The Function of Cultural Elements in the Acquisition of English as a Foreign Language: ELT as a global cultural phenomenon

Dissertation for the Diploma in Advanced Studies

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La funció dels elements culturals en l'adquisició de l'anglès com a llengua estrangera: l'ensenyament i l'aprenentatge de la llengua anglesa com un fenomen cultural global

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Resum

L'ús de l'anglès com a llengua internacional ha produït un augment en la
literatura, fet que qüestiona la connexió entre la llengua anglesa i les cultures
històricament associades a aquesta i, conseqüentment, com i quins aspectes
culturals de la llengua s'han d'ensenyar. Aquesta investigació considera el paper
de la cultura dins l'aprenentatge de l'anglès com a llengua estrangera a
Mallorca, Espanya. Els resultats mostren que un alt percentatge dels nostres
estudiants creu que els coneixements de les cultures dels països anglòfons és
una competència important en el marc de l'aprenentatge de la llengua anglesa.
Així i tot, pensen que els coneixements culturals d'aquests països no són el
factor més important i, a més, no tots comparteixen el mateix interès per la
inclusió d'algunes dimensions específiques al seu curs d'anglès. Així mateix,
molts dels seus coneixements culturals es basen en la 'cultura popular' i els

estereotips, els quals han estat absorbits a les seves vides quotidianes i divulgats pels avenços tecnològics als medis de comunicació i a Internet.

Resumen

El uso del inglés como lengua internacional ha producido un aumento en la literatura lo cual cuestiona la conexión entre la lengua inglesa y las culturas históricamente asociadas a ella, y consecuentemente, cómo y qué aspectos culturales de la lengua debe enseñar. Esta investigación considera el rol de la cultura en el aprendizaje del inglés como lengua extranjera en Mallorca, España. Los resultados muestran que un alto porcentaje de nuestros estudiantes cree que el conocimiento de las culturas de países anglófonos es una competencia importante dentro del aprendizaje de la lengua inglesa. Sin embargo, piensan que los conocimientos culturales de estos países no son el factor más importante y además, no todos comparten el mismo interés por la inclusión de algunas dimensiones específicas en su curso de inglés. Asimismo, mucho de su conocimientos culturales están basados en la 'cultura popular' y los estereotipos, los cuales han sido absorbidos en sus vidas cotidianas y divulgados por las avances tecnológicos en los medios de comunicación y en Internet.

Abstract

Use of English as an international language (EIL) has resulted in a large amount of literature which questions the link between the English language and the cultures to which this language has historically been associated with. Consequently, this implies a possible change in how and which cultural aspects of the language should be taught. This research considers the role played by culture in the learning of English as a foreign language (EFL) in Majorca, Spain. Results show that a high percentage of our learners believe that the cultural knowledge of English-speaking countries is an important competency of EFL. Nevertheless, they feel that cultural knowledge itself is not the most important factor and they do not all share an interest in the inclusion of certain cultural dimensions in their EFL course. Furthermore, much of their cultural knowledge is based on 'popular culture' and stereotypes which have been further disseminated by technological advances in the media and internet.

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1. INTRODUCTION

1.1 PRESENTATION

The last two decades have witnessed a surge in research into English as an International Language (EIL). Focus is shifting from notions of linguistic and cultural competence in the context of communication between non-native and native speakers of English to a more realistic global setting of communication between non-native speakers of English. The issues which occupy a major part of the current literature available can be summarised as follows:

- calls for new approaches on how English as a foreign language (EFL)[1] should be taught, due to the growing importance of EIL;
- the extent to whether EIL should be seen as independent from the English varieties spoken by native speakers and thus be given special status;
- how the role of culture fits into this new phase of English language learning and teaching (ELT).

It is this third variable which this research will concentrate on, although in order to fully address the matter, we will provide some basic background material on the current debate concerning the status of EIL and on how an intercultural methodology can help us to understand the role that culture plays within the context of ELT. Our particular area of investigation will consider whether these issues are relevant to the learning and teaching of EFL in Majorca, a Spanish Mediterranean island that is famous for its cosmopolitan and multi-cultural lifestyle.

The use of the English language has expanded to the extent that English is often referred to as 'World English' (WE) or EIL (Brutt-Griffler, 2002; Crystal, 2003). According to Crystal (2003), statistics show that approximately a quarter of the world's population is

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[1] The use of the term 'EFL' within the context of this work refers to those students learning English as a foreign language in a country where English is not an official language. English as a second language (ESL) would then refer to those learners who are learning English in a country where it is spoken as a first language, such as the USA, Australia, or the UK or where English has official status such as India (Brown, 1986). However, it must be pointed out that nowadays these terms are becoming somewhat 'murky' due to the global diffusion of English (Brown, 1986) and the term 'Second Language Acquisition' (SLA) could be considered a more appropriate and neutral term.

fluent or competent in English. Of these speakers, approximately 329 million have English as an L1,[2] 430 million have English as an L2,[3] and up to as many as 750 million speakers have learnt English as a foreign language (though in varying degrees of competency).[4] This means that the ratio of native to non-native speakers is 1:3 (Crystal, 2003: 67-71).

Such statistical evidence demonstrates beyond doubt that the English language has become an important tool of international communication. It is the language of the internet, the language of various world institutions such as the United Nations, UNICEF and NATO, and has long been the language of the academic and technological worlds. With this universal use of English it is not surprising that we find statements such as "to be considered an international language, a language cannot be linked to any one country or culture, rather it must belong to those who use it" (McKay, 2002: 12), "World English belongs to everyone who speaks it, but it is nobody's mother tongue" (Rajagopalan, 2004: 111), and "the native speakers [of English] seem to have lost the exclusive prerogative to control its standardization" (Kachru, 1985: 30).

From these and other statements of the like, it could be interpreted that the users of the English that is now spoken in a growing number of countries worldwide have little or no necessity of specific knowledge of the cultures originally associated with English-speaking countries. Today's learners of English may not necessarily be studying with a view to visiting an English-speaking country or contemplating living in one, or even for conversing with native English speakers, but rather to communicate on a more global level in a variety of contexts. These learners may need English to gain a place at university (Baker, 2003), to enjoy better prospects in their professional careers or to acquire the necessary skills with which to use the internet as a tool of enquiry. Many authors consequently support the idea of encouraging an intercultural approach to the study of the cultural content of ELT, which they see as a necessary requirement for a successful use of English in today's world (Buttjes & Byram, 1991; McKay, 2002). However, despite these observations, can we really conclude that the English language

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[2] Native speakers of English.
[3] Speakers who have learnt English as a second language where English has official or special status (Crystal, 2003: 61).
[4] Speakers who have learnt English in a country where it has no official status but very often forms part of a country's foreign language programme in education.

should not or cannot be linked to a particular culture? Are the English language learners in Majorca in agreement with such statements or is the cultural information provided in their language class, if at all, an important part of the overall experience of learning the language? These are some of the pedagogical issues related to EIL/EFL that we hope to shed light on with this piece of research.

In addition to the pedagogical context, we would also like to consider how the learning of the English language and its culture seems not only to have become a social necessity but also a thriving business. Can we therefore talk of English language learning as though it were a cultural phenomenon that has managed to worm its way into the daily lives of people worldwide so much so that it has unconsciously become part of their native culture – in the same way that we could interpret the extension of, say, McDonalds? In short, has the desire or necessity to learn the English language and the cultures associated with the language become so widespread that the entire English 'package' has become part of a global culture, in which we hardly question its presence?

By considering the role played by culture in ELT and applying the findings to the broader concept of ELT as a cultural artefact, we hope to make an important contribution to the literature that is already available on the subject.

1.2 OBJECTIVES

The initial aim of this study is to obtain information on the cultural knowledge that a specific group of adult EFL learners in Majorca have of English-speaking countries, and their views on the role that culture plays in the ELT. By use of a combined pedagogical-cultural studies approach we will endeavour to develop our proposal of ELT as a global cultural phenomenon.

There are five major areas in which this investigation differs from many of the previous studies which follow a similar line of investigation:

1. Much of the literature produced up to now has concentrated on language students in compulsory education (primary and secondary) or university undergraduates and

postgraduates where English is a compulsory subject for passing their degree course (Baker, 2003). This investigation will concentrate on non-compulsory education for adult learners (over sixteen-year-olds), in the context of the Official Language Schools (EOIs) in Majorca.[5] The main difference for choosing this group of learners is that they should offer a wider variety of background reasons as to why they are learning English. For some it will be connected to their jobs or opportunities concerning promotion, for others it will be to better their knowledge purely for pleasure and for a third group it could be that at school they were not given the opportunity to learn English. They may have studied when foreign language learning was not as important as it is today or they may have chosen to learn an alternative language offered in their school such as French or German. We are therefore looking to obtain information as to whether students are learning English for integrative purposes (e.g. to integrate into the community where the foreign language is spoken) or for instrumental purposes (e.g. occupational requirements) and the connection this may have with their opinions on the cultural content of their EFL course.

2. A second aspect which differentiates this research from publications to date is its socio-geographical context. Our research considers ELT from a Western world cultural context whereas much of the previous material has centred on non-Western cultures such as Jordan (Al-Abed Al-Haq et al., 2007), Sri Lanka (Canagarajah, 2001), and Thailand (Baker, 2003). Many of these have pointed out the difficulties of learning EFL due to the differences in the cultural backgrounds of their students. They also feel that the differences in their cultures of learning (methodological differences such as the communicative approach, or the contrastive approach when dealing with cultural material) may also add to the difficulties and create a sense of 'otherness'. According to Guest, the contrastive approach "may lead to highlight differences and therefore construct and/or reinforce popular stereotypes" (2002: 154). Since we will be concentrating our research in the context of Spain, we should be able to offer some insight into these questions from a European or Western point of view.

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[5] These are Spanish state-run language schools which adhere to specific levels of aptitude which are determined by the Department of Education's linguistic programme (Royal Decree 1629/2006). Students are required to sit official exams in order to obtain certificates pertaining to two achievement levels, upper-intermediate and advanced, and are recognised nationwide.

3. A third aspect is that when applying the variable 'culture' to language acquisition, many previous investigators have concentrated on students who are learning English within a country where English is the official language (ESL), i.e. immigrants to the USA, UK, Australia etc. This context of learning is very different to the context of learning English in a country where there are few opportunities to practise in authentic situations. Students learning within the target language context are surrounded by opportunities to practise the target language and are able to participate directly in the new culture. Their motivation is essentially integrative and therefore based on necessity, in order to survive in the new surroundings. The Majorcan case is substantially different and might well be referred to as a middle-of-the-road case between EFL and ESL context since, although English is taught as EFL, there is a rather large English-speaking community on the island. This places Majorca in a somewhat unique position in that the English language and culture is represented in full by the British residents and also by the tourists who visit the island during the summer months, giving learners ample opportunities to hear English and to practise if they so wish.

4. The fourth aspect, and in the case of this project one of the most relevant, is that we go directly to the learners of English to obtain information that will help us to understand how students view the role of English culture in language acquisition. Other recent investigations into the cultural aspects of course content have concentrated specifically on detailed analyses of the cultural material available in the course-books (Al-Abed Al-Haq et al., 2007; Dueñas Vinuesa, 1997; Méndez García, 2004, 2000; Risager, 1991), without taking the opinions of the learners into account. The novelty of this particular research is that by comparing the views of the learners with the reality of the textbook contents we hope to come to important conclusions on the relevance of the cultural aspects included in the course-books.

5. The final way in which this research differs from earlier investigations is the novelty of our combined pedagogic-cultural studies approach. We will not restrict ourselves to offering a purely applied linguistics outlook (the role which culture plays in English language learning), but we aim to go further by trying to find a connection between this important role and the possible status of ELT as a global cultural artefact which seems to have manifested its presence in the daily lives of so very many.

By setting the scope of this investigation within the previously defined contexts, we hope to obtain realistic data concerning language and culture in ELT within the context of the Balearic Island of Majorca. The analysis of these results and the subsequent conclusions should enable us to discuss the language and culture link from a new perspective that will, in turn, help to fill the gap in publications between applied linguistics and cultural studies.

1.3 RESEARCH QUESTIONS

By concentrating our research on the role played by culture in the learning of EFL, we hope to find evidence which identifies ELT as a cultural artefact. In order to demonstrate this we will centre the main body of our investigation on three principal research questions or areas. The issues we address in each area will be looked at from two perspectives: (1) the pedagogical issues at large concerning the cultural aspects of EFL/EIL; and (2) the issues which arise when we consider ELT as a cultural artefact in terms of identity, representation, production, consumption and regulation (Du Gay et al., 1997), (the concepts of identity, representation, production, consumption and regulation as presented by Du Gay et al. will be fully defined in section 2.3.4). In order to present the overall objective of this work in a clear and concise manner, we have presented our research questions in a combined format. This will allow the reader to appreciate from the beginning the close relationship that we feel there is between the two perspectives we are considering.

The specific questions which we hope to find answers to in our research are:

1. What knowledge do our EFL students have of the cultural aspects of the following L1 English-speaking countries: UK, USA, Australia, Canada, New Zealand and Ireland?[6] Do they perceive these countries as similar or as different independent entities with their own particular cultural backgrounds? How are the 'identities' of these countries 'produced' and 'consumed' by our students?

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[6] These countries have been chosen since they represent the principal cultures associated with the English language spoken in an L1 context.

2. Do our learners feel that cultural information on English-speaking countries is an important component of their EFL course? How are these cultures 'represented' in their language course?

3. To what extent are the cultural knowledge and interests of our learners reflected in their EFL course and how is the learning of the English language and the cultural elements associated with it 'regulated', if at all, by the information provided in the course and/or by institutions such as the Spanish Education Department?

1.4 CONTENTS

This study is divided into three principal areas:

In chapter 2 we present an overview of the most relevant research on the following subjects: (1) the presence of English in the world today; (2) cultural studies –a diachronic revision of the interpretation of the word 'culture', the definition chosen for the purpose of this investigation and a revision of the principal theoretical postures and tools for cultural analysis– with specific attention to the concept of the 'circuit of culture' (Du Gay et al., 1997); and (3) studies on the cultural content in ELT.

Chapter 3 presents a small-scale investigation into the cultural content of the English language courses of adult learners in the Balearic island of Majorca. This chapter will be further divided into the areas of method, the analysis of the results obtained and a discussion of the results in accordance with our dual pedagogical-cultural approach, as detailed previously.

In chapter 4 we will present our conclusions and their possible significance within the area of investigation of ELT. We also aim to provide possible areas for future investigation that have come to our attention during the course of this research.

2. LITERATURE REVIEW

2.1 INTRODUCTION

One of the reasons for the current language and culture debate within ELT is due to theories which connect language imperialism to the loss of identity (Schmitt & Marsden, 2006). If we understand language as being an important part of one's identity and, in turn, the acceptance that language is understood as a cultural element of that identity, then it stands to reason that there will be many who will defend a culturally-neutral form[7] of the English language in global communicative situations in order to protect the learners' identities. This is the current situation within Europe, where English is readily available and practical for many as EIL or as a lingua franca (ELF), but where this reality is also causing individual communities to approach identity-related linguistic issues with carefully developed linguistic planning (Graddol, 2001: 53).

The ongoing discussion on the status of EIL and its cultural implications overlaps the pedagogical issues concerning the role that culture plays in language acquisition in the context of EFL and EIL, more specifically in how the teaching and learning of English should now be tackled (Ellis, 1996; Gray, 2000; McKay, 2002). When we delve deeper into these issues, it is interesting to examine the scale of contrasting views provided in the literature available on the subject. Brown states that "language is a part of culture, and a culture is a part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (2000: 177). Valdes who includes 'thought' processes in his equation, remarks that "the current consensus is that the three aspects are part of a whole, and cannot operate independently, regardless of which one most influences the other two" (1986: 1). Kramsch points out that "language symbolizes cultural reality" (1998: 3) and Hinkel states that "[a]pplied linguists and teachers have become increasingly aware that a second or foreign language can rarely be learned or taught without addressing the

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[7] A variety which is not identifiable with any particular model, either linguistically or culturally. For example, Modiano suggests that pronunciation should not necessarily be geographically identifiable and EFL teaching should follow "a macro-cultural approach" which shows English as belonging to "a broad range of peoples and cultures" (2001: 340).

culture of the community where it is used" (1999: 3). Looked at from this position, it seems problematic to envision the learning of English, or any 'foreign' language as a separate entity to the culture communities where that language is spoken. However, the researchers who defend this posture tend to agree that there is a need to define the rationales for culture learning in EIL since it is not at all clear which country should "provide the basis for cultural content" (McKay, 2002: 82) and we need to be clear on which ways culture is essential to the teaching of a language in order to define "which particular culturally influenced use of English learners need to acquire" (McKay, 2002: 85).

In contrast, there are others that question the necessity of the presence of 'English' culture at all, especially when many communicative interactions are between non-native speakers using English in an international setting (Alptekin, 2002). Many therefore feel that ELT should be culturally-free or at least neutral, especially when applied to the learning and teaching of EIL/ELF. This approach is especially identifiable in countries which have very different cultural backgrounds to those associated with English-speaking countries. These cultural differences tend to be religiously based and very often the culture of learning is also markedly different. In Canagarajah's ethnographic study of English in the Sri Lankan classroom (2001) he concluded that students showed resistance to the culture of teaching imposed by their course book. They were not happy with the communicative-based activities, preferring the teacher-centred style of study which is the more traditional in Sri Lanka. Since one of the principal sources of culture is the language course-book itself, countries such as China, Saudi Arabia or Venezuela are now editing their own course material with limited references to English-speaking cultures (Cortazzi & Jin, 1999; Gray, 2000). Ellis (1996) maintains that the methodologies based on the Communicative Approach to language teaching encourage the use of 'authentic' materials and this position (or 'imposition') of westernised cultural behaviours has therefore caused a number of language teachers and applied linguists to question the appropriateness of the approach.

These observations demonstrate a growing discontent, especially from the more oriental countries, concerning the western methodologies and the teaching materials which are very often micro-culturally based; British and North American cultures become the

centre of the learner's EFL world with the focus on real situation experiences which, in turn, are full of cultural associations alien to the students' native cultures.

Aside from the cultural issues concerning EIL, there are also linguistic implications to be considered. The concept of native-like competence, especially when concerning pronunciation, is another important concern for those who propose official status for EIL. Students learning English within national institutions in their countries of origin will more than likely be taught English by a competent bilingual. By this we refer to someone who is a native speaker of the source language but who is also competent in the target language, English. For example, in the Balearic Islands most secondary school English language teachers are native Spanish and/or Catalan speakers with a degree in English philology or with a degree in any subject but have obtained the highest level of English at an EOI. Since the facilitator of English is therefore nowadays not necessarily a native English-speaker it is easy to comprehend why the native-speaker model role for competence may be seen as no longer appropriate. According to Alptekin, this utopian pedagogical model of linguistic correctness should be replaced by "successful bilinguals with intercultural insights and knowledge" (2002: 64). Graddol (2001) adds fuel to the discussion when he states that the native-teacher model is further seen as the reason why many learners give up on the way: "such a model of attainment dooms the majority of foreign language learners to at least partial failure, and confirms their 'foreign' status in relation to the target language" (2001: 52).

The list of calls for the acceptance of EIL as a more culturally-neutral form of English goes on and the debate continues. In the following review of the current literature available we will attempt to highlight the different positions that have been voiced in the field of applied linguistics. We will also give a brief outline of the rise of cultural studies within linguistic research and more specifically in the area of EFL. This will enable us to reflect on how culture is viewed within the different approaches to teaching English.

2.2 THE PRESENCE OF THE ENGLISH LANGUAGE AND CULTURE IN THE WORLD TODAY

As we have said previously, Crystal (2003: 69) estimates that there are approximately 1,500 million speakers of English, albeit in varying degrees of competence, in the world today. American linguist Braj Kachru (1985) put forward the idea of three concentric circles (see Fig. 1 below) to explain the distribution of these speakers and it has proved to be a useful tool in the categorization of English speakers throughout the world.

Inner Circle
UK, USA
320-380 million

Outer Circle
India, Singapore
300-500 million

Expanding
Circle
China, Russia
500-1,000
million
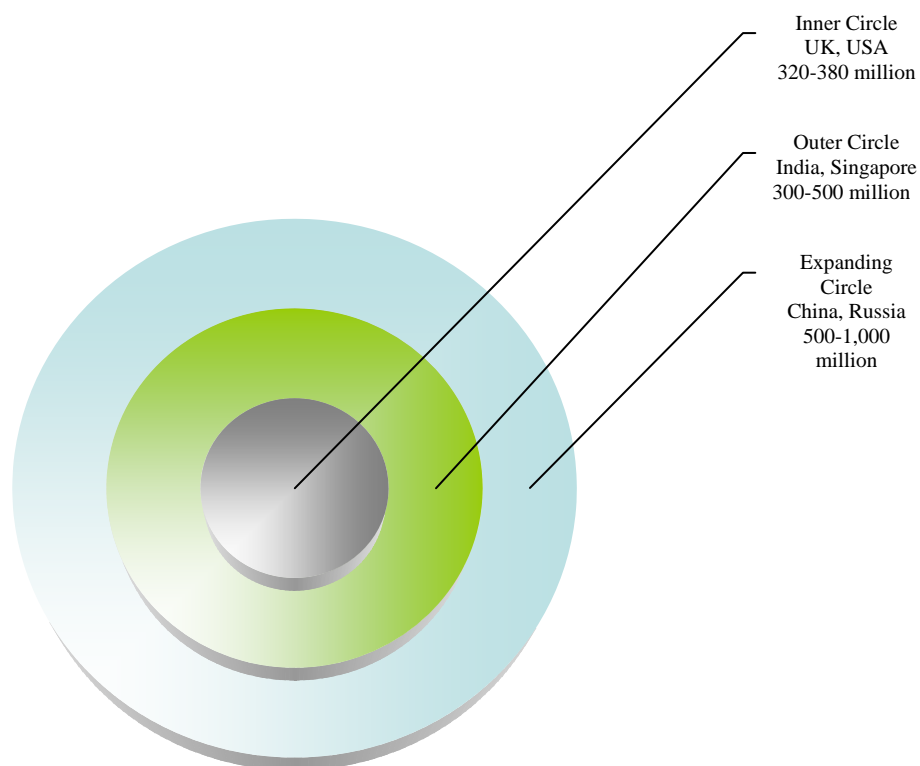
Figure 1 Kachru's concentric circles (Crystal, 2003: 61)

Inner Circle countries and speakers are those who have English as their L1 and are classed as being norm-providing. Countries in this area of the circle are the USA, the

UK, Ireland, Canada, Australia and New Zealand.[8] The varieties spoken by these speakers are considered the models of competence and correctness that non-native speakers aim to achieve (Graddol, 2001: 51). The countries in the Outer Circle, such as India and Singapore, are those who were once British or American colonies and the language usually plays or has played some role in the countries' major institutions. Traditionally, Outer Circle speakers of English, along with immigrants to English-speaking countries, are said to speak ESL (Graddol, 2001: 50). These countries are norm-developing since English "is vibrant enough for them to begin developing their own unique standard forms" (Schmitt & Marsden, 2006: 179). Examples are the new 'Englishes' such as Indian English or Caribbean English. The principal differences are grammatical and are caused by simplification or by the application of general rules to the exceptions (Schmitt & Marsden, 2006: 192-198). The Expanding Circle is by far the largest and consists, in the main, of those who have learnt English as a foreign language, very often as part of their compulsory school education. These speakers depend on the standard forms as prescribed by the Inner Circle countries and it is these versions that are learnt as part of their educative curricula.

However, other scholars, such as Graddol (1997) and Yano (2001), contest Kachru's model, maintaining that it will not serve to explain the global use of English in the 21st century. Graddol reasons that the traditional role within the linguistic hierarchy is changing: the outer and expanding English-speaking groups are appropriating the norm-providing role that has traditionally belonged to the Inner Circle speakers, since it is now the L2 and EFL speakers who are at the centre of English language growth and subsequently, language change. He suggests the use of L1, L2 and EFL to describe the speakers of each circle and also emphasizes that the status of English within the L2 and EFL circles is showing signs of language shift to L1 and L2 circles respectively (1997: 10-11). Figure 2 illustrates Graddol's overlapping circles, which he believes is a more accurate explanation of the direction that English language use is now taking.

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[8] Although South Africa is generally classified as an Inner Cicle country, we have preferred to position it as an Outer Circle country. This view is also supported by Brutt-Griffler (2002) and Graddol (1997). From 1910, when South Africa became a Dominion, English co-existed alongside the more widely spoken Dutch-based Afrikaans as a co-official language and since 1995 has been one of eleven official languages in the country. Although English retains its importance in the fields of higher education, the media and the government (higher levels only), it remains a minority language, spoken by only 10% of the total population (Svartvik & Leech, 2006: 3).
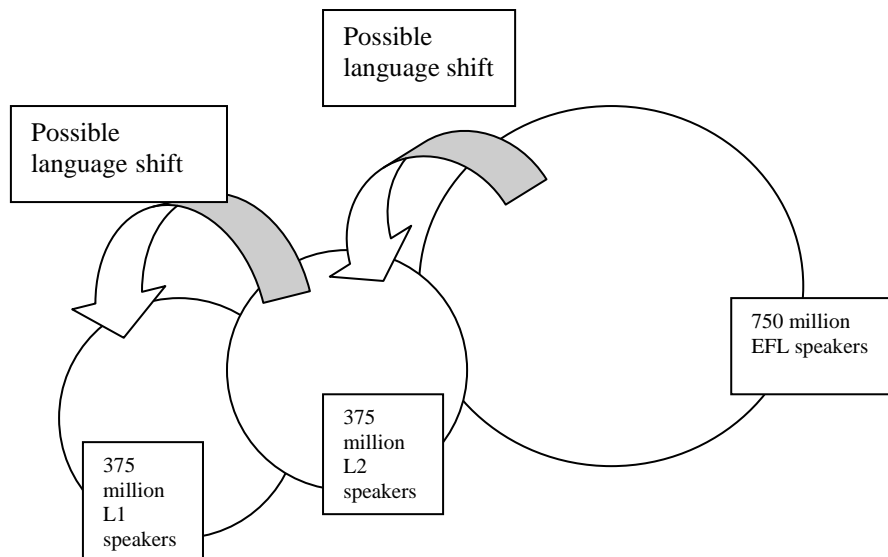
Figure 2 Graddol's overlapping circles (adapted from Graddol, 1997: 10)

Graddol also reminds us that the number of speakers with English as their L1 is on the decline and that expanding circle countries very often have more English speakers than even the Outer Circle countries, thus confirming that English "has become a language used mainly by bilinguals and multilinguals" (Graddol, 2001: 48). He gives the examples of the Scandinavian countries where the English language has taken on the role of second language in many cases and he cites Preisler's 1999 study, which provided statistical information of the uses of English in Denmark (2001: 50). Graddol questions the designation of the term 'EFL' to describe the English spoken in Europe since the use and knowledge of English better fits the L2 paradigm, but he reminds us that, within Europe, English is still regarded "as a 'foreign', rather than a 'second' language" (2001: 50).

Graddol (2001) believes that one of the reasons for maintaining the ESL and EFL division is down to reasons of identity. ESL, as mentioned earlier, is associated with immigration and the integration of the speaker into an English-speaking society, and thus includes specific notions of acculturation or, as in the case of the former British colonies, it is linked to the social elite. On the other hand, EFL is historically described as not being the country's L1, neither is it an official language and in general it is taught as a foreign language in schools. It therefore does not necessarily threaten the

relationship between languages and national identity (Graddol, 2001). The learning of a foreign language or, as Graddol puts it, "a language which is not your own" (2001: 51), was simply a way to communicate with native speakers of the language and to learn about their culture.

Graddol is not the only scholar to question whether English in Europe is really a 'foreign' language. Prcic (2003) suggests that there are three other properties which make English different from how we learn other foreign languages. He specifies "ready audio-visual availability", "dual acquisition" and "supplementary language function" (2003: 35). In this world of technological advances, the English language is available on the internet, through cable television, at the cinema, etc. This means that most children have been introduced to the English language long before they actually begin to learn it as a foreign language at school. This audio-visual property leads to the notion of dual acquisition, which Prcic understands as a combination of natural acquisition and institutionally taught acquisition. Finally, his third concept involves the use of English lexis within a native language context. This borrowing of vocabulary and phrases is widespread and enters the native language via the TV, the internet, advertising, etc. As Prcic comments, "English is frequently used to name domestic products, firms and businesses, pop groups and songs […] and to create commercial slogans" (2003: 36).

