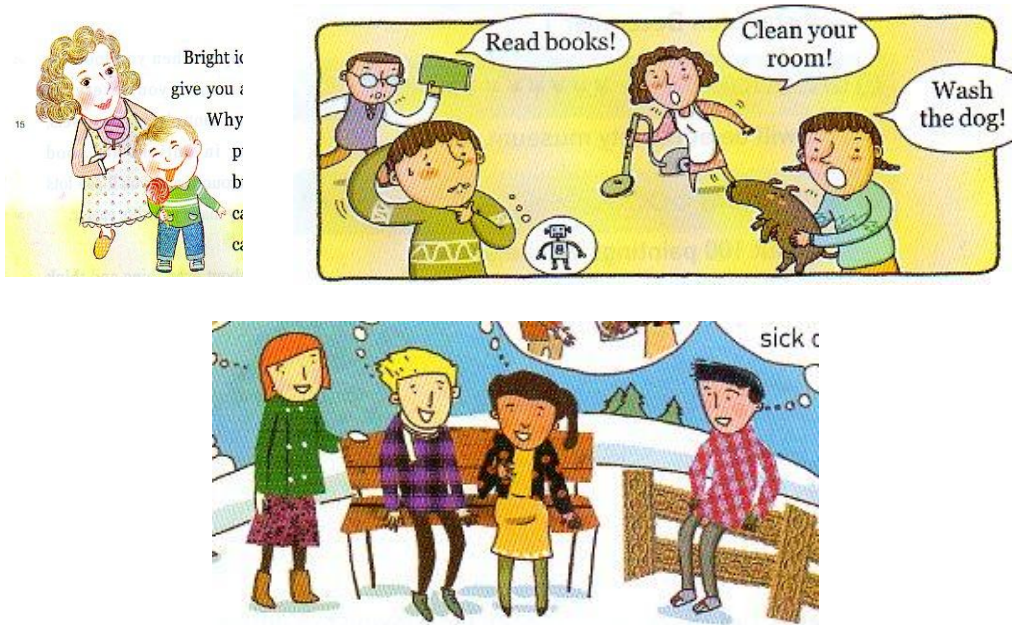
Figure 20. Gender difference in textbook images

Living together

In the grade 7 textbook, there is a strongly depicted value of living together. To live well together with others requires one to care about others, for example, to help the sick, the disabled, and the old by volunteering to do things with and for them. Caring about and helping others is universal but how to do so might be expressed differently in each country. Volunteering is one of the ways to do so and the textbook introduces images and texts of volunteering from abroad and in the Korean context. The images and texts depict sites in foreign settings such as the library, construction site, senior center and (children's) hospital. See Appendix U.

In Korea, promotion of the idea of student volunteering became a part of the curriculum in 1996. Its goal was to promote community spirit by participating and collaborating in a variety of local activities and events. Through these activities, participants can contribute to the development of

community. School students have to complete given hours of volunteering every year and they are recorded on their report card. Part of the hours are planned and completed as part of the school curriculum and the balance of hours should be done by the individual's free will. This volunteering works as character education and is intended to develop students' personalities and to teach them to care for others in the community.

Also, although concern for and helping disabled people is valued in the textbooks, there is still a huge gap between reality and the idea/imagined. In Korea it is not common to see the disabled on the street. There is no low bus for them and although there are parking spaces for them they are not used. But in this textbook, learners can see images of low buses for people in wheel chairs, and images of a blind person and her guide dog on the street. How to be a friend to a blind person is presented in texts with do's and don'ts. This content is no doubt intended to help students to reconsider the disabled as part of their community and society and become more open and friendly toward them. From a curriculum perspective it may be that the textbook is helping students imagine a different future!

Health issues

Health is depicted as an important value to living a happy life. Along with this value, various beliefs are depicted with English proverbs, and ways to maintain a healthy life are presented in connection to youth life.

Health is depicted in the textbooks for grades 7 and 8. The grade 7 textbook introduces new ideas in the health care system, including the idea of

a family doctor which was previously unknown in Korea. In the teacher's guide and resource book, the family doctor is introduced under the title of the *United States' health care system*. In the grade 8 textbook, health for youth constitutes one unit in the textbook. For a healthy life, riding a bike, healthy eating, avoiding snacks and junk food, and breaking bad habits are suggested.

In Korea health is regarded as a prerequisite of living a happy and healthy life. Due to an influx of western fast food restaurants and irregular life styles, modern Korean people, not to mention youth, are facing unprecedented health problems. For example, Lee (2010b) reported that Korean teenagers are becoming obese. The article describes how eating more fast foods and less fruits and vegetables and a lack of sleep and exercise contribute to obesity among school students. Drawing on the findings of the Ministry of Education, Science and Technology (MEST), it states that "nearly 80 percent of elementary and secondary students eat instant noodles as a meal more than once a week, with up to 60 percent regularly consuming fast food. But less than 40 percent said they eat fruit and vegetables every day." Also 50% of elementary school students eat hamburgers and other fast food regularly and over 42 percent of high school students sleep less than six hours a night. These statistics confirm that health has become an important issue in Korean society and asks attention from parents and schools to improve the health of future generations, and of youth to become aware and change their habits.

Intellectual property

Another important value in preparing students for studying abroad is plagiarism and authorship. The textbook explains plagiarism as "the act of stealing another person's words or ideas" and teaches students to provide sources of information or data. It respects authorship as an important value that might not have been regarded previously with such significance in Korea. With the information overflow on the internet, students easily can copy and paste whatever they like so they must understand what plagiarism is and why it is not allowed, which is not a familiar concept in the Asian context. See Figure 21.

The textbook developers again respond to needs that have been identified in research.   For example, Lee and Carrasquillo (2006) report that professors see that Korean students "do not properly give credit to the author of the work they include in their writing" (¶25). This research reveals a cultural gap in understanding authorship of knowledge and plagiarism; in Asian cultures, knowledge is not ascribed to the individual who thought or wrote it first. Thus, this is a call for attention to staying honest in academic circles worldwide since many Korean students face cultural difference and difficulties, and academic failure due to plagiarism or cheating.
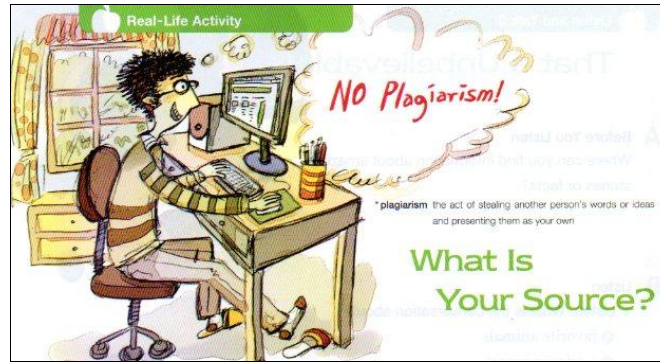
Figure 21. Image of plagiarism

Environmental protection
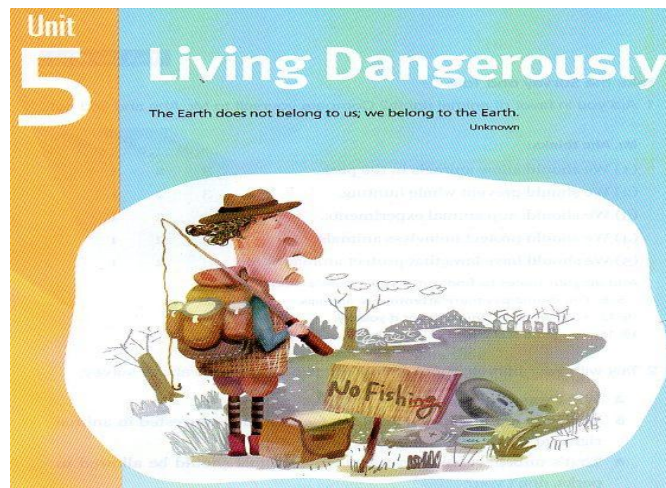
Figure 22. Image of environmental pollution and destruction

Figure 22 shows environmental pollution, global warming and the destruction of nature and ecosystems by human beings. It warns of reckless industrial development and its impact on nature and human beings. To prevent

climate change UN Secretary - General Ban Ki-moon (a Korean) launched

'Caring for Climate' for business leaders in July, 2007. This UN - led initiative

"places a strong emphasis on enhancing the role of business in finding

strategic solutions to adapt to the impacts of climate change on development

i.e. on peace and security, water sustainability, poverty reduction, energy and

food security." (UN, 2007) As in other countries, environmental protection is a

very important issue in Korea and a variety of policies and acts are practiced

on individual, institutional and governmental levels. Environmental education

has become more important since the 6th curriculum.

The textbooks of the grades 7 and 10 present ecological information

mainly through environmental issues and texts and images of nature; fauna

and flora are also presented in the context of environmental pollution and the

importance of environmental protection.   Issues of environmental protection,

recycling and energy saving in daily life are presented as one of the important

educational objectives throughout many subjects. This is because

environmental pollution results as the industrialization of a society increases;

accordingly, nature suffers from unusual phenomena such as the greenhouse

effect and abnormal temperatures from global warming. Given that endeavors

to protect nature and the environment are part of a Korean (and global) social

movement and policies to protect the environment have permeated all

institutions in society, Korean learners are accustomed to recycling, using non

disposable (reusable) items and doing separate garbage collection. Using

disposable utensils at restaurants or giving free disposable items such as paper

bags at department stores has been regulated by law since 1990. Also every

single family has to participate in separating garbage collection including

recycling items. Each family has to buy a particular bag for waste disposal and discard food waste at a designated place on given days.

In the grade 7 textbook, images of spoiling nature and doing harm to the globe are presented. See Appendix V. The images show how people harm nature and waste things and discourage readers from such behaviors as throwing trash into the sea, wasting water, ignoring recycling and releasing balloons in the sky. These suggestions are designed to inspire students to protect the environment protection for their future. Further, the fight against climate change or environmental change is presented as a global issue that requires everyone to participate and contribute to a clean, safe and sustainable future.

With the acceleration of industrialization, Korea has enjoyed considerable economic development; however, it has also suffered through global climate and environmental change. Accordingly, the Climate Change Committee was established under United Nations Framework Convention on Climate Change (UNFCCC) in 1998 and a National Action Plan for climate change (1999 - 2012) was established. During the period of 2005 - 2007, the plan directs Korea to contribute to international efforts in mitigation of Green House Gas (GHG) emissions (Yoo, 2008). The textbook content thus reflects the fact that the whole world is responsible for making an effort to save the globe and also alludes to the fact that Korea actively participates in international cooperative negotiations, and is a leader in supporting developing countries (Kim, 2011).

Many developing countries in Asia have been suffering from environmental change due to industrialization and lack of attention to green

growth. Climate change in other Asian countries impacts on adjacent countries including Korea. So, in the grade 10 textbook, drawn out of the magazine *TIME*, texts and charts about environmental problems and their "hot spots" in Asia are introduced. See Appendix W. While the contents pertaining to the environment in grade 7 are general and at a beginning level, the grade 10 textbook presents more concrete and specific information. The content shows how things change and how they relate to human and other creatures and warns readers about the risks of environmental change. By dealing with environmental pollution in Korea and other Asian countries, students can better understand the local relevance. Moreover, they can realize that all countries must help one another to live together. In this sense, the English textbooks act as a tool for education of environmental protection as Yoo (2008) suggested.

Healthy family life with media and leisure

Research by the Ministry of Health and Welfare (MHW) (2009) showed that 8 out of 10 students (76.8%) use a cell phone at the elementary and secondary school level. High school students had the highest rate of cell phone use at 92.5%, followed by 83.7% of middle school students and 54.3% of elementary school students. Mostly they report using it for text-messaging, telephone calling, playing games and listening to music during their leisure time. The research reported that 11% of those users are addicted to cell phones and its dependence rate is higher among females than males, in high schools than elementary schools, and those with weakest academic performance.

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Since curriculum and teachers are often charged with attending to social ills in Korea, opportunities to discuss them are paramount.   Thus exposing the unhealthy use of media life in Korea is seen as a moral obligation and important content for a textbook. Inconsiderate use of a cell phone in class is presented with an image in the textbook. See Appendix X.

Also youth's media use is deeply related to their leisure life. Based on the data about leisure activities of Koreans (Ministry of Culture, Sports, and Tourism, 2010), 36.2% of the population relax by watching TV and taking a nap, 25.4% enjoy hobbies and entertainment such as shopping, eating out, internet searching or chatting, 17.1% consider religious and social participation as leisure while 7.3 % participating in sports activities, 6.0% culture and arts activities (such as viewing exhibitions, and seeing movies) as leisure. 4.7% enjoy going on tours and 3.4% go to watch sports games or participate in culture and arts activities. In terms of teenagers, their favored leisure activities are hobbies/entertainment (33. 5%) and relaxation (28.5%). They search internet or chat online (25.3%) or play online games (24.4%) for hobbies/entertainment and watch TV (49.2%) or listen to the radio (23%) for relaxation. Such statistics show that according to Korean values, family leisure life in Korea is unhealthy and lacks physical activities. This calls for a change to family leisure time.

Along with the implementation of the five-day workweek,   the policy of a 40-hour work week was introduced and applied to some work places beginning in July, 2004, and then expanded gradually to other places of business, and finally implemented in all business places with less than 20 workers in 2011. Along with this change at work, Korean society promotes

changing from a work-centered to a family - and leisure - centered society

(Yoon & Yoon, 2008). As people have more free time, the importance of

leisure increases and also happy and healthy leisure time with family has

emerged as an important social vision. This change is a healthy one for Korean

society since according to Yoon & Yoon (2008), Koreans worked an average

of 50.7 hours per week in 2004, considerably higher than that of others in the

world (40.6hrs) and also engaged in fewer leisure hours per week (30.7hrs)

falling behind the world average of 39.3 hrs and worked more hours than those

in other OECD countries. Koreans were not familiar with free time nor how to

enjoy it. The government is responding by researching the current state of

family leisure life and providing ways of participating in a variety of leisure

activities for healthy and pleasant family life.

Theme 7: Emphasizing Cultural difference/intercultural communication

Textbooks attempt to educate about cultural difference and its

importance in intercultural communication by presenting a variety of different

cultures from their own culture. However, the attempts are likely to remain

focused more on explaining the taken-for-granted way of thinking and not

allowing learners to make restatements about and integrate different beliefs

and values (Lange, 1979). These aspects will be discussed regarding asking

about one's age, using polite expressions, showing respect and obtaining and

giving pocket money.

In Korea, to ask about a person's age is both natural and necessary as it

determines how people should interact with one another (there are different

speech levels according to the listener's age, status at work, family relationships). In general people use honorific forms with older persons or a person in a higher position at work and in family relationships, a younger listener must depend on the honorific speech level when speaking to the person. Age is one of the most significant markers in determining speech levels and also appropriate behaviors.   This is one of the reasons that Koreans will typically ask someone their age early in a conversation.   However, in western culture people do not ask about age at a first meeting and if someone does so it is regarded as rude and unacceptable in the culture. The textbooks attempt to alert young Koreans to this cultural difference.

In the grade 8 textbook, there is an activity to guess who a person is by asking given questions. Among the questions is, "How old is the person?" From a Korean point of view this is appropriate but this question should be accompanied by an explanation that asking about age is not appropriate in all cultures. This information is important to minimize discomfort in intercultural communication.

Sociolinguistic competence is important in obtaining intercultural communicative competence and is emphasized through teaching polite expressions. In the grade 7 textbook, how to address a teacher in English is explained in Korean and presented in an English dialogue. The explanation shows differences between Korean and English ways of speaking to a teacher: '선생님[sunsaeng-nim]' vs. Ms. or Mr. followed by the family name of a teacher. The use of Ms. or Mr. when referring to or talking about a teacher is reflected in the texts in all grades. The importance of awareness of the use of difference in the titles is further discussed by teachers in Chapter Six.

Also the textbook introduces how to state one's name in English (first name comes after last name in Korea) as well as information about the use of nicknames between close friends.   In addition, the 7th grade textbook introduces the expression 'Excuse me?' to be used when one cannot understand what another is saying, and asks learners to give reasons when they refuse one's offer of food as a way to be polite. This point reveals the authors' response to well recognized impressions of Koreans in homestay settings (Cho and Bilash, 2010; Schimidt-Rinehart& Knight; 2004) The grade 8 textbook reminds learners of how to call a teacher in English and Korean through a listening activity in which a student makes the mistake of calling his teacher by her first name and thinks the teacher is not happy with him. Upon the mistake, the student is advised to tell her that he did not know an appropriate way of calling a teacher in English. The message implied in this activity is very important for learner's cultural learning: culturally appropriate words or gestures will promote and enable better communication with people from other countries and help avoid cultural conflicts. When making mistakes, students are advised to try to have a conversation that will end with each other being happy. This is a good lesson for culture learning.

In the grade 8 textbook, the value of showing respect is mentioned. In Korea people should and are expected to show respect to elders through a variety of behavioural markers. For example, a younger child is expected to show respect by using two hands to pass something to an elder (See Figure 23), bowing to greet an elder, and not starting to eat before an elder at a meal table. Showing respect to the elderly is highly valued in Korea. Koreans are expected to show respect to their parents, teachers, elder siblings, and seniors and

getting older is interpreted as having more responsibility, more understanding and more concern for the younger generations, more wisdom, more generosity and patience and so on.
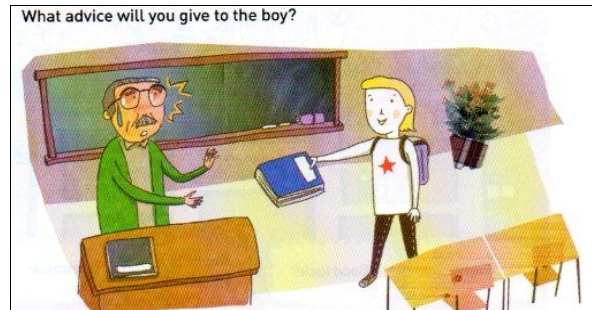
Figure 23. Image of understanding respect

Since respect is shown in different ways in different countries, youth must learn how people show respect for others in other countries and compare this to how people do so in Korea. Like in Korea, do they respect the elders as they age? Unfortunately this textbook does not provide any comments or images about how people in another culture show respect. There is no process proposed for comparing different values from different cultures and making personal meanings between them as Kramsch (1993) proposed for culture learning in the language classroom. To introduce ways of showing respect in other cultures and to have students compare them with Korean ways would enable students to understand different cultural ways of showing respect. For example, how to show respect in English can be explained with the use of titles such as Mr., Mrs. Miss or Ms. which have already been discussed. Also, in English culture age does not seem to signal any form of 'more' respect. Rather, from my experience of living in Canada, what a person achieves in his/her area is more important, and most people seem respected equally as human beings.

Under Economic criterion in Chapter Three, obtaining pocket money reveals a variety of underlying values that are different in each society. Doing household chores and getting some pocket money can be interpreted differently across cultures in regard to time, relationships between parents and children, and roles of parents and children. In western cultures, time is an important value because time is equated to money so asking children to spend their time watering the plants or clearing the snow may be rewarded with money - a type of economic exchange for goods. This trend is shown often in Korea through mass media and Koreans can easily form a stereotype of western culture in which children should receive pocket money from their parents for doing household chores. This is sometimes true and happens much more often in western cultures than in Korea but this is also a family decision and not true of every family in western culture. Thus, when teaching culture, stereotypical presentations must be avoided and contextual differences within cultures presented, as Kramsch (1993) suggested.

The giving of pocket money reflects the nature of some Western notions of parent - child relationships; they are equal rather than hierarchical in structure. Independence is valued in society and education so that giving children pocket money might be seen as preparation for living economically independently from parents. In contrast, Koreans tend to think that children's spending time and helping their parents is natural and an obligation; in turn, parents are and should be responsible for and support all aspects of the life of their children before they are permanently employed. For Korean youth there is no time to work but only to study to get high scores and find a better job. Until they graduate from universities and get a job, Korean parents are

expected to support their children in all ways. In turn, when their parents are old and not working any more, the children have a filial duty to care for them. Their relationship is more interdependent rather than equal or independent. These days, however, the parent - child relationship is changing, for example, parents are planning for their later years so as not to depend on their children economically. In regards to pocket money many layers of cultural values are implied and could be discussed if teachers were willing. While the textbook only presents what students do to make pocket money, it could launch questions that invite students to identify and compare observable cultural phenomena, which might shape stereotypes, and help them to think deeper about different value systems.   In other words, more activities for process-oriented culture learning should be included in the textbook.

When one's own cultural values are rendered through the content of learning resources, they do not articulate lenses of the taken-for-granted value system. Thus learners may learn the language through the content of their own culture or cultural perspective, but not the fact that language and culture cannot be separated from one another. In such cases, language learning can be reduced to message delivery without appropriate cultural understanding. Therefore, language and culture learning in the textbooks cannot find a place to establish dialectic processes and the opportunities to produce personal meanings, pleasures, and power (Kramsch, 1993). Also there is no place to resist the dominant structures that the textbooks reproduce.

Connections and Gaps to the Literature Review

Overall the textbooks analyzed present a balanced of exposure of different regions, cultures and races of the world.   In other words, they are more inclusive than their predecessors. Looking deeper, however, it is clear that textbooks prioritize trading partner countries, 'inner circle' English countries and their culture, and native rather than intercultural English speaker norms, which does not fully align with what the curriculum states.

Textbooks present all the content of cultural topics suggested in the curriculum as shown on pp. 27 – 30 in Chapter Two. However, the gap between the culture criteria stemming from the literature review and the culture topics identified in the English curriculum of Korea revealed that:

- culture is presented in a broader and more abstract way than in the criteria

- the types of cultural points included in the textbook align with definitions of culture from the period before 70s' when culture concepts were segmented

- cultural topics in Korea's EFL curriculum include all the criteria from descriptive information, social structure/construct and observable phenomena (except two - demography and intellectual organization)

- criteria in cognitive patterns may be ambiguous for textbook authors or teachers because the curriculum adopts all - inclusive words such as interpersonal relationships, social life, value system, and sound mind to describe possible elements of the cognitive life features of culture

- culture learning in the language classroom remains at the level of

  presenting cultural information

- textbook content about learners' talents and interests aligns with the

  curriculum but not with the everyday reality of 'education-

  hungry' Korean life

- the value of scientific discoveries permeates the textbooks

  to show Korea's desire to be seen as a contributor and

  power source in this domain

- culture teaching in the textbooks builds knowledge about trading

  partners and national identity, and asserts native – like English

  norms

- English textbooks address social ills and may contribute to

  promoting social change

- cultural difference and intercultural communication are emphasized

  but there is no place to engage in the process of examining

  values and transforming them

CHAPTER 6: INTERVIEW DATA ANALYSIS

Findings from stages 1, 2 and 3 of this research study were discussed in chapters Three and Five. This chapter will present findings from stage 4 – perspectives emerged in the interviews with teachers, stage 5 -gaps between the results of the textbook analysis and teachers' perspectives, and stage 6 – gaps between theory and teachers' practice.

In order to understand what and how culture is taught in the English classroom 99 Korean teachers of English were contacted and interviewed. The interview was conducted in either or both Korean and English according to the comfort zone of each participant. Most chose to respond in Korean because they felt that they could more clearly articulate their thoughts in their mother tongue. Thus their quotes have been translated into English (The translations of randomly selected quotes were verified by a Korean speaking graduate student.).   As previously stated, the data was transcribed, with each participant being assigned a number, and then thematically coded. The themes identified are: what teachers think culture is, what culture teachers teach in their classroom, how to teach culture, and obstacles. Each quotation in this chapter (and throughout the thesis) is followed by a number which represents the random number assigned to each participant, a letter F or M to indicate whether the participant is female (F) or male (M) and a final number indicating the age of the participant at the time of the interview.   In all perspectives of 36 of 99 participants have been quoted.   Overall responses to most questions were very similar; such homogeneity is not surprising to me as a Korean raised in a homogeneous nation, but may surprise a western reader.

However, in light of the rapid social change of the past few decades, such homogeneity in perspectives may not exist in the future.

What teachers think culture is

In this section, teachers' definitions of culture will be described and compared to those presented in the literature review. The comments of two participants reflect the understandings of most.

> *Culture is the living patterns of each country people…familiar ways of life…ways of not bothering one another when people encounter with people? It seems ways of understanding each other, life patterns… (27, F, 31)*

> *…a picture of life and it is a flow continued from the past, the present to the future and patterns of life living that they have been lived and shared. (29, M, 42)*

These concepts of culture are very broad and encompassing, and entail historical features of culture. They point out the unique perspectives of a particular culture that are shared and accepted among particular groups of people and could apply to any culture in the world. As shown in their responses, teachers understand that each country has a different culture and different set of life patterns that help members to understand each other and live together. Some of them also understand that cultural life patterns include both spiritual and material domains: "*Culture is something both mental and material that a country has uniquely*" (48, F, 41). Teacher-participants also mentioned concrete examples of culture such as tradition, arts, literature,

manners at a meal table, ways of greetings, overall etiquette, and housing style. One teacher compared culture to a window:

> *It is like a window. We see outside through the window.*
> *And people can see inside through the window. Of course,*
> *it would be better if we could open the door and directly*
> *experience inside but when we look at a culture vaguely, I*
> *think culture seems like a window through that we could*
> *see inside or outside. When we understand culture we*
> *could understand underlined values or behaviors but*
> *when we don't, we just take what people say. (42, M, 40)*

From her point of view culture is a frame of values or behaviors to understand other parts and without the window people are not able to understand others accurately. But to the question of what culture is, some teachers disclosed that it was difficult to answer saying: *"Oh, this is difficult…well……"* (43, M, 42), and *"this is a tough question, hmmm…."* (44, M, 37).

These definitions of culture include ideas, behaviors and products, what Robinson (1985) called *culture as observable phenomena* and *culture as not observable* in his investigation with second/foreign language teachers and educators. Although the Korean teachers do not describe culture as process, their comments show that culture should be taught and can lead to harmonious global living with other cultures and societies in the world. This articulated need to change for peaceful coexistence is presented in the textbooks as analyzed as well (e.g. greater visual inclusion of racial diversity and people with special needs), reflecting the diverse and varied features of Korea's changing society and the globalization of world relationship formation.

What culture teachers teach in their classroom

Teaching and learning in the classroom is an interwoven tapestry based on threads of teachers' and students' beliefs, the learning environment, and social and global circumstances, all of which also influence the teaching of culture. Thus in the following sub-themes we shall examine teachers' thoughts about culture teaching, the practice and reality of culture teaching, and obstacles to teaching culture. This will be discussed as perceptions of culture teaching in the language classroom, cultural contents the teachers teach, and global English and culture.

Perceptions of culture teaching in the language classroom

How teachers perceive the importance of culture in language learning will be illuminated through their comments about their teaching experience, intercultural experience, social change, and globalization.

Teaching experience

All of the teachers agree that culture is very important in language learning, stating that without understanding the culture associated with the new language it is hard to master the language and also may lead to cultural misunderstandings when encountering people from different cultures. While their understanding of the importance of culture teaching can be learned theoretically from both pre - service and in - service teacher education programs, teachers' experiences teaching reading and reflecting on their intercultural forays were claimed to be paramount in intensifying their rationale for teaching culture in language learning, especially as they began to

recognize how their clearest explanations embedded references to these

experiences and how much students needed background knowledge to

understand the context of the content.

> *Yes, culture is important. In the case of reading, I need to explain
> foreign situations, humor or proverbs - things like that, and then
> have to explain the culture of them and what they have…then my
> students begin to understand.   Their reading comprehension
> depends on how much background information they have…. (27, F,
> 31)*

Intercultural experience

More importantly, as the teachers reflect on their intercultural

experiences abroad, they begin to believe more strongly in the importance and

necessity of teaching culture. Teachers also discussed how the new EPIK

program has changed Korea's educational environment.   In this program

Korean and foreign teachers co-teach English and students learn the language

from teachers who come from a variety of different cultural backgrounds and

schooling experiences. Most also mentioned that cultural encounters with the

native English speaking teachers (NEST) in this program were not always

smooth because of cultural difference but in this process they gain an

awareness of the significance of culture teaching for intercultural

communication through English.

> *It (culture teaching) is important. Because of the differences in the
> Eastern and Western worlds and kids are now much more exposed
> to…going abroad and foreign teachers have come to teach…we
> see that cultural difference can bring about misunderstanding. So
> explicit culture teaching seems to be needed more than ever before.
> Situations have changed since I/we learned English from only
> Korean teachers and stayed only in Korea, so the fact that a
> foreign person has come to Korea or exists in Korea makes me
> teach more (about culture) to my students. (30, F, 33)*

It looks important…before I met native English speaking teachers I had never thought that culture teaching was important while teaching English. But now that I have met a native speaking teacher and am working together with him, and that person often said that things in Korea were strange to him, so I came to wonder if he was being rude or if his culture really was different. So by directly facing and encountering these types of situations, I realized that culture learning and teaching is important. (46, F, 27)

Incoming foreigners from different cultures into Korean society awaken the necessity for new perceptions of intercultural contacts and make teachers reconsider the taken-for-granted ways of their thinking. NESTs at all school levels and private institutions are one of the direct sources of contact between people of other cultures and they offer students and teachers a concrete embodied understanding of the significance of English for doing so:

These days, there are NESTs in most schools.   Generally they teach listening and speaking parts……Even in the countryside 'hagwons' there are NESTs, so from an early age students meet them and become more comfortable with foreigners than even those students in higher graders. (28, F, 28).

According to Lee (2011) 76% of the elementary and secondary schools have NESTs for English learning and teaching. The government started to recruit NESTs to teach English through their English Program in Korea (EPIK) in 1995 and the number of NESTs hired in Korean schools reached 8646 (Lee, 2011). The process of NESTs' selection has varied because local offices of education or schools can select and hire according to their own policies.   The program was designed to import NESTs as a means of improving the communicative competence of English learners within the schools and public sectors. These investments of the government were intended to support and establish a sturdy public education infrastructure for English language learning. However, the many unexpected relationship

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problems that have emerged between Koreans and NESTs point to a poor

preparation process for the implementation of these new reform policies and a

waste of money and human resources (Park et al, 2010). On the other hand, the

varied relationship problems between NESTs and Korean students and

teachers brought to light a lack of cultural understanding on both sides (Kim,

2008).

Reflecting upon my experience, I recall that English teachers were

expected to manage all the work regarding NESTs and most of the problems

between them and administrators, other subject matter teachers and students

primarily because as the English teacher, they were expected to be able to

communicate with foreigners. There are a great number of incidents that

reveal how both sides were frustrated with their interactions due to cultural

differences.

> *My school has also a NEST. There are not many cases where*
> *everyone in a school gets along with and functions in harmony*
> *with NESTs. There is lots of conflict. My school has a lot of*
> *conflict, too. Korean teachers conflict with NESTs. And there are*
> *conflicts between NESTs and students although students may not*
> *recognize it. That is very common……I really dislike Americans. I*
> *never have seen any American ever who is faithful or enthusiastic*
> *about teaching kids. They just wander and come to teach to make*
> *money and so do not have a passion for teaching….. Take one*
> *NEST for example, she came from USA and worked for about 6*
> *months in my school. She seemed to work well in the first month.*
> *Then as time went by she stopped coming to school and had no*
> *excuse of illness. Then I learned a cultural difference. In American*
> *culture, it is accepted not to go to work for an 'accepted' reason*
> *even though the reason may be a lie…… And later she told us that*
> *she had an allergy to black mold, was so sick and needed an*
> *oxygen test and other tests.   So we had her take all the tests that*
> *she wanted. Then she told to the school that a doctor asked her to*
> *be off from the work for five days. So a teacher in charge of NEST*
> *asked her to submit a medical certificate and to talk to the school*
> *principal about her situation. She would not and did not do so. She*
> *said that she was American. And she said that was nonsense in*
> *America. This is a cultural conflict and there is lots of conflict*

because of culture. If she behaved like that in America, she may have got less criticism. But she was in the Korean context, and that was nonsense and pissed me off. As you know, in Korea, especially in school culture, if a teacher does not come to work, then other teachers have to fill in for her work. So because a teacher's absence gives a burden to other teachers, they go to work even when they are sick. That is a kind of Korean sentiment. (45, F, 37)

…when I met a German NEST for the first time, unconsciously I asked to her because she looked like a single how old she was. I will never forget the shocked look on her face. It is quite a long ago since I was a single too. Surprised, she looked at me for a while. On my side, I thought, "What is wrong? I just asked how old she was." Then later I came to know… (that is not an appropriate question to ask a westerner during a first meeting) and told her that such a question is an expression of interest for Koreans. Then she answered her age, 28.   This is one of my cultural experiences. (55, F, 45)

As in the two examples above, Korean teachers regularly experience cross-cultural differences in their daily work and describe their experiences akin to culture shock. NESTs work in Korea but live in their own cultural bubble. Koreans working with NESTs who come from a variety of different cultures expect these foreign visitors - workers to behave, think and conform to Korean values. The textbook acknowledges this challenging scenario by explicitly stating the need to teach Korean values to those from other cultures. The example given refers to showing respect to elders. Unfortunately, the textbooks do not show details about how other cultures differ regarding the value of respect and thus do not help Korean students learn about them. Caught in these cultural conflicts, Korean English teachers are asked to act as cultural mediators, a responsibility that proves exceptionally challenging without specific intercultural communication training. This certainly suggests that culture learning and teaching in the language classroom was not encountered much before.

Thanks to educational reform, Korean teachers of English have begun to feel and perceive the gap between two different cultures and the importance of intercultural attitudes to maintaining peaceful relationships.   Contact between two cultures in education opens opportunities to understand and care about one another.   The new English education policies of the current government offer teachers and students chances to experience different cultures without going abroad. With the misunderstandings or conflicts that lead to this policy change we might consider this current period one of a positive transition.

Social change

Teachers noted the importance of culture teaching in English language learning in relation to various aspects of society, politics, economy, and socio-cultural issues. Their understanding of culture teaching is interconnected with societal issues and also Korea's relationships with other countries. The roles of culture teaching that teachers understand in the English language classroom conform to those of textbooks as a change agent, a value creator as well as a mirror of a society as indicated in the previous chapter on the textbook analysis.

With the demographic changes in Korean society, people sense the need to change public perceptions toward the new members of society who come from different cultures and the need for education to act as a major force to bring about that change. As presented in the textbook analysis, the population of foreigners has increased and they have become an important part of Korea's domestic labour market.   This social change affects education policy and practice as has been seen in the analysis of the new English textbooks.   To

understand diversity at the social and international levels is a key to forming a harmonious country.

In Korea, however, discriminatory beliefs toward different races in a society continue and still affect people's concept of race and difference. The following excerpt from one teacher shows what Koreans think of foreigners, how they are depicted in the unrevised textbooks and the teacher's hopes for the role of education in social change:

> *In the textbook that I use now, there are only 'whites' in pictures or examples. There are no 'blacks'. I cannot understand why. I do not know why textbook developers do this but it was hard even for me as a student to ever see a 'black' person in the textbooks. …of course they provide pictures of aboriginal people but it is not… an image of blacks in USA or in other foreign countries. It is true that the word foreigner is associated with 'white people' for Korean people. But if we go to USA, there are lots of black people and multi-races exist. Students have stereotypes [about foreigners]. It is very problematic…the issue of racism. That must be changed by education by naturally including blacks and whites, and other different people as well in the textbooks…but what is presented is whites and Koreans, always whites and Koreans. Images of kids in the textbook are only whites and Koreans…everyone is 'white'. Then these days when many native English speaking teachers are coming in it becomes a problem. I think this is not the problem of black teachers but the problem of the country. The education gave only the image of whites, and then later blacks are placed in schools. Then responses from students and even teachers are…. not positive. I talked with the native teachers and heard a lot of words like - 'Why do Koreans think there are only 'whites' in the world?' I was told that black NESTs have lots of difficulties in Korea. But I think that is not right. The government should change this through education. (50, M, 32)*

Because of historical and political links between Korea and USA, the image of 'white' Americans is so imprinted on Koreans and affects perceptions toward foreigners. But now it is easier to see many races in and outside of Korea through easier border crossing. The established perception is slow in meeting the need for equal treatment of all.

Soon Korea will be and already is becoming a multicultural society. This change is represented in one teacher's comment;

> *...where I work is the countryside and many people from Russia, China and East Asia have come to live there. Their children will soon come into middle schools in around 10 years. There are already many in elementary schools. Soon they will rush to middle schools. Then, soon we are going to be in the form of a multiracial country. And when seeing the case of Canada, it would be a good lesson for us to understand that those in Canada who become new members of a society do not lose their culture and can live well. This is an image of how we could be…… We should not see them unusually or ignore or neglect them but there should be an educational policy to encourage and help them to feel one with us. (66, M, 42)*

The change of member construct in a society has brought about teachers' perceptual changes about teaching culture. One teacher noted after experiencing diverse races and cultures in Canada during a study abroad teacher education program:

> *As I already know, I have abstractly thought that we have to accept diversity. But after I experienced multi-cultures like here in Canada, I began to agree more with that idea. When East Asians come to Korea, then they live dispiritedly and not confidently. We have been a racially homogeneous nation and have a long history, which is unique and also could be global. But we seemed to think only about this uniqueness. We are in a global age now and ….students need to have a broad mind. We need to keep our uniqueness but also accept difference……accept different cultures like Canada for everyone to live their culture like celebrating their holidays or anniversaries. I thought that they (Canadians) are very open-minded. My country …does not embrace or accept well things of other countries, this tendency exists. So I would like to talk about cultural aspects and tell my students to accept and also turn it into ours when I return. (74, M, 46)*

As many teachers are concerned about the social construct of change in schools and the workplace, people from different cultures make a living and want to build a 'nest' for themselves in Korea. Being different in Korean society has been difficult for those from other cultures. This issue is also

addressed in the textbook as one of the important social problems that demand

change.   In this context, teachers believe that culture teaching needs to

contribute to changing society's views about difference and turn

discrimination into acceptance of diversity for all, that is to create an

"ourness".

Despite diversity of races and cultures, Korean teachers have not been

yet prepared to mingle well with others, particularly with those unlike

themselves. Prejudice, stereotypes and biases toward differences of others

affect how they view and treat others. With demographic change, the

government has made an effort to create a foundation of policy and practice

for change.   In this regard education plays a significant role in transforming

people's deeply rooted beliefs. However, there is still a long way to go. As

noted in teachers' comments, if the textbooks do not present a new more

inclusive and multi-cultural perspective of foreigners, these views will be

carried into another generation.   The English language and culture curriculum

has the potential to bring about positive, inclusive and open-minded change

for all of Korean society.

A teacher who experienced a study abroad teacher education program

comments about her experience observing and discussing the care for the

disabled in Canada as compared to the situation and practices in Korea.

> *Looking at things here, western people seem to give much*
> *consideration to others. This is not mentioned in the textbooks. So*
> *Koreans are not only prejudiced toward the disabled but also kids*
> *tend to take our restricted viewpoints for granted. If we do not*
> *meet foreigners or do not experience how others live, we would*
> *not know of any other ways to live. So it would be good if those*
> *things are presented in the textbooks…… Although I am an adult*
> *and English teacher, and knew that caring for the disabled was*
> *more positively practiced in other countries (outside of Korea), I*

was surprised to see in Canada that all the buses are low and level down to the sidewalk for passengers to get in. And one more thing that is surprising is that when people see a disabled person in a wheelchair appearing behind their lines for buses, they wait for a disabled person to get on the bus and then they get on, too. I think we should teach this. My students do not know this and neither did I. I was impressed to see them doing things in a different way and I envied this respectful way and I hope that the English textbooks would teach this…… Not only English textbooks but also other subjects should teach about the extraordinary way that English speaking countries care for the disabled. So we need to introduce this and teach kids that it is good and we need to change. I think it would be good to teach these things. (70, F, 43)

Her observation and thoughts are a reflection of Korean society and also issue a hope to change the social ills in a more positive and considerate direction. In Korea, the treatment toward the disabled is on a very low perfunctory level although comparably efficient and well developed facilities exist. To change this, as one teacher commented, perspectives of different cultures on a variety of issues should be taught in the classroom so that Korean youth can understand what it means to live in a diverse and global age.