Within the scope of our investigation, the island of Majorca can also be considered as having a special link with the English language and culture. English is a compulsory language for students at school as part of the foreign language policy within the Department of Education, but a rising number of primary and secondary schools are also part of the 'Secciones Europeas/Seccions Europees' education plan which uses English as a medium to teach another subject, such as history or science. This approach to language learning, known as 'Content and Language Integrated Learning' (CLIL) in English, means that students have the opportunity to learn English in a completely different way to EFL. Majorca also maintains a much closer relationship with the native speakers of English since, as well as being an important tourist destination, there is a thriving British community on the island and many of the islanders, especially those working in the tourism industry, have plenty of opportunities to hear and use English in authentic situations. In areas with a high population of British expatriates, such as Calvià, there are British schools, British churches, British bookshops, and there are

opportunities to participate in typical British traditional celebrations such as 'bonfire night'.

Whichever way we look at it then, the status of ELF in Europe is taking hold and seems to be linked with the idea of a 'superstate' called Europe with English as its principal means of communication (Graddol, 2001: 53). This situation is worrying for many who see it as indeed threatening to national identities and national languages. The old division of EFL and ESL is therefore becoming slightly fuzzy as the paradigms of each are becoming more and more intertwined. One solution for this would be the idea of a culturally neutral form of English. Graddol believes that this is already being seen in Europe and speaks of a variety of English which "seems to be acquiring its own linguistic identity" (2001: 54).

Graddol's comments on English within the context of Europe coincide with the theoretical postures of Modiano (2000, 2001) and Seidlhofer (2001). Like Graddol, they feel that English within the European context is becoming a variety unto its self. Seidlhofer (2001) has shown much interest in the situation of English in Europe. She is very much aware that within the academic context, British English (BrE) or American English (AmE) are those varieties which provide the linguistic norms. However, she quotes her own professional situation at the University of Vienna to exemplify the paradoxical situation of students who, via their applied linguistics class, become interested issues of linguistic imperialism, EIL, and the ownership of the English language, but then go to their English language class to learn the correct usage of the language, with its idioms and pronunciation, based on BrE or AmE. Seidlhofer laments the fact that there is little discussion "between what is analysed in theory and what is done in practice" (2001: 43). She is also critical of the fact that, although the last two decades have produced sophisticated corpus-based descriptions of the English language, including varieties other than just BrE and AmE, these corpora do not include a description of the language used by the majority of today's speakers, namely "those who learnt English as a lingua franca for communicating with other lingua franca speakers" (2001: 44). In an attempt to rectify this state of affairs, Seidlhofer is at present engaged in the compilation of a corpus of ELF. To begin with, she is focusing on obtaining data regarding verbal interlocutions between competent non-native speakers with various L1s and aims to analyse the most successfully used constructions and lexis,

especially, those that are seen as ungrammatical Standard English but function perfectly in the non-native/non-native context. She feels that the results of this and other similar investigations could have positive implications for learners. According to Seidlhofer, the acceptance of ELF or EIL as a variety of English will help users to "make clear terminological distinctions between ELF and ENL" (English as a native language) and, more importantly, she feels that this will enable speakers to communicate with confidence and "not with a borrowed identity but with an identity of their own as international users of an international language" (2001: 46).

Although Seidlhofer may have some very valid points, she may find opposition in her quest for the recognition of an international language or ELF based on the notion of 'intelligibility' between non-native English language speakers. Kuo, for example, highlights the fact that a description of ELF seems to be based on "the instrumental function of English as the language for international communication" (2006: 215). She points out that other important areas of language use have been neglected and that a more serious description should also make reference "to a language's social functions, such as to project self-image, to establish self identity, and to develop personal voice" (2006: 215). She contests that, although a description of ELF may be valid in certain contexts, when it comes to teaching English, this model will not necessarily be appropriate. Referring to her ongoing research in teaching ELF she recalls that the participants in her investigation complained of problems with intelligibility towards other non-native English speakers in pair or group work with the English class. Even though most of her students demonstrated a certain amount of tolerance towards phonological and grammatical 'errors', they still insisted that their ultimate aim was to achieve a target–like command of the language (Kuo, 2006).

Modiano (2001) has also pronounced his agreement for a global or international form of English, although he looks at the issue from a cultural perspective. He feels that EIL will help "neutralize the impact which the spread of English has on the cultural integrity of the learner" (2001: 344). He proposes that teachers should not talk about one variety being superior to another and should offer lexis from a variety of English-speaking areas in order to promote a macro approach. This will enable the learners to understand that each speaker adapts the language to talk about their particular context and vision of the world and should therefore result in promoting awareness in cultural diversity.

From this we can deduce that Modiano (2000) is in agreement with moving away from the traditional culture-specific monopoly that current English language instruction presents (i.e. English in the context as used by British or North American speakers) and that the English language should move towards an "international frame of reference" (2001: 340) in order to decrease the Anglo-American view of the world in Europe. Modiano (2000) points out that, in the case of Europe, issues concerning which variety of English to use have only recently begun to make an appearance. He believes that this is basically due to the historical premise that the standards used in EFL education are based on prestigious varieties such as BrE or AmE. In Europe the dominant standard, due to proximity, has generally been BrE but Modiano explains that a more realistic look at the lexis used in Europe or in EIL shows that it contains many AmE words, which he interprets as a clear step towards a variety of English that has global communicative capabilities.

We can see, then, that many scholars recognise the role that English plays in global communication, but still wish to avoid what Phillipson has labelled 'linguistic imperialism'. The notion of language or linguistic imperialism was the central theme of Robert Phillipson's influential 1992 book of the same title. Phillipson's main critique was the continuing dominance that the English language has had, from its colonial years to its present-day position as an international language and that English has gained ground whilst other languages have died or are in the process of disappearing. One of his principal theoretical postures is taken from Antonio Gramsci's social-political theory of which the concept of 'social hegemony' is a central notion. He used this term to "refer to the way in which dominant groups in society seek to win the consent of subordinate groups in society" (Storey, 2006: 8).

The concept of hegemony can be used to explain the way in which English has worked in countries such as India. However, despite the negative connotations of the word 'imperialism' due to its connection with colonisation, for many it also has a positive interpretation. In the case of India, English has become an important form of internal communication, having been paramount in the uniting of the different cultural groups that spoke in a myriad of different tribal languages. As Kachru states, "[i]n the pluralistic regions of the outer circle, English is an important tool to impart *local* traditions and cultural values" (1992: 358). Kachru also feels that indigenized varieties

of English, such as the English used in India, should be "promoted as established forms of intranational communication" (Modiano, 2001: 340). South Asian English, of which the Indian English variety is spoken as L1 by approximately 320,000 people, is in fact the third most widely spoken variety of English, after American English (AmE) and British English (BrE) (Schmitt & Marsden, 2006: 193).

Graddol also agrees with this as he speaks of the dual functionality of the English language. The first function is as a tool of international communication which, in turn, he feels will serve as a means of maintaining a common standard-language form, thus preserving intelligibility for speakers. The second function is as a basis for the construction of cultural identities which, on the other hand, promotes the development of local or hybrid forms of English (1997: 56). Schmitt and Marsden are in agreement with Graddol and Kachru and believe that speakers should use their local variety of English to reflect their identity and culture and EIL or World English (WE) in global communicative contexts (2006: 193).

In conclusion, the use of EIL, WE or ELF is undeniably a *fait accompli* in our modern world where its usage in communication on a global level is becoming a necessity rather than an option. The principal point for discussion rests in how 'English' in its varying contexts is defined and how it should be taught within those contexts.

2.3 WHAT IS CULTURE

2.3.1 DEFINITIONS

Before we begin to discuss the concept of culture within the domain of ELT, it seems wise to offer some information on the meaning of the word 'culture' and how cultural studies has grown to become an important and valid area of academic investigation.

It is generally agreed that 'culture' is one of the most difficult words to define and that definitions differ depending on the academic areas of interest and the theoretical approach used in its analysis (Williams, 1983: 87-93)**.** Barker states that although "[t]he concept of culture is by definition central to cultural studies [...] there is no 'correct' or definitive meaning attached to it" (2003: 57). Danesi and Perron (1999), referring to a

study by Kroeber and Kluckholm in 1963 which gathered together approximately 150 definitions of 'culture', state that there were two ideas which were most frequently repeated: "(1) culture is a way of life based on some system of shared meanings; and (2) that it is passed on from generation to generation through this very system" (Danesi & Perron, 1999: 22).

This system of meaning is often referred to as a 'signifying order' and is a central concept in cultural studies as we know it today. Danesi and Perron define 'signifying order' as "the aggregate of the *signs* (words, gestures, visual symbols, etc.), *codes* (language, art, etc.), and *texts* (conversations, compositions, etc.) that a social group creates and utilizes in order to carry out its daily life routines and to plan its activities for the future" (1999: 23). In other words, this system of meaning or signifying order refers to a common knowledge that a group of people interpret in the same way in order to live together in a community.

The concept of 'signifying order' can be applied to even the first tribal communities. Archaeological evidence shows that as tribes showed signs of becoming more sophisticated then their signifying orders also became more complex. Tribes united forming super-tribes, which consequently assumed the signifying order of the more dominant group (Danesi & Perron: 1999: 23-24). Danesi and Perron compare super-tribes with the modern-day concept of 'society'. For them a super-tribe is one which consists of

> a collectivity of individuals who, although they might not all have the same tribal origins, nevertheless participate, by and large, in the signifying order of the founding or conquering tribe (or tribes). Unlike tribes, super-tribes can enfold more than one signifying order. As a consequence, individuals may, and typically do, choose to live apart— totally or partially—from the main signifying orders.
> (Danesi & Perron, 1999: 24)

This definition not only accounts for the 'dominant' culture but also for the various subcultures present within the majority of modern day societies.

The definition of signifying orders supplied by Danesi and Perron owes a good deal to the relativist way of thinking which bloomed in the early 20th century. This was defended by American anthropologists such as Boas, Sapir and Mead (Danesi & Perron,

1999: 9), and became known as cultural relativism. This perspective grew out of opposition to the evolutionist theories that understood culture as "outcomes of natural selection" and which "developed according to a regular series of predictable stages reflecting a predetermined pattern built into the genetic blueprint of the human species" (Danesi & Perron, 1999: 8).

It is therefore this concept of 'culture as a system of shared meanings' or, as Danesi and Perron prefer, a 'signifying order', which forms the basis of our understanding of the word 'culture' within this present investigation. However, for the purpose of our research, it was essential to use a definition of culture which was more accessible to the layman, whilst maintaining the same implications as provided by Danesi and Perron above. The following definition was proposed by UNESCO as part of their universal declaration on cultural diversity on 21st November, 2001:

> Culture should be regarded as the set of distinctive material, intellectual, spiritual and emotional features of a society or social group, and it encompasses in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.
> (UNESCO, 2001)

2.3.2   CULTURAL THEORY IN PRACTICE

In this section, we aim to revise a few of the principal theories that have become the basis for many of the approaches used in cultural studies analyses in recent years. It is generally acknowledged that the word 'culture' has its source in the word 'cultivation' as in the 'cultivation of crops' (Du Gay et al., 1997: 11). We could say, then, that a cultivated person is someone who has been nourished in an appropriate fashion in order to achieve a state of perfection. Based on this concept, in the earliest definitions culture was interpreted as the high points of civilisation and was systematically connected with the educated elite and what was commonly referred to as 'high culture' or culture with a capital 'C'.

One of the earliest scholars to contribute to a holistic approach to culture was Matthew Arnold. According to Storey (2006), Arnold's concept of culture can be explained as: "(i) the ability to know what is best; (ii) what is best; (iii) the mental and spiritual

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application of what is best, and (iv) the pursuit of what is best" (2006: 14). The ideas to which Storey is referring to are taken from Arnold's 1869 classic work *Culture and Anarchy*, from where we find Arnold's much cited definition of culture as "the best that has been thought and said in the world" (Storey, 2006: 14). In short, this seminal work by Arnold centres on his discussion of high culture and anarchy. He refers to the possible danger that the elitist groups were exposed to with the integration of the working classes in political issues. He felt that they threatened the equilibrium between classes and that the best way to avoid this was to crush ideas associated with the populace (working class), or in other words, low or 'popular' cultures of the uneducated masses. For Storey, the word 'anarchy' as used by Arnold is synonymous with 'popular culture' (2006: 14).

The ideas of F. R. Leavis and Q. D. Leavis in the 1930s-60s follow a similar line of thought, but make explicit reference to popular or 'mass culture'. They too were concerned about this type of culture which they felt could only cause the masses to rebel against the current supremacy of the 'classics', since they would cease to acknowledge the supremacy of works that they did not understand or perceive pleasure from (Storey, 2006: 18). This comment can be interpreted as a direct critique of the rise of mass democracy and their consumption of popular culture such as the popular press, popular fiction, cinema, and advertising. The Leavisites believed that political and cultural authority was being threatened by popular culture. They felt that popular culture was responsible for cultural decline and ultimately for the loss of the superiority of the 'cultured' aristocratic and middle classes in the political and educative circles (Storey, 2006: 17-21). One of the major concerns of Leavisism was therefore the loss of the literary tradition as one of the most important representatives of culture. Arnold and the Leavisites are said to have followed a 'culture and civilization' approach to their analysis of culture which tended to highlight the differences between high and popular culture (Walton, 2008: 28-44).

In 1944, Adorno and Horkheimer, members of the Frankfurt School, coined the term 'culture industry'. Once again, like the Leavisites, they saw popular culture as a negative intrusion and approached culture from an "us and them" or 'above and below' perspective (Storey, 2006: 49-56). They believed that popular culture was "inauthentic, manipulative and unsatisfying" and suggested that culture was "totally interlocked with

political economy" (Barker, 2003: 66). However, on the contrary to the Leavisites, Adorno did not see popular culture as a threat, but as a promoter of conformity and which consequently maintains social authority (Storey, 2006: 49). The Frankfurt School members were essentially concerned with culture as a commodity which could be analysed by means of its production and consumption by the masses. According to their school of thought, the working class were passive consumers and were manipulated into consuming popular culture such as pop music and TV as ways of escaping the dreariness of their sometimes hum drum lives (Storey, 2006: 53). However, it is this very culture which creates a sense of standardization and conformity within their social class and, according to Storey's interpretation of the Frankfurt School, "depoliticizes the working class" (2006: 55).

In the early years then, we can see that the term 'culture' progressed from being specifically concerned with what was later termed 'high' culture to include the contrasting notion of 'low' or 'popular' culture. Raymond Williams was the first scholar to propose an all-round approach in the exploration of culture. He felt that high and popular culture should be understood as being on equal ground as opposed to the hierarchical high-low/positive-negative vision of the earlier academics. Although Williams did still recognise popular culture as having negative connotations, he did not classify the Arts as the privileged form of culture but placed them alongside everyday activities as part of "a common culture", calling for a more democratic interpretation of culture as the "lived experience of 'ordinary' men and women" (Storey, 2006: 37). Williams's ideas, which are expressed in his 1958 work *Culture and Society,* along with Richard Hoggart (1957, *The Uses of Literacy*) and E. P. Thomson (1963, *The Making of the English Working Class*), are representative of the concept of 'culturalism', a term later used to define this specific approach which believes that, in order to understand a particular social class, one must understand their culture. Their principal contribution to the definition of culture was the addition of the 'social' sense in its interpretation. According to Storey (2006), Williams suggested three general categories of culture from which it can be analysed:

1. The 'ideal' – culture is a state or process of human perfection. This category is coherent with the previous definitions given by Arnold and the Leavisites;

2. The 'documentary' – the body of intellectual and imaginative work, in which human thought and experience are recorded;

3. The 'social' – the description of a particular way of life. This social definition is approached from an anthropological position and very often linked with ethnographic methodologies of investigation.

(adapted from Storey, 2006: 34-35)

The works of Williams, Hoggart and Thompson were representative of a new and holistic approach to culture in the UK and led to the founding of the Centre for Contemporary Cultural Studies (CCCS), which was opened by Hoggart in 1964, at the University of Birmingham in the UK. This was the beginning of a new era in cultural studies or, as some might argue, the birth of cultural studies as we know it today, when the study of popular culture and subcultures became a worthy line of investigation (Storey, 2006).

Cultural studies imported and adapted a wide variety of theoretical perspectives, beginning with Marxism (e.g. hegemony theory based on Antonio Gramsci's political line of thought) and then Neo Marxism (Althusser's concept of 'ideology'), and Saussure-inspired semiotics, all of which would be eventually redressed through the prism of post-structuralism (Derrida, Foucault).[9]

Stuart Hall has often been credited with the import of French post-structuralism. He took over from Hoggart as director of the CCCS in 1968. He was one of the first to argue that within the popular or mass cultures there were many positive distinctions and that, when analysing popular culture, it was important to understand the various subcultures (such as youth cultures) involved in making culture meaningful. For example, in his analysis of popular music he is in agreement with theorists such as Adorno in that popular music is part of the culture industry, but he does not agree with the negative connotations. He feels that it "provides an expressive field which helps young people to cope with adolescence" and therefore feels that any account of popular music must take into "the circumstances in which the music is produced" (Walton, 2008: 150). Hall moves away from the Marxist-influenced approaches to cultural

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[9] For more information on these concepts see Barker (2003), Storey (2006) and Walton (2008).

studies, which centre on the political, social and cultural construction of society, and introduces the term 'articulation', which is a key concept in what is known as post-Marxist cultural studies (Storey, 2006: 67).

The term 'articulation' refers to "the formation of a temporary unity between elements that do not have to go together" (Barker, 2003: 9). Hall used the term in reference to the cultural space where ideological struggles take place (Storey, 2006: 67). Storey gives the examples of musicians who use the lyrics of their songs to promote a particular way of thinking, frequently opposing political or religious politics, and yet, paradoxically, the success of the records permitted the record companies to obtain huge profits; thus, "this music was articulated in the economic interests of the capitalist music industry" (Storey, 2006: 67-68). Although the interpretation of culture in this sense does have a political and economic base, Barker feels that an analysis should comprehend of much more and suggests "a multi-dimensional and multi-perspective" approach. (Barker, 2006: 72). This is in fact what Du Gay et al. achieve in *Doing Cultural Studies: The Story of the Sony Walkman* (Du Gay et al., 1997). They analyse the walkman using a theoretical model which involves the articulation of five cultural processes: representation, identity, production, consumption and regulation. The combination of processes form 'a circuit of culture' which, when analysed from all angles, produces a full and comprehensive explanation of the cultural fact or artefact. The ideas pursued by Du Gay and his colleagues are central to the second part of our investigation where we look at ELT from a cultural studies perspective and will be explained in more detail in section 2.3.4.

2.3.3 CULTURE, LANGUAGE AND MEANING

Since the principal objective of our investigation is to understand the role that culture plays within the field of ELT it is important that we look at the link between culture, language and meaning. According to Barker,

> [t]he significance of the relationship between language and culture has risen to the top of the agenda within cultural studies for two central and related reasons:
> 1.   Language is the privileged medium in which cultural meanings are formed and communicated;

2.	Language is the means and medium through which we form knowledge about ourselves and the social world.
(Barker, 2003: 88)

Within the more specific context of language and culture in cultural studies, the principal approaches have been based on linguistic theories as conceived by the structuralist and post-structuralist scholars. The most outstanding contribution to linguistics came from French structuralist Ferdinand de Saussure, to whom the theory of signs is attributed (of which its study is referred to as 'semiotics' nowadays). He argued that any sign consisted of two parts: 1. the signifier (e.g. DOG) and 2. the signified (abstract concept of a dog). The relationship between these two parts of the sign is arbitrary, as Barker explains:

> [t]he organization of these signs forms a signifying system. Signs constituted by signifiers (medium) and signifieds (meanings), do not make sense by virtue of reference to entities in the 'real world'; rather, they generate meaning by reference to each other. Meaning is a social convention organized through the relations between signs.
> (Barker, 2003: 16)

However, for post-Structuralists like Derrida, language cannot be interpreted as being stable in that words may carry multiple meanings. He conceives Saussure's binary oppositions as a much more complex structure and, to explain this, he introduces the concept of 'différance'. He feels that a meaning can always be deferred to another so that the signified is not a specifically defined element but produces a series of ongoing meanings until "there is a temporary halt to the endless play of signifier to signifier" (Storey, 2006: 98-100). Walton (2008: 252) asks us to consider Derrida's concept of 'différence' when approaching issues of identity. If one was asked for a definition of an 'American' there are many distinctions that can be made (such as gender, class, sexuality, etc.), which therefore does not allow for a straightforward interpretation of identity; rather, identity can be seen as very different depending on the perspective taken.

Hence, nowadays most theorists would agree that language is not neutral in its form; rather, it plays a fundamental role in supplying intelligible meaning to the material objects and social practices which it denotes (Barker, 2003: 7). If language is said to

construct meaning then we need to "explore how meaning is produced symbolically through the signifying practices of language" (Barker, 2003: 89). The specific science which is involved in applying sign theory to the investigation of signifying orders and practices is known as 'cultural semiotics'.

Consequently, one of the most important outcomes of societies is the use of language or languages by the members of this society for communication purposes. If we understand language as a way of constructing maps of meaning then we have to understand that language is a combination of signs which, in turn, somehow helps to construct our social reality. This is part of the current dilemma within EIL at present. If English is now spoken by people with very different cultural backgrounds, then the English language spoken by non-native speakers will be adapted to their specific cultural maps of meanings. For this reason, many linguists and teachers of EFL feel that EIL cannot continue to be connected to any specific culture but that speakers should be able to mould the language to their needs in order to express their particular reality. Various scholars point out that EIL has become increasingly depoliticised and culturally neutralised as it becomes alienated from its native-speaking community" (Buttjes, 1991; McKay, 2002, Schmitt & Marsden, 2006). We can see then that culture, language and meaning are constantly changing and evolving due to interaction between the three.

2.3.4   CIRCUIT OF CULTURE

The specific word that Du Gay uses in his introduction to *Doing Cultural Studies* to describe the end result provided by the composition of information obtained from the various cultural processes is 'biography'. Thus, the close study of a specific cultural fact or artefact provides a meaningful biography of the product itself. This explains in a nut shell the theoretical model that we shall be applying to the results of our investigation. As we have pointed out above, there are five essential processes involved in achieving the biographical description of a cultural artefact. These processes form a cultural circuit which allows for different combinations of the processes in order to obtain as many interpretations of our cultural artefact as possible. Figure 3 explains how the five processes of the circuit interact.
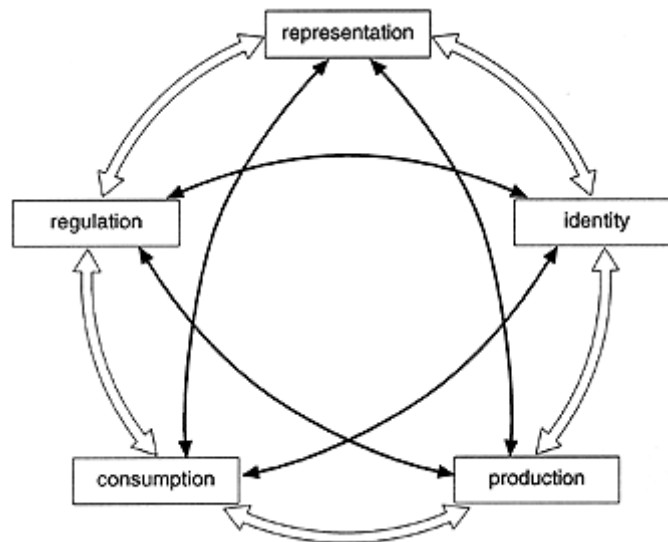
Figure 3 The circuit of culture (Du Gay et al. 1997: 3)

As discussed in sections 2.3.2 and 2.3.3, culture is implicitly connected to how different societies interpret the role of meanings. As Du Gay and his colleagues point out, "we give things meaning by the way we *represent* them, and the principal means of representation in culture is *language*" (Du Gay et al. 2007: 13). In their investigation into the Sony Walkman, Du Gay et al. take a journey through the life of the walkman in order to explain its evolution and consolidation as a cultural artefact using the circuit of culture model. They look at how cultural meaning was first established by the use of specifically aimed advertising strategies which created a series of representations of the object. This is also linked to how different groups identified themselves with the artefact and, hence, how it was consumed. We can therefore say that during its stage of production the artefact becomes 'encoded' with meaning that establishes a point of "identification between [the] object and particular groups of consumers" (Du Gay, 2007: 5). Lastly, the team of writers explores how its usage is often regulated by institutional forces and how this is ultimately linked with design and production. In short we can say that according to Du Gay et al.:

- representation involves how the artefact is presented to the general public;
- identity refers to the ways in which meaning is internalized by a group of users and how this in turn identifies the group;
- production explains the specific moment when the cultural artefact is created for a particular group of people and is thus 'encoded' with specific meaning;

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- consumption explores how these meanings are 'decoded' and appropriated by the consumers of the product;
- regulation looks the impact the cultural artefact has on the group of users as a whole and how this may need to be supervised by certain institutions in order to control its consumption.

2.3.5 CONCLUSION

We have seen that, historically, the definition of 'culture' has progressed from the idea of culture conceived as binary oppositions of high and low culture or good and bad, to the more holistic definition that encompasses the production and exchange of meanings as signifying orders. Cultures are seen as complex structures and, according to Edward Said "all cultures are involved in one another; none is single and pure, all are hybrid, heterogeneous, extraordinarily differentiated, and unmonolithic" (1993: xxix). Even so, there are still many aspects of culture that define a particular group or society. As Storey comments: "[t]o share a culture […] is to interpret the world" (2006: 68) and therefore the language used to describe a particular view of the world is closely linked to a particular culture. For this reason we cannot only understand culture as a particular element (such as a piece of art or a novel) but we have to understand it as a process or as its significance as a meaningful object within a specific context.

2.4 THE QUESTION OF CULTURE IN LANGUAGE ACQUISITION

2.4.1 INTRODUCTION

Language is the principal way in which sociocultural knowledge is acquired and transmitted within a society from one generation to the next. When learning a first language the sociocultural codes of the learning context are ever present and provide children with the correct model in which to use language, thus stressing the intricate way in which language and culture are linked (Buttjes, 1991; Byram, 1991). When learning a foreign language this type of sociocultural knowledge is not a naturally acquired competence; rather, it has to be learnt along with the linguistic skills (Meyer, 1991). For this reason, scholars such as Cortazzi and Jin (1999) feel that cultural competence should be added to the list of skills considered necessary for all-round

communicative competence since, without this knowledge, communication could be flawed.[10]

With this in mind, the treatment of culture in EFL is receiving a good deal of attention from teachers and theorists alike. Whilst many are afraid that the learning of a new culture, especially the culture of the 'powerful' English-speaking communities, may weaken the native cultural identities of speakers, others feel that it can also strengthen local identities since it will promote an awareness of possible native language and cultural loss, causing speakers to take steps to protect their cultural heritage (Graddol, 2001).

The question, then, is how cultural issues should be dealt with in ELT. The most recent publications in applied linguistics show the tendency of scholars to opt for methodologies which promote intercultural competence (knowing about another culture) rather than what we could term 'biculturalism', which until recently has been the main objective.[11] It is felt that, by treating cultural content with an intercultural approach, EFL students have the opportunities to acquire the necessary communicative and cultural competence, but without compromising their native language or culture.

As we saw above in section 2.3.1, UNESCO has provided a definition of culture which forms part of their declaration on cultural diversity. One of its principal preoccupations is the protection of individual cultures and national languages in the ever-increasing globalisation of societies. The Council of Europe[12] (COE) has the same concerns regarding Europe. According to the information found in the language policy division of its international website, the COE "promotes policies which strengthen linguistic diversity and language rights, deepen mutual understanding, consolidate democratic citizenship and sustain social cohesion" (2009). Their aim is that each citizen within Europe should be able to communicate in two or three European languages and that all European languages receive official recognition, hence the support given to minority

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[10] Canale and Swain (1980) divide communicative competence into four basic components: grammatical competence, sociolinguistic competence, and discourse and strategy skills.