Globalization

Globalization is also recognized in Korea's curriculum as one of the reasons why future generations need to learn about different cultures within and beyond the language. The preface of the textbooks assert that English must be learned because it is a *lingua franca* for world communication and English ability has become a means of communication in everyday life as well as an important factor in the competitiveness of a society. Responding to this idea, teachers gave remarks such as:

…as the world becomes globalized and all the people in the world will live together, for our students' generation it is more important to get to know cultural things and it seems like culture is involved within the language…(39, F, 30)

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Also they understand English as a global language for establishing

international relationships between Korea and other countries.

> *I believe culture teaching is most important. When kids have only linguistic knowledge they just use their [unconscious] knowledge of Korean ways and they are not able to understand their culture or what they think. Through education about culture, what thoughts English speaking people have, how they behave and what their gestures mean…I think this sort of thing is important. For example, people at the FTA [Free Trade Agreement] negotiation table between Korea and US, they are there to represent the government because they are very good at English but if they are blank about others' way of thinking they just deliver fragmentary information in English. Then they cannot use any strategy or this kind of thinking; they are just delivering what they think and are not able to understand others if they do not understand the culture of the others. (42, M, 40)*

As encounters with another culture increase, more people believe and

experience the significance of intercultural understanding. In this age of

globalization, people travel more, cross more geographic and cultural borders

and naturally foray into adventures in different cultures. This adventure is not

always experienced in harmony or peace or even curiosity but rather through

conflicts, misunderstandings and disequilibrium (Maturana & Varela, 1987).

Teachers experience a change in perception about the importance of culture

teaching through contact with people from other cultures in educational

institutions and society at large. With textbooks having many more images of

multi-races and global cultures than before, education has taken the first step

to lead change in Korean society.

Cultural contents teachers teach

In the interview teachers were asked about what culture they teach for culture learning and among the 99 teachers interviewed 89 teachers claimed to teach cultural content. In this section, what culture teachers teach will be viewed through the criteria of culture described in Chapter Three: descriptive information, social structure/construct, observable phenomena and cognitive patterns.

Descriptive information

In the cultural category of Descriptive information, teachers report using artistic products such as movies, music, and poetry to introduce culture and teach the English language from the textbook and their experience as well. They also talk about their travelling experiences in different geographic areas - nature sites such as Yosemite National Park and Grand Canyon. Historical information about aboriginals and whites in America is presented to help students understand the background of First Nations history. Also added is the historical figure Columbus and what he did.

> *Because I've been to America, I taught about cultural difference that was related to content in the textbook. I talked about what I felt and saw differently – from the Korean sentiment - or features while looking around, for example, there are a lot more parks in America but in Korea we have few parks and houses are so closely spaced and things are not so spacious. And when I took a tour to Yosemite Park and Grand Canyon, I felt that Korean culture is snug and cozy in atmosphere of nature but there they are magnificent and grand…… When it comes to cultural things, students like stories from my experience. So these are important. (47, F, 43)*

Social structure/construct

Several social structural constructs were mentioned by teachers under

the topic of *Monday blues and Economy Camp* at the senior high level,

including that the youth in some cultures have part time employment while

going to school. As the most reader friendly topic, education is also dealt with

through sub topics of school life and graduation. Also teens' worries fit under

the criterion of social organization. Information about a museum in Chicago

was introduced by one teacher:

> *When I talk about culture, I use my experience in America. I think*
> *that experience is very important in culture teaching. When I was*
> *there, my cousin was a junior high school student and he played*
> *the violin for an after school activity. I heard that until junior high*
> *the government supports such lessons and kids have to pay only if*
> *they want to continue to learn after junior high. After school, my*
> *cousin took such lessons and those learners in the same group had*
> *a concert and parents were invited to come and see. And it was*
> *wonderful. My students like those stories and envy those American*
> *children and then ask why they cannot do so. (28, F, 28)*

Of course, such situations are not true everywhere in America or the

west, so teachers must also recognize this and be sure not to stereotype their

experiences.

Observable phenomena

Observable phenomena are the most common themes that teachers

have taught as content of culture. They teach about food/eating habits such as

western foods, potluck parties, eating manners, doggy bags, tipping practices

and differences in foods of Australia's aboriginal people. The difference of

wearing shoes in a room (common in English speaking countries) is compared

to the Korean custom of not wearing shoes in a room. Greetings and housing

styles abroad are compared with practices in Korean culture.   Teachers also

discuss internet use, playing baseball and going camping as examples of play/recreation, and also present holidays such as Christmas, Halloween, Thanksgiving, Valentine's Day, St. Patrick's Day and April Fool's Day. Teachers introduced Sweet Sixteen as a significant birthday event for youth in western culture. Wedding parties, graduation parties, baby showers, pajama parties and house warming parties were also presented as ceremonies or events in western life. Accordingly, teachers are presenting more topics related to the age of the learners as noted in the curriculum.

> *New textbooks introduce many English speaking cultures through cartoon strips. For example, things like a baby shower in a cartoon. There is one corner in each unit. ……And I use what I watched in the movies. In a movie, when there is a wedding ceremony, then people do not give celebration money to the bride and bridegroom. Instead they go to a department store to register things they need and then relatives and friends come and buy them for the new couple. I tell my students about things that I've seen in the movies. (36, F, 38)*

Cognitive patterns

Teachers discussed language use as the most common example of what was called cognitive patterns in the literature review. For example, one NEST brought in an invitation card with R.S.V.P. - which is a new concept to Korean culture.

> *The NEST at my school presents some things as if they are natural – she is certain that my students would know it. For example, in an invitation card, there is an expression "R.S.V.P." but it is not used in the Korean context. The NEST just presented it as a taken-for-granted phenomenon. Then my students went blank. So later I discussed what we would teach with the NEST …… (27, F, 31)*

People in Korea usually do not expect to be notified about being able to participate in a special event. But in western countries, to pre-register or to make a reservation in advance is a common and sometimes necessary practice.

This again reflects the value of time discussed earlier in the textbook analysis: time is equated to money in western culture. Time functions as an important measure of managing things in life. In the west there is a belief that by making an appointment or reservation, people can work more efficiently without wasting time and money. In Korea, time is also important; however, more approximate, and is understood within a more flexible attitude. While punctuality is important in western countries, one's presence at events or parties is more valued than punctuality in Korea. One teacher gives an example of how she teaches grammar and connects it to the concept of time.

Tense is given grammatically, isn't it? Then, why is their (English) tense system developed more than ours? Because they are very thorough with time, the concept of time. Then it is also connected to material. Then the fact that it is related to material ends up being presented in numbers. So I connect these numeric expressions, material and time and teach them together. If one concept comes up, I connect and teach it with another. Kids are interested in them. I give a lot of background information, grammar and why it is so. I think grammar is shaped by cultural difference. (45, F, 37)

In addition to the use of R.S.V.P., honorific forms in Korean and in English, origins of vocabulary, differences between British and American English, English dialects and use of the expressions 'thank you', 'sorry', 'Excuse me' are what teachers also taught to help learners understand cultural difference, as prescribed in the new textbook. Note that many teachers commented that these were also points that they emphasized before the new textbook was released.

Along with language, non-verbal language is another common theme introduced to students. With the high value Koreans place on manners and etiquette, teachers and the textbooks show how to behave when making an

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acquaintance and how to eat politely in other cultures.   For example, one interviewed teacher described what questions should not be asked when encountering people in English speaking countries.

> *I try to…[teach] …for example, when students meet new people who are from another country, you know, actually Korean people ask individual things like age, marital status, personal things like that. So I said you shouldn't ask these questions to other people. There is a similar situation in my textbook, so I give more [explanation] to my students. (50, M, 32)*

Another teacher described teaching international manners that learners have to know when having a conversation with foreigners. This is also emphasizing cultural difference/intercultural communication as the textbooks addressed.

> *I emphasize international manners or etiquette to my students so that they do not make mistakes and look unsophisticated …. For example, one of the things that they are not used to is to answer others' questions. They just nod or just give a giggle. This could be a cultural response that makes others feel bad in western culture. So [I talked about] this kind of thing, the importance of giving a clear answer indicating if they like something or not as a sort of international manner, etc. (45, F, 37)*

For the Korean teachers interviewed culture teaching draws upon the contents in the official textbooks as well as their own personal cultural experiences in non-English speaking countries in East Asian and Europe. Teachers' culture teaching in the language classroom covers cultural information, circumstances, values and beliefs of other cultures, descriptive information, social construct/structure, observable phenomena, and cognitive patterns. The data suggests that teachers provide more explanation about differences than similarities and the difference of cognitive patterns than the other areas, which comes back to an emphasis on values and beliefs. Teachers

(who have been abroad) elaborate more deeply about cultural differences based on their experience and observations than on what the textbooks present.

Global English and culture

Over 95% of the interviewed teachers commented that English education in Korea is pro-American and privileges inner circle English and cultures, although this is opposite to the explicitly stated goals of the English language curriculum.   The curriculum states that English should be presented within a global culture and the idea of a global culture through English should be taught. Yet, according to teachers and the textbook analyses, more American and British cultural phenomena are taught in English language teaching than those of other global cultures.

> *It is a limitation of our textbooks, English in the textbook is mostly centered on American English and it represents American culture through occasions, statutory holidays or anniversaries of America. Canada or other countries like Britain, although they are in the same English speaking world, the textbook does not show the diverse cultures of each. That is neglected in the textbook and there also may be differences in linguistic aspects between American and Canadian English as the professor said.   (66, M, 42)*

> *In my opinion, first, our [Korean English] textbooks focus on US culture. It seems to be apt to think that English is US. That is because Korea has much influence from US. And it is related to US politically and the mainstream of English education is dominated by those who studied in US and so textbooks use American English. When I was an undergraduate my professors studied abroad in England and I experienced British tendencies. Today students will think and stereotype behaviors etc. depicted in textbooks as those of all western people when they are only American. . (50, M, 32)*

Teachers confirmed that Korean English education centers on American English and culture. As described in the section on the textbook analysis, Korea has close political, economic socio-cultural and historical relationships with the US. The influence of the textbook authors should also be noted; the profiles of the majority of textbook authors, professors from the departments of English education or English language and literature, supervisors from education offices, and in-service teachers, show that most studied in US universities with a small group going to British universities.

Eventually inner circle English and culture take a prominent place in English textbooks and further English education in Korea. This supports the views that Koreans prefer native English speaker teachers to those who come from countries where English is used as a *lingua franca* such as in India. This is presented in Min et al.'s (2008) research that examined perceptions of students, parents, teachers and educational experts about hiring English teachers from outer circle English countries. Students' and parents' groups were positive toward learning English with foreign teachers from outer circle English countries such as India and Philippines. Surprisingly, however, English teachers and educational experts-professors and scholars showed negative responses to these groups claiming that students might not be able to learn natural native-like English or correct English pronunciation and grammar. This is contrary to the idea of culture teaching in the curriculum (MEST, 2009) wherein the goal of English education is to become an intercultural speaker, and not to be like a native speaker. It also betrays the intent of the curriculum to teach learners to understand their own and other cultures of the world including English speaking cultures.

Korean education is very conservative and still clings to the native and non-native speaker dichotomy. While the debate between native and non-native English has gained much attention in the area of second language teaching, the word 'native' is considered to deepen the binary concept and negatively distinguish the minority group from the mainstream language learning and teaching group (Norton,1997; Higgins, 2003). In the global age, we should accept the concept of English as world Englishes (Jenkins, 2006) and an international language for world communication. In that sense, English is rather understood as a language for communication and to help people live well together and not to be owned by specific groups of countries. English education in Korea, however, has yet to become free from the stereotype of putting more priority on the native-like American English. Also stress on the accuracy of language learning such as grammar and pronunciation prohibits learners from improving fluency. The acquisition of accuracy is as important as gaining fluency in maintaining intercultural communication but this trend pursues correct rather than communicable English, which results in looking for native-like English in grammar and pronunciation. Notions of correctness are changing in world Englishes where different pronunciations and grammars, including dialects, are more acceptable in both local and global conversations. The burden of English learning should not be on mastering grammar or correct pronunciation, which has long been a goal in Korea's English classroom, but on using English as a language to communicate with people in the world and understanding sufficient aspects of culture to insure mutual respect and accept difference.

How to teach culture

The English teachers interviewed in this study teach culture, but culture in their language classroom is regarded not as a focus of instruction but rather as a motivator for language learning or a refreshment for bored learners. Thus, the teachers do not spend much time teaching culture - even less at the high school level because of the focus on preparation for the national college entrance exam (which involves additional readings being given to students related to unit content). Of the 99 teachers interviewed 85% described how they teach culture in detail. The majority of teachers commented that they use textbooks for culture teaching in their classroom but none felt that the textbook provided adequate material and examples, and they had to bring in more of their own resources. In addition to textbooks including related and approved CDs, teachers also commented on using multimedia resources such as the internet, movies, TV and radio programs, books, English newspapers and magazines, their experience through travelling, and NESTs as human resources. In this section, how teachers claim to teach culture will be presented under the following categories: textbooks, multimedia, intercultural experience, NESTs and teachers' passion/effort for culture teaching.

Textbooks

In teaching English and also most subject areas in Korea, textbooks play a critical role and are treated as the major resource and syllabus by teachers. Culture teaching in English language learning cannot be understood separate from the approved textbooks. All the teachers but the 3rd grade high

school teachers said that they use textbooks as the main resource not only for language teaching but also for culture teaching as indicated in comments such as those below.

> *From my experience, I think…I make the most use of textbooks for culture teaching" (35, M, 38)*
> *"I don't know anything about (different cultures) except for things provided in the textbook.   Although I have travelled to other countries and I teach about where I have been, unfortunately those places do not belong to English speaking countries… Mostly to East Asia which is close or like China…So it is hard to talk about English speaking cultures and I do not know them well. And in fact there is not much reference or data to help me learn. (56, M, 44)*

However, as mentioned above, teachers are not satisfied with how textbooks deal with cultural components.

> *Cultural contents?...What are (in the textbooks)? There is not much content that directly deals with culture, mostly, it seems that the things are simple and it is ok whether we teach them or not. When it comes to this, I cannot remember well but I thought that cultural content needs to be strengthened …… because that aspect is so poor. Of course culture is being addressed but it is done in a superficial and fragmentary manner, and the proportion is very low. (87, M, 40)*

The following two high school teachers whose class content mainly focused on preparation for the entrance exam commented about culture teaching with the English textbooks and tests. Their comments describe the need for additional material but do not provide much description about the contents of such material.

> *I teach textbooks in my spare time in class. In terms of the textbook contents textbooks cannot and do not handle much content about culture. Much is lacking. . …but it is also difficult.   In the textbooks, one unit deals with sports and another unit goes with science and so on. I have thought that it would be good to include many points relating to culture because they are neglected. It might be good to make a supplementary book for that.(91, M, 35)*

> *I am not sure because I don't teach with textbooks and after looking at paragraphs or passages from mock English tests, there*

is very little about culture. There are passages about science or figures (graphs and charts) and the textbooks do not deal much with this (type of cultural content)… (90, M, 37)

Multimedia resources

Along with textbooks, some teachers use various accompanying and independent multimedia resources for culture teaching; the internet, movies, books, newspapers, magazines, and TV or radio programs.   Among them, the internet functions as the most powerful and preferred resource for culture teaching as 75% of teachers use the internet for cultural references. Movies and books among mass media are the second most frequently used resource (as reported by 25% of the teachers) and other mass media are also adopted to introduce and explain cultural contents to students.

I often use the internet. When I feel cultural contents in the teachers' guide book are not clear enough for me or if I want to give more examples, I enter search words in the internet. Then there I can find related information, so I choose to use the internet in that way. (17, F, 31)

The application of the internet into language instruction is a part of ICT education as prescribed in the curriculum and evident in the textbook analysis. Classroom or subject homepages can provide an expanded language classroom for learners and teachers. Learners can upload their projects of performance or pictures or writing. For teachers, cyber space can provide another site for facilitating students' learning of English and culture more easily, interestingly and naturally. English education utilizing ICT motivates student participation and also demands teachers to practice 21st century learning and teaching. Reflecting on my experience, I believe that to develop

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and prepare better classes teachers need to upgrade their ICT skills by participating in more teacher education or professional development programs. However, teachers' intention or willingness to learn and teach culture in class is often constrained by external variables such as exams, expectations of students and parents, and school level responsibilities.   As a result teachers do not always practice what they want to practice and become discouraged and let culture teaching fall behind preparation for exams. These obstacles will be further described in the next section.

Intercultural experience

Teachers' experience of being abroad is described as the most vivid and certain source in teaching culture: 58 of the 99 interviewed teachers stated that they frequently share anecdotes about their intercultural experiences abroad and/or with foreigners.

> *What I experienced and felt through travelling and what I have been thinking through my language learning….those things……It seems like…it is important to give a story about culture through experience. Youth are not so interested in a culture corner in the textbook that they do really read. So I tell my story like "I had this experience. I asked about the age of a foreigner and the foreigner showed this response. And I was really embarrassed." …..Then I teach that to ask about ages at the first meeting is very rude. Ninety-nine out of 100 Korean kids would ask, "How old are you?" If teachers do not teach that this is not an appropriate question students will not know that age plays a different role in our culture. I say that I teach this expression 'cause it is simple. . .I tell them that they may ask after they get close with the foreigner but still they have to ask that question cautiously.(9, F, 30)*

> *Mostly I talk about what I experienced abroad, for example, what I learned through homestay or differences when I met foreigners……Well, we feel it is inappropriate when we blow our nose while having a meal together with others but we feel it is acceptable to pick our teeth after eating. But it is opposite to Westerners. They blow their nose during meal time to which I am*

not used……it is very natural in their culture as a physiological phenomena.. But it is strange to me. I cannot accept this well and it would be harder for students to understand. If I took this culture education, it would be less difficult but it is still culture shock. So I talk about this kind of my experience because what I saw is different from what I heard [in teaching culture].(37, F, 40)

Teachers believe that sharing their own experience of cultural difference is valuable for students.   When topics relate to content in the textbook, learners become more interested in and connected to culture learning. Furthermore, teachers' stories are a part of the culture and intercultural communications teaching and can help to reduce culture shock.

NESTs

In the language classroom, culture is also taught cooperatively with NESTs. It is mentioned by teachers that NESTs are an excellent resource for inquiring about culture - where they were born and have lived. According to the interviews, 46 or almost half of the teachers interviewed   collaborate with NESTs to teach culture. They discuss culture teaching with NESTs before or after the class, or let students observe the classroom talk between them and NESTs as a strategy for noticing cultural differences. The teachers also ask questions about cultural difference during the class.

For example, we teach about Miss, Mr., Ms. sort of……Kids laugh when I say "Miss Kim". ……I explain that. "This is an honorific title. Listen well when you take a NEST class".   Then they listen to the NEST calling me Miss Lee, Miss Heidi. Then I ask them at the end of the class if they listened to how she called me. They said yes. Then I explain that in fact Miss and Mr. is a tile of honor but people use them in a different way here. Then kids say "Aha!" and understand. I use the NEST in that way. (28, F, 28)

I ask the NEST questions while in the class. I say, "We do something this way", then "how about in your country?" This is

the quickest way to ask them. During the class, if there is a question or if I do not know, I ask to them on the spot. (36, F, 38)

However, not all teachers interact well with NESTs and therefore do not discuss cultural content or explore cultural differences. NESTs usually lead over 80% of the speaking or listening classes that schools allocate to them, although 50% is the desired or recommended amount, which conforms to research conducted by Kang et al. (2008). Korean teachers often translate from English into Korean for students who do not understand and help with classroom management when they are co-teaching with NESTs. To improve the environment for language and culture teaching and learning with NESTs, Kim (2008) also recommends that administration and teachers be more proactive.

Teacher's passion/effort for culture teaching

In addition to resources of textbooks, mass media, experience and NESTs, teachers report using the teachers' guide book, research, experiential stories and individual data to teach culture but in very small amounts. Some teachers in culture teaching are very active with their NESTs and some depend more on internet sources or their experience to convey cultural content. Whatever the resources used, the most important element conveyed is the teachers' passion and effort. When their enthusiasm combines with chosen resources, culture teaching is enriched.

Actually the new textbook began to be used in the 1ˢᵗ grade (grade 7) this year. In a way it has created a new atmosphere. ……the textbook changed so it is ok to just use the textbook, but not the previous one. Students have textbooks, activity books and a CD. It is good. Now I can choose mass media, good sources like I can

choose everything from 'Youtube'. If I enter a topic in youtube, there are related video clips found. My NEST is from the republic of South Africa. The country uses British English. But my English is close to American or Canadian English and my pronunciation is similar to that. And when my students wonder what difference exists or why it is so, I enter 'dialect' in youtube search window…… there are a lot of   unique persons. One person speaks 20 or so dialects in the same sentence. I let them watch and listen to those different pronunciations…… Or like taking a trip, I have been to many places and took as many pictures as I could. For instance I took pictures of signs such as "Please put your pop can, bottles here" and these can be compared. So I take a lot of these types of pictures. And I use books. So I bring and use anything that is needed. I try to give it a try. I am a hard working teacher. I am really trying hard. (51, F, 26)

Obstacles

Culture has become understood as the very core of language learning and teaching. As a result Korea's English curriculum has gradually made changes on culture teaching and learning with the language since the 6th curriculum. However, the high stakes exams remain in Korea and pressure from them affects culture teaching and learning in the language classroom. Additional obstacles include teachers' lack of intercultural experience, constraints of time allotted to cover course content, limitations of culture presented in the textbook and an imbalance between the goals of education and those of the system. The obstacles to developing culture teaching in the language classroom will be discussed with these five sub-themes: the high stakes examinations, the lack of intercultural experience of teachers, time constraints, the limitations of textbooks, and the incoherence between educational goals and the values.

The high stakes examinations

In-service teachers believe that culture teaching and learning should accompany language learning. One teacher believes that *"language itself cannot be a target. It is not… but to understand those who speak English is the target, the ultimate goal."*(29, M, 42) Also he points to the importance of culture learning as a contributor to world peace in the future. Despite this belief, it is hard to emphasize culture learning in his language classroom:

> *Our [Korean] reality…well…while learning English, if people can use English well they can learn outside of the classroom in real situations, then the effectiveness of English education would be higher, but there are a lot of restrictions: we are targeting exams and better scores [in reality]. And culture does not affect a lot, so we can take it or leave it. Schools and parents want youth to earn high exam scores rather than to tell kids a variety of stories. They want kids to know how to solve questions better, how to understand grammar concepts better and to do reading fast…they are interested in those things, aren't they? So the cultural part is a bit weak- not really a priority yet. At present, because things are evaluated by the exams, these [culture parts] are not really shown. (29, M, 42)*

These comments describe a variety of limitations in the EFL context and the impact of exams on language and culture learning and teaching. Although the English education reform policy reinforces spoken language, communicative ability, and cultural content, national college entrance exams do not and they dictate a learners' future.

> *[I spend the most of lesson in] listening and reading. In high school, culture cannot help the college entrance exam. (56, M, 44)*

> *[In my classes I emphasize]…mainly reading. Reading, vocabulary and then question solving…these things are given the majority of class time. First, I use textbooks most and then materials that require students to solve problem-questions, and there are a lot of such materials published by different publishing companies. Among them I choose ones that are appropriate to students' level. As for vocabulary, I do not use any special teaching materials but*

make use of textbooks…. What we are targeting ultimately is helping students to do well on the exam, so we have to teach them according to the patterns of the exam questions. And the exam stresses mostly reading comprehension, so we teach reading more than the other skills. Actually to enter a better university is the eventual goal in high school levels. No matter how much you are good at English, it is nothing if you cannot get good grades on the exam. So [teachers] have to teach how to do well on the exam and cannot avoid focusing on that. (44, M, 37)

All of the teacher-interviewees who gave similar comments also acknowledged that the new textbooks were introduced to keep balance among the four skills of listening, speaking, reading and writing, and include more cultural content than before. They noted that speaking is especially emphasized more in the new textbooks because the new government has an increased focus on improving communicative competence to enable learners to acquire English and communicate effectively with others in the global context. Despite the intent of this government curriculum, the classroom reality remains paralyzed by the routines of the high stakes exams and is unable to respond to external changes in English education. Pressure from school and parents greatly influence teachers' teaching as mentioned in a previous note by participant 29. In other words, without reforms to the college entrance examination system, classroom practice is likely to remain the same no matter how strong a policy, textbook or teacher intention:

The 1st grade class (grade 10) is different from the 3rd grade class. In the 1st grade class, I can explain cultural content a lot because pressure from the exam is less but in the 3rd grade (grade 12), although I found some resources to introduce to my students, I just continue the course, solving exam-related problems and skipping cultural explanations. That is why we cannot increase cultural content even if the textbooks changes. And students want to practice more of what is related to the exam and teachers in that situation would not talk about culture, but just keep moving forward toward the exam with the class. (52, M, 46)

Further, a vice-principal who was also interviewed as a part of this

project commented on current educational circumstances in Korea as follows,

> *From a vice-principal's position, I cannot help but to demand scores because every month the 3rd graders take mock tests, and there are three kinds of tests like national achievement evaluation, mock test and mock entrance exams. I must check the scores and ask for higher scores from teachers and students. So it would be nice if I let teachers teach what they want to with newspapers or magazines at ease but it is impossible in the given situation. They are only recognized (acknowledged, praised) when they increase the students' scores on the exams. (58, M, 53)*

In this situation, it is evident that teachers stress achieving high scores

to students and overlook cultural points to save time and effort.

The lack of intercultural experience of teachers

Another obstacle for teachers to teach culture is the lack of cultural

experience. The cultural contents prescribed in the curriculum are not always

what the teachers have really experienced abroad but rather what they learned,

heard or read from others, mass media, etc. On average, many teachers have

travel and inter-cultural experiences in Asian countries which are closer to

Korea and more easily accessed. When the teachers teach about countries in

which they have little or no experience, they are not confident about the

cultural components and their culture teaching is reduced to information

delivery, or sacrificed to a focus on other skills of English learning.

> *And in fact, the textbooks have a kind of 'culture corner'. But I did not have any contact with the culture, although I had heard some things from a native English speaking instructor when attending the university or sometimes heard from a NEST at my school now. To read books or to hear stories from others is different from actually experiencing [culture]. ……frankly speaking, I think I cannot teach culture because I don't have any experience and thus*

am not confident in that. I would like to teach but I can't because I never experienced that. (42, M, 40)

I do not know about English/western culture except what is in the textbooks…so, people go on trips to other countries and I teach about them. But unfortunately they are not English speaking countries. They are usually in East Asia which is close. In the case of Singapore, they do speak English but it is close to China [culturally]. It is actually hard to tell students about culture…and harder for me to tell because I do not know the English culture well and there are not that enough resources for me or my students. (56, M, 44)

Cultural experience can be a powerful tool to explore one's taken-for-granted beliefs and consequently construct a new viewpoint on life and culture. The following comment from one participant teacher who had a home-stay with a Canadian family indicates how she changed her thoughts about education, the relationship between parents and children, and other values of volunteering and donations.

Yesterday I went to a home-stay and had a conversation about education. What the parents said is that it is okay [for their kids] to be happy. Korean parents want their children to be respected socially and to become a lawyer or doctor to make a lot of money. So we invest almost all of our income in our children's education and do not care much about our later years. We have to hand a lot [to our children]. The Canadian homestay family said that however rich a father is, he does not buy a house for his children. Now culture is…this is Canadian culture and Koreans change but still we have to accumulate wealth to enable even our grandchildren to live well. To volunteer or to donate… but I changed a lot after I came here. I've thought about Koreans, mothers or teachers who want to save money tenaciously. When I stop and think of them, I think that they live a life like a frog in a well [a babe in the woods]. Now I understand why they ask about how many countries I have travelled to and how much time I spent doing so. For human beings to be human is like the process of a bowl being made; a bowl can be made in many different ways – similarly, people have different ways of thinking. The thinking and thoughts of kids who have travelled to many countries might be really different from those who have not and when they become an adult their thinking will also have changed. I feel that the process of becoming a human being is very important and…came to realize and really thought about not handing over money or a

> *house to our children, but rather showing them many different*
> *things – this is an asset to be handed over to them.(55, F, 45)*

Parents in Korean society are supposed to sacrifice their life to their children's future by investing most of their effort and income to the education of their children. "Education fever" in Korea is attributed to traditional attitudes and beliefs that one's success comes through hard study and is proportionate to the level of one's higher education. Socioeconomic status such as upward mobility in a society and better income is highly correlated with educational success in Korea (Sorensen, 1994). That is why Korean parents have been forcing their children to study hard. To live a wealthy and happy life, children have to pursue higher education and be very competitive. As the teacher above commented, her contact with Canadian culture made her think about Korean child rearing practices and what they value. Although how much she will change in reality is still in question, intercultural experience through study abroad helped her to reflect on her beliefs, values and the taken-for-granted ways of Korea. This cross-cultural experience could be cultural capital for her to share in her English classroom later.

Time constraints

Teachers also mentioned that they do not have enough time to spend on culture teaching because they have to finish teaching the given curriculum of English.

> *Among three periods a week, one period is done with a NEST*
> *focusing on listening and speaking. And with the remaining two*
> *periods I have to, in fact, move through the textbook and make a*
> *progress report on that to my colleagues. Restricted by the*
> *curriculum demands, I cannot help but to spend time on the*

reading, vocabulary and writing parts with my students. It is important to make sure to progress through the textbook in these classes. If things were less stressful around the exams it would be good to give an opportunity to students to do [cultural] things but they are not… (37, F, 40)

It seems that there is not much [cultural contents in the textbook]. They require teachers to find more because I always feel that I am not satisfied when looking at textbooks. I need something more and literally if I taught only with textbooks it would be boring for me and the students. But it would be hard quantitatively to include more cultural content in the textbooks. Wouldn't it? It is already too hard to cover that much in a given short time. The contents in textbooks are already too much. (52, M, 46)

Because teachers teach enormous amounts of content in a given time, culture teaching cannot be extended to its broader dimensions. Hence, culture teaching is often confined to presenting cultural facts or products, or telling stories from experience rather than discussing and revaluing cultural differences.

Culture is regarded not as an essence of the curriculum, but as a motivator for language learning and limited to topics dealt with in a unit. Teachers introduce culture to increase students' interest in and ability to concentrate on learning, or to refresh the learning atmosphere.

When I talk about culture in class, students get interested in [the class]…… It seems to enhance students' concentration when I do so at the beginning of a lesson. To teach culture for one period of class [the unit] is … of course it depends on the area … is impossible in a high school…. It is impractical to teach and talk about culture for 40 minutes of English class but it seems okay to do so…by adding one part before or after a lesson. (28, F, 28)

I teach the 3rd grade of high school……I don't think culture is not important but…it may not necessarily be the case that if we know culture better, then we could speak a language. If we know culture it is ok [in one way] but also it doesn't matter [in another]. In reading, there are not many cases where we cannot understand sentences because of a lack of cultural knowledge but rather we cannot understand because we don't know vocabulary or cannot

> *translate……. I used to teach culture as a gossip. For instance, if you hear the word "Freeze", what you should do. Do not put your hands in your pocket to show you are Korean...sort of like that…*
> *(49, M, 37)*

When teachers review and select textbooks with other teachers for a school, several criteria come up within the selection process, but very little emphasis was placed on the cultural components. Rather, teachers focused on how the textbook presents the development of teaching the four skills of listening, speaking, reading and writing. Thus, textbooks that provide good and varied activities for learning the four skills are preferred by teachers although some take into account cultural components such as authentic language and culture, and various other cultural content.

> *Culture has not yet been a criterion [of textbook selection]. Last year, as new textbooks were published, the grade 1 (grade 7) textbook for English and math were selected. At the end of last year, all English teachers participated in selecting new textbooks; we had to choose one from 26 different textbooks and did not have enough time to examine them… so what we focused on mostly was how kids can learn easily and interestingly, if the textbooks are multi-leveled because multi-leveled classes are in focus in Korea, or the thematic and vocabulary contents or grammar…this kind of thing. ……In the end, there were five or six finalist textbooks. First of all, illustrations should be fun, colorful and varied to strongly attract kids. And I used to give more points to activities that help students learn with more interest for example on learning be-verbs - it should be more fun for students. (48, F, 41)*

The limitations of textbooks

Some teachers pointed out the limitations of textbooks for teaching culture, claiming that they filter real-life situations and lack authenticity.

> *Textbooks may not be enough. Most of all they are short of space so cannot deliver a lot of content. And it is the textbook that teaches refined knowledge, something good to teach. But in reality,*

when facing a society, there are lots of things that are not like that. The textbook teaches good things. In many ways, English in textbooks is like English being used in Korea.(30, F, 33)

I think that there is not much cultural content [in the textbooks]. So they [textbook authors] have to increase the proportion of cultural content more and I hope they introduce more culture topics. Things that we learn through textbooks are piecemeal and partial, so we believe that is all. On closer look, there is more than that.(56, M, 44)

Teachers described differences between what they experienced in using the textbooks to teach culture and their experiences abroad as one of the limitations. According to them, textbook culture is described as general and does not touch deeper levels or understandings of culture.

As explained previously, teachers believe that textbooks are the syllabus for English learning and teaching;

We cannot help using textbooks. In the Korean education system, the course [of subjects] cannot proceed without textbooks and students cannot go up to the next level without finishing the curriculum. (51, F, 26)

They, however, also mentioned the gap or insufficiency of cultural content in the textbooks. One teacher commented on the difference between textbook culture and experienced culture as follows,

In the textbooks, I did not experience much about Canada because they focus too much on America or Britain. So I cannot find if there is any difference between what I have experienced (in Canada) and textbook culture. What we learn mainly is not Canadian culture. It seems that there is little. Culture is emphasized but it is too trivial and too general, for example, referring to family names or titles. So there's no gap that I found here. ..... the textbook needs to present and show a variety of western images. For example, in the case of vocabulary, there are only American and British words. But this is not accurate.　　In Canada, Australia, New Zealand, they use different words but we only see things from America and Britain. I feel a lot the difference of vocabulary when speaking here. (67, F, 30)

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She pointed out the problem of pro-American and British English use in the textbooks. Also the contents of culture presented in textbooks are described as general and familiar, so much so as not to distinguish cultural difference.

> *If I write a textbook or a book food would be a topic. Then how to order would be there, and how to tell different kinds of bread could be. There are different kinds of milk. Although it may not be possible to go into this in very sophisticated detail, we can learn very practical things. We already know about Halloween and textbooks explain things that they don't need to know......Actually when we first arrived in Canada, some teachers went out to buy milk but most of them bought cream. Because we only have one kind of milk and so it is unusual for us to see so many kinds. We discussed for quite a while what is pasteurized and what whole milk is ... in fact, this could be a trivial cultural difference but there might be even more differences in other countries. So it would be good to connect them together but the textbook deals only in such general content. (81, F, 26)*

Deeper levels of culture should be introduced alongside English language learning.

> *It looks like the textbook does not contain enough relevant cultural content yet. It seems that basic manners between people or how to have consideration for others, these sorts of things are not explained well. Just...culture of food or gestures is at a common-sense level but getting more into deeper level is not addressed...for example, Korean people are likely to sit like this [sitting with arms crossed and with back to the chair] when listening to others, then we think that the person is concentrating as s/he could. But here in class I heard that that gesture suggests that the person is not much interested. So [culture teaching in textbook] doesn't go into that depth. I hope there would be more about culture. (48, F, 41)*

> *I heard about the expression 'of course', Dr. B said before that if you say 'of course' as an answer to a question that remark functions to just end the talk and discourage the other party's will to keep the conversation going... so if possible, do not answer like that and use other expressions and if you want to use 'of course', you should better add something right after the expression. In everyday conversation, 'of course' can make the person who asked the question feel very stupid. I often used to use 'of course' with a NEST in my school. Now I am looking back, it might have cut the conversation between him and me. (82, F, 27)*

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This comment indicates that cultural contents in the textbooks need attention. Everyday life gestures as well as particular and popular ones like crossing one's fingers or showing okay with gestures are recognized as important by the teacher through her experience of study abroad. Also what nuance English expressions deliver should be taught for successful and smooth intercultural communication. By understanding the right and subtle meaning of gestures and expressions, learners can learn how to behave and show consideration for others from different cultures and avoid misunderstandings of one another. The teachers' comments raised the depth of values, beliefs and assumptions toward culture learning as another obstacle in teaching culture. Teachers report that stereotypical presentations of culture should be reduced and an increase in breadth and depth of topics introduced.

The incoherence between educational goals and values

In spite of the significance of cultural understanding in educational, social and international domains, culture teaching in the language classroom in Korea has many obstacles to overcome before it will manifest itself in the classroom.   The incoherence between educational goals and the values dominating the education system remains a major obstacle. While the goal of English education is to improve communicative competence for communication within the global society, the education system requires students to be competent in reading and listening comprehension as assessed through exams.

English teachers may have lots of complaints about the government policy. The biggest problem is that all the students are looking at the entrance exam but the policy demands English ability beyond the exam. Schools have to prepare them for the exam and ...in other words, English competence and passing the exam are not equivalent or aligned. The exam requires problem solving. Problem solving in reality but conversation ability is repeatedly stressed in the curriculum. I think it is not possible to develop both of these skills and not give up on one of them. If communicative competence is emphasized then teachers have to build an environment to learn the four skills of English equally or if the entrance exam is in focus then teachers shouldn't have to demand this cultural content that much. The government is asking too much at the same time and shifts all of the responsibility onto English teachers and blames students' weaknesses on the incompetence of teachers. Thinking about the students' perspective, they are so tired and work so hard and in the end they still have to go to private hagwons to study because there is not enough time in public education to teach what is required. So it seems that people who are rich and can afford private education do well and others....people are caught in a vicious circle. I think the government policy is important so it needs to narrow the point; not "do all of this and that", but set a goal: the entrance exam or skills. It is neither this nor that at this moment; all parents, students and teachers work hard and are tired too much.(69, F, 37)

Teachers understand culture teaching as it relates to how Korea engages in globalization as well as how it influences social change and diversity.

Gaps between textbooks/curriculum and teachers' perspectives

Some teachers are aware that culture in English language education is of increasing importance and recognized changes in the textbooks they use. They admitted that the newly reformed textbooks contain more cultural aspects and that the examinations have an increased emphasis on culture and cultural understanding.

It has changed a lot and textbooks include much more cultural content. Compared to the previous textbooks, in the past there was more literary and matter-of-fact information but the new textbooks carry more varied contents……The textbooks are reorganized more practically than before and may have more cultural things, I think. And workbooks for English tests actually include a separate section about culture and cultural difference. (30, F, 33)

I definitely felt that new textbooks under the revised curriculum are totally different from the ones under the 7th curriculum…. It is true that materials for culture teaching are lacking a little but the new curriculum revised the culture part a lot. (39, F, 30)

However, the importance of culture teaching has been acquired more through their experience with NESTs or travelling where they could experience intercultural differences directly and encounter perturbations rather than through the content presented in the textbook. Teachers require more and deeper culture teaching and learning and more preparation time in order to teach culture. To help achieve the curriculum goals for English education, teachers would also benefit from explicit instruction about the purposes of the curriculum. In this way they could either challenge them or support them and help to shape a better society.

Teachers have become aware of the fact that culture teaching in the textbooks remains at the big – C culture level rather than little – c culture level but are not conscious of culture as process teaching. Curriculum/textbooks promote ICT education but teachers only make use of parts of them such as the internet, mass media for their culture teaching. That is also limited to searching for information and not expanded to creative and productive activities. They understand English as a global language and a tool for globalization and also recognize the tendency of American and British perspectives to dominate. However, they are not aware that culture depiction in the textbooks builds

knowledge of Korea's trading partners and national identity. On the other hand, with a changing society and more diverse encounters with foreign cultures, teachers have become awakened to the need for change and exposure to diverse cultures of the globe in order or promote racial and cultural inclusion, equality, and living together. Also, the importance of understanding cultural difference in intercultural communication is well expressed in their comments and grounded in their cross – cultural experience.

In addition to the weaknesses of the content in the textbooks, high stake exams and the pressure associated with them from schools, parents and students, as well as the time constraints of covering the examination content associated with the class syllabus were identified as obstacles to improving the teaching of culture.