[11] Byram (1998) understands 'biculturalism' as the acceptance of another culture in all its manifestations (Mckay, 2002: 84).

[12] "The Council of Europe, based in Strasbourg (France), now covers virtually the entire European continent, with its 47 member countries. Founded on 5 May 1949 by 10 countries, the Council of Europe seeks to develop throughout Europe common and democratic principles based on the European Convention on Human Rights and other reference texts on the protection of individuals" (COE, 2009).

languages within some countries (such as Catalan in Spain), as well as the state languages. This is also a way of downplaying importance given to the spread of ELF within these countries.

By taking a look at the Spanish and British language policies in their education systems we can see how the COE guidelines have been integrated into their curricula for foreign language learning. However, in both cases they still make distinctions between the linguistic and the cultural skills. In the UK, Her Majesty's Inspectorate divides the objectives in foreign language learning into two areas: 1. linguistic and literary; 2. human and social (Byram, 1991: 17). This coincides with the Spanish aims as described in the Royal Decree 1629/2006 (BOE, 2007), which are divided into linguistic contents and sociocultural contents. Nevertheless, as Byram et al. (1991: 111) and Risager (1991: 182) point out, the reality is very often that the integration of cultural knowledge within the curriculum takes second place to the time spent on linguistic contents and that in practice (at least in the UK), cultural information is given as a time-filler when practice of linguistic elements is seen to be limited. This is also very often reflected in course-books, where cultural information is presented as background information or as separate from language work at the end of the unit, as extra information or, as Cortazzi and Jin reflect, it is very often not even worthy of being included in the course-book list of contents (1999: 198). Nevertheless, McKay (2002) reminds us that we should not forget that cultural information serves as an element of motivation for many students (2002: 86).

In Europe, the proposals concerning language and cultural content suggested by the COE are being integrated into EFL curricula and methodologies, as can be seen by looking at the evolution of course-books in research by Dueñas Vinuesa (1997), Méndez García (2000) and Risager (1991). Still, these investigations do not show how much of the cultural information available in the course-book is actually used in class, and how this may affect the learning of EFL, if at all. Indeed, the course-book is only one resource available for the teacher, who may resort to many other sources to provide students with cultural insight. We must also take into account the fact that cultural information, especially from English-speaking cultures, is acquired as part of life experience nowadays since it is present in many contexts, especially in Europe. We have the examples of tourism, music, television, marriages between people with

different cultural backgrounds, supermarkets selling products imported from a variety of different countries, notices which are often translated into English and/or other European languages, and the list continues. From this we can see that the acquisition of cultural knowledge is not restricted to the foreign language classroom, but it is a much more complex phenomenon. In the case of English, we can see that the culture of English-speaking countries is ever-present in the daily lives of many Europeans, but unfortunately very often what is represented produces stereotypical knowledge of the culture. Mariet (1991) suggests that teachers should not be influenced by these stereotypical representations of national cultures and, when teaching cultural aspects, they should keep in mind that 'true' interculturality not only means having knowledge of another culture, but is based on the understanding and acceptance of differences between cultures. Baker (2003) also stresses that we should differentiate between stereotypes (which he defines as being fixed and not open to change) and generalisations (which he defines as being flexible and which change over time with our experience of them).

The following sections will look further into these developments concerning (inter)cultural competence in the EFL classroom, how this can be achieved and, in particular, the use of the course-book as a source of cultural information for the EFL student.

2.4.2 WHAT IS INTERCULTURAL COMPETENCE AND HOW IS THIS INCORPORATED INTO LANGUAGE LEARNING?

Various scholars have proposed theoretical frameworks for the inclusion of culture in foreign language learning methodologies (Byram, 1991; Kramsch, 1993 and 1998; McKay, 2002), essentially basing their proposals on how they define and interpret the concept 'cultural competence' with regards to EIL/EFL. The following definition of intercultural competence is given by Meyer:

> Intercultural competence, as part of a broader foreign speaker competence, identifies the ability of a person to behave adequately and in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures. Adequacy and flexibility imply an awareness of the cultural differences between

one's own and the foreign culture and the ability to handle cross-cultural problems which result from these differences. Intercultural competence includes the capacity of stabilising one's self-identity in the process of cross-cultural mediation and of helping other people to stabilise their self identity.
(Meyer, 1991: 137)

As we have expressed earlier, one of the principal concerns within ELT is how culture is dealt with in order to maintain equilibrium between native cultures and the target culture, especially at a time when notions such as a 'global village' and 'EIL' are a cause for concern for many communities. One of the suggestions is to use ELT methodologies which allow students to compare native cultures and target cultures. However, we must be careful with how this is used in the language class since, although students' awareness in difference is being fostered by this method, it does not necessarily mean that students are able to function in cross-cultural situations (Meyer, 1991). Buttjes (1991: 13) also considers that a result of cross-cultural language learning could be that learners question native cultural loyalties.

Most scholars feel that the term 'cultural competence' is thus much more complex than at first perceived. For example, Meyer divides cultural competence into levels of intercultural performance: (1) monocultural (the learner uses native culture as a basis for cultural understanding); (2) intercultural (the learner is able to understand the differences between native and foreign culture and "stands between cultures"); and (3) transcultural (the learner is able to resolve cultural problems by fully understanding the different cultural values of individual cultures which allows the learner to "stand above his own and the foreign culture") (1991: 142-143). For his part, Kordes (1991), commenting on the results of his investigations into intercultural learning processes, found evidence to suggest that intercultural development is behind that of language development, causing many students to remain at the monocultural stage.

McKay (2002: 12) also connects the idea of a transcultural approach to the learning of EIL when she says that "as an International language, the use of English is no longer connected to the Inner Circle countries" and "one of the primary functions of English is to enable speakers to share their ideas and cultures". This suggests that EIL, rather than be culturally neutral, should provide speakers with a 'transcultural competence' which

ultimately prepares language learners for a multicultural society and cross-cultural communication where a combination of linguistic competence and cultural competence is necessary.

Kramsch (1993) proposes that what students in fact need to do when learning about a new culture is to establish a 'sphere of interculturality'. Within this sphere of learning, students have the opportunity to reach an understanding of cultural differences and recognise how these differences may affect communication. After all, an important feature of interculturality is that becoming culturally competent does not mean that one needs to change one's own cultural norms by accepting the cultural norms of the new culture but that one should understand why these differences exist and be able to use this knowledge to communicate efficiently (McKay, 2002).

Byram (1991: 20-25) suggests that language and culture should be combined and offers a four-dimensional approach that makes use of the student's L1 and the foreign language. His four areas are:

1. Language learning – which concentrates on acquiring the linguistic skills of the foreign language and the medium for instruction would be the foreign language;
2. Language awareness – the learning of language skills but with an emphasis on the social and cultural phenomenon associated with the language. The medium for instruction would be both the native language and the foreign language and would allow students to learn to understand the similarities and differences in the two languages;
3. Cultural awareness – Although similar to language awareness, the stress would be on the non-linguistic dimensions of culture and would encourage students to look at cultural differences from two viewpoints- their native culture and the culture of the foreign language. The principal aim is to transform the learners' monocultural perspectives into intercultural understanding. The medium of learning would be the native language;
4. Cultural experience – This area would act as a bridge between language and culture. It would enable the learner to acquire direct experience of the new culture and its language by visits and exchange trips.

This model of learning is essentially aimed at students learning in a secondary school context but could be adapted for any learning context. However, this model of language learning appears to be based on subjects such as 'Landeskunde' in Germany and 'Civilization' in France and could be seen to separate rather than combine language and culture. Baker (2003) feels that the current course-books available (speaking from a Thai context) provide the students with plenty of opportunities to compare their native culture with the target culture simply by discussing the contents of the authentic materials. He also encourages the use of materials that present the cultural information of English-speaking cultures from the perspective of the source culture. He believes that this could provide valuable insights from 'third place' perspectives. In his 2009 PhD dissertation, Baker also comments on the term 'cultural awareness' as defined by Byram (1991). He prefers the label 'intercultural awareness' (ICA) since most speakers of English in the Expanding Circle context do not only need to develop cultural awareness in the sense of differences between their native culture and that of L1 English-speaking countries, but, they need to take into account that speakers of English may come from non L1 English-speaking countries. For this reason Baker suggests that the term 'intercultural awareness' may be a more fitting term (2009: 4).

The preceding discussion seems to indicate that cultural knowledge in ELT, whether aimed at EIL or EFL users, should be reconsidered. As an international language, a transcultural approach would seem more appropriate and an intercultural approach would be more relevant for those who are learning EFL. In both cases we cannot assume that any one culture of an Inner Circle country should be the basis for cultural knowledge, if at all. A major dilemma which arises from this is that, in general, English language classes and materials can not directed specifically towards EIL or EFL learners since groups of learners do not tend to be homogenous in their cultural needs. This leads us to suggest that in order to accommodate all types of learners, cultural information from both English and non English-speaking countries should be included, thus providing learners with the opportunities to discuss world cultures and the cultures of English-speaking countries, and allowing them to observe and learn from the differences between them.

2.4.3 THE COURSE-BOOK AS A CULTURAL ARTEFACT

It is widely acknowledged that the course-book is the principal source of cultural information for learners within the classroom context and for this reason many recent publications have reported research into the cultural content of such books and their appropriateness for an intercultural approach to ELT.

One major complaint concerning the course-books is that much of the cultural content is prescriptive and only leads learners to accept stereotypical information and over-generalise. For this reason, authors such as McKay (2002) and Kramsch (1993) insist that one of the principal aims of an intercultural approach is to encourage students to put aside the stereotypical ideas they may have concerning the cultures of English-speaking countries and to accept that, as individuals, not all members belonging to the same cultural group will interpret the cultural codes in the same way, just as non-members of the culture will interpret those same cultural codes in a multitude of ways. In this sense, students will realise that cultures are not homogeneous systems but diverse in nature and, hence, that intercultural competence involves the awareness of various aspects of the culture at any one time. Brown also reflects on how the understanding of individuals, based on a few identifiable traits, leads to over-generalization and that due to this, many concepts concerning cultural identities are false (2000: 178-180). Brown also feels that stereotyping fosters specific attitudes towards a foreign culture which could cause a negative view of them (2000: 180). It essentially lies with the teacher to try to correct this type of attitude forming, which means that, although not a trained sociologist, the teacher is burdened with the promotion of the target culture in positive terms (Sowden, 2007; Zaid, 1999).

Most of the cultural information presented in EFL course-books can be said to follow two directions. The first dwells on general factual information concerning English-speaking countries, such as their institutional structures, art and literature, social habits and customs. According to Kramsch (1993), this type of information does not aid inter-cultural communication since it does not require the learners to question or compare the facts at hand, only to memorise. The second direction comes from the current frameworks within cross-cultural psychology or cultural anthropology and centres on the understanding of culture within an interpretive framework (Kramsch, 1993: 23-24).

From this orientation, learners are able to establish connections between the native culture and the target culture, but they do not develop intercultural skills. Kramsch suggests a third direction which understands culture as a "place of struggle between the learners' meanings and those of native speakers" (1993: 24). It would be in this situation where the learners would be able to understand certain issues pertaining to the foreign culture with an open mind, without applying the worldviews as promoted by their native culture.

Various authors discuss cultural information in terms of 'dimensions' or 'spheres' of culture. For Adaskou, Britten, and Fahsi (McKay, 2002: 82) these dimensions are: (1) aesthetic (literature, films, music); (2) sociological (customs and institutions); (3) semantic (investigation of how culture is embodied in language); and (4) pragmatic (use of language with respect to the cultural norms). Danesi and Perron (1999: 29-30) prefer to understand cultural knowledge as spheres, which, according to anthropologists, can be divided into primary spheres (kinship and religious) and secondary spheres (political, legal, economic, and educational).

It is the aesthetic and sociological elements included in EFL course-books which traditionally serve as cultural background knowledge and aim to encourage an interest in the cultures of English-speaking communities. McKay (2002) comments on a study by Richards (1995) which concludes that Japanese students of English enjoy learning about the aesthetic dimension of American culture as part of their EFL course. However, McKay remarks that, although this may serve as motivation for the students to learn English, it does not foster the intercultural perspective which is now essential for the use of EIL (2002: 86). It is essentially for this reason that many course-books may not be appropriate for such intercultural learning. McKay (2002) makes reference to Prodomou (1988), who maintains that culture does not always act as motivation for students, due to its presentation in EFL course-books, which still tend to be "anglo-centric, male-dominated, [and show a] middle-class utopia" (2002: 87).

EFL course-books have changed considerably since the introduction of the communicative methodologies and their use of authentic material. They have gone from having grammar manual formats to the presentation of grammar and lexis within the texts themselves. Modern text-book design provides a more realistic projection of

language and culture and sociocultural content has played a much more significant role in the new course designs. However, Risager feels that, despite the current tendency to include sociocultural material, course-books are "characterized by a widespread amateurism" (1991: 182). In her examination of textbooks from the 1950s to 1990, she divides the sociocultural contents into four groups: 1. the micro-level (phenomena of social and cultural anthropology); 2. the macro level (social, political and historical matters); 3. international and intercultural issues; and 4. point of view and style of author(s). Risager concentrates on course-books used in the Scandinavian countries (in particular, Sweden), but stresses that the results could be applied to the course-books available in the rest of Europe. Some of her results show that over the years the characters in the textbooks have evolved somewhat, though in the main they continue to present young, middle-class characters. However, the more recent material does show a growing tendency to vary the location, and the use of highly visual material helps to project more realistic situations. All the books were characterised by their neutral and objective styles. In conclusion, she feels that, aesthetically, the books have advanced greatly although, pedagogically, the development in sociocultural content is still in process but has very nearly reached equal standing to the purely linguistic contents (Risager, 1991).

More recently, Méndez García (2004) has studied the representation of cultural diversity in EFL course-books for students studying the 'bachillerato' pre-university level. She cites a study by Sercu et al. (2005) which reveals that students "display negative ideas of otherness and show a deficient sociocultural knowledge about English-speaking communities" (2004: 437). In the same study, teachers report that a possible reason is due to their knowledge being, in the main, determined by the UK and the USA as the examples portrayed in films and in the mass media. In her specific orientation, Méndez García (2004) is interested in the cultural diversity present in the textbooks, in the content and the origin of those contents, and, more importantly, considering the present investigation, she asks whether the representation of English-speaking cultures can be considered as providing a comprehensive view and whether it favours international understanding (Mendéz García, 2004: 439). She finds that cultural diversity is present within the books she analyses, with the cultural aspects of literature the most widespread. However, she points out that the texts were used as examples of authentic material but the cultural information within is not worked on. She also finds that the

minority cultures within English-speaking communities are treated favourably, although they receive a somewhat anecdotal treatment. Her data show that the UK is the most referred to English-speaking community, followed by the USA, with Australia, for example, being peripheral (2004: 448). In conclusion, she feels that although authors of the most popular EFL course-books are showing signs of interest in the cultural diversity of English-speaking communities, not all course-books deal with it in the same depth and, hence, the course-books do not fulfil the current need of EIL in encouraging intercultural competence.

To sum up, most scholars seem to agree that course-books are still lacking when it comes to providing material that can be used to enhance intercultural competence. Course-books may give cultural insight but the perspective is often limited, thus preventing the students from really coming to grips with the essence of interculturality.

3. THE STUDY

This chapter presents a study of the cultural elements in the acquisition of English as a foreign language and is sub-divided into three sections: method, data analysis, and results and discussion.

3.1 METHOD

The section dedicated to method is further divided into participants and social context, tool design, and data collection.

3.1.1 PARTICIPANTS AND SOCIAL CONTEXT

The participants in this investigation were 287 EFL students in three EOIs in Majorca (EOI Palma, EOI Inca and EOI Calvià) in the *Advanced I* and *Advanced II* groups. All students were over sixteen years of age as this is a requirement for admission to the courses. Table 1 shows the distribution of students for each school, with reference to their group and the course-book employed. The 'Palma mixture' group consists of nine participants whose questionnaires were completed at home. Since we were unable to specify their specific group of origin and course-book employed, we created a specific group for these learners.

Table 1 Distribution of students

EOI/GROUP	SPSS CODE[13]	PARTICIPANTS	COURSE-BOOK
Palma 1A	1-14	14	*Inside Out IV*
Palma 1B	15-29	15	*New English File Upper Int.*
Palma 1C	49-67	19	*Inside Out IV*
Palma 1D	68-80	13	*New English File Upper Int.*
Palma 1 E	81-92	12	*Inside Out IV*
Palma 1G	93-110	18	*Inside Out IV*
Palma 2A	111-122	12	*Straightforward Advanced*

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[13] SPSS 16 (Statistical Package for the Social Sciences) was used to analyse the data from the questionnaires. Numbers 1-287 were the codes used to reflect the learners' questionnaires in the SPSS analysis.

Table 1 (cont.)

EOI/GROUP	SPSS CODE	PARTICIPANTS	COURSE-BOOK
Palma 2B	123-138	16	*Straightforward Advanced*
Palma 2C	30-38	9	*Straightforward Advanced*
Palma 2D	39-48	10	*Straightforward Advanced*
Palma 2G	139-155	17	*Straightforward Advanced*
Palma 2H	156-170	15	*Straightforward Advanced*
Palma mixture	171-179	9	N/A
Inca 1A	180-190	11	*Inside Out IV*
Inca 1B	191-199	9	*Inside Out IV*
Inca 2A	200-216	17	*Straightforward Advanced*
Inca 2B	217-226	10	*Straightforward Advanced*
Inca 2C	227-235	9	*Inside Out V*
Calvià 1A	249-257	9	*Upstream Upper Int.*
Calvià 1B	258-272	15	*Upstream Upper Int.*
Calvià 2A	236-240	5	*Upstream Advanced*
Calvià 2B	241-248	8	*Upstream Advanced*
Calvià 2C	273-287	15	*Upstream Advanced*

Of our 287 participants, 65.2% (187) were female and 34.5% (99) were male. Only one participant did not answer this question. Table 2 shows the distribution of age and gender. Three questionnaires were not included in these percentages due to the fact that the participants failed to mark their gender and/or their age. From these results we can see that the distribution is consistent in that each age-group has approximately a 2:1 ratio of female to male participants and that 42% of participants were aged 26 to 35, making this the most representative group. These age groups were chosen to coincide as much as possible with what we believe to be representative of the different stages in one's professional life. The first group, 16-25, represents those who are still studying or are in their first employment. The second age group, 26-36 represents those who have studied at university level or are beginning to consolidate their careers. The third age group is representative of those who are looking for promotion and stability in their chosen job. Lastly, the fourth group, 46+, is representative of those who are fully consolidated in their professional lives.

Table 2 Gender and age

	16-25	26-35	36-45	45+	Totals
Male	6.3% (18)	14% (40)	9.8% (28)	4% (12)	34.1% (98)
Female	11.5% (33)	27.9% (80)	16.4% (47)	9% (26)	64.8% (186)
Totals	17.8%(51)	41.9% (120)	26.2% (75)	13% (38)	98.9% (284)

The locations of Palma, Inca and Calvià were chosen for their position on the island. We felt that they could be representative of the three most important communities on the island. Palma is the capital and we hoped to find the learners who represent the professional and more international sector of the island's workforce. Calvià is one of the largest tourist areas on the island. It is also a district where there are many foreign residents, especially British, German and Scandinavian, as well as a large Spanish population representative of those who have come from mainland Spain to work in the many hotels and tourist bars/restaurants in this area. Palma and Calvià represent the more cosmopolitan cultural background. Inca, in contrast, is in the centre of the island and is representative of the more rural population of the island, with an essentially Majorcan cultural background. These three schools should therefore be fully representative of the cultural diversity of the population of Majorca.

3.1.2 TOOL DESIGN

The principal tool used to obtain the information necessary for this piece of research was a questionnaire for EFL learners. However, our participants were also given the opportunity to express their opinions on the cultural contents of their EFL course in an optional essay. It was also necessary to devise a table where the basic cultural information found in the course-books could be charted. The questionnaire was not based specifically on any previous model but we did take into consideration works by scholars, such as Byram and Morgan and colleagues (1994) and Gray (2000). The table designed to collect information on the cultural content of the course-books was based on a table used by Méndez García (2000: 246-260) and works by Dueñas Vinuesa (1997) and Al-Abed Al-Haq et al. (2007).

In 1997, Gray investigated the choices made by teachers concerning the cultural material supplied in the EFL course-books they used with their students (Gray, 2000). He used a short questionnaire to obtain information from a group of twenty teachers at a private language school in Barcelona, Spain. In the questionnaire, Gray included extracts from the course-book used by the teachers and asked how they would use the material from a cultural point of view. Results showed that teachers often discarded or adapted the material they felt was inappropriate. However, one of the conclusions made by Gray is that students may not necessarily agree with the teachers and it was important to allow students to respond to all types of cultural material. One of our principal aims in this research, following his suggestion, is to offer the views of the learners on how the cultural elements of the EFL course are tackled in the classroom and whether these elements are seen as an important part of their EFL learning process.

In our particular area of investigation we have also highlighted the current debate between the culture-free language view and the intercultural or, more recently, transcultural competence view. For this reason, part of our questionnaire is dedicated to obtaining the views of the learners on the inclusion, or not, of cultural contents of their language course. The subsequent analysis and comparison with the course-book should allow us to come to some conclusions on which of the current perspectives EFL in the Balearic Islands is closer to.

Byram and Morgan and colleagues (1994) suggest the following minimum cultural content categories which should be integrated into all foreign language teaching and learning curricula: social identity and social groups; social interaction; belief and behaviour; socio-political institutions; socialisation and the life cycle; national history; national geography; national cultural heritage; and stereotypes and national identity (1994: 51-52). In her work on the sociocultural content of EFL course-books, Dueñas Vinuesa used the following cultural dimensions to chart the socio-cultural contents: (1) internal dimension (a vision of the world as a group – beliefs, values, attitudes, rules); (2) interpersonal dimension (relationship between family, friends, acquaintances and strangers); (3) intercultural dimension (socio-economic plurality, ethnic, racial and cultural plurality, geographic and regional plurality); and (4) the institutional dimension (political, educational, religious, recreational, etc.) (1997: 21-28).

Al-Abed Al-Haq et al. (2007) analysed the *Cutting Edge* series of course-books by dividing the cultural content into the following dimensions: historical, economic, geographical, literary, political, religious, social, man-woman relationships, habits, customs and traditions, and way of living. Most of the categories used by the various aforementioned scholars for their analyses of the cultural content in EFL course-books can be said to coincide. These criteria formed an important basis for the areas in our questionnaire which were concerned with cultural knowledge of our learners of English-speaking countries and the analysis of the course-books.

The use of three different tools to obtain our data (in our case, the questionnaire, the course-book analysis and the essay) will also allow us to compare the various aspects of our research questions from different perspectives, a methodology known as 'triangulation'. Brown and Rodgers define seven types of triangulation, three of which have been used in this research: (1) 'methodological' triangulation of data adds validity to the results obtained since it is a way of confirming or discarding results and confirming, or not, their trustworthiness (Padgett, 1998); (2) the use of two theoretical methods (applied linguistics and cultural studies) can also be considered as 'interdisciplinary' triangulation in the sense that the two approaches are able to analyse the same results in order to confirm their validity; and (3) the use of three different sites of data gathering fits into the definition given by Brown and Rodgers as 'location' triangulation (Brown & Rodgers, 2002: 244).

3.1.2.1 Identification of cultural elements in EFL course-books

As explained in point 3.1.2, the design of the table in which to chart the cultural contents present in the course-books used by our learners was taken and adapted from a more exhaustive table of analysis used by Méndez García (2000). She divided her table into four principal study blocks: cultural objectives, cultural contents, cultural learning techniques, and the inclusion of cultural elements in the evaluations. For the purpose of our course-book analysis, we selected some questions from her cultural contents (1.4) and cultural learning techniques blocks (2.2, 2.3, 2.8.A, 2.11.C) and adapted them to our specific needs (Méndez García, 2000: 246-260). As in the study by Méndez García, each of our variables was given a choice of possible answers (a, b, c, etc). We should also point out that more than one option for each variable was possible. Each variable

was applied to each unit in the course-book. In order to make the interpretation of the results easier for the reader to understand, each unit was further divided into samples which were taken from the sub-units or themed sections of each unit. We only considered samples which contained cultural information. This explains why the number of samples from each unit is not equally distributed for each unit throughout the course-book. At the end of each variable the global results are expressed as a percentage. The percentage is obtained by counting all the options for each variable. Some variables have N/A (not applicable) as an option, which will be used if there was no information or references in the unit being assessed. The percentages are rounded up to the nearest whole figure. Table 3 shows the variables considered and the choice of answers available.

Our principal objective is to assess the type of cultural content in each course-book and observe which cultures are represented. From the information obtained we also hope to be able to assess whether the course-books' methodologies can be considered to encourage learners to become (inter)culturally competent as well as linguistically competent in the English language. Of course, in the scope of this research we cannot come to concrete conclusions on how the material is used in class since, at this stage, we will not be taking into account the ways that each teacher may interpret the course-book and uses, adapts or avoids certain cultural content.

Table 3 Table of analysis for cultural content in EFL course-books

VARIABLES	OPTIONS	
1. How are the cultural texts presented?	a. Article + illustration	f. Report
	b. Illustration + questions	g. Interview
	c. Quiz	h. Questionnaire
	d. Literary extract	i. Conversation
	e. Listening	j. Other

Table 3 (cont.)

VARIABLES	OPTIONS	
2. Which cultural dimensions, or elements, are dealt with?	a. Traditional/stereotypical information	k. Media (TV, cinema)
	b. Personal characteristics	l. Religion
	c. Geographical references	m. Monarchy
	d. Famous buildings/monuments/landmarks	n. Technology
	e. Historical references	o. Education
	f. Political and economical references	p. Social problems
	g. Literature, art and meta-linguistic references	q. Travel
	h. Personal relationships	r. Sport and leisure
	i. Food and drink	s. Other
	j. Music	t. N/A
3. What type of task is involved?	a. Orientated towards the acquisition of linguistic competence	
	b. Orientated towards the acquisition of cultural competence	
	c. Orientated towards the acquisition of linguistic and cultural competence	
	d. N/A	
4. How is the cultural content of the text explored?	a. By discussing the cultural information supplied within the context of the text	
	b. By discussing the cultural information within the context of the learner's native culture	
	c. By discussing the cultural information within the context of world cultures	
	d. The cultural contents are not explored in any detail	
	e. N/A	
5. Which country/ies does the cultural information refer to?	a. UK	
	b. USA	
	c. Refers to other L1 English-speaking cultures	
	d .Refers to L2 English-speaking cultures	
	e. Refers to non English-speaking cultures	
	f. Refers to learner's native culture	
	g. No country is specified, but British and American culture is predominant	
	h. No country is specified – could apply to any culture	
	i. N/A	

We will now explain in more detail the aims of our variables presented in table 3 above and their link to our research questions.

Variable 1 – How are the cultural texts presented?

The aim of this variable is to observe how cultural information is incorporated into the course design. If students are relatively happy with the cultural content but unhappy with the course-book itself, the fact that the cultural information is not included in a varying type of text could be a reason for the learner's lack of interest in the course-book or the cultural elements themselves. The options represent the different ways in which the cultural material may be presented. In general it must be stated that all three course-books contain bright and colourful illustrations, photographs, etc., making the text appealing to the learner's eye.

Variable 2 – Which cultural dimensions, or elements, are dealt with?

The answers to this variable should help us to assess the extent to which a variety of different cultural dimensions are included. The cultural dimensions that we have named are linked to Q1 and Q4 [14] in part two of the questionnaire (see section 3.1.2.2 below) where we collect information on the cultural knowledge and interests our learners have of L1 English-speaking countries. Along with obtaining information on the diversity of cultural information we will also be able to consider whether the cultural information concerning English-speaking countries presented in the course-book coincides with the actual knowledge that our learners have of these countries and the learners' preferences when it comes to deciding what cultural information should be included. A guide to the type of cultural information that is included in each of the options can be found in Appendix 1.