Along with this, teachers' perceptions are affected by the socio-politico-economic 'reality' of a society. Teachers cannot practice what the curriculum imposes on culture learning in the context of the high stakes National college entrance examinations. Despite the fact that the curriculum/textbooks emphasize developing learners' talents and interests, the reality of attending cram schools and long hours of studying does not allow or enable this to take place and teachers do not even mention the possibility of developing learners' talents and interests. This imbalance between educational goals and Korean values is exacerbated by the fact that teachers report that they are not confident teaching culture when they lack intercultural experience. Under the time constraints to cover all the curriculum, and the limitations of textbooks teachers are apt to gossipy culture teaching, or delivering facts rather than probing and discussing differences and why to transform (Hofstede,

1991; Shaules, 2007) and produce personal meanings and the third place between two different cultures (Kramsch, 1993). In order to accomplish the goals of the English curriculum of the government, the teaching and learning practices in Korean classrooms need to be re-visited with best practices being highlighted as models for others.

Gaps between the literature review and teachers' perspectives

Teachers' concepts of culture align with the broad and generic definitions of culture defined in the research from the 50s'and 60s' and the approach of teachable and concrete cultural facts described in the ideas of the 70s' and 80s'. But teachers are expected to understand culture as changing a society and advancing the global process of culture learning as presented in research and culture from the in 90s' and 2000s'. Teachers recognized culture teaching and learning as important and report enacting them in the classroom by sharing their learning, travel and intercultural experiences with students and by trying to teach cultural content related to topics in the textbooks. The social transformation that teachers as members of society encounter in many aspects of their lives makes them reflect on life in a changing society and realize the need to educate students to adapt to a changing reality. They view the contents of textbooks as offering primarily descriptive information about social structure, observable phenomena and cognitive patterns and note that they focus more on differences than similarities. Teachers are aware of the importance of culture teaching but are still naïve in understanding and teaching culture since many of them do not recognize the relationship between

cultural aspects of textbook content, and Korean society and the world as a

global and interconnected village. However, it seems that teachers do not have

an opportunity to update their professional knowledge. This may be caused by

a lack of teacher education/professional development opportunities that are

needed to build the bridge between teachers' consciousness and government

mandates.

Correlation of findings – agreement and gaps

Based on the results of the study, a summary of the correlation of the

findings is found in Figures 23 and 24; agreement and gaps among

government mandates, textbook analysis, literature review and interviews.

Government mandate	Literature review
- Emphasizing the importance of culture in language learning - Understanding English as a global language - Teaching Big C culture and little c culture together - Balancing content of both foreign and native cultures - Increasing intercultural encounters - Responding to global and national changes in general	
Textbook analysis	Interviews

Figure 24. Correlation of findings – agreement between all four data sources

Government mandate

Gaps
-Intercultural speaker vs. native speaker norms
- globalization vs. privileging trading partners
- English as a lingua franca vs. inner circle English/culture
-- BBV vs. lack of teaching BBV

Textbook analysis

Gaps:
-Broader & abstract culture concept (before the period 70s) vs. specific/concrete concept
- Korea's curriculum excludes two criteria: demography and intellectual organization
- in cognitive patterns, all inclusive words vs. more segmented and understandable
- curriculum includes developing learners' interest and talents and the value of science

Gaps:
-Teachers (Ts) are naïve in relating textbooks' cultural contents to the society and the world
-Ts not aware that culture depiction in the textbooks builds knowledge of Korea's trading partners and national identity
- imbalance between educational goals and Korean values
- national college entrance examinations, time constraints, lack of teachers' intercultural experience, and limitations of textbooks are recognized as obstacles to teaching culture

Literature review

Gaps:
-teachers' definitions of culture align with the culture concept in 50s' to 80s' but their understanding of culture teaching responding to changing society lingers on GPCL in 90s – 2000s
- teachers' knowledge of culture teaching ineeds updating

Interviews

Figure 25. Correlation of findings - gaps

CHAPTER 7: INTERPRETATION AND RECOMMENDATIONS

This study consists of seven chapters. Chapter One presented an autobiography of my intercultural experience and situated me, the researcher, in the study (my reflexivity). Chapter Two introduced the role of textbooks and curriculum in Korean education. A literature review about the concept of culture, the relationship between language and culture, and the literature on culture in language learning and teaching was presented in Chapter Three and the theoretical frameworks and methodology for the study in Chapter Four. In Chapter Five, the results of the textbook analysis were discussed and gaps between the results and literature review presented. Chapter Six identified the themes that emerged through the interview data with teachers and a summary of the gaps between textbooks/curriculum and teachers' perspectives, and between the literature review and teachers' perspectives.

In order to investigate the understanding of culture teaching and learning in Korea's English as a FL classroom, three data sources were consulted, compared and contrasted: a literature review yielded culture definitions and concepts of culture teaching and how they have changed over time; curriculum mandate and textbook analysis captured the government's understanding of culture; and interviews with teachers presented the understanding of culture of   the practitioners and conduits of the mandate. This triangulated gap analysis process revealed similarities and differences (gaps) and forms the foundation for the interpretation and proposed recommendations for varied stakeholder groups in this chapter. Based on the

theoretical frameworks of Kramsch (1993), Byram (1997) and Shaules (2007), interpretations are made of how Korean English education understands culture learning and teaching in the language classroom. Proposals for future research and final comments conclude the chapter.

Interpretation through Kramsch's notion of culture

Korean English education relies on the dubious dichotomies of language and culture teaching that Kramsch (1993) critiques. Culture is described as a separate and extra element in English language teaching; it is not a feature of language but presented as disconnected from language. Due to Korea's high stake national entrance examinations English teaching focuses more on learning the linguistic context of the form (grammar) and the meaning of utterances than on the interactional, transformational or cultural information needed to function with NESTs and others. To reach the third place Kramsch proposes, learners need to be able to participate in dialogue and interaction – a process - for crossing boundaries and holding a third perspective. In Korea's traditional teacher-student relationship the teacher delivers the curriculum and students listen; every classroom in the entire country tends to focus on the precise same page of the textbook on the same day.   Thus, as conveyed in the teachers' interviews, the Korean English language classroom lacks time and space for learners and teachers to create their own meanings of the familiar and unexpected understandings and expectations of different cultures or even form personal relationships with the words and content in the textbook. Further, because the classroom also fails to enable teachers and learners to be critical about the government's mandated definitions of English the culture of

English language teaching boosts "American modernity" (Lee, Han & McKerrow, 2010) in the name of globalization and English as *a lingua franca*. Textbooks represent authoritative dominant ideologies of globalization of economic power – in this case through building of knowledge of Korea's trading partners (van Dijk, 2004); since there is no mention of this in the textbooks or teachers' guides this can be said to be done in   a the selective and non-transparent manner. As a result, teachers and learners do not operate in a critical discourse (Kramsch, 1993) that might enable them to become aware of the global context and local knowledge, or listen to and engage in metatalk and make relationships with words, concepts and ideas. Korean English education needs to re-conceptualize the meaning of globalization in learning English and the role of culture learning through language in the age of internationalization.

Drawing on Kramsch's (1993) four lines of thoughts - establishing a 'sphere of interculturality', teaching culture as an interpersonal process, teaching culture as difference, and crossing disciplinary boundaries - culture teaching through English language in Korea needs to establish interculturality in language learning by reflecting more on the target culture, and a broader range of   global cultures and their interactions.   The textbooks need to present different values or beliefs relating to the content such as the fact that while showing respect is universal how it is done varies from culture to culture. This interculturality relates to the process of understanding foreignness or otherness. Culture learning in the language classroom should be an interpersonal process that takes place through understanding cultural differences and learning appropriate ways of meaning making. However,

culture teaching in the Korean context is still centered on teaching cultural facts or behaviors, and not engaging in a process of discovery and negotiation since the textbooks do not promote a process through which teachers/learners produce personal meanings between two different cultural boundaries and develop the power to produce these meanings. Thus, there is no place to resist political and institutional structures represented in the given textbooks which also continue to present gender differences widely accepted in Korean society; in short, despite the revised mandate, there seems to be a reproduction of the dominant ideas of the society. In order to make culture teaching desirable, most of all, teachers need to broaden and deepen their knowledge and understanding of different cultures by expanding their readings and their experiences from diverse disciplines for establishing critical viewpoints. As they stated in their interviews, teachers with a lack of cultural information and cross cultural experiences are not confident in teaching culture and need professional development relating to this domain of culture teaching.

Interpretation through Byram's ICC

While Kramsch (1993) implies a distinction between the native speaker and foreign language learner, Byram (1997) aims at creating intercultural learners as an attainable goal in foreign language education. The latter may fit better in 21st century English language learning since the language is used for those who attempt communication with people from different linguistic and cultural backgrounds. Although the Korean English language curriculum suggests that the goal of language learning is the creation of an intercultural speaker, the presentation of pro-inner circle English language and cultures in

textbooks and classroom practices, and not other global countries, provides evidence that the binary notion of native and non-native speakers lingers on in English language and culture teaching in Korea.

As 'a further stage of socialisation', language and culture learning in the Korean FL classroom should provide students with an opportunity to modify their ways of life, rationality and modes of behaviors. On this point, both English textbooks of Korea and their accompanying classroom practices lack the intention to engage in a process of experiencing "otherness" and developing 'intercultural communicative competence'. The textbooks offer little space to help students to reflect how their values and beliefs are different from others and to recreate intercultural viewpoints. Further, interactive classroom practice and a different type of process oriented socialization are further hampered by obstacles such as exam oriented lessons, time constraints of teachers, and teachers' lack of confidence in culture teaching.

Drawing on Byram's (1997) Intercultural Communicative Competence (ICC) model, Korean English education can be described as being aware of the importance of learning and understanding different cultural meanings but not yet being well prepared for teaching them. Although the government mandate and teachers' attitudes toward improving ICC are positive, the knowledge of intercultural communication provided in English textbooks is oriented toward "information" and not process. The skills of interpreting knowledge, relating it to one's own life and experience, discovering new knowledge, and interacting with the knowledge in the classroom are so poorly developed that opportunities for critical cultural awareness seem minimal to non-existent. To foster intercultural speakers for the future, English education in Korea should

go beyond the boundary of English speaking countries and provide more opportunities to ponder upon and discuss cultural differences through language.

Interpretation through Shaule's deep culture model

In an expanded viewpoint of Shaule's (2007) deep culture model, English language teaching and learning can be understood as a process of adapting to a new cultural environment. English teachers and learners in the classroom are all engaged in the process of experiencing diversity and differences in the rapidly changing society and global world. However, with Korea's high stakes examination system, intercultural learning in Korean English education, focuses on grammatical accuracy and proficiency in pronunciation and the introduction of cultural differences; "the opportunity to do critical reflection on the hidden nature of intercultural experiences, values, norms and hidden cultural assumptions" (p.233) is very limited in the classroom. This information-transmission type of culture learning fails to engage learners in the process of discovering and reacting to cultural difference or recognizing and accepting cultural difference at a deeper level. Rather than enabling students to develop the reactions of resistance, acceptance and adaptation (Shaules, 2007), the Korean English language classroom focuses more on the products level of culture and its teaching. The previously mentioned obstacles again do not allow for the demanding and meaningful intercultural experience.

However, some teachers are aware of the importance of intercultural learning and endeavor to challenge the taken-for-granted values to adapt to intercultural life living. What is important at this point is that teachers and

learners have an opportunity to recognize, accept and discuss cultural difference even if they resist them. The social changes and diversity presented in the textbooks need to be accompanied by time and space for students to discuss, reflect upon and make personal meaning about learning English and learning more about their and other cultures.   Such discussion and reflection should offer opportunities for student to engage in critical thinking and see the hidden values and norms and hidden cultural assumptions that the government mandates proposes. Also, since in EFL contexts, it is hard to experience authentic relationship formation through English without special events or programs, the EPIK program has the potential to provide opportunities for students and teachers to interact with NESTs in schools and practice cultural learning and relationship formation.   Further, such interactions followed by metatalk and classroom discussion can reveal resistance and help learners understand that such resistance is natural and with discussion can lead towards improved relationships.

Shaules (2007) posits that products such as perfect grammar and perfect knowledge of a cultural component are not required in order to ensure a successful process of culture learning. Rather, implicit cultural values in intercultural learning need to be made explicit so that products are taught for culture learning and balanced with discussions of values. Further, when considering the eventual goal of language learning, this culture learning process should be understood as natural for intercultural communication in the global world where crossing borders has become a part of daily life. Admittedly, such a long, involved and interactive developmental process is difficult in current Korean educational culture.

Guiding principles for culture learning in FL/SL classroom

Based on the three theoretical frameworks, the following principles are offered as a way to better assess and integrate culture learning in FL/SL classroom.

Integrating language and culture goals

1. The interaction between language and culture should be taught in the language classroom.

2. Together with language learning, culture learning should promote and enable establishing and maintaining relationships in all intercultural communications.

3. Culture learning should help students become intercultural speakers, not native speakers.

4. Culture learning should integrate and teach for understanding the context created by a language.

Culture goals to be more process-oriented and develop intercultural competence

5. Culture learning should reflect both native and different cultures that use the language being learned.

6. Culture learning should integrate both explicit products and implicit perspectives.

7. Culture learning should offer opportunities to challenge familiar values, norms, implicit beliefs and assumptions at the deep culture level.

8. Culture learning should be understood as an ongoing process of conscious or unconscious resistance, acceptance and adaptation, not as failure or success.

9. Culture learning should offer students the opportunity to experience an intentional process of understanding 'otherness' and 'ourness'.

Culture learning as an intra- personal journey

10. Culture learning within the process of dialogue and negotiation should provide an opportunity for personal meaning making.

11. Culture learning should awaken the individual to the importance of being aware of the process.

12. Culture learning should be constructed over a long-term and involve interactions that allow for the expression of misunderstandings and resistance.

Culture learning as empowering social change

13. Culture learning should allow students and teachers' to engage in critical discourses that challenge dominant political and institutional structures.

Interpretation through findings

Korean English education addresses the cultural aspects in language learning and teaching as mandated by the government. However, it remains at the level of informative and fact-filled culture teaching not progressing to culture-learning as process.   English textbooks focus on developing learners' talents and interests by representing career and life skills, the meaning of happiness, learning in the 'hagwon', leisure time, and travel/hobbies/pastimes. The textbook content aligns with the curriculum and asserts the importance of scientific discovery which underpins development of national power in the global world. Within this context, English is understood as an international language for globalization.

Although not explicitly stated in the government mandate nor the literature review, the textbook analysis reveals that Korea's English textbooks build knowledge of Korea's trading partners and promotes a specific national identity. Also the textbooks identify and respond to social challenges and promote social change in the areas of diversity, gender equality, living together, health issues, intellectual property, environmental protection, and healthy family life with media and leisure. Cultural difference and intercultural communication are more emphasized than in the previous textbooks.

Despite the government's effort to draw attention to the importance of culture teaching in the English curriculum, culture teaching and learning in the classroom does not promote a transformational process approach that helps learners become aware of their taken-for-granted ways or engage in a critical examination of Korean educational culture. As culture as BBV is deeply hidden and elusive (Brooks, 1975), the language classroom needs to allow more time and space to compare, discuss, and restate cultural differences. This enlightens the ultimate purpose of language learning and the importance of culture learning as an integrated part of language learning. The main focus of culture teaching in Korea is to provide students with the knowledge that will enable them to maintain communication and establish relationships with non-Koreans and to understand different contexts and cultures. However, to do so requires more than knowledge; learners have to experience cultural differences in order to participate in discussions about them. In order to promote the process of culture learning in the classroom English teachers themselves must undergo a process of awareness of cultural differences in BBV as well as MLA (Brooks, 1975) and develop the ability to lead and engage in the process. The

connection between up to date theories and teaching practices of teachers in the classroom is significant in developing and integrating culture learning and teaching through language education. This change of approach will require support from the educational system.

Further, in light of the abundance of western/American - dominated perspectives on culture teaching in second/foreign language educational contexts, even by Korean authors who have completed doctoral degrees abroad, there is a dire need for non-western/American input into theories about culture learning and teaching.

Recommendations

Based on the interpretation of the literature review and the results of the textbook analysis and interviews with teachers, recommendations for various stakeholders in government, schools and at the public level will be presented in this section.

Government

In Korea's hierarchal system of education, the government plays a pivotal role in leading change and informing school and public levels of an intended and reformed agenda. Here I suggest recommendations for English language and culture teaching in five areas overseen by government: development of curriculum, textbooks, teacher education programs, national examinations and EPIK.

Curriculum/Policy developers

The government mandate plays an important role in setting the

guidelines for English education in Korea. The analyzed English language curriculum/textbooks are pro – American, focus on inner circle English cultures, native English speakers and countries which are major trading partners; this needs to be made explicit and open to public debate. Textbooks should further conform to the government mandated curriculum that emphasizes the development of an intercultural speaker and the ability to engage in global communication through English. Since teachers are not familiar with process approaches to culture teaching, or the cultural content presented and since the cultural topics presented in the curriculum remain too general and knowledge (information) based, five recommendations follows.

1. In order to espouse an intercultural speaker instead of the binary notion of native and non-native speaker, and English and non-English speaking cultures, the National curriculum should provide clearer and more consistent goals for culture teaching.

2. Culture topics should be presented in clear, concrete and understandable terms with richer examples for future textbook authors, teachers, learners and parents; ambiguity or vagueness of definition can confuse Korean readers.

3. The English language curriculum should promote inter-and multi-cultural learning experiences through the English language in order to help learners to learn how to make relationships with people who communicate in English, and are from different cultures and countries.

4. English education needs to provide space for learners to reflect both on Korean and other cultures within culture teaching and learning. In order to do so, culture learning in the language classroom should be

understood as a process of understanding otherness and 'ourness' through understanding deeper values and beliefs as well as cultural facts and products of different cultures.

5. The textbook approval committee should create criteria about learning culture through process and assess new textbooks accordingly.

Textbook authors/ experts

As discussed in Chapter Five, although the depiction of culture in English textbooks has shown improvement over the decades, it still: prioritizes inner circle English and cultures, and native norms; does not provide enough space to reflect and discuss cultural differences; and needs a more balanced representation of diversity. In Korea textbooks act as a primary and powerful resource for presenting a balance of world cultures. Thus, textbook authors as experts and leaders in English education may also need to broaden their understandings. Textbook authors:

1. should present more diverse cultures and races around the world to bridge gaps between inner circle English cultures and others, and to mature the sense of equality of race.

2. should develop programs that encourage teachers and learners to participate in interactional dialogue to reflect on and review their understandings of their own cultures and perceptions of unfamiliar cultures. This would help to build a process-oriented approach to teaching and learning culture - in which one can resist, accept and adapt to new values.

3. need to present a balanced explanation and supporting images to avoid prejudice or stereotypes of cultural ideas.

4. should provide adequate materials and examples, and more information about teaching culture through the teachers' guide book and other resources for teachers.

5. as experts in English education, should take a critical stance on the government curriculum and policies for English education.

Teacher education

As a medium between the government mandate and school practitioners, teacher educators inform the direction of curriculum and educate current and future teachers and administrators for culture teaching through English. Based on the study, however, there is a gap between the government direction for English education and teachers' understanding of culture teaching. This may be rectified through teacher education. Thus, suggestions for teacher education follow. Teacher education programs:

1. should emphasize culture learning and teaching in the language classroom and teach how to teach culture and cultural differences practically as well as theoretically.

2. should provide more opportunities for candidates to learn and experience the different cultures they will teach through in and out of country education programs.

3. should be designed to contribute to preparation for cultural encounters and intercultural communication between both Korean teachers and administrators, and imported English speaking teachers.

4. should prepare Korean teachers to be "owners" of English and to be able to replace EPIK's English speaking teachers in the long term.

5. should provide opportunities for teachers to explore, broaden and deepen their knowledge and experience of language and culture teaching across disciplinary boundaries.

National Examinations

Despite the importance of culture teaching, teachers claim that preparation for the high stakes national examinations precludes them from spending time discussing cultural difference in class.   In order to improve culture teaching in the English classroom, the system of high stakes national examinations needs to be revisited.