Variable 3 – What type of task is involved?

This variable will provide information that will reflect the type of tasks that accompany the cultural information. We believe that it is important to consider how the cultural material is used as part of the learning process, since a text with cultural information does not necessarily lead to an analysis and understanding of its contents. In an

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[14]Abbreviations will be used henceforth to refer to the questions or statements used in the questionnaire: (Q) question and (S) statement.

intercultural or transcultural approach every effort would be made to use these texts to explore not only linguistic features but also the cultural features present. In order to assess this information, the exercises that accompany the text have been considered. Answer (a) reflects that the principal aim of the text is to achieve linguistic competence and that the text is a basis for grammatical exercises and for the acquisition of new vocabulary. Answer (b) reflects that the text is orientated towards supplying cultural information and that the accompanying exercises are also orientated towards encouraging learners to reflect on this information, either by discussing the text itself or/and by discussing the cultural aspects in a native or world culture context. Answer (c) reflects a relative equilibrium between the linguistic and the cultural content. Option (d) is available when it is considered that the text has no particular cultural value.

Variable 4 – How is the cultural content of the text explored?

This variable should give us more specific information on how the cultural content is explored. The results of this variable and the previous variable, along with those obtained in part 4 of the questionnaire, will help us to assess more clearly whether the learners are encouraged to compare different cultures and, hence, whether there is a tendency to approach the learning of culture from an intercultural perspective. Option (a) is marked when the activity based on the text discusses only the information within the context of the text and does not extend the discussion to include the learner's native cultural background or other world cultures. Option (b) extends the use of the cultural information to allow learners to relate the information to their own cultural backgrounds. This means that alongside the typical questions concerning the comprehension of the text, there are questions which encourage learners to analyse and compare the information given with their native culture. Option (c) is marked when there are questions which encourage learners to discuss the cultural information from a perspective of world cultures. This would not only mean comparing the information but would help learners to acquire an understanding of other cultures which would in turn allow them to understand any differences. A methodology which aims to provide students with linguistic and cultural competence should include options (a) and (b) as often as permitted. A methodology which aims to provide access to intercultural competence should also include option (c). Option (d) is for those cases where the cultural information was not explored in any detail.

Variable 5 – Which country/ies does the cultural information refer to?

This variable should produce data that will allow us to see whether the cultural information is predominantly from a specific English-speaking country or whether the course-book deals with cultures on a world-wide basis. We will be able to compare these data with the cultural knowledge that the learners have of these countries.

3.1.2.2 Elaboration of the questionnaire

With the above points in mind we proceeded to elaborate a questionnaire that would provide us with data on the learners' cultural backgrounds, their knowledge of English-speaking countries, the cultural aspects of these countries, and the cultural content of their EFL course. The questions needed to be formulated to obtain clear, concise information that could be easily analysed. For this reason, we made use of the 'Likert' scale, a widely used tool in quantitative research that is used to obtain opinions/judgements in many aspects of second language research (Brown, 2002). The questionnaires were piloted with a fourth-year group at the INCA EOI. Along with the completion of the questionnaires, students were also given the opportunity to comment on the questions and layout. This feedback enabled us to focus on certain problem areas and make the pertinent changes.

At this stage the questionnaire was also sent to experts in the fields of language acquisition and cultural studies for their opinion on the format and content.[15] Dr. Valdeón suggested that we also obtained information on the L1 language(s) of the parents of our participants, information on which language(s) their parents addressed them, and in which language the participants spoke to their parents. His reasoning being that if they were not L1 Spanish speakers we could obtain information about the participants' predisposition to learning new languages, especially since parents may choose not to use their native languages with their children. This suggestion was incorporated into the questionnaire. Nevertheless, results showed that 93.1% of parents

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[15] Experts consulted in the field of language acquisition were Dr. Joana Salazar, senior lecturer at the University of the Balearic Island, Spain and Dr. Roberto Valdéon, senior lecturer at the University of Oviedo, Spain. Experts in the field of cultural studies were Dr. Josephine Dolan, Acting associate Head of School, Cultural Studies, University of the West of England, UK and Dr. Piotr Kuhiwczak, associate professor at the Centre for Translation and Comparative Cultural Studies, University of Warwick, UK.

were Spanish-Castilian speakers, Catalan/Majorcan speakers, or a combination of both. Since these are the official languages on the island it was decided not to use the data at this stage of our research.

The questionnaire piloting and the validation feedback received from Dr. Kuhiwczak and Dr. Dolan suggested that the term 'cultural elements' was unclear. In the final questionnaire amendments were made to include a definition on *culture*, as given by UNESCO and discussed in section 2.3.1, and which was positioned at the beginning of the questionnaire. An example of cultural elements was also provided for Q1 in part 2 of the questionnaire where we asked our students to provide examples of cultural elements for a series of English-speaking countries.

Dr. Salazar expressed concern over the ordering of questions 1, 2 and 3 in part 2 of the questionnaire. In this section we enquired into the knowledge our participants had on the use of the English language in the world and the cultural elements associated with English-speaking countries. Although we did not feel that it was necessary to change the order of the questions, we did clarify that the countries in Q1 and Q2 were L1 English-speaking countries.

The layout of the final questionnaire which was distributed to our learners can be consulted in Appendix 2. At the beginning of the questionnaire, clear concise instructions were given. Students were also given the instructions orally to confirm that they understood the questionnaire format and completion requirements. The following paragraphs describe the contents of the questionnaire and explain what data we were expecting to obtain with each section.

The final questionnaire was divided into five sections. The first four were (1) personal information and general language and cultural background information; (2) cultural knowledge of English-speaking countries; (3) cultural and language beliefs; and (4) classroom culture. The fifth section consisted of a writing exercise where students were invited to comment on a lesson that had involved specific cultural materials/issues. The different sections were simply labelled as parts 1-5 since it was felt that the use of titles, especially those of cultural beliefs, might influence the answers given. Apart from the relocating of general language information to part one and the inclusion of the definition

of culture, as given by UNESCO, the only other changes made following piloting were to the ordering of questions within the already defined sections. The questionnaires were anonymous, although students did sign a form giving agreement to the use of the information. The following paragraphs provide more detailed information on the contents of each section.

Part one was designed to obtain personal, general language and cultural background information. The aim of this section was to obtain as much general information as possible which could then be used as variables in the overall analyses. We therefore included questions that would provide us with the personal and socio-cultural background of our participants, along with their reason(s) for learning English. The questions in this section were defined so as to allow us to see whether variables such as age, gender, place of birth, parents' native languages, profession, reasons for learning English may be seen to play a role in the students' cultural needs when learning the English language.

Part two collected information on the cultural knowledge of English-speaking countries that our learners have. This was an important section where we aimed to obtain qualitative and quantitative data that could be used to assess the students' cultural knowledge of English-speaking countries. Students were reminded to consult the definition of 'culture', which was on the first page of their questionnaire, to use as a guide for the completion of this section. In Q1 we included an example in the final questionnaire since this question had proved to be one of the most confusing for the students who participated in the piloting of the questionnaire. We chose France as an example since it is a bordering country to Spain and we were able to provide examples that should be known to most learners. The example included references to 'popular' cultural elements as well as elements regarded as 'high' culture.

The questions in this section are:

Q1. Which cultural elements do our EFL learners associate with different Inner Circle English-speaking countries?

Q2. Apart from the language, do students associate other elements as being common to English-speaking countries?

Q3. Which other countries do our EFL learners associate the English language with?

Q4. In a list of cultural elements, which items do our EFL learners find important when learning English?

In parts 3 and 4 we obtain information on the cultural and language beliefs of our learners and ask them how culture is integrated in the learning of EFL in the classroom context. These two sections suffered minor changes during the elaboration period of the questionnaire which mainly concerned the order of the statements, and in some cases, their wording. The questions in sections three and four had the same design. Students were asked to grade a series of statements using a 5-point Likert scale, with (1) corresponding to 'I strongly disagree' and (5) corresponding to 'I strongly agree'.

The questions in part three concentrate on the following aspects:

1 Do students feel that English is an important language in terms of world-wide communication?
2. Are students interested in acquiring knowledge of different English-speaking cultures and other cultures world-wide?
3. Do students observe differences between their native culture(s) and the cultures of English-speaking countries?
4. Does culture play an important role in communication?

The questions in part 4 were concerned with the cultural aspects of language learning within the sphere of the classroom, taking into account the cultural material in the students' course-books and the cultural material provided by the teacher. We concentrated on the following aspects of their course:

1. How much cultural information on English-speaking countries does the course-book provide?
2. Which countries does the course-book typically provide as examples of English-speaking countries?
3. Do students talk about cultural aspects of different countries in class?
4. Does the course-book provide sufficient information on the cultures of English-speaking countries and on world cultures in general?

In part 5 our learners were asked to recall a class where culture was discussed. They could refer to a lesson in their course-books or a lesson where the teacher provided the necessary material. This information should provide important data on the possible use or not of the cultural aspects of English-speaking countries and world cultures by the teacher and the course-book. We should be able to see what cultural information is interesting for the learners and whether, in general, they are aware of the cultural content or lack of it in their course-books, thus providing us with additional qualitative data which the questionnaire cannot cover due to its rigidity.

3.1.2.3 Essay question

After consulting the teachers concerned, it was decided to set an optional task in the form of an essay for the students. Some teachers gave the essay as homework whereas others preferred to offer it to the students as an optional piece of work. In all cases the researcher returned a corrected copy of their work to the students. The essay question was:

Do you feel that it is important to learn about the culture of English-speaking communities when studying the English language? Why/Why not?

Since this investigation proposes to identify the learners' needs and interests in the role of culture in language learning, it was felt that the students also needed this opportunity to express themselves freely on the issue. These essays were anonymous, and so, they will not be matched directly with the results obtained in the questionnaires, rather they will be referred to as case 1, case 2 etc. The comments made by the learners may provide insight on our research questions from a different perspective and act to corroborate, or not, the results of our quantitative analysis.

The questionnaires were given to students in the Advanced I and Advanced II groups in EOI Calvià, EOI Palma and EOI Inca in January 2009. On each occasion the students were given approximately 45 minutes to complete the questionnaire. Some needed more time than others. The researcher briefly explained the project background and went over the questionnaire reminding students to read the instructions before each section carefully. The researcher remained in the classroom at all times to answer queries.

3.2 DATA ANALYSIS

3.2.1 ANALYSIS OF COURSE-BOOKS

In order to compare the results of the course-book analysis with the answers given in part four of the questionnaire, it was decided to select only those course-books used with more than one teacher. This would help to insure that the results were representative of the books themselves and not influenced by the ELT approach used by a specific teacher. For this reason, our course-book analysis was only applied to those books highlighted in table 4. However, we must point out that the three course-books analysed are used by 73% of the total of learners who participated in our research and so consequently the course-books chosen are highly representative of the total participants.

Table 4 Distribution of course-books per group per EOI

Course-book	Level	Number of groups	Total learners	Number of teachers	EOIs
Inside Out IV	Advanced I	7	83	4	Palma Inca
New English File Upper Int.	Advanced I	2	28	1	Palma
Upstream Upper Int.	Advanced I	2	24	1	Calvià
Inside Out V	Advanced II	1	9	1	Inca
Upstream Advanced	Advanced II	3	28	2	Calvià
Straightforward Advanced	Advanced II	8	106	7	Palma Inca

Key: shading has been used to indicate those books analysed

All three course-books have a list of contents at the beginning of the book. This list divides the course-book into theme-centred units, which are further divided into practical lesson size sub-units in all three course-books. Each unit in *Inside Out IV* and *Upstream Advanced* is given a theme title, whereas in *Straightforward Advanced* each unit is simply divided into four sub-units which are then given thematic titles.

We should also point out that the *Upstream Advanced* and *Straightforward Advanced* course-books were both developed according to the guidelines proposed by the Common European Framework of Reference for Languages (CEFR), and correspond to CEFR level C1.[16]

Table 5 shows a breakdown of the results obtained for the three course-books analysed. The complete results for each of these course-books can be found in Appendix 3. As indicated in the table headings, a total of 123 different samples were analysed from the three books (44 from *Inside Out*, 31 from *Upstream Advanced* and 48 from *Straightforward Advanced*). As explained in section 3.1.2.1, each sample represents a text which we consider to contain cultural information. For easy reference we have used the same titles as used in the course-book or we have given the unit sub-section title. Percentages have been rounded up to the nearest whole number.

Table 5 Course-book analysis results

VARIABLES	POSSIBLE OPTIONS		*Inside Out IV* 44 samples	*Upstream Advanced* 31 samples	*Straight-Forward Advanced* 48 samples	**Total** 123 samples
1. Presentation of cultural texts	a	Article + illustration	41%	71%	37%	49%
	b	Illustration + questions	15%	15%	22%	17%
	c	Quiz	5%	0%	0%	2%
	d	Literary extract	3%	0%	0%	1%
	e	Listening	20%	5%	37%	21%
	f	Report	2%	3%	0%	2%
	g	Interview	3%	0%	0%	1%
	h	Questionnaire/list of questions	6%	3%	0%	3%
	i	Conversation	2%	0%	2%	1%
	j	Other	3%	3%	2%	3%

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[16] The CEFR was developed by the language policy division of the COE and provides a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks etc. across Europe. The language levels described by them are A1, A2, B1, B2, C1 and C2.

Table 5 (cont.)

VARIABLES			POSSIBLE OPTIONS	*Inside Out IV* 44 samples	*Upstream Advanced* 31 samples	*Straight-Forward Advanced* 48 samples	Total 123 samples
2. Cultural dimensions		a	Traditional/stereotypical information	15%	14%	6%	12%
		b	Personal characteristics	17%	8%	6%	10%
		c	Geographical references	4%	4%	6%	5%
		d	Famous buildings/monuments/landmarks/sights	5%	0%	3%	3%
		e	Historical references	1%	6%	4%	4%
		f	Political and economic references	4%	4%	12%	6%
		g	Literature, art and meta-linguistic references	4%	13%	7%	8%
		h	Personal relationships	10%	4%	12%	9%
		i	Food and drink	4%	2%	0%	2%
		j	Music	1%	0%	2%	1%
		k	Media (TV, cinema)	8%	6%	6%	7%
		l	Religion	0%	0%	0%	0%
		m	Monarchy	0%	0%	0%	0%
		n	Technology	8%	13%	6%	9%
		o	Education	4%	6%	4%	5%
		p	Social problems	4%	8%	11%	8%
		q	Travel	4%	2%	4%	3%
		r	Sport and leisure activities	5%	2%	6%	4%
		s	Other	1%	8%	3%	3%
		t	N/A	1%	0%	2%	1%
3. Type of task		a	Orientated towards the acquisition of linguistic competence	71%	87%	40%	66%
		b	Orientated towards the acquisition of cultural competence	2%	0%	22%	8%
		c	An even combination of linguistic and cultural information	27%	13%	38%	26%
		d	N/A	0%	0%	0%	0%
4. Use of culture		a	Discussion of cultural information within the context of the text	47%	46%	45%	46%
		b	Discussion of the cultural information within the context of learner's native culture	22%	22%	29%	24%
		c	Discussion of the cultural information within the context of world cultures	9%	3%	10%	8%
		d	The cultural contents are not explored in any detail	22%	29%	16%	22%
		e	N/A	0%	0%	0%	0%
5. Culture referred to		a	UK and Ireland	33%	34%	46%	37%
		b	USA	12%	16%	13%	14%
		c	Refers to other L1 English-speaking cultures	6%	8%	11%	8%
		d	Refers to L2 English-speaking cultures	0%	0%	0%	0%
		e	Refers to World cultures	12%	18%	7%	12%
		f	Refers to learner's native culture	0%	3%	2%	2%
		g	No country is specified but UK, USA, Western culture is predominant	31%	18%	19%	23%
		h	No country is specified	4%	3%	2%	3%
		i	N/A	2%	0%	0%	1%

We shall now proceed to discuss the results of each of these variables in more detail.

3.2.1.1 Variable 1 – How are the cultural texts presented?

When we consider the presentation of the cultural texts in our three course-books, the majority of the cultural information is presented in the form of an article (49%), followed by a listening exercise (21%) or an illustration with questions (17%). Nevertheless, if we look at the percentages per book we can see that *Inside Out IV* and *Straightforward Advanced* divide the cultural information more equally amongst the different types of texts whilst *Upstream Advanced* places most of the cultural content in reading exercises in the form of articles.

3.2.1.2 Variable 2 – Which cultural dimensions are dealt with?

The overall results for the second variable show that the cultural dimensions most referred to are traditional and stereotypical characteristics (12%), followed by personal characteristics (10%), personal relationships and technology (9%), and literature, art and meta-linguistic references, and social problems (8%). Important differences are found between the three course-books. *Upstream Advanced* and *Straightforward Advanced* dedicate 8% and 11% respectively to social problems whereas *Inside Out IV* only dedicates 4% of its cultural content to such issues. Literature, art and meta-linguistic references also receive more attention in *Upstream Advanced* and *Straightforward Advanced* (13% and 7%). In contrast, *Inside Out IV* only dedicates 4% of its total cultural material to this dimension. A possible reason for these results could be due to the State Curriculum (BOE, 2007: 470-471) for language learning in EOI's since *Upstream Advanced* and *Straightforward Advanced* are both used in the Advanced II level of teaching at the EOI's. However, in the State curriculum the socio-cultural contents are resumed globally for both Advanced I and II and so we are unable to reach any viable conclusion. We should also point out that if this were the reason, we would probably expect these two course-books to present more similarities in their cultural content, and this is not so.

3.2.1.3 Variable 3 – What type of task is involved?

Of the three course-books analysed, *Straightforward Advanced* seems to pay extra attention to the integration of cultural information. Results show that 22% of the tasks in this course-book are orientated towards the acquisition of cultural knowledge (option b), 38% towards an even combination of linguistic and cultural information (option c) and 40% is devoted to linguistic and communicative acquisition (option a). It is, in fact, the only course-book which includes a section devoted to specific cultural information in one of the sub-units of each larger unit, and this is reflected in the high percentage for option (b). *Inside Out IV* and *Upstream Advanced* only dedicate 2% and 0% respectively to tasks solely orientated towards the acquisition of cultural knowledge.

3.2.1.4 Variable 4 – How is the cultural content of the text explored?

When we look into how the cultural information is exploited in the different cultural texts, we can observe that the discussion of the cultural aspects is often somewhat limited to their context within the text itself and hence the cultural content does not always serve to promote an intercultural reading. Of course, we have to highlight the fact that these results are based on a direct interpretation of the course-book and cannot be understood as conclusive, since we do not have details on how the texts were actually used by the teachers. However, all three course-books do include, at some point or other, questions which allow the learners to discuss the cultural information in the context of their native culture. Once again, *Straightforward Advanced* is the course-book that most clearly achieves equilibrium between native and target cultures. It also directs the discussion towards world cultures in 10% of the occasions. In contrast, *Upstream Advanced* only directs the discussion to the context of world cultures on 3% of occasions.

3.2.1.5 Variable 5 – Which country/ies does the cultural information refer to?

It is clear from the results that the UK is the culture most featured in all three course-books, with *Straightforward Advanced* referring to it in 46% of the material. These findings confirm the results obtained by Méndez García (2004: 448), who found that the UK was the most referred to country followed by the USA. Nevertheless,

Straightforward Advanced has the lowest percentage of cultural information on world cultures, which is surprising since it does encourage the discussion of world cultures. One other unexpected result is that *Upstream Advanced* is the course-book which most features cultural material from different world cultures and yet, as seen in variable 4 (see section 3.2.1.4), it is the course-book which devotes less time to the discussion and comparison of these cultures. This suggests that cultural material is not always fully exploited in its possible function of encouraging intercultural awareness.

3.2.2 ANALYSIS OF QUESTIONNAIRE

The information in the questionnaires was analysed using the Statistical Package for the Social Sciences (SPSS.16). In order to present the results in an orderly fashion, we will discuss each part of the questionnaire separately.

3.2.2.1 Part One – Background information

Each subsection below relates to a specific question or group of questions in this section of the questionnaire. The results are shown in percentages out of a total of 287 participants unless otherwise stated. We have only included the results of questions that are pertinent to our present research. Nevertheless, it is our intention to use the remaining results in future research (see chapter 4). A more extensive analysis of the results for part 1 is available in Appendix 4.

3.2.2.1.1 Residence

Overall results show that 61% (179 participants) reside in Palma, 15% (42 participants) reside in a coastal area (tourist centres such as Palma Nova, Paguera, Alcúdia, etc.) and 24% (68 participants) are residents in inland areas (non-tourist centres such as Inca, Selva, Bunyola, etc.). Table 6 below shows the distribution of residence in relation to the language school where they are studying EFL.

Table 6 Distribution of residence and EOI

EOI	Noº participants	Residence		
Palma (capital)	179	86% (154 students) - Palma 4% (7 students) - Coast 10% (18 students) - Inland		
Calvià (coast)	52	40% (21 students) - Palma 56% (29 students) - Coast 4% (2 students) - Inland		
Inca (inland)	56	2% (1 student) - Palma 11% (6 students) - Coast 87% (49 students) - Inland		

This table shows that, for example, of those learners studying at the Palma EOI, 86% (154 students) have their residences in Palma, 4% (7 students) live in tourist areas and 10% (18 students) live in areas which are not typical tourist areas. From these data we can determine that the EOIs in Palma and Inca are highly representative of the people who live in those areas. The results for Inca are especially representative since participants in the coastal regions were all from the north of the island, and Inca was the school nearest to their town of residence. The results for Calvià are not so conclusive, although, this could possibly be accounted for by its close proximity to Palma. However, since there is still a higher percentage of participants attending the Calvià EOI that live in the coastal areas, we can conclude that all three schools are representative of the students who live in their area.

3.2.2.1.2 Place of birth

Results show that 68.3% (196) of the participants were born in the Balearic Islands, a further 6.6% (19) were born in the Catalan-speaking regions of the Valencian Community (Valencia, Alicante) and Catalonia (Barcelona), 18.1% (52) of participants were born in other regions of Spain, and only 6.6% (19) are from other countries. This question was left unanswered by one participant (0.4%). Eighty-one % (232) of the total participants have lived in Majorca for more than 16 years.

3.2.2.1.3 Cultural identity

A total of 134 participants (46.7% of the overall participants) class themselves as belonging to only one cultural background. Of this number, 64 participants (22.3%) define themselves as pertaining to the Majorcan culture and 43 participants (15%) as pertaining to the Spanish. A similar number of participants, 143 (49.8%), define themselves as belonging to more than one cultural background (the remaining 3.5% were not considered since they either marked both options or did not answer the question). A total of 53 participants (18.5%) consider themselves Spanish-Majorcan, and 38 participants (13.2%), Spanish-Majorcan-European. The total results for this question are detailed below in table 7.

Table 7 Distribution of cultural backgrounds

ONE CULTURAL IDENTITY (134 PARTICIPANTS – 46.7%)			HYPHENATED CULTURAL IDENTITY (143 PARTICIPANTS – 49.8%)		
Cultural background	**Number of participants**	**Percentage of total participants (287)**	**Cultural backgrounds**	**Number of participants**	**Percentage of participants (287)**
Majorcan	64	22.3%	Spanish-Majorcan	53	18.5%
Spanish	43	15%	Spanish-Majorcan-European	38	13.2%
European	9	3.1%	Spanish-European	9	3.1%
Catalan	7	2.4%	Majorcan-European	9	3.1%
Majorcan/Catalan	5	1.7%	Spanish-Catalan	7	2.4%
Valencian	1	0.3%	Spanish-Andalusian	3	1%
Others	5	1.7%	Others	24	8.1%
N/A	153	53.3%	Not valid	144	50.2%
TOTALS	**287**	**100%%**	**TOTALS**	**287**	**100%**

Table 8 below shows the distribution of cultural identities with place of birth. The complete table of results can be found in Appendix 4, 9c. A total of 90 (36.5%) participants who were born in the Balearic Islands associate themselves with only one cultural background. Of these, 62 participants (21.6%) define themselves as Majorcan and 16 participants (6.1%) associate themselves with a Spanish cultural background. When we look at the results for more than one cultural background we see that 98 of the participants (34.3%) born in the Balearic Islands associate themselves with more than one culture. A total of 43 (15%) referred to their cultural background as Spanish-Majorcan and a further 30 participants (10.6%) defined their cultural background as Majorcan-Spanish-European.

Table 8 Cultural background and place of birth

	N/A	ONE CULTURAL IDENTITY	HYPHENATED IDENTITY
Place of birth			
Born in the Balearic Islands (196)	8 (2.8%)	62 (21.6%) - Majorcan 16 (6.1%) - Spanish 7 (2.4%) - Catalan 2 (0.7%) - European 3 (1%) - Other	43 (15%) - Spanish-Majorcan 30 (10.6%) - Majorcan-Spanish-European 8 (2.8%) - Majorcan-European 4 (1.4%) - Spanish-Catalan 3 (1%) - Spanish-European 10 (3.5%) - Others
Born in the rest of Spain (52)	1 (0.3%)	20 (7%) - Spanish 3 (1%) - European 0 (0%) - Majorcan 1 (0.3%) - Other	8 (2.8%) - Spanish and Majorcan 6 (2%) - Majorcan-Spanish-European 3 (1%) - Spanish-European 0 (0%) - Majorcan-European 1 (0.3%) - Spanish-Catalan 9 (3.1%) - Others
Born in Catalonia/Valencian Community (19)	1 (0.3%)	2 (0.7%) - Majorcan 5 (1.7%) - Catalan/Valencian 3 (1%) - Spanish 2 (0.7%) - European 0 (0%) - Other	2 (0.7%) - Spanish-Majorcan 2 (0.7%) - Spanish-Catalan 1 (0.3%) - Majorcan-European 1 (0.3%) - Majorcan-Spanish-European 0 (0%) - Spanish-European 0 (0%) - Others
Others (21)	3 (1%)	1 (0.3%) - Majorcan 4 (1.4%) - Spanish 2 (0.7%) - European 1 (0.3%) - Other	1 (0.3%) - Majorcan-Spanish-European 1 (0.3%) - Spanish-European 8 (2.8%) - Others
TOTALS	**13 part. (4.5%)**	**133 participants (46.3%)**	**141 participants (48.5 %)**

From this information we can see that almost half of those born in the Balearic Islands consider themselves as having an essentially Majorcan cultural background. The remaining participants feel that they relate to both Majorcan and Spanish culture. It is also worth mentioning that a total of 63 participants (21% of the total participants)

associate themselves with a common European culture, either as their only culture or as part of a combined cultural background.

3.2.2.1.4 Professional status

Results show that 236 participants (82%) are working. Within this group 31% are teachers, 28% work as lawyers, secretaries, accountants, bank clerks or in administration; 21% are doctors, nurses, dentists, psychologists, etc.; and only 5.5% work in tourism. This confirms the importance of English in most work situations. The low percentage obtained for the tourism sector was remarkable considering the importance of this sector in Majorca.

3.2.2.1.5 Visits to English-speaking countries

Only 59 of the total participants (20.6%) state that they have never visited an English-speaking country, whilst 71 (24.7%) have visited an English-speaking country at least once and 157 (54.7%), more than once (see Appendix 4, part 1, Q12a).

When asked which English-speaking countries they have visited, 98% (224 participants) of those who had visited an English-speaking country mentioned Inner Circle countries (see Appendix 4, part 1, Q12b). Table 9 shows which Inner Circle countries our participants have visited. These figures were calculated by counting the countries the participants had stated in Q12 in part one of the questionnaire.

A total of 61.2% of participants have visited the UK or the British Isles (participants did not always differentiate between Ireland and Northern Ireland), 25% have visited a combination of the UK with the USA. In relation to the reasons why participants had visited these countries, 32.1% (92 participants) of these visits were made for a combination of reasons (work, study or pleasure), 12.5% (36 participants) for study only, 3.8% (11 participants) for work, and 28.6% (82 participants) were solely for pleasure. These results are fully analysed in Appendix 4, part 1, 12d. A closer look at those participants who had stated the combination of reasons for travelling to English-speaking countries showed that they had done so on a higher number of occasions for pleasure than for work or study. This leads us to conclude that a very high percentage of

learners visit English-speaking countries for pleasure, and consequently we would expect an equally high percentage to be learning English for pleasure or travel. However, as we shall see in the following point, this is not the case.