1. As the most controlling factor in Korean English education, the national exam needs to be reconceptualised for more purposeful English language, culture and intercultural communication education. This exam should not reduce English language learning to one or two particular skills such as reading and listening and thus needs to be re-organized and re-developed.

EPIK

The challenges of overcoming cultural differences in intercultural communication with NESTs has been identified by teachers. To facilitate the encounter between Korean teachers and learners and the imported English speaking teachers and to make smooth their intercultural experiences and relationship formation, EPIK:

1. needs to diversify the source of English speaking teachers to include more diverse races and nationalities, including expanding circle countries (to disclose 'Americanism' and promote inclusion and diversity).

2. must build a preparation process for both Korean teachers of English and school administrators as well as incoming English speaking teachers so that all can be informed of cultural differences and find 'a third place' to live well together.

3. needs a system for continuing observation and research and disseminating findings about issues regarding both different cultures and making negotiations and maintaining relationships between people of different cultures.

<div align="center">**Schools**</div>

Schools are a site of practicing culture teaching and learning based on the curriculum. Recommendations for teachers and administrators are presented here.

Teachers:

1. could benefit from endeavouring to learn and experience cultural difference through diverse venues of teacher education programs, travel abroad and regular contacts with mass-media. Since their mindset, attitude, knowledge and perception about culture teaching influence their students' thoughts about change, they need to inform and mature themselves and provide enriched instruction to learners.

2. as leaders in the classroom, should create opportunities for learners to discuss cultural difference through language learning in order to liberate them from their own limited views and accept difference and diversity.

3. should take a critical viewpoint on cultural depiction in English textbooks and government policies for English education.

School administrators

1. should be open-minded to intercultural communication through English and not reduce English education to preparation for the national college entrance examination.

2. should understand the importance of culture teaching in English classes and encourage and support teachers to teach cultural content.

3. need to participate actively in the negotiation process (and model) between Korean English teachers and imported English speaking teachers in order to understand the different and varied cultural aspects influencing the workplace and help both groups to find a peaceful place with one another and all members of the school.

Public

Learners and parents belong to the public sector of stakeholder groups. As beneficiaries of education, they have the right to access contemporary and current knowledge, imagine themselves as participants in the XXI c global world, and be prepared by schools, families and society to do so.

Learners:

1. are global leaders of the future and need to be aware of the importance of culture learning through English and other foreign languages for global communication.

2. need to realize that the ultimate goal of language learning is not simply the delivery of a message but also the establishment of a relationship.

3. need to be open to cultural difference and accept them by reflecting upon the differences, comparing them to their own culture, and understanding some of the reasons for the differences.

Parents:

1. need to acknowledge the importance of culture learning in the language classroom as a significant factor to bring about peaceful change in society and the global community.

2. should understand English education not as a means for high scores on examinations and university admission, but as a vehicle for the development of global citizenship, and encourage their children and English teachers to discuss more about global cultures as well as Korean culture.

Future Research

This study investigated the complexity of culture teaching and learning in Korea's EFL context. To further understand the complexity of this issue future research is needed. An in depth focus on parents' perspectives, students' perspectives, and textbook writers' perspectives might identify

additional gaps of understanding between all stakeholders and enable policy and practice to better merge to meet the needs of improved intercultural communication in a global age.

Final comments

This study originated from my questions about cross-cultural understanding and teaching as a language teacher and sojourner while studying abroad. Without the experience of living abroad, I would not have thought very much about why an intercultural encounter could cause cultural conflict and disequilibrium and why culture is important in language learning and intercultural communication. As such, to learn a foreign language within only a linguistic frame and the value system of one's own culture-nation ignores the essential element of learning the values, beliefs, and assumptions of those that speak and live that foreign language, something that should be learned through and along side the new language.

My research revealed the fact that language should not only be taught together with its use in cultural contexts, but also that language education reflects sociocultural perspectives of education, economics, politics, history and more and simultaneously shapes and responds to the direction for change in a society, and that textbook developers, whether government mandated or not, always have some non-transparent content; it is the responsibility of critical educators and citizens to make this content transparent and to make authorities responsible for this transparency.

I believe that as a crucial part of language learning, culture should be taught and discussed for learners and teachers to acknowledge changing trends

of culture and to change themselves and others, too, and to initiate needed changes as well. I offer the academy the culture checklist and principles for teaching culture and language and hope that they will be used in other research or revised to address other contexts. I offer Korean English teachers and professionals some transparency about the documents they are required to use on a daily basis. I invite readers of my thesis to ponder with me upon what and how culture and language should be taught and learned together for future critically-minded global citizens. Further, I hope that the western reader may have been perturbed by some of Korea's cultural reality and be able to enter into this 'otherness' and interpret it accordingly; may this be a small contribution to the dialogue needed between western and non-western academics about language, culture, intercultural communication and genuine global understanding.

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Appendix A - Taylor and Sorenson's Model (1961)

I.   Subcultural category

    A.   Biological characteristics of the people (skin color, stature, common disease, etc.)

    B.   Resources category

    (lack of coal, lack of extensive plains for cultivation, ores, oil, large unused territories, water power, climatic variety, etc.)

    C.   Geographical category

        1.   Latin America not a homogeneous unit

        2.   Mexico not a homogeneous unit

        3.   Slowness of knowledge to penetrate due partly to distance

        4.   Comparative distances and expensed to ship to population centers like Europe

    D.   Historical category

        1.   Spain's Catholic-Mediterranean positon

        2.   The age of discovery and Spain's place in it

        3.   The conquest in America

        4.   The Colonial era

        5.   The Republican era

        6.   The Modern era

II. Technological category

    A.   Food-getting and using

        1.   Cultivation and the major crops

        2.   Preparing, serving and eating typical foods

B. Shelter-Housing

　1. (the patio form, barred windows, fronting on street)

C. Clothing

　1. Forms: rebozo, serape, blouse, no shoes, broad brim hat, etc.

　2. Age, class and ethnic significance of costume

D. Tools

　1. Human or animal power, not power machines, typical

　2. Hand crafts and equipment being replaced by insdustry

E. Transportation

　1. Ass, oxen, humans most common

　2. Auto, bus, rail and air travel is increasing

　3. Regionalism as related to transportation

III. Economic organization category

A. Self-subsistence of the family is normal, specialization rere

B. Haciendas (latifundio)

C. Patron system

D. Agrarian reform (ejidos, etc)

E. Merchandizing system (markets, tiendas)

F. Braceros

G. Turismo

IV. Social organization category

A. Kinship, family and marriage

　1. Kin cooperation and in-law relations

　2. Courtship, the duena system

　3. Inheritance, including of names

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B. Race and ethnicity

(mestizo, creole, indio, gachupin, ect.)

C. Locality groupings

1. The village, colonia, and so on as a loyalty unit

2. Ecology of the community, most prestigeful residence near the

plaza; the plaza itself

D. Interest and function groupings

1. Classes (occupation, income, education, mobility, etc.)

2. Donship

3. Compadrazgo

4. "The Church" vs. the state (anticlericalism, monastic orders,

convents) Protestantism

5. Absence of "clubs" on any scale

V. Political organization category

A. Law

1. Roman law basis

2. Personal violence, aggression, the duel

B. Government

1. The Caudillo

2. Caciquismo

3. Single political party and elections

4. The military as a locus of power

5. Right to revolt (and "*The* Revolution")

6. Yanqui-baiting

7. Sindicalismo

8. La Mordida

VI. World View category

    A. View of God or the supernatural

        1. God, devil, Mary, demons, etc.

        2. Virgen de Guadalupe

        3. Patron saints

        4. Sickness and curing

          (a) Caused: espanto, evil eye, los aires, hot and cold

          (b) curanderos

        5. Sorcery

    B. View of man

        1. Personal honor

        2. Male superior to female ("macho")

        3. Self-improvement concept virtually absent

           (Sensuality or relaxation vs. Puritanism)

        4. Distant, jealous, suspicious relationships outside kin or village

        5. Logic, dialectic are superior to empiricism, pragmatism

    C. View of society and nation

        1. Heroes: Cuauhtemoc, Malinche, Montezuma, Cortes, Juarez,

           etc.

        2. Mexicanismo

        3. Indigenismo

        4. The state to be obeyed implicitly

VII. Esthetics category

    A. Fiestas (including *Carnaval*)

B. Bull-fighting

C. Music (e.g. rancheria)

D. Dancing (folk and formal)

E. Humor

F. Drinking patterns

G. Sports

H. Children's games and toys

I. Fireworks

J. Literature

K. Theater and Movies

L. "El Charro" as a type

VIII. Education category

A. Schools and teaching methods

B. Universities

C. Analfabetismo and mass education

Appendix B - Murdock et al.'s (1971) Outline of Cultural Materials

000 MATERIAL NOT CATEGORIZED

10 ORIENTATION

11 BIBLIOGRAPHY

12 METHODOLOGY

13 GEOGRAPHY

14 HUMAN BIOLOGY
PERSONALITY

15 BEHAVIOR PROCESSES AND

16 DEMOGRAPHY

17 HISTORY AND CULTURE CHANGE

18 TOTAL CULTURE

19 LANGUAGE

20 COMMUNICATION

21 RECORDS

22 FOOD QUEST

23 ANIMAL HUSBANDRY

24 AGRICULTURE

25 FOOD PROCESSING

26 FOOD CONSUMPTION

27 DRINK, DRUGS, AND INDULGENCE

28 LEATHER, TEXTILES, AND FABRICS

29 CLOTHING

30 ADORNMENT

31 EXPLOITATIVE ACTIVITIES

32 PROCESSING OF BASIC MATERIAS
CONSTRUCTION

33 BUILDING AND

34 STRUCTURES
OF BUILDING

35 EQUIPMENT AND MAINTENANCE

36 SETTLEMENTS

37 ENERGY AND POWER

38 CHEMICAL INDUSTRIES

39 CAPITAL GOODS INDUSTRIES

40 MACHINES

41 TOOLS AND APPLIANCES

42 PROPERTY

43 EXCHANGE

44 MARKETING

45 FINANCE

46 LABOR

47 BUSINESS AND INDUSTRIAL ORGANIZATION

48 TRAVEL AND TRANSPORTATION

49 LAND TRANSPORT

50 WATER AND AIR TRANSPORT

51 LIVING STANDARS AND ROUTINES

52 RECREATION

53 FINE ARTS

54 ENTERTAINMENT

55 INDIVIDUATION AND MIBILITY

56 SOCIAL STRTIFICATION

57 INTERPERSONAL RELATIONS

58 MARRIAGE

59FAMILY

60 KINSHIP

61 KIN GROUPS

62 COMMUNITY

63 TERRITORIAL ORGANIZATION

64 STATE

65 GOVERNMENT ACTIVITIES

66 POLITICAL BEHAVIOR

67 LAW

68 OFFENCES AND SACTIONS

69 JUSTICE

70 ARMED FORCES

71 MILITARY TECHNOLOGY

72 WAR

73 SOCIAL PROBLEMS

74 HEALTH AND WELFARE

75 SICKNESS

76 DEATH

77 RELIGIOUS BELIEFS

78 RELIGIOUS PRACTICES

79ECCLESIASTICAL ORGANIZATION

80 NUMBERS AND MEASURES

81 EXACT KNOWLEDGE

82 IDEAS ABOUT NATURE AND MAN

83 SEX

84 REPRODUCTION

85 INFANCY AND CHILDHOOD

86 SOCIALIZATION

87 EDUCATION

88 ADOLESCENCE, ADULTHOOD, AND OLD AGE

18 TOTAL CULTURE (adapted from pages 15-17)

18 TOTAL CULTURE—summary statements on the total culture as interpreted or describe by an author. The categories below are intended to include descriptive and interpretive materials which pertain to the entire culture or which override a number of more specific categories. Consequently much of the material pertinent to the individual topics below will be found only under other headings.

181 ETHOS—general orientation of the culture; predominating interest, values, themes, and motivations; characterizations of the total culture (e.g., as "conservative", "competitive", "militaristic", "sprit-ridden", "Apollonian", "folk", "urban"); allegations and inferences as to national character; etc.

182 FUNCTION—internal cultural consistency or its lack; allegations of integration or disintegration; adjustments of parts of the culture to one another; relation of cultural forms to biological and social needs and to physical environment; environmental adjustment; etc.

183 NORMS—native and scientific definitions of custom (e.g., as ideal patterns, as ranges of variation within limits, as statistical inductions from observed behavior); positive and negative norms (e.g., folkways, taboos); verbalized and covert norms; investment of norms with affect and symbolic value (e.g., mores, idealization); discrepancies between ideals and behavior configurations of norms (e.g., culture complexes, institutions); etc.

184 CULTURAL PARTICIPATION—prevalence of "specialties" and "alternatives"; degree of proliferation of subcultures, intracultural differences, and special statuses; extent to which the entire culture is socially shared; etc.

185 CULTURAL GOALS—social foresight; concept of progress; reform

movements and utopian goals; prevention of waste; social planning conservation policies; etc.

186 ETHNOCENTRISM—exaltation of the ingroup (e.g., consciousness of kind, local pride, patriotism, class consciousness, old school tie); unfavourable judgements of other groups (e.g., race prejudice, religious intolerance, national antipathies); overt manifestations (e.g., snobbishness, discrimination, ethical dualism, nationalism); symbolic representation (e.g., flags, anthems, emblems, national heroes); channelling of hostilities (e.g., sports rivalry, ethnic scapegoats); etc.

Appendix C - Nostrand's (1975) The "EMERGENT MODEL"

I.THE CULTURE
  GENERAL
  I.A MAIN THEMES
  I.B TRAITS
  I.C WORLD PICTURE
  I.D VERIFIABLE KNOWLEDGE
  I.E ART FORMS
  I.F LANGUAGE
  I.G PARALANGUAGE AND KINESICS
II. SOCIETY
  II.A THE FAMILY (OR THE COMMUNAL MILIEU)
  II.B RELIGIOUS INSTITUTIONS
  II.C ECONOMIC OCCUPANTIONAL INSTITUTIONS
  II.D POLITICAL AND JUDICIAL INSTITUTIONS
  II.E THE EDUCATIONAL INSTITUTIONS
  II.F THE INTELECTUAL- ESTHETIC and ILLUMANITARIAN INSTITUTIONS
  II.G LEISURE AND RECREATION
  II.H THE MASS MEDIA
  II.J STRATIFICATION AND MIBILITY
  II.K SOCIAL PROPRIETIES
  II.L STATUS BY AGE GROUP AND SEX
  II.M ETHNIC, RELIGIOUS AND OTHER MINORITIES
  II.N INTERPERSONAL AND INTERGROUP CONFLICT
III.CONFLICTS
IV.THE ECOLOGY
  GENERAL
  IV.A EXPLOITATION OF PHYSICAL RESOURCES
  IV.B EXPLOITATION OF PLANTS AND ANIMALS
  IV.C DEMOGRAPHIC CONTROL
  IV.D HEALTH CARE AND ACCIDENT PROTECTION
  IV.E SETTLEMENT AND TERRITORIAL ORGANIZATION
  IV.F TRAVEL AND TRANSPORTATION
V.THE INDIVIDUAL
  V.A INTEGRATION OF THE PERSONALITY FOR SELF-CONTROL AND
  PURPOSEFUL ACTION
  V.B INTEGRATION AT THE ORGANISMIC LEVEL
  V.C INTRAPERSONAL VARIABILITY
  V.D INTRAPERSONAL CONFLICT
  V.E INTERPERSONAL VARIATION
VI. THE CROSS-CULTURAL ENVIRONMENT

Appendix D - Jostard (1981)'s Steps in Using Hypothesis-Refinement to Learn about Culture

Step 1: Students perceive an aspect of culture through learning materials, teacher presentation, or other sources.

Step 2: Students make a statement about the culture as a result of this perception.

Step 3: Students seek multiple sources for information related to the statement, such as newspapers, movies, slides, books, as well as other media, realia, and native speakers.

Step 4: Students question and compare their sources, examining them for potential limitations, such as publication date, intended audience, and purpose of document.

    a. They describe and report their findings.

    b. They analyze the findings.

Step 5: Students modify the statement, continue to seek additional information, and further refine the statement.

Step 6: Students examine a related feature of their own culture using the same process.

Step 7: Students compare their refined statements about their own and the other culture, describing similarities and differences.

Appendix E - Checklist Tool of the six categories of criteria for

assessing culture in an EFL textbook

Category	Criteria (sources): brief explanation	Examples (Questions to consider) The assessor should provide concrete examples here. No notes denote that the criteria were not covered in the lesson/unit.	Target countries[10]	Grade	page	Up to datedness[11]
				Lesson Unit & Topic		Yes No Why
1. Descriptive information (D)	**1.Geography-ecology** (Byram &Morgan, 1994; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Tylor and Sorenson, 1961): geographical information or unique geographical features, topography, climate and vegetation, and the natural environment, resources of the target culture; relationship between human beings and their physical and biological environment, exploitation of physical resources, plants and animals, structures, building and construction, energy and power, chemical and capital goods industries, and settlement.	e.g. Texts or images about flora, fauna, the environment, the relationship between the earth and humans (e.g. the Rocky mountains, Niagara Falls, natural disasters, environmental protection)	(Because English is spoken as an official language on five continents and in many countries it does not reflect one individual cultural milieu. Do textbooks present English in this way? Is there a preference toward representing one country or continent?)			
	2.Demography (Murdock et al., 1971; Nostrand, 1975): population, composition of population, birth statistics, modality, internal migration, demographic control (immigration and natality), and population policy.	Texts, graphs, statistics or images about the size of population, its racial composition, or a policy to maintain the birth rate of a country				
	3.History (Australian Language Levels, 1988; Brooks, 1975; Byram &Morgan, 1994; Kroeber and Kluckhohn, 1954; Lafayette, 1988; Strasheim and Bartz, 1986; Tylor and Sorenson, 1961): national history, historical events and heritage, tradition, and historical product.	Texts, timelines or images about historical places or events such as the Berlin Wall, the pilgrims, Victoria Day	(Is English used to learn about the world, or specifically about English speaking countries?			

[10] English is spoken as an official language on five continents and in many countries it does not reflect one individual cultural milieu. Do textbooks present English in this way? Is there a preference toward representing one country or continent?

[11] contents in textbooks should be up to date (Australian Language Levels, 1988; Paige et al, 2003;Xu, 2005)

			Or about specific English speaking countries?)			
	4.Artistic monuments/products (Australian Language Levels, 1988; Brooks, 1968, 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; California Department of Education (CDE), 2009; Kroeber and Kluckhohn, 1954; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Pesola, 1991; Robinson, 1985; Strasheim and Bartz, 1986): aesthetics such as literature, fine arts, contemporary artists, classical authors, poets and their stories, contemporary musicians and painters, musicians, dancers and choreographers, sculptors, architects and interior decorators, curators of museums & exhibitions, playwrites, actors, directors and others associated with theatre and movies, artifacts, mass-media (newspapers and magazines, book publishing and readership, television, radio, advertising, printed word, broadcasting, and the film), products and materials of a culture.	Texts or images about artistic products/artists such as a comic play, 'King Alfred and the Cakes', Shakespeare, lyrics to 'Let it be' by The Beatles. (Is English used to learn about the world, or specifically about English speaking countries? Is there a preference for one art form to be represented over another? From select eras? Contemporary, historical or both?)			
2.Social Structure/Construct (PCL)	**5.Economic** (Australian Language Levels, 1988; Brooks, 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Hall, 1959; Kroeber and Kluckhohn, 1954; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz,1986; Tylor and Sorenson, 1961): economic organization, world of work, administrative area, trade, finance, property, ownership, labour, business and industry, standard of living, subsistence (earning a living), bank & money, taxes, insurance and merchandizing system (markets).	Texts or images about the world of work, finance, business, industry; information about economic linkages or business development in the global market			
	6.Political (Australian Language Levels, 1988; Brooks, 1968; 1975 ;Byram &Morgan, 1994; Damen, 1987; Cleaveland, Craven and Danfelser, 1979; Hall, 1959; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz,1986; Tylor and Sorenson, 1961): social control, government, government activities, systems, governmental institutions, elections, law, order, justice, state security, armed forces, military technology,	Texts or images about political orientation and ideologies, laws, rules, regulations.			

	police, juridical system, jails, rewards and punishments, privileges and disposition toward a clear, methodical, and order (harmonious agreement of thoughts and things in the life of both individual and community).					
	7.Education (Australian Language Levels, 1988; Brooks, 1968; 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Hall, 1959; Lafayette, 1988; Pesola, 1991; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz, 1986; Tylor and Sorenson, 1961): learning, schools, apprenticeships, vocation training, teaching methods, formal and informal education.	Texts or images about school life, the school system, how people learn at schools (inductive or deductive ways, or extra curricular activities in and out of school)				
	8.Social organization (Australian Language Levels, 1988; Brooks, 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Hall, 1959; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Pesola, 1991; Strasheim and Bartz, 1986; Tylor and Sorenson, 1961): societal structure, family, kinship systems, marriage, home and social relations, bonding (emotional attachments-love between parent and child or between husband and wife, friendship), status by age group (infancy, children, adolescents, the elderly or adulthood), the every day life patterns of their contemporary age group, social groups -classes (occupation, income, education, mobility etc.), and groups by social stratification, socialization within the family, means of socialisation, reproduction, life-cycle (age and relationships between gene rations), and local groupings (e.g. Silicon valley).	Texts or images about family relationships such as the hierarchy within a family, family tree, marriage traditions and customs and interaction between generations, love between parents and children; age groups in life patterns, value change (the young are more cybertic than the old, and they are fast in getting information through internet)				
	9.Intellectual organization (Nostrand, 1975): the academic, state support of research, libraries, and prestige of intellectuals.	Texts or images about post secondary institutions, research and famous intellectuals				
3.Observable phenomena(D+PCL→ CPCL)	**10.Food/eating habits** (Brooks, 1968; 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Lafayette, 1988; Murdock et al., 1971; Nostrand, 1975; Pesola, 1991; Robinson, 1985; Tylor and Sorenson, 1961): cuisine, fashions of eating, preparing, serving and eating, typical food, and the major crops.	Texts or images about kinds of food, ways of eating (for example, using a spoon and chopsticks or forks and knives), or manners at meal time				
	11.Clothing/dress (Brooks, 1968;	Texts or images about fashion,				

1975; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Murdock et al., 1971; Nostrand, 1975; Lafayette, 1988; Tylor and Sorenson, 1961): cloth/ing, adornment, dressing, and age, class and ethnic significance of costume.	traditional costume, or students' clothing				
12.Shelter/housing (Cleaveland, Craven and Danfelser, 1979; Nostrand, 1975; Tylor and Sorenson, 1961): housing: dwelling types.	Texts or images about housing, density, home layout, adaptation to climate.				
13.Shopping patterns (Lafayette, 1988)	Texts or images about how people shop, for example, shopping at department stores, flee market, bazaar, garage sales, used stores				
14.Greetings and other behavioural practices:(Byram &Morgan, 1994; Lafayette, 1988; Paige et al. 2003; Paige et al. , 2003; Pesola, 1991; Robinson, 1985; Seelye, 1976): taken-for-granted nature of certain actions and their meanings, customs/habits, culturally conditioned behaviour, conventional behaviour in common situations, and appropriate actions in common everyday situations	Texts or images about greeting styles (e.g. shaking hands, bow, touching noses, hugging, kissing) and the in/acceptability of actions people do in common situations (e.g. behaviour at meals, how to use public transportation, appropriate behaviour in a restaurant, holding doors for the next person, talking or being silent at meal time, clearing nose at a meal table)				
15.Transportation (Brooks, 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz, 1986; Tylor and Sorenson, 1961): travel, radiation from cities, railroads, the highway system, the rivers and canals, aviation, and the increasing travel in and beyond.	Texts or images about how people travel or move from one place to another (e.g. TZV in Korea or France, aviation routes, cars and trains)				
16.Holidays (Pesola, 1991): traditional or static holidays, festivals.	Texts or images about public holidays and commonly practiced special events such as Christmas, Halloween, Remembrance day, New Year				
17.Play/Recreation (Australian Language Levels, 1988; Brooks, 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Hall, 1959; Murdock et al., 1971; Nostrand, 1975; Strasheim and Bartz,1986; Tylor and Sorenson, 1961): children's games and toys, sports, camping, travel, vacations, leisure, entertainment and private recreational organizations.	Texts or images about popular individual and family past times and games (e.g. Yut, flying kites, hockey, football, soccer				
18.Ceremonies (Brooks, 1968; 1975; Byram & Morgan, 1994): significant moment in life-cycle, complicated	Texts or images about birthdays, wedding days, funerals, graduations				

		ritual, and congregations.					
		19.Currency, coins and stamps (Pesola, 1991)	Texts or images about coins and bills of a country, stamps used				
		20.Tools and technology (Brooks, 1975; Cleaveland, Craven and Danfelser, 1979; Hall, 1959; Murdock et al., 1971; Nostrand, 1975; Tylor and Sorenson, 1961): material systems (telephone use and motor use), human or animal power, hand crafts and equipment being replaced by industry, weapons, machines	Texts or images about technological development, machines, , weapons (missiles), factories, inventions (computer, telephone, car, cell-phone, iPod)				
4.Cognitive patterns (D+PCL+ GPCL)	Value Orientations	**21.Power distance** (Hofstede, 1991) : how cultures handle inequality (relationship between employer and employee, and autocratic or paternalistic style)	Texts or images about the relationship between employer and employee (Are they equal or are there inequalities whether visible or invisible?)				
		22.Collectivism and individualism (Hofstede, 1991, Trompenaars and Hampden-Turner, 1998): ties between individuals, and strong, cohesive ingroups (personal time, freedom, challenge vs. training, physical conditions, use of skills)	Texts or images about preferred orientations and decision-making processes				
		23.Uncertainty avoidance (Hofstede, 1991): the extent to which one feels threatened by uncertainty of the unknown	Texts or images about how people respond to uncertainties (e.g. some people are not afraid of making mistakes in learning but others are)				
		24.Long-term and short-term orientation (Hofstede, 1991): as related to virtue, long-term orientation (persistence, hierarchy, thrift, sense of shame) and short-term orientation (personal steadiness, protecting face, respect for tradition, reciprocation of favors)	Texts or images about the nature of decision making and the role of tradition in making decisions (e.g. a long-term orientation opposes the disruption of harmonious relationships and is correlated with self-effacement; a short-term orientation reflects self-enhancing values and improving one's own reputation rather than doing something which is foremost useful to the whole society)				
		25.Universal vs. particular (Trompenaars and Hampden-Turner, 1998): should behaviour be regulated with universal rules, or an emphasis on particular context?	Texts or images reflecting whether decisions and dilemmas are rule- or relationship- governed (e.g. How a person would respond toward a situation in which a friend might break the law in order to save a situation?).				

		26.Affective vs. neutral (Trompenaars and Hampden-Turner, 1998): should emotion be expressed freely, or controlled?)	Texts or images about how people express their thoughts and feelings. (e.g. Americans tend to be on the expressive side. Those with norms of emotional neutrality tend to dismiss anger, delight or intensity in the workplace as "unprofessional.")				
		27. Specific vs. diffuse (High context vs. low context) (Hall, 1976; Trompenaars and Hampden-Turner, 1998): the degree to which we engage others in specific areas of life and single levels of personality, or diffusely in multiples areas of our lives and at several levels of personality at the same time; high context refers to societies or groups where people have close connections over a long period of time; low context refers to societies where people tend to have many connections but of shorter duration or for some specific reason.	Texts or images about how much people need to know before they can engage in effective communication, how much shared knowledge is taken for granted by those in conversation with each other (in high context cultures many aspects of cultural behavior are not made explicit because most members know what to do and what to think from years of interaction with each other (e.g. your family members);. In low context cultures, cultural behavior and beliefs may need to be spelled out explicitly so that those coming into the cultural environment know how to behave).				
		28. Status from ascription vs. achievement (Trompenaars and Hampden-Turner, 1998): should status be awarded based on standards of achievement defined by the individual, or standards that are formally recognized by society?	Texts or images about how people attain status in society (e. g. while some societies accord status on the basis of achievements, others ascribe it by virtue of age, class, gender, and/or education)				
		29. Time concept (Brooks, 1975; Damen, 1987; Hall, 1959; Nostrand, 1975; Trompenaars and Hampden-Turner, 1998)	Texts or images about what perception people have toward time (e.g. punctuality is important and time is money in Western countries while appointments are approximate and subject to "giving time" to significant others in other countries)				
		30. Space concept (Brooks, 1975; Damen, 1987; Hall, 1959; Hofstede, 1991; Nostrand, 1975): proxemics (conventional distances between persons interacting socially)	Texts or images about interpersonal distancing behaviour (e.g. distance between people while seating, conversing, or walking street)				
		31. Masculinity vs. femininity (Brooks, 1975; Byram & Morgan, 1994; Hall, 1959; Hofstede, 1991; Murdock et al. , 1971; Nostrand, 1975; Tylor and Sorenson, 1961): gender relationships, gender (men/women) roles, masculinity (assertive, competitive, tough) and	Texts or images about how cultures differentiate or balance ambition and caring in the family, workplace and society. (e.g. Masculine cultures tend to be ambitious and need to excel. Feminine cultures consider quality of				

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		femininity (nurturance, focus on relationships and living environment)	life and helping others to be very important. Working is basically to earn money which is necessary for living. Individuals in this society strive for consensus and develop sympathy for people who are in trouble.)			
		32. Language (Brooks, 1968; 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Hall, 1959; Kramsch, 1993; Kroeber and Kluckhohn, 1954; Murdock et al. , 1971; Nostrand, 1975; Paige et al. , 2003; Robinson, 1985) : verbal behaviour (spoken and written form), means of communicating, phonology, morphology, syntax, lexicon, change (including neologisms; language planning), instructional grammar, central place of a language in the culture, pragmatics, and linguistic context.	Texts or images about linguistic information (pronunciation, intonation, vocabulary etc.), grammar, language use			
Language		**33. Sociolinguistic competence** (Kramsch, 1993; Paige et al., 2003; Byram &Morgan, 1994; Seelye, 1976): situational, interactional and cultural context, presentation of different registers (levels of formality, for example, greetings at different levels of formality), levels of discourse (including slang), Interaction of language and social variables, understanding that social variables such as age, gender, social class, and place of residence affect the way people speak and behave.	Texts or images about different levels of formality (greetings between friends, with non-acquaintances or at in/formal setting such as conference or party or school)			
		34. Cultural connotations of language (Kramsch, 1993; Seelye, 1976): the ideas or qualities which a particular word or name or phrase makes people think of, culturally conditioned images associated with the most common target words and phrases, and intertextual context	Texts or images about the meanings of words or phrases (e.g. capitalism has been given the connotation of materialism, 'greedy,' 'selfish,' 'self-serving,' and so on)			
		35. Non-verbal (Brooks, 1968; 1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Hall, 1959; Nostrand, 1975; Pesola, 1991; Lafayette, 1988; Robinson, 1985): paralanguage and kinesics-vocal communication other than words (including intonation, accentuation, breaks), visible expression (including facial expressions, gestures, postures and body motions)	Texts or images about in/appropriate gestures in specific settings, meanings of those gestures (e.g. nodding means "yes" in Western Europe and USA, but "no" in Greece and Turkey).			

	36. Symbolism (Brooks, 1968; 1975; Pesola, 1991): myths, good and bad luck symbols, heroes from history or myth, flags.	Texts or images about stories about heroes, famous symbols (e.g. what 'hands of Midas' means)				
	37. Values (Brooks, 1968;1975; Byram &Morgan, 1994; Damen, 1987; Robinson, 1985; Trompenaars and Hampden-Turner, 1998): personal preference and rejection, conscience, ethics, morality and philosophy, honour-the high standard of personal conduct	Texts or images about what a society/culture share as an important worth such as honesty, thrifty, modesy (cheating is a bad behaviour and not accepted because honesty is valued); how people in a society is honoured.				
	38. Beliefs (Brooks, 1968;1975; Byram &Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Damen, 1987; Robinson, 1985).	Texts or images about common beliefs (e.g. cheating is a bad behaviour, volunteering, and making donations are recommended in a society/culture (beliefs are understood based on the values of a society)				
4. Cognitive patterns (D+PCL+ GPCL)	**39. Norms-taboos** (Brooks, 1968;1975; Byram & Morgan, 1994; Kroeber and Kluckhohn, 1954; Murdock et al, 1971; Nostrand, 1975): rules, ways, ideal values, native and scientific definitions of customs, positive and negative norms-taboos, verbalized and covert norms; humor- how important and popular is the sense of what is witty, comic, and laughable, and what is found to be humorous and how this varies from one age group to another and from on culture and to another.	Texts or images about rules and expectations of behaviour (e.g. why not ask someone why s/he did not marry; that Hindus do not eat beef and many are vegetarians; that Muslims do not eat pork or drink alcohol); humor (what comic strips do they think funny)				
	40. Authority (Brooks, 1975): whose word is accepted and acted upon at various ages in one's life and in various situations and circumstances, and precedence.	Texts or images about claim of legitimacy (e.g. people who believe in the rule of law consider that only a court of law has authority to order capital punishment)				
	41. Beauty (Brooks, 1968;1975; Cleaveland, Craven and Danfelser, 1979) : standards of beauty and taste, grooming.	Texts or images about the meaning of beauty (e.g. cosmetic surgery is common operation in a country because people who take the operation stress more on superficial beauty than internal one).				
	42. Spiritual values and view of god/nature/man (Brooks, 1968, 1975; Byram & Morgan, 1994; Cleaveland, Craven and Danfelser, 1979; Lafayette, 1988; Murdock et al. , 1971; Nostrand, 1975; Trompenaars and Hampden-Turner, 1998; Tylor and Sorenson, 1961): the evidence of man's awareness of himself as man, human nature; religion (religious belief and	Texts or images about soul, spirit, the relationship between man, god, and nature (e.g. church, specifics of and diversity of religions)				

	practices), the supernatural, religious minorities, ideas about nature and man, death, man in nature, the attitude toward god, internal or external control (e.g. fate-destiny), and ecclesiastical organization				
	43. Health (Brooks, 1975; Byram & Morgan, 1994, Damen, 1987; Hall, 1959; Murdock et al. , 1971; Nostrand, 1975) :sickness, welfare, heal-care, resilience, nutrition, disease patterns, medicine, nursing, hospitals, medical insurance, and accident protection and insurance	Texts or images about health related issues (how to care the sick, hospital, health insurance)				
5. Attitude and identity (PCL+GPCL)	**44. Stereotypes and national/social/cultural identity** (Byram & Morgan, 1994; Committee of Eleven, 1977; Murdock et al., 1971; Nostrand, 1975; Paige et al., 2003; Tylor and Sorenson, 1961): explanation of stereotypes and the stereotyping process, information of target culture auto-stereotypes, symbols of national stereotypes and their meanings indication of phenomena in a common heritage, and the inaccuracy of stereotypes; regional identities (language and dialect, multiculturalism), subculture identities, intracultural differences, race/ethnicity, ethnic identity, ethnic and cultural minorities, and a subtle racial discrimination; ethnocentrism-exaltation of the ingroup, unfavourable judgements of other groups, overt manifestations, and channelling of hostilities	Texts or images about stereotypes a culture hold from other cultures and also auto-stereotypes (black men are good at sports, women are bad drivers)				
	45. Cross-cultural environment (Australian Language Levels, 1988; Cleaveland, Craven and Danfelser, 1979; Lafayette, 1988; Nostrand, 1975): attitudes toward other cultures and toward international and supranational organization; cultural relationship to other communities-relationship between an ethnic group and another in the same/different culture; intrapersonal conflict-conflicts resulting from individual versions of the value system and institutional norms (eg. between individual indulgence and the social restraints; between old kinds of security and the adaptation), the responses to the conflict: mechanisms of adjustment and defenses, avoidance of conflict, kinds of conflict (interpersonal and intergroup conflict)- strikes, protest, altercations	Texts or images about perceptions or attitudes toward other cultures (e.g. What attitudes does a culture hold toward other cultures? Or how people treat foreign labours imported into their culture?); the relationship between two different ethnic groups (eg. the relationship between Asians and indigenous people in USA); conflicts between people or groups; ethnic groups speaking target language				

	(the important role of verbal skill), and individual differences, kinds of warfare; Culture of target language-related ethnic groups and –non related peoples speaking target language.					
6. Learning culture (PCL+ GPCL)	**46. Cultural adjustment stages** (Paige et al. , 2003; Shaules, 2007; Illinois Study Abroad Office, 2010): resistance, acceptance, and adaptation, honeymoon-hostility-integration/ acceptance-home stages, culture shock	Texts or images about what stages people go through in learning/living in other cultures; what culture shock is, when it occurs, what symptoms (sadness, homesickness, loneliness, stress etc.) it has. (eg. Experiencing foreign culture can be a great experience but also very confusing.)				
	47. Strategies for learning culture (Crawford-Lange and Lange, 1984; 1987; Committee of Eleven, 1977; Jostard, 1981; Lange, 1979; Paige et al., 2003): coping and stress management strategies, intercultural perspective-taking skills ; the third perspective of taking both an insider's and an outsider's view; process of learning culture	Texts or images about how to learn different culture (experiencing a different culture may cause disequilibrium in a person but that is a natural stage in learning culture-affective dimension). Do textbooks introduce culture learning strategies for learners?				
	48. Positive attitude (Byram, 1997; Committee of Eleven, 1977; Kramsch, 1993; Paige et al. , 2003): openness, curiosity, and readiness to suspend disbelief about other cultures and belief about one's own, and to culture learning, empathy, and ethnorelative attitude regarding cultural differences.	Do textbooks encourage learners to build positive attitude toward different cultures and culture learning?				
7. Other	**49. Personality** (Murdock et al. , 1971): the relationship between culture and personality	Texts or images about that culture is also bound with an individual's personality (Do textbooks indicate that culture could grow different personality of a society from another?)				
	50. Balance between culture at home and culture abroad (Lafayette, 1975): balance of contents about native and target culture	Do textbooks keep balance between native and target culture?				

Australian Language Levels (1988) suggested 'cultural traditions' as one of the cultural components to teach but in this criterion it would be overlapped with other categories such as history, artistic monuments, and observable phenomena.

Strasheim and Bartz (1986) also proposed 'meeting personal needs' as one of the category of culture but here it could be replaced by the categories under observable phenomena as behavior to meet personal needs.

Appendix F. Objectives suggested in the attitudes component by Byram (1997).

Objectives:

    (a) Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.

    (b) Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices

    (c) Willingness to question the values and presuppositions in cultural practices and products in one's own environment

    (d) Readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence

    (e) Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction

Appendix G. Objectives suggested in the knowledge component by Byram (1997).

Objectives (knowledge of /about):

(a) Historical and contemporary relationships between one's own and one's interlocutor's countries

(b) The means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from, and the institutions which facilitate contact or help resolve problems

(c) The types of cause and process of misunderstanding between interlocutors of different cultural origins

(d) The national memory of one's own country and how its events are related to and seen from the perspective of other countries

(e) The national memory of one's interlocutor's country and the perspective on them from one's own country

(f) The national definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries

(g) The national definitions of geographical space in one's own country, and the perspective on them from one's own

(h) The processes and institutions of socialization in one's own and one's interlocutor's country

(i) Social distinctions and their principal markers, in one's own country and one's interlocutor's

(j) Institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct

and influence relationships between them

(k) The processes of social interaction in one's interlocutor's country

Appendix H. Objectives suggested in the skills of interpreting and relating component by Byram (1997).

Objectives (ability to):

    (a) Identify ethnocentric perspectives in a document or event and explain their origins

    (b) Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present

    (c) Mediate between conflicting interpretations of phenomena

Appendix I. Objectives suggested in the skills of discovery and interaction component by Byram (1997).

Objectives (ability to):

   (a) Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena

   (b) Identify significant references within and across cultures and elicit their significance and connotations

   (c) Identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances

   (d) Use in real – time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors form a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other

   (e) Identify contemporary and past relationships between one's own and the other culture and society

   (f) Identify and make use of public and private institutions which facilitate contact with other countries and cultures

   (g) Use in real – time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture

Appendix J. Objectives suggested in critical cultural awareness/political education component by Byram (1997).