Table 9 Inner Circle countries visited by participants

	Participants who have visited an Inner Circle country (224 participants)	
	Number of participants	**Percentage**
UK/Ireland	137	61.2%
UK + USA	56	25%
UK + Inner Circle country (not USA)	11	4.9%
Inner Circle country (not USA)	9	4%
USA only	11	4.9%
TOTAL	**224**	**100%**

3.2.2.1.6 Reasons for studying English

A high percentage of the participants chose more than one option to answer this question (the original options on the questionnaire were business, pleasure, study or other). For this reason the results have been divided into: (1) combination pleasure-work-study; (2) combination business-promotion-study; (3) pleasure; (4) travel; and (5) other. If a participant marked 'other' and gave no explanation then we kept this option. If the answer could be incorporated into one of the other newly created options then we did so. For example, when 'promotion' was given in the 'other' section we moved it to the 'business-promotion-work' option. We felt that it was important to present the results in this way since by choosing various options, instead of limiting themselves to one, the participants are indicating that they are learning English for multiple reasons. The option most cited was that of a combination of pleasure, work and study with 48% (136 participants), followed by 28% (81 participants) who are studying just for pleasure. This contrasts with the results obtained in the previous section where 40.5% (116 participants) have visited English-speaking countries solely for pleasure. Furthermore, if we consider the option 'work/promotion/study' along with the 48% who marked a combination, we can see that a significant amount of learners are studying English for work-related reasons rather than simply for pleasure and travel. The following pie graph (fig. 4) shows these results more clearly.
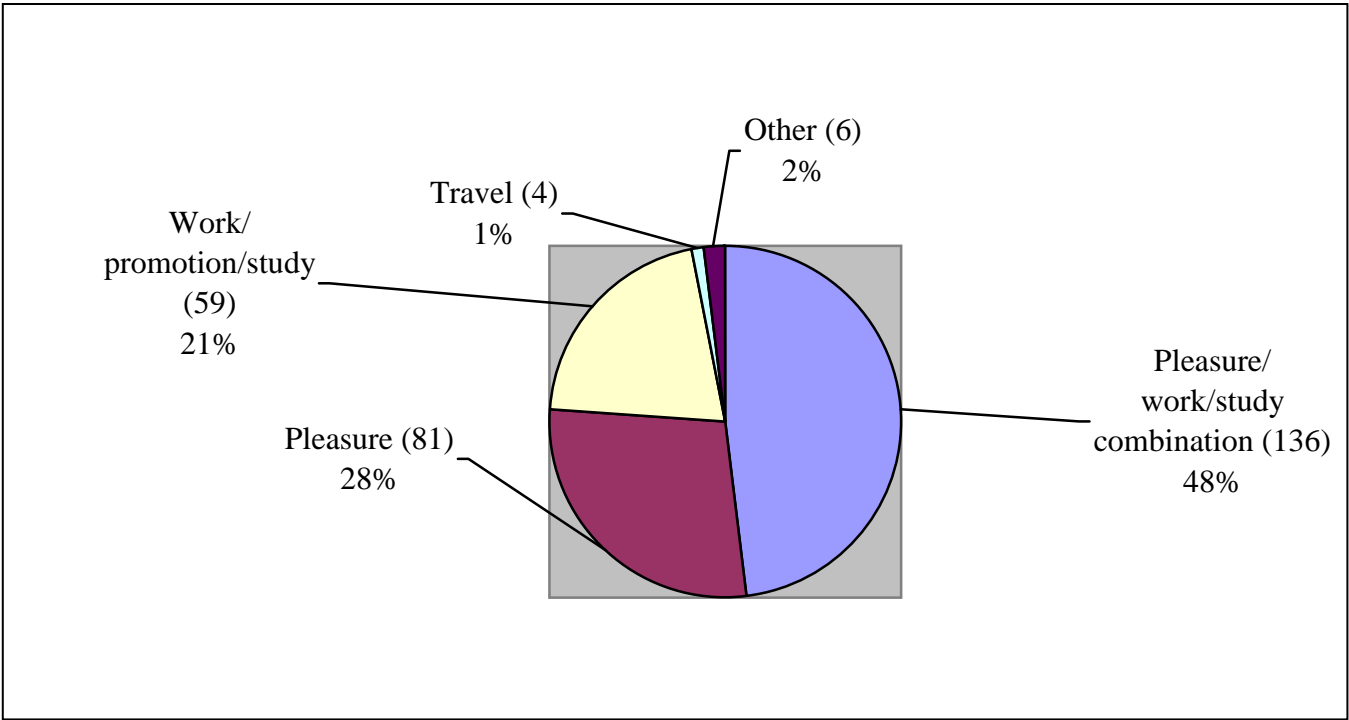
Figure 4 Reasons for studying English

We also compared these figures with age groups and obtained the results shown in table 10.

Table 10 Age groups and reasons for studying English

	Pleasure/work/study combination	Pleasure	Work/promotion/ study combination	Travel/other
Age group				
16 - 25	51%	16%	21%	12%
26 - 35	50%	28%	19%	3%
36 - 45	49%	28%	19%	4%
45 +	37%	45%	16%	2%

We could possibly expect to find evidence that the learners within the 26-35 age group give more importance to learning English as part of their general education, since this is the age group which consists of people who are still in the process of integrating themselves into the country's workforce and are seeking steady jobs with good economic and promotional prospects. However, the results do not reflect this assumption since all age groups show similar results for the option 'work-study-promotion'. Nevertheless, the high percentages obtained for all groups, except the 45+

group who indicate more interest towards learning English for pleasure, in the 'pleasure-work-study' option reflects a trend towards the overall importance given to EFL in the 'work' context.

The results for the 26-35 and 36-45 are almost identical and suggest that these participants are studying English principally for pleasure and for their professional life. Along with the over 45 group they do not attach much importance to the use of English for travelling. In contrast, 12% of the 16-25 group indicate an interest in this use of English.

The results for the 16-25 age group are also very revealing in that the percentage of participants that are learning for pleasure is far lower than the other three age groups. This suggests that many may be learning out of obligation, such as those who are still studying or who are looking for their first employment. On the negative side this could also reflect that students leave school with inadequate knowledge (in comparison to the number of years that they have been learning English) and/or no specific certificate which acknowledges their level of English or that the level of instruction at secondary school level may not fulfil their needs. As we have mentioned above, in contrast to the other age groups, the 16-25 group also shows a far higher percentage for the 'travel' option. This suggests that this group of learners is not motivated by the future occupational use of English, but is possibly more attracted to the use of English for travel purposes. Although we do not have any conclusive evidence to substantiate this notion, it is definitely worth further investigation since one of the major concerns in compulsory education within Spain is the "poor results/years studying" relationship. Mariet (1991) suggests that rather than encouraging the learning of a language to obtain a better understanding of another culture, a better argument would be "the mobility of workers throughout Europe as the main objective" (1991: 94). Perhaps if studying a foreign language was promoted as useful for travelling *and* for working and studying in a foreign country, interest in the subject and academic results might prove to be greater.

The 45+ age group is the only group in which participants are learning more for pleasure than for professional needs. This could be due to the fact in their professional life they have reached their objectives and the English language does not act as a means of promotion or consolidation.

We must also highlight that the level of English that our participants are studying is advanced and by this stage they would already have a good basic, working knowledge of the language.

3.2.2.2 Part Two – Cultural knowledge on English-speaking countries

This section will be further divided into four sub-sections in which the results for each of the four questions in part two of the questionnaire will be presented.

3.2.2.2.1 Question 1

In Q1 our participants were asked to give examples of cultural elements for six L1 English-speaking countries. The results for this question were analysed in two ways. First we counted the elements given for each country by each of the 287 participants and plotted the results according to the following scale: no references; 1-3 references; 4-8 references; and 9+ references. Figure 5 shows the overall distribution of results from all 287 questionnaires.
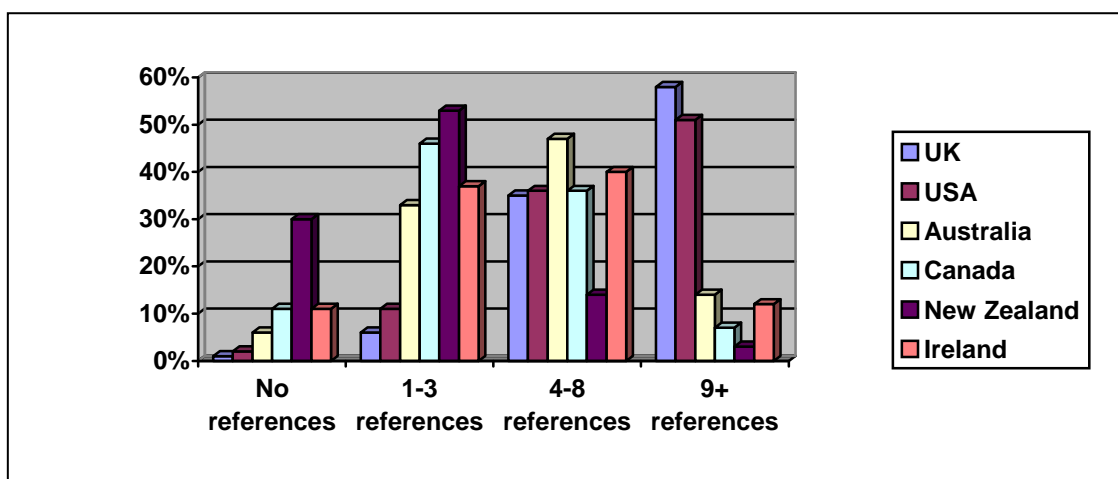
Figure 5 Total of cultural references for each L1 English-speaking country

In figure 5 we can see that a total of 58% of our participants gave 9+ references for the UK followed by a further 35% who gave between 4-8 references. The results for the USA were also high when compared to the remaining countries, though they were slightly lower than the UK. A total of 51% gave 9+ references for the USA and a further 36% gave between 4-8 references.

Figures 6, 7 and 8 show the results given by those participants who were using the three course-books analysed.
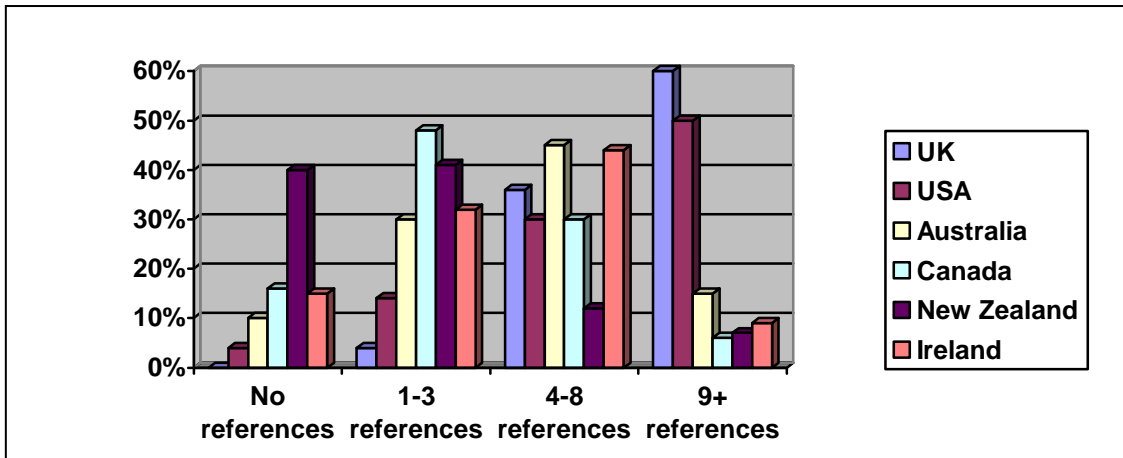
Figure 6 Cultural references provided by students using *Inside Out IV*
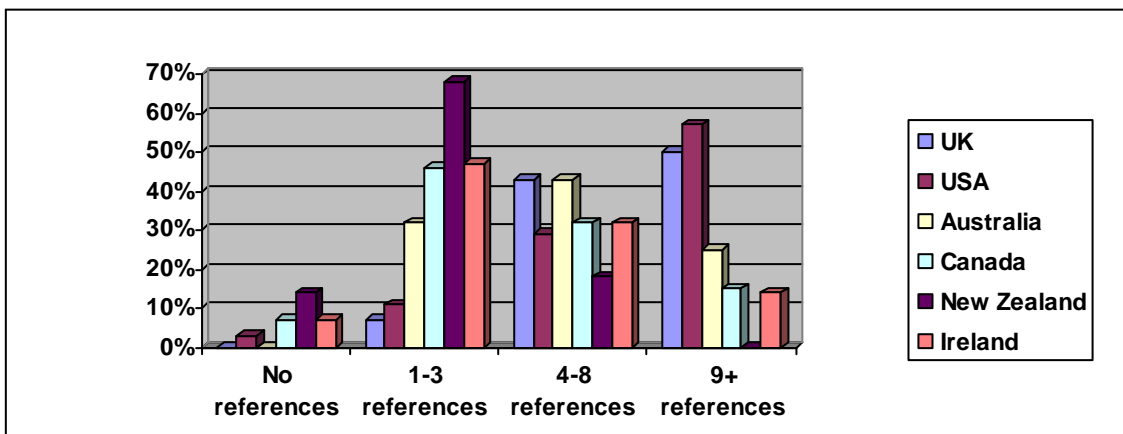
Figure 7 Cultural references provided by students using *Upstream Advanced*
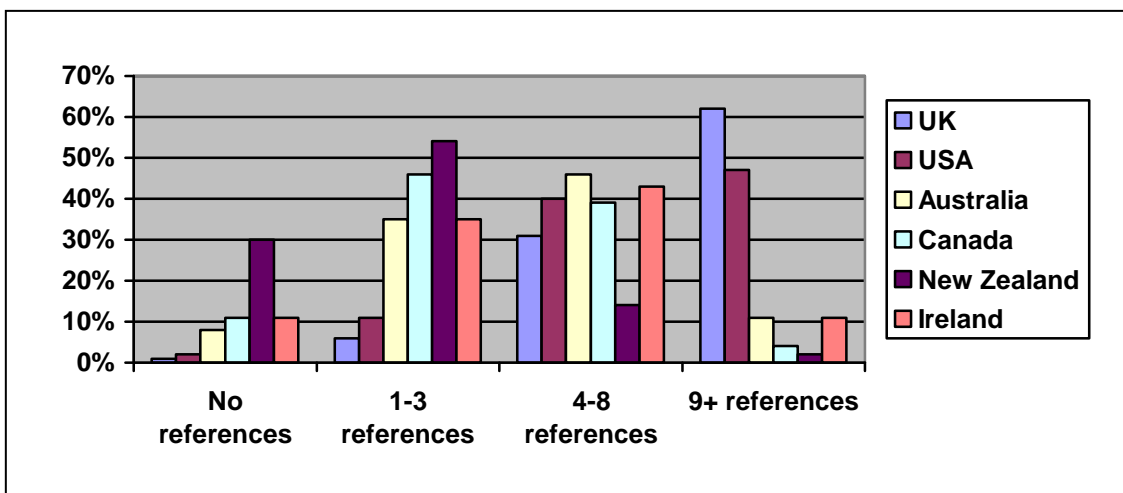
Figure 8 Cultural references provided by students using *Straightforward Advanced*

In figure 5 we can see a clear pattern emerging. Our learners clearly have far more knowledge of the UK and the USA than the other four countries. New Zealand is clearly the lesser known of the Inner Circle countries we have chosen to include in this research project, obtaining the highest results for either 'no references' or '1-4 references'.

When we consider the results from the selected course-books we also find some interesting points to consider. Those learners who use *Upstream Advanced* gave a higher percentage of answers in the 9+ option for the USA (57%), compared to *Inside Out* (50%) and *Straightforward Advanced* (47%), which both gave higher percentages in this option for the UK. When we compare *Upstream Advanced* with the course-book analysis we can also see that this course-book includes a higher percentage of material from the USA (see extract from table 5 below). Those students using *Straightforward Advanced* gave the highest percentage of cultural elements for the UK and this could also be due to the higher British cultural content level found in their course-book. These results suggest that the cultural information included in the course-books plays an important role in our learners' overall knowledge of the UK and the USA.

Extract from Table 5 - Variable 5 Which cultures are represented?

		Inside Out IV	*Upstream Advanced*	*Straightforward Advanced*
a	UK & Ireland	33%	34%	46%
b	USA	12%	16%	13%

The results are further strengthened when we compare them with the results discussed for part one, Q12, of the questionnaire (see section 3.2.2.1.5) or variable 5 of the course-book analysis (see section 3.2.1.5). In Q12, the UK was the most visited country and so as expected our participants show substantial knowledge of its culture when compared to some of the other Inner Circle countries. However, considering that our participants show a similar level of cultural knowledge of the USA, and that cultural information for this country is dealt with in less detail in all the course-books, we must also conclude that much the cultural knowledge concerning these countries comes from sources other than the course-book and visits to the country in question.

Although, as we stated earlier, New Zealand was the country which our learners appear to have less cultural knowledge of, 68% of those students using *Upstream Advanced* gave at least 1-3 references and only 14% gave no references, compared to 41% (1-3 references) and 40% (no references) for *Inside Out IV* and 54% (1-3 references) and 30% (no references) for *Straightforward Advanced*. Curiously, despite not being directly connected to New Zealand, one of the first texts that we included in our course-book analysis for *Upstream Advanced* was an article on *The Lord of the Rings* trilogy by J. R. R. Tolkien. When we look carefully at the specific cultural elements for each country, we find that one of the most repeated references for New Zealand was precisely that of *The Lord of the Rings* in the media dimension. Although the text does not mention the connection to New Zealand (much of the filming was done there) these results may suggest that, as a consequence of this text, the literary work was connected to New Zealand and commented on in class. Of course, we have no evidence to support this suggestion but, as will be seen, it does highlight the importance of our in-depth analysis below of the different references given for each cultural dimension.

This second analysis applied to these data consisted in the compilation of an exhaustive list of all the cultural elements suggested by the participants. The total variety of references obtained for each country was: the UK – 431; the USA – 400; Australia – 166; Canada – 154; New Zealand – 121; and Ireland – 202. Table 11 below shows the results of the total of different references given for the UK, the USA, Australia, Canada, New Zealand and Ireland. The results are given as percentages and were obtained by calculating the variety of different elements in a specific cultural dimension as a percentage of the total number of different references obtained for the country. For example, for the UK there were 35 different references in the traditional/stereotypical dimension. As a percentage of the total number of references for all dimensions (431) we obtain 8%.

Table 11 Cultural references given by participants for Inner Circle countries

| Cultural elements | COUNTRY | | | | | | |
	UK	USA	AUSTRALIA	CANADA	NEW ZEALAND	IRELAND	Overall average
	(431)	(400)	(166)	(154)	(121)	(202)	
Traditional /stereotypical information	8%	9%	13%	11%	8%	10%	10%
Personal characteristics	7%	4%	3%	9%	4%	11%	6%
Geographical references	12%	15%	43%	40%	54%	26%	32%
Famous buildings/monuments, tourist sights	13%	8%	2%	2%	0%	2%	5%
Historical references	9%	10%	8%	5%	7%	7%	8%
Political/economic references	10%	21%	5%	10%	4%	12%	10%
Art, literature and meta-linguistic references	10%	5%	1%	1%	1%	7%	4%
Food and drink	12%	7%	2%	3%	4%	8%	6%
Music	7%	5%	3%	6%	4%	7%	5%
Media (TV/cinema)	4%	9%	10%	3%	2%	3%	5%
Religion	1%	1%	0%	0%	0%	2%	0.5%
Sport	5%	6%	10%	9%	12%	5%	8%
Monarchy	2%	0%	0%	1%	0%	0	0.5%
TOTAL	100%	100%	100%	100%	100%	100%	100%
Famous people*	16%	12%	10%	6%	6%	9%	10%

* The result for the 'famous person' group is placed at the end of the table after the totals since this percentage was obtained by extracting the information from various cultural dimensions and recalculating the variety of references (in contrast to the whole).

The references are placed in cultural dimension groups which coincide as much as possible with Q4 in part 2 of the questionnaire. As mentioned earlier, these are also similar to the dimensions used by Al-Abed Al-Haq et al. (2007: 4). Some references were also grouped when the meanings were very close. For example, countryside includes green hills, fields, etc. The geographical references group includes references to weather elements, towns and cities, wildlife and the natural environment. More specific geographical references to famous landmarks, places of interest, tourist attractions, monuments and famous buildings have been placed in a separate group. In general, the references to famous or well-known figures were found in the historical reference group, the politico-economic group, the music group, the media group and the sports group.

Apart from identifying the areas of cultural knowledge for each country, an important part of this analysis was to see how many times a particular element was cited by different learners. Tables 12 to 24 show the most cited references for each country in each cultural dimension with the amount of times the element was cited in the adjoining

column. Some tables will be grouped together with a combined commentary. It was important to interpret this information with the total references for each dimension since, although an area may have few references, those references were very often cited by a high number of learners. For example, in the media dimension for Australia there were a total of sixteen different references. Many of these references were given only once or twice, but there were a total of fifty occurrences of the Australian actress Nicole Kidman and fifteen occurrences of the film character Crocodile Dundee. As mentioned above, there is a similar phenomenon for New Zealand where there were only three references for this dimension, but thirty-six allusions to *The Lord of the Rings.* As we have also commented*,* this was possibly a direct reference to the fact that the cinema-graphic version of the famous trilogy by Tolkien was filmed on location in New Zealand. The references are occasionally wrongly provided by the learners but we have left them where placed since this may provide important information.

Table 12 shows examples of the traditional and stereotypical information given by our participants. It is in this cultural dimension where we can most clearly perceive those elements which make each of the countries different and unique. The references for the UK reflect a typical postcard of busy, multicultural London with red buses, post-boxes and telephone boxes with 'bobbies' to ask for directions, tourists and shopping. In contrast, the USA is the Wild West postcard with cowboys, the land of opportunities, freedom and the American dream. Although Australia has fewer references, those given describe the mixed cultural tradition with aboriginal artefacts such as the boomerang and the didgeridoo highlighting this. The use of 'down-under' is also a very distinctive label used to describe the geographical location of Australia in contrast to the UK or the USA in the northern hemisphere. The cultural elements used to describe Canada represent the natural environment and a peaceful unspoilt landscape with log cabins and the Mounted police. When it comes to New Zealand there is very little information in this section that can truly provide a postcard picture of the country, especially concerning traditions. Ireland is perceived as the land of magic with its tradition of myths and fairies upon a background of traditional music and dancing. We do, however, see that learners often mix information. For example, kilts are representative of Scotland rather than Ireland, and boomerangs for Australia rather than New Zealand. This could mean that for some our learners, these countries are seen as having similar cultural elements.

Table 12 Traditional/stereotypical information

UK (Total different references 36)		USA (38)		Australia (21)	
1. Red buses	26	1. Multi-ethnic culture	17	1. Boomerang	14
2. Left-side drive	18	2. Cowboys	13	2. Didgeridoo	5
3. Fashion	16	3. Flag	12	3. Left-side drive	3
4. Bobbies/police	14	4. Freedom/liberty	11	4. Modern culture	3
5. Telephone boxes	12	5. Fashion	10	5. Multi-cultural	3
6. Multi-cultural London	11	6. Land of opportunities	5	6. Down-under	2
7. Multi-cultural society	11	7. American Dream	3		
8. 5 O'clock tea	11	8. Lack of cultural	3		
9. Shopping	10	background			
10. Bed & Breakfast	6				

Canada (17)		New Zealand (10)		Ireland (21)	
1. Mounted police	19	1. Tattoos	4	1. Gaelic/Celtic	22
2. Flag (maple leaf)	15	2. Sailors	2	culture	
3. Bi-cultural	4	3. Boomerangs	2	2. St. Patrick's Day	14
4. Less violence than	3	4. Rugby tribal dance	2	3. Mythology	7
USA				4. Fairies/leprechauns	6
5. Modernity	3			5. Molly Malone	5
6. Rivalry with USA	2			6. Traditional dances	5
7. Wooden cabins/roaring	2			7. Kilts	4
fires				8. Shamrock	3
8. Totems	2			9. Bagpipes	2

The results for personal characteristics in table 13 show that our learners see the British and Irish, and the Australians and New Zealanders, as sharing certain characteristics. However, this is not true for the Americans and Canadians. We also highlight the use of highly negative vocabulary to define the American 'identity'.

Table 13 Personal Characteristics

UK (32)		USA (16)		Australia (5)	
1. Hooligans	17	1. Patriotism	17	1. Happy	1
2. Well mannered/polite	12	2. Obesity	13	2. Open-minded	1
3. Punctual	9	3. Racism	4	3. Friendly	1
4. Sense of humour	9	4. Aggressive	1	4. Young	1
5. Traditional people	7	5. Narrow-minded	1		
6. Serious	5	6. Superiority complex	1		
7. Drink a lot	5				
8. Nice people	2				
9. Class conscious	2				
10. Racist	2				

Table 13 (cont.)

Canada (14)		New Zealand (5)		Ireland (23)	
1. Polite	4	1. Friendly	1	1. Drink a lot	7
2. Calm/quiet natured	3	2. Wealthy	1	2. Friendly	4
3. Respect for nature	2	3. Young	1	3. Kind	4
4. Happy disposition	2			4. Traditional people	3
5. Social values	2			5. Red-haired	3

Tables 14 and 15 include geographical references and references to famous buildings, monuments, tourist sights etc. The references in the geographical dimension for the USA are quite different in character to those supplied for the other five countries. Whereas in these countries there are many references to the natural environment and animal life, the references to the USA refer to more concrete elements such as the major cities and the size of the buildings etc.

The references to famous buildings, monuments and tourist sights are very much centred on those found in London and New York. These are clearly the two English-speaking cities that are representative of these two countries.

Table 14 Geographical references

UK (52)		USA (60)		Australia (71)	
1. London	101	1. New York	119	1. Kangaroos	161
2. River Thames	67	2. Grand Canyon	26	2. Sydney	92
3. Rain	38	3. LA	28	3. Koalas	55
4. Countryside/green hills	28	4. Skyscrapers	22	4. Deserts	55
5. UK	22	5. California	22	5. Beaches	35
6. Bad weather	20	6. Las Vegas	21	6. Melbourne	21
7. Differences between	11	7. Washington	21	7. Great Barrier reef	19
England & Scotland		8. Big houses etc	16	8. Sun/heat	16
8. Ireland	7	9. San Francisco	16	9. Wild animals	15
9. Fog in London	7	10. Niagara Falls	15	10. Sharks	15
10. Loch Ness	7			11. Open space	14

Canada (62)		New Zealand (65)		Ireland (52)	
1. Snow/ice	63	1. Kiwi*	29	1. Dublin	66
2. Forests/woods	50	2. Natural environment	24	2. Landscape	21
3. Cold	49	3. Landscape	20	3. Rain	18
4. Quebec	41	4. Islands	17	4. Green	14
5. Niagara Falls	32	5. Mountains	16	5. Belfast	12
6. Natural environment	35	6. Beaches	12	6. Castles	12
7. Lakes	27	7. Sheep	10	7. Bad weather/cold	11
8. Mountains	23	8. Animal life	9	8. Clover	9
9. Toronto	21	9. Green	6	9. Cork	6
10. Bears	19	10. Wilderness	6	10. Galway	6
		11. Auckland	6		

* It was unclear whether the references for kiwi referred to the fruit or the bird.