Objectives (ability to):

(a) Identify and interpret explicit or implicit values in documents and events in one's own and other cultures

(b) Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria

(c) Interact and mediate in intercultural exchange in accordance with explicit criteria, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes

Appendix K. Interview Questions

Interview Questions

Pre-interview (in first week)

1. To which aspects of language skill do you allocate the most class time? (eg. Listening, speaking, reading, writing, vocabulary, question solving, etc.)   Why do you say so? How much attention do you give to the other areas?

2. Do you think that culture teaching is important in English language learning? Why or why not?

3. Do you teach any aspect of culture of English speaking countries in your class? What do you teach and how do you teach 'culture'?

4. Where do you obtain the cultural resources for culture teaching? (eg. Textbooks, teacher education programs, your experience of being abroad, mass-media, books, etc.) Please explain what culture you have experienced through using these resources with examples.

5. How much focus does the English language curriculum put on culture teaching in English language education in Korea? What evidence do you have to support your view/opinion?

6. What do you think is the benefit of culture learning in language teaching?   When do you think it should be introduced?

7. What is culture? Please define it and answer what culture English teachers should teach in class.

Post-interview (in the final days of the four-week program or after returning to Korea)

1. What did you learn through your participation in the program?

2. What part of the program did you like the best? Why?

3. What part of the program did you like the least? Why?

4. Is there anything from the program that you can link with your classroom practices in Korea? What? Why do you think it will help you? If not, why not?

5. Do you think that you experienced any culture shock/cultural differences during your stay in Canada? Please explain.
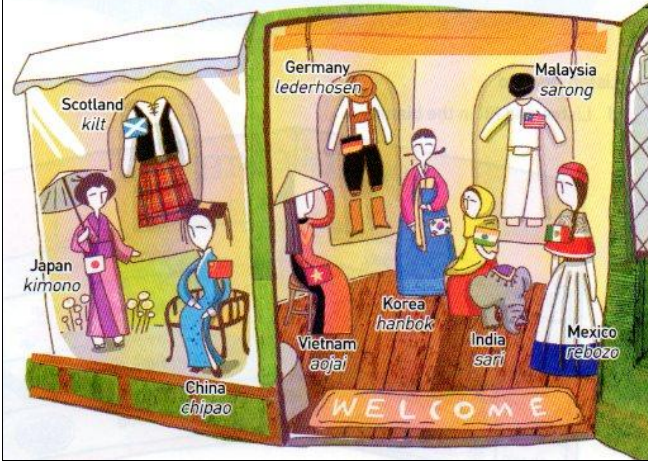
6. How did this program contribute to your growth and development in the following areas? Please explain; give an anecdote.
   Language
   Culture
   Pedagogy
   Professional development
   Leadership
   International understanding

7. From school visits, chats with Canadian teachers and being a teacher in this course, did you notice any similarities/differences between educational cultures in Korea and Canada? Please give examples.

8. What do you think helps a teacher to improve as a teacher?

9. What do you think is the most important thing in teacher improvement?

10. After experiencing Canadian culture, what do you think is the gap between what is depicted in textbooks, or what you teach, and what is 'real' in the culture? How is it different? Please explain.

11. Do you think that culture teaching is important in English language learning? Why or why not? How have your thoughts or beliefs about culture teaching changed?

12. What do you think you have to teach as an English teacher when you teach the language? Why?

13. Please define culture and answer what culture English teachers should teach in class.

14. How differently will you teach cultural parts of your program after experiencing English speaking culture and returning back to Korea? Please give an example. (eg. when I teach about culture of meal time, I would tell them…, or use *** materials, or ….)

15. Do you think English language education in Korea should change? Why or why not?

16. What do you think English teachers of Korea need to improve teaching and learning, and professional development?

17. Do you think that your participation in this overseas program will help you change in your classroom?

18. Any suggestions for improving the program in the future?

Appendix L. Examples of big – C culture in the textbook.

Listen and choose the food each student brought.

1 Sofia _____ 2 Thao _____ 3 Mansu _____

fish and chips
Fry fish and potatoes. (British)

egg rolls
Stuff rice paper with vegetables and fry it. (Vietnamese)

gimchijeon
Mix gimchi and flour and fry it in a pan. (Korean)

bibimbap
Mix rice and vegetables with hot pepper paste. (Korean)

tacos
Stuff ground beef and vegetables into a shell. (Mexican)

What would you like to wear? Talk about it with your friends.

Scotland *kilt*
Germany *lederhosen*
Malaysia *sarong*
Japan *kimono*
Korea *hanbok*
Vietnam *aojai*
India *sari*
Mexico *rebozo*
China *chipao*

WELCOME

Appendix M. Images on bills and coins.
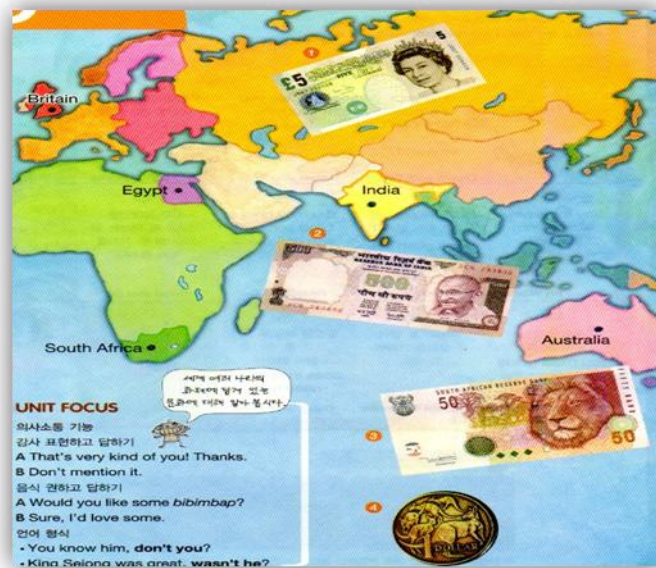
Appendix N. Traveling with parents by camper.

We decide to camp in the woods. Let's hope nobody sees us. Water is coming into the camper. Dad is trying to find the hole. Mom is going crazy. :-I
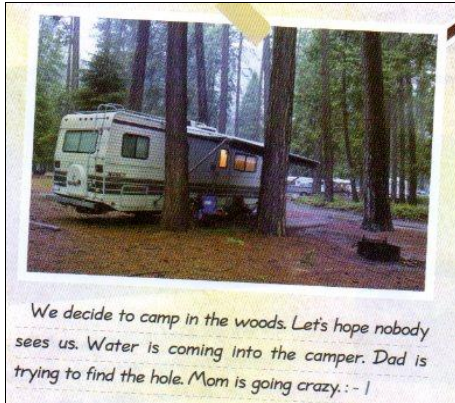
Appendix O. Happiness: An Italian folk tale.
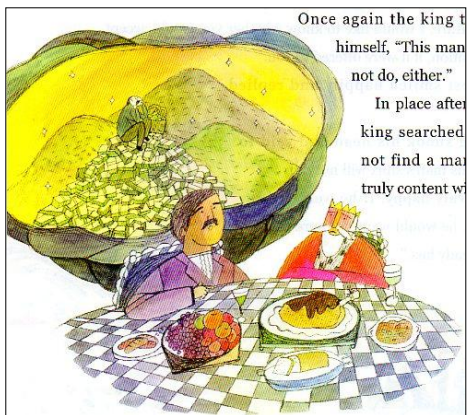
Once again the king t[...]
himself, "This man[...]
not do, either."

In place after[...]
king searched[...]
not find a ma[...]
truly content w[...]
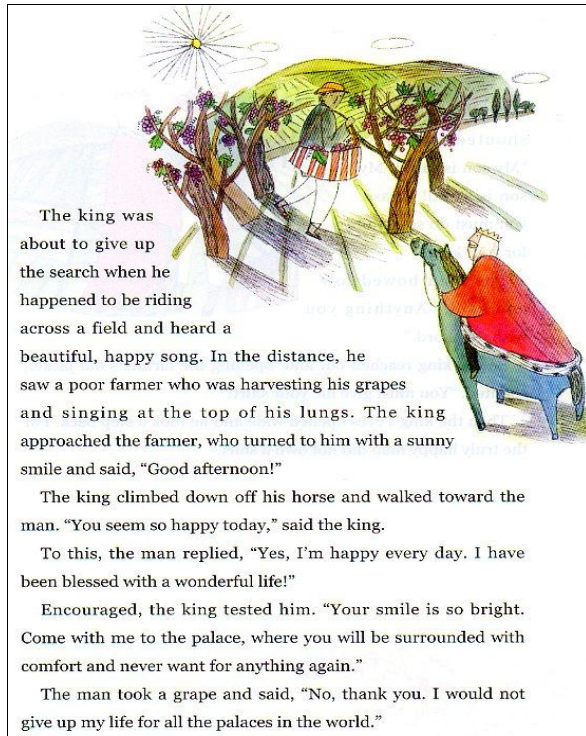
The king was about to give up the search when he happened to be riding across a field and heard a beautiful, happy song. In the distance, he saw a poor farmer who was harvesting his grapes and singing at the top of his lungs. The king approached the farmer, who turned to him with a sunny smile and said, "Good afternoon!"

The king climbed down off his horse and walked toward the man. "You seem so happy today," said the king.

To this, the man replied, "Yes, I'm happy every day. I have been blessed with a wonderful life!"

Encouraged, the king tested him. "Your smile is so bright. Come with me to the palace, where you will be surrounded with comfort and never want for anything again."

The man took a grape and said, "No, thank you. I would not give up my life for all the palaces in the world."

Appendix P. Image of development of technology.

Transportation:
Past, Present, and Future

3500 BC
Wheels are first used.

1862

1903

1981

2040 2050

Flying cars take over ground cars in sales. Governments stop building highways. (2045)

Space elevators become common; people visit the moon easily. (2050)

Where will it go?

2000 BC
Horses are used for work and transportation.

1903

1981

Here are the past and present of transportation along with some predictions about its future. Take a look and think about where it may be going.

Think It Over
1 Match each accomplishment with the correct year.
  (1) First airplane flies.
  (2) Space shuttle takes off into space.
  (3) Gasoline engine car comes out.
2 Discuss with your partner how you think transportation will change in the future.

Culture File

Read the future newspaper and let your imagination fly.

Planet Daily

Voted "Best Online News Service" for three years in a row – 2048, 2049, and 2050!

BREAKING NEWS
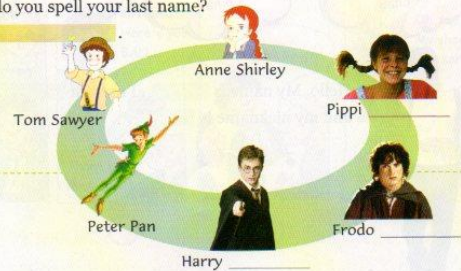
Teens Make **Telepathy Pins** No. 1 Gift

The Telepathy Pin has become the most popular present for teenage girlfriends and boyfriends. Over two million units were sold last week alone. Small enough to sit anywhere in your hair, the device allows people to express what they are thinking without using any words. The pins come in pairs, allowing two people to communicate their thoughts.

Sales of chocolate and other small gifts are extremely slow because of the new item. So some chocolate makers and gift shop owners are fighting back with hard facts about the downside of the Telepathy Pin. Since the device doesn't block out any thoughts, some couples often argue about each other's thoughts. Over one-third of the Telepathy Pin buyers have reportedly split up within one month of purchasing the pin.

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Appendix Q. Dominant western culture.

Ⓐ Hi. What's your name?
Ⓑ My name is ░░░░░░░░░░ .
Ⓐ How do you spell your last name?
Ⓑ ░░░░░░░░░ .

Anne Shirley

Tom Sawyer   Pippi
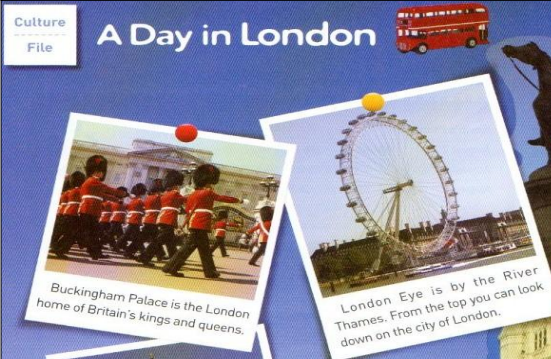
Peter Pan   Frodo

Harry _____

Culture File
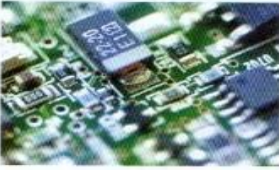
A Day in London

Buckingham Palace is the London home of Britain's kings and queens.

London Eye is by the River Thames. From the top you can look down on the city of London.

Appendix R. Image of top 10 world inventions.

Appendix S. Image and text about Korean history

Georan, which was even stronger than the Song Dynasty, invaded Goryeo in 993 with an army of about 800,000 under General So Sonnyeong. They demanded that Goryeo hand over Goguryeo's territory. Most of King Seongjong's advisors suggested that they surrender and give up the land north of Pyeongyang. Seo Hui, however, had a different idea. He looked into the situation and started to suspect that Georan might have hidden reasons for the invasion. He volunteered to talk with the invaders.

Culture Tip

서희(徐熙, 942－998)는 고려 시대의 외교가로 뛰어난 업적을 많이 남겼다. 그의 묘역은 여주군에 있으며 경기도 기념물 36호로 지정되었다.
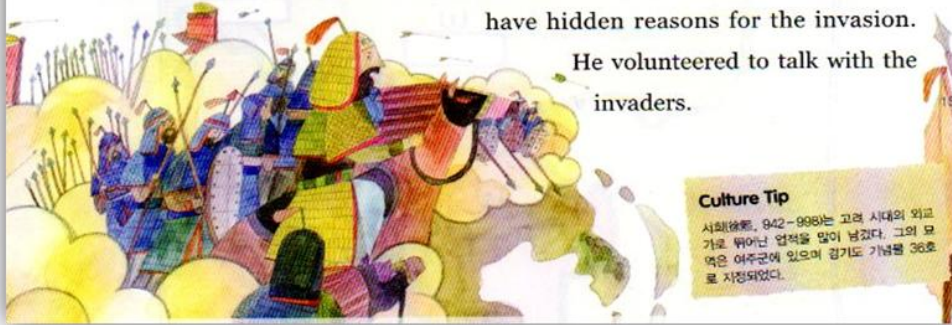
Appendix T. Image of diversity and inclusion as a family and social change.
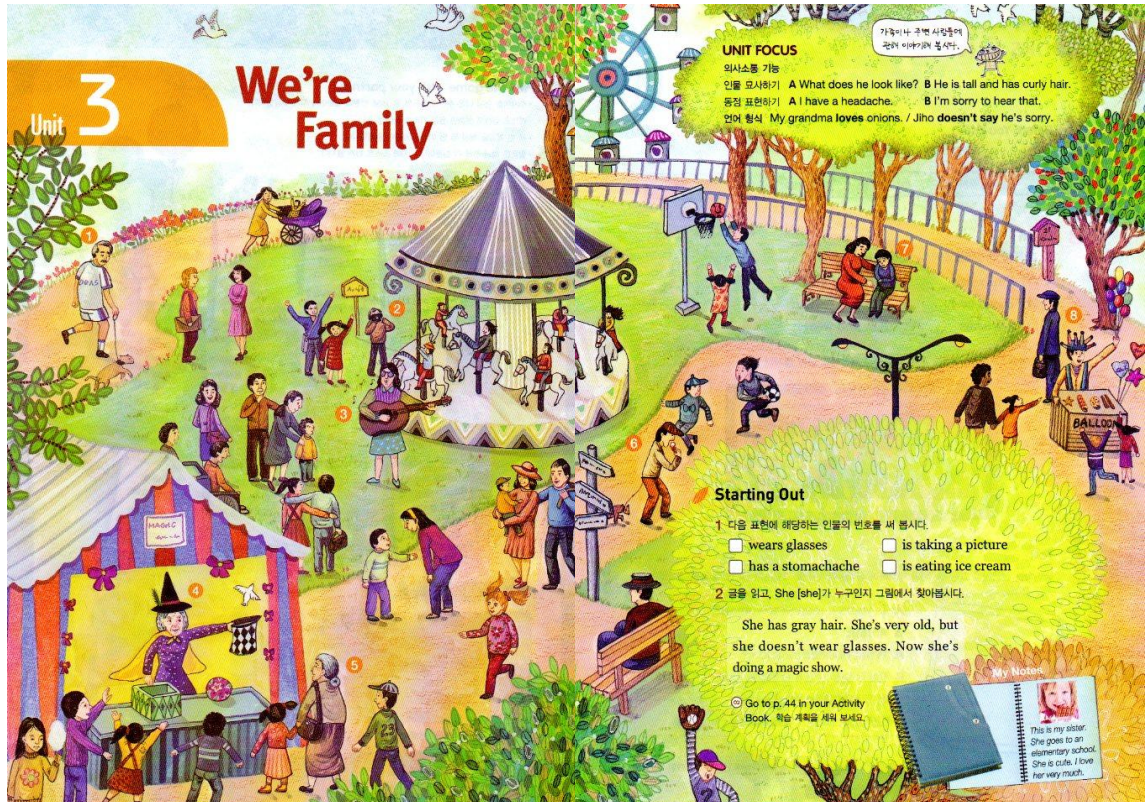
Social change is based on the increasing number of single women, the increasing number of men's international marriages and the growth of foreigners moving into Korea due to the low wage foreign labour employment policy. As a result people in this new era of diversity are not as negative to intercultural marriage as before. The statistics show that 1.2 million foreigners lived in Korean in 2009 and the number of international marriages reached 34,235, among them 76.7% was made between Korean men and foreign women (Statistics Korea, 2010). With this change in national members up, the number of intercultural children has grown. The number of youth from multi-

cultural background was 30,040 in 2010, an increase from 6,121 students in 2005 (Statistics Korea, 2011).

This sudden change in social membership has caught Korea by surprise and lead to the rise of diverse social issues such as human rights, discrimination, language, stereotypes toward foreigners. The key to resolving the resulting problems is to understand different cultures and accept differences. Culture learning involves learning to accept and understand different cultures by reconsidering current conditions and perceiving what stereotypes one holds toward different races and cultures. In this sense, the role of the teacher's mindset, attitude, knowledge and perception about culture learning and teaching will have much influence on learners' culture learning.

English is spoken all over the world and its ownership no longer belongs to one race or nation. It is important to offer learners the opportunity to read and experience this in an EFL context so that English is seen as a means of communication that can be used by everyone in the world. To grow a positive impression about "who" has the right to use English, the textbooks have become more inclusive, not only in regards to race but also gender and work. This is a crucial strategy for effacing the socio-cultural prejudice in a society.

In this sense, the current textbooks are better in maintaining a balance of racial inclusion than in the past. However, the lower level textbook seems to present more dialogues and relationships between Koreans and Caucasians. In the higher level 10th grade, all three races are equally presented which is a desirable way to prevent ethnic stereotypes or prejudice about foreigners and their race. In fact, all units except one unit and two special units out of twelve

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in the 7th and 10th grade textbooks respectively keep the balance in racial

depiction, and so do all but two units and one special unit in the 8th grade

textbook. In addition, Mexicans have become spotlighted more often in these

new textbooks than in previous ones, possibly because Mexico has become a

larger trading partner with Korea roaring in 2010 up to 29 percent to reach the

record $43.8 billion (*Latin business chronicle*, 2011).   It shows

improvement but still needs more effort to achieve equilibrium of racial

depiction and present the notion that all people are equal. See Appendix S. As

denoted by the title of unit 3 in the grade 7 textbook, the textbooks assert that

we have to include all races, all generations and the disabled to live together as

a (national) family.

Appendix U. Images and texts of volunteering.

Real-Life Activity

A Helping Hand

Do you want to help kids? If so, be a friend to sick kids at the Children's Hospital.

The Senior Center needs volunteers! Talk with older people or clean up the place.

Why don't you spend two hours a week at the City Library? Read stories to Kids.

A Where would you like to do volunteer work?
B At the Children's Hospital.
A Why is that?
B Because I want to help sick kids.

Appendix V. Image and text of environmental problem.

Appendix W. Image of inconsiderate use of a cell phone in class.

use the phone in class