Table 15 Famous buildings/monuments/landmarks/tourist sights

UK (54)		USA (32)		Australia (4)	
1. Big Ben	126	1. Statue of Liberty	47	1. Sydney Opera House	71
2. Oxford/Cambridge	71	2. White House	40	2. Ayer's Rock	6
4. Buckingham Palace	55	3. Twin Towers	23	3. Sydney Bridge	1
4. Museums	54	4. Manhattan	20		
5. London Eye	38	5. Central Park	20		
6. Tower of London	37	6. Empire State Building	19		
7. Pubs	28	7. MOMA	13		
8. Piccadilly Circus	26	8. Universities	11		
9. Houses of Parliament	21	9. 5th Avenue	11		
10. Castles	18	10. Disneyland	10		

Canada (2)		New Zealand		Ireland (3)	
1. Toronto Tower	1	No references		1. Pubs	46
2. Universities	1			2. Trinity College (Dublin University)	8
				3. Temple Bar	5

Our learners show that they have substantial knowledge concerning the historical past of the countries included in our research. Table 16 shows that the UK and the USA have the most references and Canada and New Zealand, the least. Table 17 shows that the references for the USA highlight its position as a world power; a fact which appears to be very visible to our learners.

Table 16 Historical references

UK (36)		USA (42)		Australia (13)	
1. Henry VIII	12	1. Kennedy	14	1. Aborigines	38
2. Industrial Revolution	10	2. Lincoln	13	2. Ex convict Island	18
3. Colonisation	10	3. War of Independence	10	3. Native culture	6
4. Churchill	10	4. Independence	9	4. Commonwealth	6
5. Nelson	6	5. George Washington	8	5. Colony –emigrants	4
6. Beefeaters*	5	6. Native Indians	7	6. Last continent	2
7. WWII		7. Imperialism	6		
8. Queen Victoria		8. Slavery/Abolition	4		
9. Elizabeth I	4	9. Democracy	4		
	4	10. Pearl Harbour	3		
	4				

* This reference could also be classified as traditional but we have placed it in the historical dimension due to its value in the British historical context.

Canada (8)		New Zealand (8)		Ireland (13)	
1. Multi-cultural	8	1. Aborigines	16	1.Emigration in the 19th century	11
2. Natives/Indians	6	2. Natives	8	2. Potatoes	5
3. Eskimos	2	3. Colonisation	3	3. Famine	3
		4. Maori culture	2	4. Past poverty	2
		5. Ex convict Island	2	5. Vikings	2

Table 17 Political and economic references

UK (44)		USA (83)		Australia (9)	
1. Pounds/currency	25	1. Obama	67	1. Australian dollar	1
2. Margaret Thatcher	10	2. Bush	49	2. Mandarin-speaking	1
3. Tony Blair	7	3. Guns/firearms	26	PM	
4. The City	6	4. Power	16	3. Work opportunities	1
5. Labour/Conservative	5	5. Dollar	16		
Parties		6. War (Vietnam)	15		
6. Anti-Europe	4	7. Capitalism	14		
7. Commonwealth	4	8. 11/S	12		
8. Powerful state	4	9. Iraq	11		
		10 Technical(Scientific research	11		
		11. 1st World economy	10		
		12. Clinton/Lewinsky	10		
		13 Petrol	9		
		14. Terrorism	8		

Canada (16)		New Zealand (5)		Ireland (24)	
1. Public health service	6	1. Commonwealth	2	1. IRA	41
2. High level of living	5			2. Catholics vs. Protestants	12
3. Division English/French	4			3. Terrorism	10
4. Ex-colony	2			4. Northern Ireland	9
5. Independence	2			5. Political problems	6
				6. Independence	4
				7. War	3
				8. Economic development XXI century	3
				9. Michael Collins	2

In table 18 the literary references are principally to British, American and Irish authors which stresses the importance that literature written in English has had, and continues to have, worldwide. British references are almost twice as many as those for the USA which may point towards the importance given to the classics.

Table 18 Art, literature and meta-linguistic references

UK (42)		USA (20)		Australia (2)	
1. English Language	26	1. Andy Warhol	4	1. English language	6
2. Shakespeare	10	2. American English	4	2. Tolkien	1
3. Jane Austin	6	3. Literature	2		
4. Charles Dickens	5	4. Paul Austin	2		
5. Brönte Sisters	3	5. Walt Whitman	2		
6. The Times	2	6. Jackson Pollock	2		
7. Wilde	2				
8. JK Rowling	2				
9. Orwell	2				
10. Tolkien	2				

Table 18 (cont.)

Canada (1)		New Zealand (1)		Ireland (14)	
1. English/French languages	49	1. English language	2	1. James Joyce	22
				2. English language	6
				3. Oscar Wilde	5
				4. Poetry	2
				5. Great writers	2

Table 19 stresses how worldwide fast-food chain McDonald's, along with Starbuck's coffee and coca-cola are representative of the USA's globalisation of certain commodities. Our students also associate fast food and healthy eating habits with the USA and to a lesser extent, the UK. In contrast, Ireland is associated with alcohol, an association which was also reflected in the personal characteristics dimension.

Table 19 Food and drink

UK (52)		USA (27)		Australia (4)	
1. Fish & chips	75	1. Hamburgers	79	1. Wine	5
2. Tea	51	2. Fast food	52	2. Foster's Beer	3
3. Beer	33	3. Doughnuts	23		
4. Not nice food	18	4. McDonald's	20		
5. Whisky	10	5. Coca-cola	18		
6. English breakfast	10	6. Hot dogs	15		
7. Fast food	9	7. Unhealthy food	9		
8. Roast beef	9	8. Chips	4		
9. Beans	8	9. Starbuck's coffee	4		
10. Biscuits	8	10. Pizza	3		

Canada (5)		New Zealand (5)		Ireland (17)	
1. Maple syrup	6	1. Wine	3	1. Beer	72
		2. (Kiwi)	3/29*	2. Guinness	30
				3. Whisky	17
				4. Irish coffee	16

* There were some doubts as to whether our participants were referring to the bird or the fruit. The fruit was specifically specified on three occasions, the remaining times, it was unclear.

Most of the references in the music dimension (table 20) name specific artists. However, a high number of references for the USA stress the importance of the USA as being home to various 'types' of music. In contrast to the literature references which were given second place to the UK, the USA, perhaps due to its rich multicultural roots, is seen as a leader in the music industry. This can, of course, be connected to the commercialisation of the music industry, since the major recording companies are USA based.

A similar situation can be found in the media dimension as shown in table 21. The USA has 35 different references compared to the UK (18) and Australia (16). The USA is clearly seen as representing the 'glamour' of the cinema with 74 students citing *Hollywood* and 46 referring to the *movie industry*.

Table 20 Music

UK (32)		USA (21)		Australia (5)	
1. Music	20	1. Music Industry	10	1. Kylie Minogue	5
2. The Beatles	18	2. Jazz	9	2. ACDC	2
3. Sex Pistols	7	3. Country music	8		
4. Rolling Stones	6	4. Bob Dylan	4		
5. Elton John	5	5. Hip Hop	4		
6. The Clash	5	6. Rock'n roll	4		
7. Brit pop	3	7. Blues	3		
		8. Elvis	3		
		9. Madonna	3		
		10. Bruce Springsteen	3		

Canada (9)		New Zealand (5)		Ireland (14)	
1. Celine Dion	3	1. Crowded House	2	1. U2	19
2. Bryan Adams	3			2. Music	17
3. Leonard Cohen	2			3. Celtic music	10
4. Neil Young	2			4. The Corrs	6
				5. Great musicians	5
				6. Van Morrison	3
				7. Enya	3

Table 21 Media (TV, cinema, etc.)

UK (18)		USA (35)		Australia (16)	
1. Mr Bean	9	1. Hollywood	74	1. Nicole Kidman	50
2. Harry Potter	6	2. Movie Industry	46	2. Crocodile Dundee	15
3. Braveheart	3	3. Actors/actresses	16	3. Russell Crowe	9
4. 007	2	4. Oscars	11	4. Film Industry	6
5. Actors/actresses	2	5. Famous people	8	5. Mel Gibson	2
6. Cinema	2	6. The Simpsons	7	6. Hugh Jackman	2
7. Monty Python	2	7. TV series	7		
		8. Broadway musicals	6		
		9. MTV	4		
		10. Woody Allen	4		

Canada (5)		New Zealand (3)		Ireland (6)	
South Park	5	1. Lord of the Rings	36	1. Daniel Day Lewis	2
		2. Russell Crowe	1	2. Independent Films	2
		3. Peter Jackson	1		

Our last three tables show the references to religion (table 22), sport (table 23) and the monarchy (table 24). As can be seen, there are very few references to religion. They are mainly connected to the UK in the historical sense and reflect the religious changes due to the historical circumstances. References to the monarchy are also few. They mainly

reflect the British Royal family today. The use of 'Camila' to refer to Camila Parker Bowles (the wife of Prince Charles) may be a reflection on the way the personal lives of the Royal family have become part of a more mass culture that has been exported worldwide through the media and television and which is often the source of comedy rather than seriousness.

The dimension for sport (table 24) is one of the few dimensions which shows an equal amount of knowledge by our participants in most of our English-speaking countries. This could be a result of the truly unifying context which sport has in the world today. With world competitions such as the Olympic Games or the World Cup in football, and the trading of football players from one country to another, the world of sport is truly international and many sportsmen from the world-over are household names in countries other than their country of origin. Nevertheless, our participants were still able to offer various sports that were associated specifically with certain countries. Those which stand out are cricket and football for the UK, American football and baseball for the USA, and surfing for Australia.

Table 22 Religion

UK (4)		USA (3)		Australia	
1. Protestants	2	1. Fundamentalists	1	No references	
2. Religion	2	2. Religion	1		
3. Henry VIII- Anglicanism	1	3. Church	1		
4. Church of England	1				

Canada		New Zealand		Ireland (5)	
No references		No references		1. Catholics	22
				2. Religious	2

Table 23 Sport

UK (20)		USA (23)		Australia (16)	
1. Football	31	1. Basketball	19	1. Surfing	53
2. Rugby	8	2. NBA	16	2. Sydney/Olympics	16
3. Cricket	5	3. Baseball	15	3. Tennis/Australian Open	10
4. Manchester United	5	4. American football	9	4. Sport	5
5. Premier league	4	5. Surfing	6	5. Rugby	4
6. David Beckham	4	6. Rugby	5	6. Outdoor sports	3
7. Fox hunting	4	7. NFL	2	7. Leyton Hewitt	2
8. Liverpool	3	8. NHL	2	8. Australian football	2
9. Horse riding	3				

Table 23 (cont.)

Canada (14)		New Zealand (14)		Ireland (9)	
1. NHL	8	1. Rugby	11	1. Football	5
2. Skiing	5	2. All Blacks	8	2. Rugby	3
3. Winter Games	3	3. Sailing	8	3. Horseracing	2
4. Salmon fishing	2	4. Adventure sports	7		
		5. Surfing	7		
		6. Trekking	2		

Table 24 Monarchy

UK (8)		USA		Australia	
1. Queen Elizabeth II	69	No references		No references	
2. Lady/Princess Diana	29				
3. Royal family	28				
4. Monarchy/Crown	18				
5. Prince Charles	8				
6. Camilla	2				
7. The Windsors	1				
8. William/Harry	1				

Canada (1)		New Zealand		Ireland	
1. English monarch	1	No references		No references	

3.2.2.2.2 Question 2

This question consisted of two parts. Students were asked whether they thought that, apart from the language, English-speaking countries had any other cultural elements in common. Results show that 60% believe that they have a number of significant similarities. The following examples were the most cited by our learners:
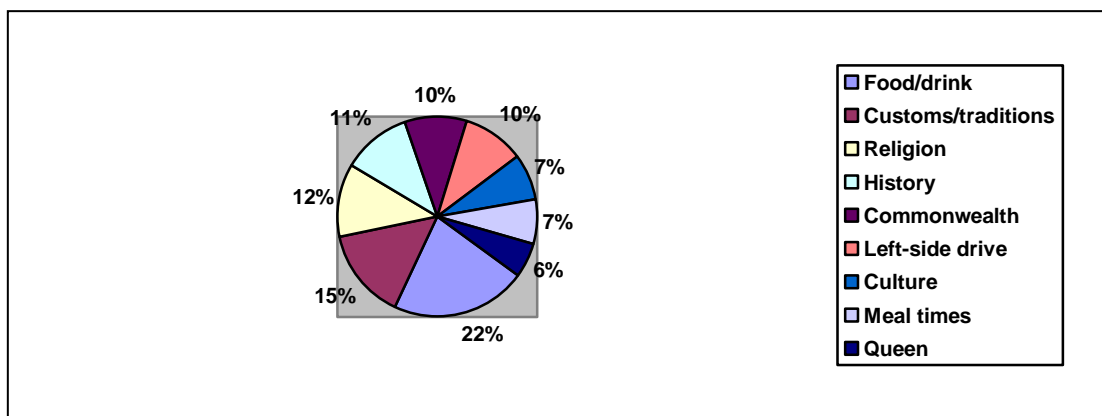
Figure 9 Cultural elements in common of English-speaking countries

It is also worth mentioning that many students point out that, although English-speaking countries in the Inner Circle share many traditions and customs due to their historical background, these countries have also developed their own particular customs that have arisen from the local customs and are therefore developing independent cultures of their own.

3.2.2.2.3 Question 3

In Q3 students were asked which other countries they associated the English language with, and why. Thirty-one point seven percent gave examples from Outer Circle countries, 16% gave examples of Expanding Circle countries and 26.8% gave a combination of Outer and Expanding Circles. The most cited countries are listed in table 25 below.

India and South Africa are the most cited countries but, in general, the references to the Outer Circle English-speaking countries are far more varied. The Scandinavian countries (Denmark, Sweden, Norway and Finland) and Holland are well known by our participants for their knowledge of English in its condition as second 'unofficial' language. Students provided statements such as "people speak good English in these countries because they learn English from an early age" (participant 2 - SPSS code 2, see table 1) to explain why the Scandinavians had such good levels of English. We should also highlight the 10 references to Germany. This is especially significant in Majorca due to the large German population on the island and visitors from Germany during the holiday season and could reflect the fact that English is very often the 'lingua franca' used to converse with them. Countries such as China, Japan and Russia were accompanied by notes saying that 'English' was the only language in which to communicate with people from these countries. Central and South American countries were cited due to their proximity to the USA and many of our learners mentioned the widespread use of 'Spanglish'. Spain was also mentioned and reference was made to the English-speaking tourists and residents in Spain as a whole. Many cited 'most countries' due to the spread of EIL, which shows that our students are well aware of the role which English plays as the world's lingua franca.

Table 25 Countries which our learners associate the English language with

Outer Circle		Expanding Circle	
	No. of references		No. of references
India	96	Scandinavian countries	33
South Africa	76	Holland (Netherlands)	19
South African countries	30	Western European countries (Belgium, France, Greece, Spain, Switzerland, Iceland)	21
Malta	25	Most countries	15
Caribbean countries	16	China	12
Pakistan	7	Central & South American countries	11
Egypt	5	Japan	11
Hong Kong	5	Germany	10
Commonwealth Countries	5	Eastern European/Asian countries (Poland, Bulgaria, Russia)	5
Gibraltar	5		

3.2.2.2.4 Question 4

Table 26 shows the percentage of participants out of 287 which marked a particular answer on our Likert scale on their interest, or not, in the inclusion of certain cultural information in their EFL course. The strongest percentages have been highlighted.

Table 26 Cultural dimensions to be included in course-books

CULTURAL ELEMENTS	N/A	1 Least important	2	3	4	5 Most important
Famous buildings/monuments	2%	9%	21%	36%	22%	10%
Famous people	3%	18%	31%	32%	12%	4%
National holidays/celebrations	3%	8%	13%	33%	31%	12%
Idiomatic phrases	0%	1%	3%	10%	31%	55%
Education	1%	1%	5%	20%	40%	33%
Geography	1%	2%	5%	31%	37%	24%
History	1%	2%	8%	29%	37%	23%
Literature	1%	5%	13%	21%	40%	20%
Media	2%	1%	7%	22%	35%	33%
Economy	2%	8%	23%	34%	23%	10%
Religion	0%	21%	34%	30%	11%	4%
Politics	1%	14%	23%	31%	25%	6%
Personal relationships	0%	6%	9%	19%	36%	30%
Monarchy	1%	31%	29%	25%	11%	3%
Food &drink	2%	3%	9%	26%	36%	24%
Music	1%	4%	10%	28%	32%	25%

The one answer which stands out here is 'idiomatic phrases'. This is relevant since it is the only cultural element that is also related to linguistic competence. This could lead us to the hypothesis that learners in Majorca find that the linguistic elements of EFL that rely on cultural knowledge to be correctly interpreted are of more importance than culture in general. The least important elements for our learners are the 'monarchy', 'religion' and 'famous people'. These findings may indicate that our learners are looking for more serious cultural knowledge, such as literature, history, geography and education. These results were also cross-analysed with the variable 'age' (See Appendix 4 for complete results). From these results we see that essentially age does not affect the results; however, there are some exceptions:

- In the dimension for famous people, the 16-25 age group shows less interest in learning about famous people than the remaining groups.
- In national holidays and celebrations the 16-25 age group expresses more interest than the other groups.
- In the history dimension, the 16-25 age group shows less interest.
- In the economy and political dimensions, the 36-45 and 46+ groups both show more interest than the other two groups.
- Lastly, the 16-25 age group shows less interest in the music dimension.

These results are fairly predictable except perhaps the last. Since much of the music listened to on a daily basis (on the radio and television) is in English, one would expect this to figure as an important element of EFL, especially for the younger generations who traditionally dedicate much of their free time to listening to music.

We also considered the possibility of cross-analysing the cultural dimensions with the variable 'gender' at this stage. This would also be a possibility for the questions in part three. However, due to the vast amount of information that this would generate, it was decided to leave this for possible future research.

3.2.2.3 Part three

Table 27 shows the results obtained for the six statements (reproduced in the table) in this section. We have highlighted the results pertaining to the answers with the highest percentages in this table.

Table 27 Results for part 3 of the questionnaire

OPTION	N/A	1 I strongly disagree	2 I quite disagree	3 I neither agree nor disagree	4 I quite agree	5 I strongly agree	
							TOTAL %
S1 – The English language is needed in order to communicate with people all over the world	1%	1%	2%	2%	28%	66%	100%
S2 – I am interested in different cultures throughout the world	1%	2%	2%	14%	42%	39%	100%
S3 – I am interested in learning about the cultures of English-speaking countries	2%	2%	7%	23%	43%	23%	100%
S4 – There are many differences between the cultures of English-speaking countries and my cultural background	0%	2%	10%	30%	38%	20%	100%
S5 – I think that students need to learn about the social aspects of different cultures (not necessarily English) in order to communicate successfully in English	0%	5%	18%	41%	28%	8%	100%
S6 – Students do not need to study the cultures of English-speaking countries in order to communicate with native and non-native English language speakers all over the world	0%	21%	27%	27%	19%	6%	100%

Table 28 shows the cross-analysis of the results for part three with the variable 'age'. For each statement we have only provided the Likert scale option most favoured by our learners. The complete analysis may be consulted in Appendix 3.

Table 28 Results for part three contrasted with the variable 'age'

	Statement	S1	S2		S3	S4	S5	S6	
	Option	5	4	5	4	4	3	2	3
Age group									
16-25		65%	41%	41%	41%	25%	37%	31%	27%
26-35		68%	39%	44%	41%	44%	42%	24%	29%
36-45		68%	40%	37%	48%	32%	39%	29%	21%
46+		60%	50%	32%	42%	45%	45%	26%	29%

The results for S1 show that our learners are fully aware of the importance of learning EIL for world communication purposes, with 94% choosing the option 'quite agree' or 'strongly agree'. When we look at the results for age groups we see that the 46+ group shows slightly lower percentages. The fact that this is also the group which is learning more for pleasure (see section 3.2.2.1.6) rather than for professional reasons could explain this result. This is further highlighted in S2.

When asked about their interest in world cultures, learners also show similar levels of agreement, with 81% of the learners overall choosing the options 'quite agree' (42%) and 'strongly agree' (39%) for S2. However, the 46+ group show a substantial difference for this statement, with 50% opting for only 'quite agree'. The results for S3 show that all learners, independent to their age group, give less importance to learning about the cultures of English-speaking countries than to world cultures.

When asked about the differences between the cultures of English-speaking countries and the learners' own cultural background in S4, the results were quite revealing. Considering the close proximity of Spain and the UK, the number of British tourists and British residents and the fact that both countries are members of the EU, our learners still feel that the cultures are essentially different. However, an interesting result here is that the 16-25 year group does not show as much agreement with the statement as the other age groups.

In S5 we asked if students need to learn about the social aspects of different cultures (not necessarily English) in order to communicate successfully in English. Our learners neither agree nor disagree with this statement 41% of the time, though the tendency goes towards agreeing with the statement rather than disagreeing. These results suggest that an important number of learners feel that it is important to acquire cultural competence in world cultures and not just English-speaking countries. This also

coincides with the results for S2 and S3 where our learners show more interest in world cultures. However, the answers to S6 show that a higher number of learners believe that learning about English-speaking cultures is necessary for successful communication between native and non-native English speakers. The fact that our learners show less interest in learning about the cultures of English-speaking countries leads us to suggest that they feel they already have sufficient knowledge of these countries or that they possibly perceive these countries as similar due to their use of a common language.

3.2.2.4 Part Four

In this section of 14 statements, students again had to mark their agreement or disagreement with the statement using an identical Likert scale to that used in the previous question. The questions in part 4 were concerned with the cultural aspects of language learning within the sphere of the classroom, taking into account the cultural material in the students' course-books and the cultural material provided by the teacher. Table 29 shows the global results obtained from all 287 samples (highlighted) and the results from those who were part of the course-book analysis.

Table 29 Results of part 4 of the questionnaire

OPTION		N/A	I strongly disagree	I quite disagree	I neither agree nor disagree	I quite agree	I strongly agree	TOTAL %
S1 – I like my English language course-book	Global results	1%	4%	11%	31%	44%	9%	100%
	Inside Out IV	1%	5%	12%	25%	47%	10%	100%
	Upstream Advanced	0%	4%	11%	29%	49%	7%	100%
	Straightforward Advanced	0%	4%	13%	40%	35%	8%	100%
S2 – My English language course-book has a lot of cultural information on English-speaking countries	Global results	2%	4%	28%	42%	20%	4%	100%
	Inside Out IV	0%	8%	36%	39%	13%	4%	100%
	Upstream Advanced	2%	4%	7%	54%	29%	4%	100%
	Straightforward Advanced	2%	4%	31%	35%	25%	3%	100%

OPTION		N/A	I strongly disagree	I quite disagree	I neither agree nor disagree	I quite agree	I strongly agree	TOTAL %
S3 – My course-book tends to refer to the UK or USA as typical cultures of English-speaking countries	Global results	3%	2%	12%	31%	39%	13%	100%
	Inside Out IV	3%	2%	13%	27%	39%	16%	100%
	Upstream Advanced	3%	4%	11%	39%	39%	4%	100%
	Straightforward Advanced	4%	2%	14%	33%	34%	13%	100%
S4 - I think that my course-book should include less information on the cultures of English-speaking countries	Global results	3%	31%	35%	24%	7%	1%	100%
	Inside Out IV	1%	30%	34%	27%	5%	3%	100%
	Upstream Advanced	3%	18%	25%	43%	11%	0%	100%
	Straightforward Advanced	3%	32%	38%	19%	7%	1%	100%
S5 – My course-book has a lot of information on cultures of non English-speaking countries	Global results	4%	30%	42%	20%	4%	0%	100%
	Inside Out IV	4%	36%	41%	13%	5%	1%	100%
	Upstream Advanced	0%	18%	50%	25%	7%	0%	100%
	Straightforward Advanced	3%	27%	44%	23%	3%	0%	100%
S6 – I think that my course-book should contain less information on non English-speaking countries	Global results	4%	18%	35%	30%	9%	4%	100%
	Inside Out I	6%	19%	35%	23%	12%	5%	100%
	Upstream Advanced	1%	11%	39%	36%	7%	0%	100%
	Straightforward Advanced	2%	18%	36%	31%	7%	6%	100%
S7 – My teacher gives us cultural information on English-speaking countries	Global results	1%	5%	12%	31%	40%	11%	100%
	Inside Out IV	0%	6%	16%	32%	42%	4%	100%
	Upstream Advanced	1%	0%	7%	14%	57%	21%	100%
	Straightforward Advanced	2%	5%	12%	33%	33%	15%	100%
S8 – My teacher gives us cultural information on non English-speaking countries	Global results	3%	17%	37%	29%	12%	2%	100%
	Inside Out IV	1%	22%	47%	24%	6%	0%	100%
	Upstream Advanced	0%	4%	39%	32%	25%	0%	100%
	Straightforward Advanced	3%	12%	31%	32%	18%	4%	100%
S9 – My teacher gives us extra cultural information only if we ask	Global results	3%	18%	27%	33%	15%	4%	100%
	Inside Out IV	2%	13%	25%	40%	19%	1%	100%
	Upstream Advanced	0%	25%	25%	22%	14%	14%	100%
	Straightforward Advanced	5%	20%	32%	30%	13%	0%	100%

Table 19 (cont.)

OPTION		N/A	I strongly disagree	I quite disagree	I neither agree nor disagree	I quite agree	I strongly agree	TOTAL %
S10 – My teacher does not always deal with all the cultural material included in the course-book	Global results	4%	15%	32%	34%	11%	4%	100%
	Inside Out IV	4%	12%	34%	42%	7%	1%	100%
	Upstream Advanced	0%	21%	21%	43%	11%	4%	100%
	Straightforward Advanced	5%	13%	31%	31%	14%	6%	100%
S11 – My class companions are of mixed nationalities and cultural backgrounds	Global results	3%	31%	31%	15%	12%	8%	100%
	Inside Out IV	2%	33%	36%	14%	10%	5%	100%
	Upstream Advanced	0%	21%	36%	0%	18%	25%	100%
	Straightforward Advanced	5%	37%	26%	17%	10%	5%	100%
S12 – We talk about our own culture(s) in class	Global results	2%	18%	25%	21%	27%	7%	100%
	Inside Out IV	3%	29%	28%	25%	11%	4%	100%
	Upstream Advanced	1%	11%	21%	7%	39%	21%	100%
	Straightforward Advanced	0%	11%	24%	24%	33%	8%	100%
S13 – In class we compare our culture(s) with those dealt with in the course-book	Global results	3%	13%	21%	27%	31%	7%	100%
	Inside Out IV	3%	25%	27%	24%	19%	2%	100%
	Upstream Advanced	0%	4%	11%	32%	36%	17%	100%
	Straightforward Advanced	0%	6%	17%	30%	39%	8%	100%
S14 – In class we compare our culture(s) with cultures of countries world-wide (not necessarily English-speaking)	Global results	2%	19%	25%	26%	22%	6%	100%
	Inside Out IV	3%	34%	31%	20%	11%	1%	100%
	Upstream Advanced	0%	11%	14%	32%	29%	14%	100%
	Straightforward Advanced	1%	14%	22%	31%	26%	6%	100%

A total of 44% of the learners 'quite agree' to liking their course-book. When we look at the results per course-book for S1, we see that *Inside Out IV* and *Upstream Advanced* show similar results, whereas, the majority of learners using *Straightforward Advanced* mark that they neither agree nor disagree. This result is interesting in that this is the course-book which pays more attention to the cultural content (see 3.2.1.3) and may suggest that at this level of language acquisition, students are more interested in acquiring grammatical competence rather than cultural competence.

The results show that not all the learners using *Straightforward Advanced* are aware of the high cultural content of their course-books (as reflected in the results of the course-book analysis) since the results for S2 show a higher percentage of learners disagreeing

with the statement than agreeing. In contrast, those using *Upstream Advanced* are fairly consistent in their answer with 54% neither agreeing nor disagreeing and 29% quite agreeing with the statement, which again is a fairly accurate interpretation of their course-book content. Those using *Inside Out* also confirm the low cultural content found in the course-book analysis. Nevertheless, we must insist here that these are the opinions of our learners on the course-book itself and this does not necessarily reflect the way the teacher may use the cultural material.

The majority of learners quite agree that their course-book tends to refer to the UK or the USA as typical cultures of English-speaking countries and once again the results coincide with the course-book analysis. Nevertheless, we find that *Straightforward Advanced* has a more or less equal number of students who neither agree nor disagree. This is surprising since in the course-book analysis this was the book which most consistently referred to the UK as the typical culture. One possibility for this result, however, could be that they consider the statement untrue since the USA is *not* referred to as much as the UK.

According to the results for S4 the majority of learners believe that their course-book should include more information on the cultures of English-speaking countries, including those using *Straightforward Advanced* which showed the highest cultural content in the course-book analysis. This seems to suggest that they are happy with the percentage of cultural information in the course-book. However, those learners using *Upstream Advanced* do show more agreement with the statement than the other two course-books, which is interesting since this is the course-book which dedicates the least time to the discussion of the cultural information. In conclusion, although the results of this question seem to deny any conclusive evidence to support the theory that learners are not interested in the cultural information included in their course-books, the results obtained by *Upstream Advanced* still seem to point us in this direction.

The results for S5 show that most of our learners feel that their course-books do not have much information on world cultures. Learners using the *Inside Out IV* and *Straightforward Advanced* course-books are those who most strongly put forth this opinion. In the course-book analysis these two books only show 5% and 10% respectively for world culture content. However, the result for *Upstream Advanced*

differs in that most learners choose the option 'quite disagree' or 'neither agree nor disagree' with the statement. These results appear to confirm those obtained in the course-book analysis, which revealed that 23% of the cultural material was dedicated to world cultures, a far higher percentage than in the other two course-books analysed. The results for S6 show that students are aware of the overall low cultural content on world cultures and indicate that they would welcome more cultural information at world level in their course-books.

Essentially, most learners quite agree that their teachers provide information on English-speaking countries (S7). However, *Straightforward Advanced* learners show less agreement than the groups using the other two books. One interesting anecdote here is that the samples from group 2A in Inca show a much higher percentage of 'quite agree' and 'strongly agree' with the statement. It may not be a mere coincidence that the teacher for this group is the only native English teacher amongst those analysed. When asked about information provided by teachers on non English-speaking countries (S8), the majority of learners feel that less information is put forth by the teachers.

When we ask our learners whether their teacher provides extra information only when asked (S9), they neither disagree nor agree, though there is a tendency to disagree, confirming the results from the previous statements. In accordance, they also tend to agree that their teachers do tackle most of the cultural material presented in the course-book (S10).

Results for S11 show that the groups of learners participating in our research share a similar cultural background. This confirms the results obtained in part one of the questionnaires where we asked for information on place of birth and the number of years residence in Majorca. The results for *Upstream Advanced* are significant in that this course-book is only used in the Calvià EOI, which is also the area with a higher representation of non-Majorcan residents. The results here showed, quite rightly, that the group is of mixed nationalities and cultural backgrounds.

In S12 we asked our learners to comment on whether they talk about their own culture(s) in class. Results were essentially spread across the options 'quite disagree', neither agree nor disagree' and 'quite agree', with 27% of learners agreeing with the

statement. Nevertheless, when we take a closer look at the results for the three books in the course-book analysis we see that only the results for *Straightforward Advanced* coincide with this. The results for *Inside Out IV* show that 57% of the participants chose 'strongly disagree' or 'quite disagree' and, in stark contrast, 60% of those using *Upstream Advanced* chose 'quite agree' or 'strongly agree'. However, when the results for S12 are compared to S13, where we ask if native culture and cultures dealt with in the book are compared, we find noticeable differences. Learners using *Inside Out IV* feel that, in general, native culture is not discussed, and neither is it compared to the cultural information provided in the course-book. The course-book analysis also determined that *Inside Out IV* does not pay much attention to the discussion of the cultural information within the context of the learner's native culture, and concentrates the discussion of the cultural information within the context of the text. Results for learners using *Upstream Advanced* show that a higher percentage of learners are in agreement with S13. However, according to the course-book analysis, this course-book showed a fairly low percentage of discussion and comparison between cultures in the course-book. The results for *Straightforward Advanced* were, like S12, spread across the middle area of the Likert scale, but with 39% 'quite agreeing' that in class they compare their native culture(s) with those dealt with in the course-book. These results confirm the results of the course-book analysis, which showed that *Straightforward Advanced* dedicates 46% of the material to discussing the cultural information within the context of the learner's native culture. Such results also seem to suggest that the course-books act as an essential guide for teachers when it comes to discussing the cultural aspects of different countries worldwide.

When we asked our learners to consider whether they compare their native culture with the cultures of countries worldwide, the results were spread fairly equally over four of the possible answers, with 'strongly agree' being the option with a much lower percentage. However, when we looked at the individual course-book analysis, the results are not quite as even. Users of *Inside Out IV* strongly disagree with the statement. When we consider that the results for variables 4 and 5 in the course-book analysis showed that cultural information was discussed in the context of world culture on 9% of the occasions and 12% of the material made explicit reference to world cultures (see 3.2.1), we may have expected learners to agree more with the statement. *Upstream Advanced* and *Straightforward Advanced* show a higher percentage of

learners stating that they 'neither agree nor disagree' or that they 'quite agree'. This is the expected answer for *Straightforward Advanced,* which dedicates 7% of its cultural information to world cultures and encourages discussion in a world context on 10% of occasions. However, the results for *Upstream Advanced* are surprising in that 39% of our learners strongly agree that they compare world cultures in class, whereas in the course-book analysis only 3% of occasions are devoted to world culture discussions. This may be explained by the fact that *Upstream Advanced*, despite not having explicit questions to initiate discussions about world cultures, does dedicate 18% of its cultural content to material on world cultures and this in itself encourages discussion. These results suggest that a higher proportion of cultural material dealing with world cultures would possibly result in a discussion of these aspects and a comparison with the learners' own cultures even if there were no specific indications on how to use this material with an intercultural objective.

3.2.2.5 Part five

In part 5 our learners were asked to recall a class where culture was discussed. Our aim here is to obtain important data on the possible use or not of the cultural aspects of English-speaking countries and world cultures by the teacher and the course-book.

For the most part in this section, learners mention the same units or topics. From *Inside Out IV* we can highlight the units on 'Images' (unit 1) and 'Gold fever' in California (unit 3). In 'Images' our course-book analysis shows that this is the cultural text which includes the highest variety of cultural dimensions (geographical references, famous buildings/monuments, historical references, political and economical references and music). It shows an even combination of linguistic and cultural information, and allows for discussion within the context of the learner's native culture. The 'Gold Rush' unit includes information on stereotypical type information and personal characteristics. It is orientated towards the acquisition of linguistic competence and the information is only discussed within the context of the text. The learners also mention visits to the class by an American lecturer who gave them interesting information about life in the USA. One particular class that was enjoyed by many was the lecture on traditional celebrations such as Thanksgiving. Students also seemed to enjoy the opportunity to compare the information with their own culture.

Many learners using *Upstream Advanced* highlighted a unit that dealt with the legal system in the UK, which they were able to compare with the Spanish system. They also enjoyed a lecture on Barack Obama and the USA general elections.

The learners using *Straightforward Advanced* offered by far the most varied information on the cultural content of their EFL course. This could be due to the fact that it was the course-book which contained the most cultural information and that it is the group with the highest number of different teachers. They also made frequent mention of the visits of an American lecturer.

3.2.3 ANALYSIS OF ESSAY QUESTION

This was an optional homework exercise for students and was entitled: *Do you feel that it is important to learn about the culture of English-speaking communities when studying the English language? Why/Why not?* The essays were case-numbered for reference but they do not correspond to the questionnaires with the same number code and neither are they in the order of the groups to which they pertain. A total of forty-four essays were collected from the students from the three EOIs. In this section we will report on the most relevant comments made by our participants. A more complete version of the data can be found in Appendix 5.

From the declarations made by our students we can see that approximately 50% feel that the inclusion of cultural content is not the most important feature of EFL. However, a high majority of these learners do state that it is important in certain contexts and is fundamental in the motivation of students. Four students felt that in the early stages of language learning cultural information does not play an important role (cases 17, 22, 31, and 44), but that the situation is reversed for higher level learning where students feel cultural knowledge is important, especially in understanding idiomatic use of language and in the perfection of communication strategies. Only four learners highlight the fact that EIL cannot be associated with any particular culture, especially since "there are so many different English-speaking cultures to consider" (case 12) and "English no longer belongs to a specific group of speakers since it is a universal language" (case 2). Another point commented on by some of our participants is that the cultural aspects of a country are much more important when learning EFL for integrative purposes (cases 8

and 12) but, since the language is essentially used to communicate with non-natives, for instrumental purposes, culture should not be an important component of an EFL course.

The remaining participants are in favour of the inclusion of cultural information in their EFL courses. Expressions such as "[c]ulture is important since it is the main expression of a country" (case 36) and "[l]anguage is part of a country's culture and knowledge of the language opens the door to the new culture" (case 35) reflect the ideas of many of the participants. Another comment that is repeated is that it is fundamental to "feel" and "live" the culture (cases 21, 30 and 35). Here, participants not only refer to the importance of visiting English-speaking countries but to the internalisation of certain social and linguistic strategies that would aid comprehension and, hence, communication. One participant (case 18) also stresses the idea that culture should be added to the four traditional skills of reading, writing, listening and speaking and that, due to the many differences between the cultures of English-speaking countries and Spain, course-books should include more information. In conclusion, the majority of learners, whether for or against the inclusion of cultural material, agree that it is an interesting and fundamental part of EFL which essentially provides an enriching and motivating experience.

3.3 DISCUSSION OF RESULTS

The discussion is divided into four sections. The first three correspond to our three research questions, which discuss the significance of the results from a pedagogical perspective, and the fourth section will discuss the application of these results to the various coordinating processes of the circuit of culture (see section 2.3.4).

3.3.1   RESEARCH QUESTION 1

Our first research question inquires into the knowledge that our EFL students have of the cultural aspects of the major L1 English-speaking countries. By taking a close look at the results of the cultural dimension tables (section 3.2.2.2.1) and linking these data to other results obtained from the questionnaire, we were able to identify factors which form the basis of the perception of these countries by our learners.

From the table of cultural references for Inner Circle countries (table 11), we observe notable differences in the knowledge that our students have of the cultures of different English-speaking countries and that knowledge in specific dimensions varies from country to country. Learners have a more equally distributed knowledge of the UK, USA and Ireland, whereas in other countries knowledge is located in more specific areas. For example, the majority of references for Australia, Canada and New Zealand are from the geographical dimension. At the same time, this knowledge essentially refers to the more general aspects of the countries, such as landscape and fauna (see table 14). We can see in the famous buildings/monuments/landmarks dimension that when it comes to naming specific examples, references are few (table 15).

The opposite is observed for the USA and the UK where the references in this dimension are extensive. The majority of references refer to tourist attractions concentrated in New York and London, the most emblematic cities of the two countries. The results also show that a large majority of learners have visited the UK and the USA, although to a lesser extent, whereas very few have been further afield and visited other English-speaking countries (see 3.2.2.1.5). Frequent flights with economical rates have helped make London accessible to many Majorcans. Flights to New York are also becoming cheaper and are encouraging visitors from Spain. However, of the few participants who had been to North America, a high percentage had done so as part of their professional career, either for study or work (see 3.2.2.1.6). Since a higher percentage of participants has visited the UK on more than one occasion we may expect our learners to demonstrate a far higher level of knowledge concerning the UK and Ireland, but this is not the case. Results for the UK and the USA are fairly similar, with a slight difference of 31 different references for the UK. Nevertheless, although the total amount of references for these two countries may be similar, there are substantial differences in the numbers of references for each dimension. This suggests that there are certain cultural aspects which are more visible to our learners. It must also be stressed that the cultural knowledge learners have of the USA and all the other English-speaking countries specified in this piece of research is far beyond that provided in any of the course-books analysed.

When we look at the more specific elements assigned by our participants to the various cultural dimensions, we can see that much of the content refers to 'popular' culture.

Here we can observe the role which the media (newspapers, TV, cinema, internet, etc.) may play in the dissemination of popular culture and the resulting neglect of issues associated with 'high culture', which was previously understood as the backbone of any community's political and educative world. As we commented earlier, in the particular case of New Zealand, there were numerous geographical references associated with *The Lord of the Rings*, contrasting with only two references to Maori culture. From this example we can observe how the popular culture of entertainment has possibly served to exemplify the geographical aspects and assets of a country through the adaptation of a novel to the screen, but has not promoted the local culture. On the other hand, it has 'popularised' *The Lord of the Rings* trilogy by J. R. R. Tolkien, a renowned English writer, poet, philologist and university professor, by creating a media package out of a novel considered a classic in fantasy works (Mitchell, 2003). The consumption of this culture is produced by intelligent marketing and advertising and is aimed at attracting the masses. It ultimately concerns economic success for the producers. The entire circle of production–consumption–production is a prime example of the capitalist culture that is considered a major influence in the modern cultures of today.

Our observation of the cultural elements provided by our learners gives evidence that the USA, the UK, Canada and Ireland are indeed perceived as being culturally different by our learners and, even though the references for Australia and New Zealand are fewer in many of the dimensions, they are still given their own identifying characteristics which make them different to other English-speaking cultures, such as the 'boomerang', the indigenous wildlife and fauna, and the Aborigine culture. The lack of overall references for Australia and New Zealand reflects the fact that these two countries are not as visible in Europe as the North American countries, the UK and Ireland. Research into the cultural content of course-books used in Spain by Mendéz García also concluded that these countries receive less attention and for this reason she classified them as being 'peripheral' cultures (2004: 448).

The references also give insight into the way the cultural identities of the L1 English speakers from the different countries are perceived by our learners. In the personal characteristics (table 13), for example, references for Australia and New Zealand are sparse; however, they are all positive in nature. The English speakers in these two countries are considered to be friendly, happy and open-minded. In contrast, the

references for the UK and the USA show a mixture of positive and negative values. In the UK section, on the one hand, we have references to the stereotype of the 'British gentleman' who is 'well-mannered', 'punctual' and 'serious' and, on the other hand, we have references to hooliganism and unhealthy drinking habits.

In the context of Majorca, these references are especially significant since they are associated with the groups of young British tourists who visit the island during the summer months. The Irish also share many of these traits; nevertheless, the overall opinion of the Irish is positive. Essentially, the references to the characters of the Americans are fairly negative, with only one learner classing them as friendly. Once again, this could be interpreted as a result of how the media influence the overall image of a country and, consequently, how it is perceived by other cultures.

The references for Canada in the personal characteristics, the historical and the political-economic dimensions show positive qualities, which are in evident contrast to those given for the USA. Again, a possible explanation for this is the way that these two countries project their image and how these images are treated by the media, since these differences are not reflected in their EFL course-book. It is, of course, essential that we consider how the very nature of the native culture of our learners influences the way other cultures are perceived, especially if we take into account how messages are interpreted by the Spanish media and then transmitted to the population in general.

This is illustrated to perfection in table 17 (reproduced below) by the vocabulary provided for the USA in the political-economic dimension. September 11th (11/S) and its repercussions are fully reflected in the references provided by our learners and this is, in a sense, a result of how the catastrophe was interpreted and reported here in Spain. The references for the USA reflect, in great part, the perception by our participants of the fairly recent political developments and scandals that have surrounded the country. The recent election of Barack Obama to the presidency and the previous President, George W. Bush, with his role in the Iraq war, are referred to by a large majority of our learners. There is also a large number of references to the Vietnam War. The references depict a fairly negative perspective concerning the USA, highlighting its capitalistic consumer society, as perceived by the students, and its role as a world leader. The USA is clearly seen as the 1st world economic and political power. However, the country's

role in scientific and technological advances is also acknowledged. The results for the USA and Canada show that the two countries are perceived as very different entities despite the fact that historically they share much of their initial history. Furthermore, the references for Canada reflect a much more positive opinion.

Table 17 Political-economic references

UK (43)		USA (83)		Australia (9)	
1. Pounds/currency	25	1. Obama	67	1. Australian dollar	1
2. Margaret Thatcher	10	2. Bush	49	2. Mandarin-speaking PM	1
3. Tony Blair	7	3. Guns/firearms	26	3. Work opportunities	1
4. The City	6	4. Power	16		
5. Labour/Conservative Parties	5	5. Dollar	16		
6. Anti-Europe	5	6. War (Vietnam)	15		
7. Commonwealth	4	7. Capitalism	14		
8. Powerful state	4	8. 11/S	12		
	4	9. Iraq	11		
		10 Technical(Scientific research	11		
		11. 1st World economy	11		
		12. Clinton/Lewinsky	10		
		13. Petrol	10		
		14. Terrorism	9		
		15. Violence and crime	8		

Canada (16)		New Zealand (5)		Ireland (24)	
1. Public health service	6	1. Commonwealth	2	1. IRA	41
2. High level of living	5			2. Catholics vs. Protestants	12
3. Division English/French	4			3. Terrorism	10
4. Ex-colony	2			4. Northern Ireland	9
5. Independence	2			5. Political problems	6
				6. Independence	4
				7. War	3
				8. Economic development 21st century	3
				9. Michael Collins	2

In contrast to the references for the USA, the references for the UK are fewer and less specific. The references to the British pound and an anti-European stance are important associations since the 'pound' could be interpreted as one of the symbols of the UK which allows the country to maintain a certain element of uniqueness in the Europe of today.

The references for Ireland reflect a country with a history of struggle for independence from the UK. However, on a more positive level, they acknowledge the economic developments in the 21st century of the country. The references to 'Michael Collins', Irish revolutionary leader, are surprising, but a recent Hollywood film, depicting his role in the function of the Irish Free State, could, to a certain degree, be responsible for catapulting his biography into the world of popular culture.

The close association of Canada with France is reflected in the literature and linguistic dimension where there are 49 occurrences of the reference to the French language. The

influence of the French language could explain why, in general, Canada is perceived as being culturally different to both the USA and the UK. However, apart from the language, there is no mention of any other French cultural influence by our learners and, as a result, we cannot form any definite conclusion. Nevertheless, this does lead us to pose the idea that, although with language dispersion the concept of 'one language – one culture' seems no longer feasible, a common language does appear to create a very special link between the country that uses a language and the 'mother-culture' connected to the language, however great the distance may be between them. In the case of EIL, even though we cannot talk of a cultural link due to language dispersion through colonisation, it still seems difficult to dissociate the language from the cultures of its two principal 'mother-cultures', the USA and the UK. Their role in world issues, the UK in the past and the USA at present, and the necessity for collaboration between governments maintains the use of EIL as a practical solution, at least for the present time.

By taking a look at all the other cultural dimensions we can also observe that our participants are aware of world issues such as the natural environment, social problems, and political and economic crises, which are reflected by the type and quantity of references. For example, Australia, New Zealand and Canada are perceived as vast areas of unspoilt land, with an emphasis on the conservation of the natural environment, whereas the references for the USA and the UK reflect their roles in foreign affairs.

Another interesting observation concerns the literature and media dimensions. There are forty-one different references in the literature dimension for the UK, with a high proportion giving canonical works as examples; for the USA there were only twelve references. This is understandable considering that the USA is a young country compared to the UK. However, when we look at the results for the media dimension, we have the reverse, with double the examples for the USA. This exemplifies the association of mass culture (or popular culture) with the media, and consequently, it has a close connection to the perception of the USA as the principal source and producer of popular culture (Storey, 2006).

There were only three dimensions where the references for all countries were more or less equal: geographical references, religious references and references for sport. The results for sport are especially significant in that this dimension represents a major

cultural context that can be considered as international. Many sports are played throughout the world, culminating in world championships, which, once again, due to technological advances, can be seen and enjoyed worldwide, turning popular figures into household names. These become not only 'technical machines' in their specific sports, but mechanical money makers for the sponsors. Hence, these athletes or specific competitions become commercial products of popular culture. Some examples given by our participants are Colin McCrae, who is the protagonist of a series of video-console games, and Michael Jordan, who played himself in the 1996 film *Space Jam*. The lack of references for religion may be a reflection of its diminishing importance in today's societies. Religious instruction in education is no longer compulsory in Spain and the concept of religious freedom is widely accepted.

These results may appear to be in contrast with those observed in the questionnaire (part 2, Q2), where 60% of our learners believe that English-speaking countries have a number of significant similarities, but we can see that the items that they highlight are important in the traditional and historical sense and are essentially associated with the British culture due to the condition of England as the 'mother country'. In this sense they are seen as being similar, but they do not necessarily define the countries' present cultural development. This seems to suggest that stereotypical information is often accepted as a point of departure for interpreting the culture of a specific group of people but when cultural knowledge is analysed in depth, results show that the cultural knowledge our learners have of the different English-speaking countries is far more varied. Thus, we could conclude that, according to the information provided by our learners, these countries are perceived to share a common culture but, notwithstanding, they are also seen as independent cultural entities.

Although these results suggest that, overall, these countries are perceived as being quite different, it is also clear that they are often judged by information that produces universal opinions on these countries and the people who live in them; in other words, stereotypes. These findings are also coherent with Brown (2000: 180) who, as we stated earlier, feels that stereotyping is often responsible for fostering negative attitudes. Although the course-book analysis also confirmed the high presence of stereotypical information, the variety of non-stereotype elements in the different cultural dimensions leads us to conclude that the course-book cannot be held totally responsible for the socio-cultural interpretations that the EFL learners apply to the information. French

philosopher, sociologist, and historian, Michel Foucault, in his theory of discourse, argued that discourse itself is the manifestation of ideas, attitudes and beliefs that are used to construct 'truths' about the world around us (Barker, 2000: 101-105). The speaker, or the official institution behind the speaker, can be said to be in control over the way a message is delivered and how they would like it to be interpreted. In the case of the media, this discourse is subjected to 'rules of exclusion' in order to project a specific image, thus discourse has the power to affect our views on the world around us. It appears that much of the cultural knowledge of our learners is based on stereotypes that have been acquired as a result of how certain events are reported by the media and thus perceived in Spain. These findings also confirm those reported by Sercu et al. who also question the role played by the media in creating a true international understanding of these cultures (quoted in Méndez García, 2004: 437). We could say that the media are largely responsible for the creation and divulgation of the popular culture which originates from all English-speaking countries concerned, creating a cultural link between them whilst, at the same time, opening up these cultural areas to the rest of the world.

In conclusion, language dispersion can be related to cultural dispersion. We could also say that on a micro-level, the cultures of English-speaking countries are different but on a macro-level, as part of an EIL package, they are seen as forming parts of a whole.

3.3.2 RESEARCH QUESTION 2

In our second research question we ask whether our learners feel that cultural information on English-speaking countries is an important component of their EFL course. Results confirm that our learners acknowledge the necessity of English as a growing requirement for professional purposes in general and those who may not have needed English to obtain their jobs initially now find it an essential requirement to continue in the position. The results also highlight the fact that learners in Majorca are studying English for instrumental purposes rather than for integration into an English-speaking community. Frequent references are made to the use of English as the only way to communicate with the majority of countries world-wide. Although EFL was initially learnt with a view to visiting a country with English as its L1, the technical advances which have made world travel accessible to many have also contributed to the need of a language that can be understood universally. In this sense, they perceive that

English is being used as an International language or Lingua Franca, and, as a consequence, the link to any specific English-speaking culture is much weaker, or, as stated by some of our participants, non-existent. Our learners are also fully aware of the growing importance of English around the world, especially in European countries such as Holland, Germany and the Scandinavian countries, where they acknowledge the use of ESL rather than just EFL.

Despite 50% of our learners expressing that, for them, cultural information is not as important as linguistic competence, they still emphasise the importance of cultural knowledge for higher levels of language proficiency and demonstrate interest in learning about English-speaking cultures. This is also supported by evidence from results obtained by Prodomou (Baker, 2003: 4). Even those who rejected the need for cultural content acknowledged that, ultimately, knowledge of the cultures of English-speaking countries gives the learner the opportunity to decode the often hidden intentions in the use of certain idiomatic expressions and discourse strategies and, hence, encourages a more intuitive communication.

We might conclude that, although our EFL speakers associate the English language with the cultures of L1 English-speaking countries, learning about these cultures seems to take second place to the learning of the language but, according to our learners, it is still worthy of study. This leads us to suggest that learning the language and the cultures of English-speaking countries does still maintain a coherent and fundamental coexistence. This ultimately suggests that, even if students are learning EIL, the cultural knowledge of English-speaking countries remains part and package of their learning experience, whether for helping perfect language skills or for reasons related to motivation.

If we return to McKay's suggestion that we need to define the rationales for the learning of culture in EIL (2002: 82), more specifically by defining which country should provide the basis for cultural content and which culturally-influenced use of English learners need to acquire, we cannot provide any definite conclusions, but our results do suggest that both the cultures of the USA and the UK are those which our learners associate most with the English language. Since the USA, as a destination for further study, work or for tourism, is becoming more accessible to our learners, it would seem practical to include cultural information pertaining to the country as a whole. The

course-books we have analysed, all published in the UK, do not seem to pay as much attention to the culture of the USA as to the UK. If, as our learners state, an understanding of the cultural context of the origin of many idiomatic expressions plays a fundamental role in helping them to decipher and use idiomatic language correctly, then it seems a natural development to include an equal amount of cultural information from the two countries. For this reason it also seems clear that Alptekin's call for a culturally or neutrally free method of ELT is not viable since without a cultural context, many expressions would lose the full impact of meaning. Additionally, we should not forget that many of our learners are studying English not only to be able to communicate with English-speakers all over the world but also as a means of learning about the cultures of these English-speakers, and that still includes the major English-speaking countries.

3.3.3   RESEARCH QUESTION 3

In our third research question we inquire into the extent to which the cultural knowledge and interests of our students are reflected in their EFL course and how the learning of the English language and the cultural elements associated with it are possibly 'regulated' by the information provided.

By comparing the results of the cultural contents dealt with in the course-books (see table 5, section 3.2.1), the cultural knowledge of our learners (see table 11, section 3.2.2.2.1), and the cultural preferences of our learners (see table 26, section 3.2.2.2.4), we can see that these areas of cultural contents rarely coincide. For example, in the course-book content context, the traditional and stereotypical dimension is the most featured. This compares favourably with their cultural knowledge. However, if we look at the cultural elements our learners would like to see in their course-books the areas of national holiday and celebrations is one of the least important cultural areas for our learners..

In many areas, the cultural knowledge of our learners is superior to the cultural content of the course-book, whilst at the same time it is one of the dimensions they do not feel plays an important role in their EFL course. An example of this is the result for political and economic references. Learners show that they have substantial knowledge in this field, especially in reference to the USA and the UK. In contrast, it is not one of the

most referred to dimensions in the course-book and it is one of the lowest scored dimensions concerning the preferences of our participants.

Results also suggest that the choice of course-book is not a deciding factor when it comes to assessing the learners' cultural knowledge, interests and preferences. Learners who state that there is little cultural information or discussion in the course-book do not necessarily dislike their book and, in contrast, those who use the course-book which pays more attention to the cultural aspects (*Straightforward Advanced*) display a higher percentage of negative opinions towards the course-book content. This suggests once again that, overall, the cultural content is not as important as the linguistic content and that, in the case of our particular groups of learners, a good course-book is primarily determined by good language sections rather than cultural information.

From these results we might also tentatively conclude that EFL learners do not rely on their EFL course to obtain knowledge of English-speaking countries from their EFL course, but that the majority of their knowledge comes from other sources. In turn, it could be argued that, for our students, there is no reason to include specific cultural information pertinent to English-speaking countries in an EFL course, since they already possess a considerable degree of cultural knowledge, especially concerning the USA and the UK. Nevertheless, the results do show that those learners using *Upstream Advanced* appear to have more knowledge of the USA, which was, coincidentally, the course-book which included a higher percentage of material which related to this country. This suggests that although the learners feel the cultural content does not meet their requirements, it does play an important role in their overall cultural knowledge, and since a high percentage of learners would appreciate more cultural information, especially on world cultures, we can assume that cultural information on both English-speaking cultures and world cultures is an essential part in the overall learning process, even in the context of EIL.

Furthermore, although our learners agree that that most of the cultural content is dealt with by the teacher, from the course-book analysis it is clear that for the most part, the cultural material is orientated towards the acquisition of linguistic competence, with only one course-book, *Straightforward Advanced*, dividing linguistic and cultural aims more equally. According to the methodological instructions accompanying the activities

containing cultural input, the information in the other two course-books is rarely discussed and compared to native or world cultures. This may be due to the fact that much of the cultural content is neutral in that it may be perceived as applying to the local culture as well as the USA or UK cultures. Of course, although our learners, on the whole, agree that most of the cultural content is dealt with by their teachers, we have no evidence of *how* the teacher deals with this cultural content. Another possible conclusion could be that many of the cultural areas are somewhat repetitive and that they are of no interest for our learners. The results also show that an important percentage of the cultural information is based on traditional and stereotypical information, whereas learners would prefer the cultural information to be orientated towards acquiring knowledge of the 'high culture' associated with the language. Starkey (1991) comments that the cultural content in course-books tends to be prescriptive and nearly always includes everyday topics such as "exchanging personal information; family and home; past-times and hobbies; the weather; school, the town; food and drink; daily routine; sickness and health; and travelling and holidays" (1991: 203). The cultural dimensions understandably correspond to those included in the list of cultural contents to be included in the curriculum for the Advanced levels in language learning at the EOI's (BOE, 2007: 465-473). This probably accounts for the prescriptive type list of contents that are common to course-books that are published for this level.

These cultural dimensions are also very true for the course-books assessed in this research. By looking at our course-books from the two different course levels we see that the content is fairly similar and repetitive in both levels. For example in *Inside Out IV* (Advanced I) we have units on: past times (unit 1), the family (unit 2), health and fitness (unit 3), rituals (unit 5), travel (unit 8), and education and employment (unit 12). In *Upstream Advanced* (Advanced II) we have units on: family (unit 3), health (unit 7), education and employment (unit 8). In *Straightforward Advanced* (Advanced II) we have: family issues (unit 1/8), past times (unit 2), food (unit 3), education and employment (unit 5), health (unit 6), and travel (unit 9). With this in mind, it is understandable that students who have spent a certain amount of time studying English may become bored with the repetition of similar cultural information and thus, prefer for it to be excluded from their EFL course.

Results also suggest that although the course-books essentially contain a fair amount of cultural information, this may not be presented in a way that it useful for EIL, since this would involve more discussion on world cultures. Of the three books analysed in this investigation, although the methodologies of *Inside Out IV, Upstream Advanced* and *Straightforward Advanced* direct the learner towards discussion of the cultural information within the context of world cultures on 9%, 3% and 10% of occasions, respectively, this is a low percentage of the cultural information overall. Nevertheless, when we look at the occasions that learners are encouraged to compare their native culture with the different cultures presented in the course-book *Straightforward Advanced* does so on 29% of occasions and *Inside Out IV* and *Upstream Advanced* on 22% of occasions. This is important if we wish to encourage intercultural awareness in our students. If learners do not learn to be objective about the information, they will be accepting and expecting cultural stereotypes rather than the more appropriate social realities, especially concerning English-speaking countries. However, most of the information provided is composed of general factual information and its usage within the classroom does not appear to promote a 'transcultural' approach, as proposed by scholars such as Byram (1991); Kramsch (1993) and McKay (2002).

Clearly such 'transcultural' strategies would enable the learners to broaden their cultural knowledge on English-speaking cultures and, hopefully, world cultures within their EFL course whilst learning to position themselves on a level 'between' cultures. A necessary part of this would be to encourage discussion on the cultural information not only by making comparisons with native cultures but to try and understand why there are certain differences, thus avoiding the traditional way of thinking which makes divisions between 'us' and 'them'. This fundamental use of the cultural information appears to be missing in the EOI classes in general, and is especially noticeable in the way the cultural material is used within the context of the course-book. This, in itself, could account for why learners do not find the cultural content as important as the linguistic content, though we would need to take this issue up in further investigation in order to fully address the situation.

3.3.4 *Can we consider ELT a cultural artefact?*

As we commented in our introduction, apart from discussing the results obtained on the cultural content of ELT from a pedagogical context, another key objective is to consider the results within a cultural studies context, in concrete, to consider ELT as a cultural artefact in terms of identity, representation, production, consumption and regulation.

We start this discussion considering the first paragraph of *Doing Cultural Studies* where Du Gay et al. begin by asking a few questions about the 'Sony Walkman':

> Do you own a 'personal stereo'? Do you know anyone who does? Even if you do not, I am sure you know what a Sony Walkman is and what it is used for. You have probably seen someone listening to one or pictures of people using one, in magazines, advertisements or on television. You may not know how the Sony Walkman actually works – to produce one requires a considerable degree of technological 'know-how' […] It has entered into, and has become part of our cultural universe.
> (Du Gay et al., 1997: 8)

We could change the artefact to ELT and ask ourselves some similar questions:

1. Have you ever studied English as a foreign language?
2. Do you know anyone who has?
3. Do you know why people study English?
4. Even though you may not have studied English, do you know much about the culture of English-speaking countries?
5. Have you seen English used in advertisements, on the television or in magazines?

Of course, the answers to these questions will most probably be 'yes' and if we look at them carefully we can see how easily they could be considered in the contexts of one or more of the various processes that make up the culture circuit. For example, the first question –Have you ever studied EFL?— could be studied from the angle of how language learning is regulated by the Spanish education system, how ELT is consumed, as a product as in the types of courses available, and how messages are encoded in the production in order to make the product attractive for consumers. This means that it

would be feasible to consider the whole package of ELT as a cultural artefact which has become "inscribed in our informal social knowledge" (Du Gay et al.: 8) and hence our claim that EFL/EIL has entered, and become part of, our cultural universe.

By applying the 'circuit of culture' theoretical model to our results we can see how some individual processes are linked to create the cultural artefact which is ELT. These include: (1) the representation of English and the cultures associated with English-speaking countries in the learner's daily life; (2) the cultural identity associated with L1 English language speakers and EFL speakers; (3) the production of EFL as in EFL courses and the use of English in the everyday lives of non-native English speakers; (4) how this product is consumed; and finally (5) how this product is regulated. We shall now proceed to consider the results of this investigation in the context of each of the afore-mentioned areas in the circuit of culture.

Representation – From the comments made by our learners we could say that knowledge of EFL and its culture(s) represents access to the world, especially in commercial and academic contexts. In short, the English language is promoted as being a necessary tool in today's intellectual and technological world, where television and internet have played a recognised role in the production of a 'global village' with EIL at the centre of its development. However, we can also comment on how this spread of EIL has included the diffusion of the cultures associated with L1 English-speaking countries, as confirmed by the knowledge our learners have of these countries and how these cultures are represented by the media. Furthermore, our students have expressed their interest in the inclusion of more cultural information pertaining to these English-speaking countries as well as world cultures, which highlights the use of English in an international context.

The cultures pertaining to the USA and the UK are those which are most representative of the English-speaking world and cannot be denied their unique niche in EIL, although undoubtedly the use of EIL should allow for numerous world cultures to associate themselves with the English language. However, the fact that the internet and the media have made western popular culture available to the masses worldwide means that from whichever angle we look there is still a strong cultural connection between the English language and the L1 English-speaking countries such as those presented in our

investigation. Our learners have also stressed the important connection between language and culture, especially concerning the idiomatic use of language. The use of metaphorical language relies heavily on specific cultural contexts and so, as pointed out by our learners, the more proficient in the language one desires to be, the more important the cultural background of the speakers becomes. In this sense, language proficiency also represents cultural proficiency.

Identity – In our case, by studying the cultural elements provided by our learners we can see how they perceive the cultural identities of L1 English-speaking countries and how this perception appears to be formed by a combination of information acquired from their daily lives and, to a lesser extent, from the information included in their course-books. According to the results obtained in our research, the cultures of L1 English-speakers are perceived as inwardly being different but, outwardly, as sharing a common cultural core. From this it is clear that despite the common link of language and their historical past, our learners are aware of the cultural diversity which identifies each of these English-speaking countries and that we cannot speak of cultural homogeneity. It follows then that the culture associated with EIL cannot be associated with any one English-speaking culture, but should be seen as a complex mix of different cultures made up from a variety of English-speaking cultures, to which we must now add the cultures associated with ESL and EFL speakers.

The knowledge of a foreign language in the past was evidence of a certain social class – only the higher classes had the opportunity to study languages and/or to travel and acquire new languages. In the years in which the English language was forming it was considered the language of the lower classes, for vernacular use, whilst Latin or French were associated with the educated. The transformation into an acceptable means of communication and use as a literary tool began when Middle English authors such as Chaucer (14th century/15th century) began to use English as the vernacular form for written works and with the invention of the printing press (1439). Eventually a 'standard' written and spoken form evolved which distinguished it from the various vernacular forms. We could then say that the development of English as a respected language, especially in literature, and in later centuries, its association with the UK as a world power, transformed it into an elitist language for those learning in non L1

English-speaking contexts. Competence in English was the ticket to the cultural and social status that was associated with the language by EFL and ESL speakers.

With the use of English nowadays, whether in an EIL, EFL or ESL context, we cannot say that it is only for the elite: it is available to many more since it is easily the most taught language in schools throughout the world. This means that the 'elite' Standard English language has become a tool for the masses in communities where English is not spoken as a native language. This suggests a reverse process to the original growth of English and shows that language itself can also be considered a cultural artefact in that it is used and shaped by a particular group for a specific purpose in a specific place and time, with the ability to pass from one linguistic group or context to another depending on the context of use, by forming temporary meaningful units. Thus, in accordance with how EFL/EIL is represented as a means of access to the world, we could say that it invites speakers to take on a 'world identity' and use this artefact to identify themselves with other English speakers from different cultural backgrounds all over the world.

This could also explain why the 'standard' form is the most appreciated by learners but, at the same time, its natural versatility as a cultural artefact that is forever changing makes it adaptable to different speaker contexts all over the world. We could even go as far as to say that use of EIL contributes to the blurring of 'high' and 'popular' culture – coinciding with the principal tenets of cultural studies— since users understand EIL as a means of acceding to all cultural aspects of the underlying culture and do not distinguish between the superior and inferior aspects of culture, as suggested by the inclusion of all types of cultural elements in the questionnaire results.

Production – We have commented on how knowledge of EFL has become 'a necessary tool in today's global world'. It is in the area of 'production' where the entire package of ELT becomes encoded with this message. Everything to do with the production of ELT is based on its importance as a world language and therefore its indispensable role in everyday life. Advertising stresses the all-importance of the language as essential to one's curriculum. Not only this, our learners also commented on the importance of English for working in Majorca, due to tourism and to the English-speaking population, and for travelling abroad. Although we have obtained our information from learners

studying a general English course, it is also common to find EFL courses for specific purposes, such as English for business, English for travel and academic English.

It is also during the production stage that editors decide on what type of cultural material to provide in their course-books. This material varies according to the type of consumer the book is aiming to attract. The process of production is also inevitably linked to regulation, especially when considering material that is produced to cover school curricula.

Consumption – It is in this area of the cultural circuit where meaning is 'decoded'. Specifically aimed advertising techniques result in learners accepting that knowledge of EFL is a requirement in today's global village. This was confirmed by the learners who gave more importance to learning English for occupational reasons that for pure pleasure. EFL/EIL and its corresponding cultures are consumed, in many cases, inherently by those who move within this global village which appears to have no boundaries. This seems clear when we looked at the results from our questionnaire pertaining to the cultural knowledge that our participants have on the principal L1 English-speaking countries. Not only is the English language and culture consumed by students taking EFL courses, but it is consumed as part of their native culture since many cultural aspects have become ingrained into our learners' environment and result in them being consumed on a daily basis.

Regulation – The consumption of the cultures of English-speaking countries is without doubt regulated to a certain extent by the way it is treated in EFL course-books, at least in those consulted. The English language is introduced into the education of most children in Spain as early as three years of age and for all children from the age of six English lessons are part of the required school curriculum. This fact alone promotes the use of English not only in the context of it being one of several foreign languages available for study during the formative years but it clearly acknowledges its use in the context of an international language. The area of regulation is obvious when we observe the results which show that the British culture is represented to a higher percentage than any other English-speaking culture in the course-books published in the UK. However, access to cultural information is not limited to the EFL course-book and, consequently, we cannot claim that this influences the perception of cultural elements

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or encourages stereotypes. Nevertheless, it does seem that on the surface, the prescriptive nature of the cultural content does, to some extent, delimit the thematic themes included and might further fossilise previously acquired stereotypes.

4. CONCLUSIONS AND FUTURE RESEARCH

This study has obtained information on the cultural contents of EFL courses by students studying English at an advanced level at the Official Language Schools (EOIs) in Majorca. We began by providing an overview of recent, relevant literature on English in the world today and the impact that this is having on ELT, with special emphasis on the cultural content of EFL courses. The second area of this research concentrated on a small-scale study which compared the cultural contents of the course-books used by our group of learners with their cultural knowledge and their opinions on the importance, or not, of the cultural content of their EFL course. Finally we used this information to provide evidence of the treatment of ELT as a cultural artefact.

The principal observation recorded in our research is that a high percentage of our learners believe that the cultural knowledge of English-speaking countries is an important competency of EFL/EIL which confirms results found in similar research (Baker, 2003; Masuduzzaman, 2007). Nevertheless, our learners feel that cultural knowledge itself is not the most important factor and, furthermore, not all our EFL learners share an interest in the inclusion of certain cultural dimensions in their EFL course. Despite this, students, in general, feel that their course-books do not provide sufficient cultural information. The fact that our learners show substantial knowledge in specific areas of the cultures associated with the UK and the USA, in particular, leads us to tentatively conclude that some cultural aspects, such as those associated with the media, sports, certain traditions, etc, seem to have become part of a more universal culture, possibly due to the vast dispersion of the English language. Consequently, it could easily be interpreted that there is no reason to include specific cultural information pertinent to English-speaking countries in an EFL course. However, the fact that our students feel the need to broaden their cultural knowledge of these countries means that this information should not be excluded.

A possible solution would be to encourage our EFL learners to delve deeper into some of the major cultural issues at hand in order to extend their knowledge in certain issues. They do not appear to be interested in the superficial culture that is produced by stereotypical information. For this reason, it may be more important to assess the quality

of the cultural content in our EFL courses rather than the quantity, especially since the results suggest that the course-books act as an essential guide for teachers when it comes to discussing the cultural aspects of different countries. This could be achieved by including topics that could stretch the learners' knowledge through discussion and reasoning, and motivate them to understand why certain countries interpret similar cultural aspects differently. Theoretically, this could imply that our students require 'intercultural' or 'transcultural' competence which should be developed by intercultural awareness activities.

Baker's investigation into intercultural awareness (ICA) in Thai students of English showed that ICA is related to success in intercultural communicative competence (ICC) (2009: 205). However his results were not conclusive when comparing ICC with the successful use of English in the academic context (2009: 207). That is, being interculturally competent does not necessarily mean that a speaker is linguistically competent. This conclusion is in stark contrast to the beliefs of our learners who believe that cultural competence is even more important for linguistic proficiency. Scholars such as Byram (1991), Kramsch (1993) and Méndez García (2000) have suggested models of ELT which give more importance to the learning of culture but there is still a lack of empirical research into the extent, if any, to which type of cultural knowledge may improve intercultural communication in EFL/EIL. A possible line of future research would be to consider what type of cultural knowledge aids intercultural communicative competence and turn its attention to which areas of language use the introduction of intercultural issues may have a positive effect on proficiency (if at all).

Results such as those obtained in this research appear to confirm that much of the cultural knowledge our learners have of certain aspects of the cultures proceeding from English-speaking countries is based on 'popular culture' which has been absorbed into their daily lives as a universal culture and has consequently become an irrelevant feature of their EFL course; at least from the perspective of how it may possibly be used in class. However, it is this very culture which is gradually linking cultures worldwide and should therefore not be ignored or classified as irrelevant by our learners, but should be dealt with in a way that makes it relevant.

We can also conclude that by applying the circuit of culture model of analysis to our results the entire package of ELT can be classified as a cultural artefact due to its omnipresence worldwide and its significance as an important global industrial commodity.

We must also comment on the limitations of this research. The use of the questionnaire to collect information was productive. Nevertheless, there were occasions when the format may have encouraged learners to mark an answer without the appropriate reflection beforehand. This was specifically noticeable when students were asked to mark their opinion according to a 1-5 point Likert scale. For this reason some of the results given by our learners need to taken with some caution. Another option would have been to arrange informal group discussions and allow the learners the opportunity to debate the different statements as a group. This may have helped to explain more fully some of the answers given in the questionnaire. One of our original proposals was to compare the answers given by the students to those given by their teachers in a parallel questionnaire. This would also be a way of confirming the trustworthiness of the answers given by the learners. Nevertheless, early on in the research process it was decided not to continue with this area of the investigation since insufficient questionnaires were completed by the teaching staff. The results therefore only reflect the opinions of the learners. However, we do not discard the idea of using the material obtained from the teachers in future research.

It was also decided not to include any extensive cross-analyses of data with gender, cultural background or with age. Although we are aware that this would have added an interesting perspective to the results, it was beyond the scope of this research. Again, this data is available for use in further investigation.

Although we cannot generalise the results obtained in this piece of research since the sample area was very specific, the results have opened up a number of issues which warrant further investigation If we accept that for most of our learners first-hand experience of an English-speaking culture may not be possible, then we need to offer a way that these learners can experience the culture by means of a "third place" (Kramsch, 1993). Baker describes this as an area "between the first language and

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culture and the target language and culture, but being in the unique position that is not part of either" (Baker, 2009: 194). Technological development in the world means that we can now use the television and the internet to bring us closer to the very different cultures worldwide and consequently it may seem appropriate to use these technologies as viable "third place" contexts. By concentrating on a more concrete aspect, such as the dissemination of popular culture through television, the internet, advertising, sport or music, we could apply the findings to EFL courses and create a learning context which makes use of international aspects of the English language, by working on the areas that have become intrinsic to the learners' native cultural identities. This would be especially appropriate for younger learners who are growing up in modern cultures where the English language and new technologies play an essential role in their daily lives.

It would also be interesting to compare the results obtained in part 2, Q1, where we asked our students to state the cultural elements they associated with the major L1 English-speaking countries, with native speakers of English from the USA, the UK, Australia, Canada, New Zealand and Ireland or with participants who have no interest in learning English in order to confirm that the cultural knowledge of these English-speaking countries is not due to the learning of the language but to the presence and influence of the cultures associated with the USA and the UK in everyday life all over the world.

In conclusion, we feel that with the results obtained in this small-scale investigation we have been able to make a small, but important, contribution to earlier research on the subject of culture and language acquisition and have provided some interesting food for thought for future research.

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6. APPENDICES

Appendix 1

Key for variable 2 – course-book analysis

a. Traditional and stereotypical information – this includes items related to customs, national holidays, eating habits (e.g. afternoon tea, eating times), etc.

b. Personal characteristics – descriptions.

c. Geographical references – this section includes information about the geographical aspects of countries, as well as information on its natural environment which includes its animal life.

d. Famous buildings, monuments, landmarks – A subsection of geographical references where we include elements which are historically associated with the country in question.

e. Historical references – references to the past history of the country.

f. Political and economic references – any reference to the political and economic environment of the county today. We include elements which give information on social and environmental issues, business information, law and order (e.g. high and low court system), etc.

g. Literature, art and linguistic references – as well as references to literature we have included metalinguistic references in this section – that is when the text itself is discussing linguistic elements, such as differences in vocabulary between the USA and the UK, or the varying accents or use of the English language, etc.

h. Personal relationships – this section included information on family relationships, work relationships, etc.

i. Food and drink – typical food and drink, food and drink for special occasions, etc.

j. Music - music and musicians, past and present.

k. Media – in this section we have included information dedicated to television, cinema, the internet and the press, and personalities associated with television and cinema.

l. Religion – here we have included any reference to religion or religious customs.

m. Monarchy – this section includes references to the monarchy or head of states, recent and present. Past monarchs, such a Henry VIII, are included in the historical references section.

n. Technology - this section is often cited alongside others such as the media, political and economic contents, historical references, and buildings and monuments.

o. Education – in this section we have included information on the education system and types of educational institutions.

p. Social problems – unemployment, environmental issues, crime, housing, etc.

q. Travel – this tended to be information dedicated to tourism and travel.

r. Sport and leisure activities – this included typical sports activities such as football as well as other activities related to free time such as adventure sports, chess, walking, etc.

s. Other – this option was included in order to be able to classify a text as having cultural information which could not easily be included in any of the other options.

t. N/A – this option was included for those cases when there was no cultural information included in the text.

Appendix 2

**QUESTIONNAIRE ON CULTURAL NEEDS AND COURSE CONTENTS
(LEARNERS)**

DATE:
EOI:

INSTRUCTIONS

I would like to know more about why you are studying English and your opinions on the cultural elements of the language.
You may answer in English, Spanish or Catalan and please feel free to ask for any help.

Thank you very much for your **IMPORTANT** contribution to this project.

Definition of Culture
Culture should be regarded as the set of distinctive material, intellectual, spiritual and emotional features of a society or social group, and it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs (UNESCO, 2002).

PART 1

1. Age: _____

2. Sex: Please circle – MALE   FEMALE

3. Town/Village of Residence: _____

4. Place of Birth:_____

5. If Majorca is not your place of birth, how long have you lived here? _____

6. What is:
> a. your **father**'s native language(s)? _____

> b. the language in which he usually speaks to you? _____

> c. the language in which you usually speak to him? _____

7. What is:
> a. your **mother**'s native language(s)? _____

> b. the language in which she usually speaks to you _____

> c. the language in which you usually speak to her _____

8. Which languages do you generally speak to your children (if applicable), siblings, with friends and at work? Please mark the boxes with a cross – you may add any other languages and mark more than one language for each occasion when necessary.

	SONS/DAUGHTERS	SIBLINGS	FRIENDS	WORK	OTHER
SPANISH					
CATALAN					
ENGLISH					

9. Please mark (a) **OR** (b):
    Do you associate yourself with:

    a. **ONE** cultural background?   Which one? _____
    (i.e. Majorcan, Spanish, European)

    OR

    b. **MORE THAN ONE** cultural background? Which ones? _____

    _____

10. If you are a student please circle the studies you are currently completing:

    ESO
    BACHILLERATO
    FORMACIÓN PROFESIONAL
    UNIVERSIDAD

11. If you are working please state your current job and /or profession:

_____
(You may complete questions 10 and 11 if you are combining studies with work)

12. Have you spent any time studying in or visiting an English speaking country? Please complete the box below as in the example provided:

	Example	Experience 1	Experience 2
Country/Region	Scotland		
Reason	Holiday		
When?	2 weeks -2004		

	Experience 3	Experience 4	Experience 5
Country/Region			
Reason			
When?			

13. Why are you studying English now? Please mark with a cross and/or specify other.
    Business
    Pleasure
    Study
    Other

PART 2

In this group of questions we would like to obtain more information on the concept of "culture" based on the definition given at the beginning of the questionnaire.

1. Which cultural elements do you associate with the following English speaking countries?

Example: **France** – Wine, champagne and food (frog's legs, baguettes, snails). Paris, city of artists, fashion, Le Louvre, La Sorbonne, Moulin Rouge, Eiffel Tower, Arc de Triomphe, River Seine, Champs-Élysées. Small quaint villages, chateaus, Marie Antoinette, Napoleon, The French Revolution, Romanticism, French Chauvinism, the extension/importance of the French language.

UK_____
_____
_____
_____

USA_____
_____
_____
_____

Australia _____
_____
_____
_____

Canada _____
_____
_____
_____

New Zealand _____
_____
_____
_____

Ireland_____
_____
_____
_____

1. Apart from the language, do you think English-speaking countries have any other cultural elements in common? Mark an option with a cross.
    a. NO _____
    b. YES _____ Please provide examples if possible: _____
    _____
    _____
    _____
    _____
    _____

2. Which other countries do you associate the English language with? Please state why.
    a. _____
    _____
    b. _____
    _____
    c. _____
    _____
    d. _____
    _____
    e. _____
    _____

3. How important is it for you to learn about the following items when studying English?

    Circle the number on a scale from 1 to 5, with 1 being the least important and 5 being the most important.

	LEAST IMPORTANT				MOST IMPORTANT
Famous Buildings/Monuments	1	2	3	4	5
Famous People	1	2	3	4	5
National Holidays/Celebrations	1	2	3	4	5
Idiomatic Phrases	1	2	3	4	5
Education	1	2	3	4	5
Geography	1	2	3	4	5
History	1	2	3	4	5
Literature	1	2	3	4	5
Media (newspapers, TV, radio, etc.)	1	2	3	4	5
Economy	1	2	3	4	5
Religion	1	2	3	4	5
Politics	1	2	3	4	5
Personal Relationships	1	2	3	4	5
Monarchy	1	2	3	4	5
Food/Drink	1	2	3	4	5
Music	1	2	3	4	5

PART 3

1 = I STRONGLY DISAGREE
2 = I QUITE DISAGREE
3 = I NEITHER AGREE NOR DISAGREE
4 = I QUITE AGREE
5 = I STRONGLY AGREE

1. The English language is needed in order to communicate with people all over the world.
        1   2   3   4   5

2. I am interested in learning about different cultures throughout the world.
        1   2   3   4   5

3. I am interested in learning about the cultures of English-speaking countries.
        1   2   3   4   5

4. There are many differences between the cultures of English-speaking countries and my cultural background.
        1   2   3   4   5

5. I need to learn about the social aspects of different cultures (not necessarily English) in order to communicate successfully in English.
        1   2   3   4   5

6. I do not need to study the culture of English-speaking countries in order to communicate with native and non-native English language speakers all over the world.
        1   2   3   4   5

PART 4

1 = I STRONGLY DISAGREE
2 = I QUITE DISAGREE
3 = I NEITHER AGREE NOR DISAGREE
4 = I QUITE AGREE
5 = I STRONGLY AGREE

1. I like my English language course-book.
      1   2   3   4   5
2. My English course-book has a lot of cultural information on English-speaking countries.
      1   2   3   4   5
3. My course-book tends to refer to the UK or USA as typical cultures of English-speaking countries.
      1   2   3   4   5
4. I think that my course-book should include less information on cultures of English-speaking countries.
      1   2   3   4   5
5. My course-book has a lot of information on cultures of non-English-speaking countries.
      1   2   3   4   5
6. I think that my course-book should contain less cultural information on non-English-speaking countries.
      1   2   3   4   5
7. My teacher gives us cultural information on English-speaking countries.
      1   2   3   4   5
8. My teacher gives us cultural information on non-English-speaking countries.
      1   2   3   4   5
9. My teacher gives us extra cultural information only if we ask.
      1   2   3   4   5
10. My teacher does not always deal with all the cultural material included in the course-book.
      1   2   3   4   5
11. My class companions are of mixed nationalities and cultural backgrounds.
      1   2   3   4   5
12. We talk about our own culture(s) in class.
      1   2   3   4   5
13. In class we compare our culture(s) with those dealt with in the course-book.
      1   2   3   4   5
14. In class we compare our culture(s) with cultures of countries worldwide (not necessarily English-speaking)
      1   2   3   4   5

PART 5

Can you think about a particular lesson this year that included any text, discussion or exercise on culture? You may consult your course book to remind yourself of the material covered. WRITE A SHORT PARAGRAPH about it on the back of the questionnaire. The following questions may help you:

        a. Which cultural elements were included?
        b. Did you find the lesson interesting?
        c. Were the cultural elements typically British or American, or were other world cultures discussed?
        d. Did you compare your culture to the cultural elements discussed?

Appendix 3

Results of course-book analysis

Course-book: *Inside Out IV*, Student's Book   **Year of publication:** 2001

Author(s): Sue Kay & Vaughan Jones   **Place of publication:** Oxford

Publisher: Macmillan   **Level:** Upper Intermediate/Advanced I

Distribution of use: Palma/Inca

UNIT	CULTURAL CONTENT	VARIABLES				
		1	**2**	**3**	**4**	**5**
1. Images	Memorable images of the 20th century	b, e	c, d, e, f, j	c	b	g
	Material girl to Geisha girl	a, b	b, j, k	a	a	b
	Self images	b, e	a	a	a	g
2. Family	Relationship with parents	a, b	h	a	a	g
	Boyfriends & girlfriends	g, h	a, b, h	a	a	g
	An English family.	e	a, b	a	d	a
3. Money	The 1849 Gold Rush	a, b, e	a, b	a	a	b
	Making money	j	b, f	a	d	g
	Treasured possessions	e	r	a	a	g
	Reading	a, d	g	a	d	c
4. Body	Health	i	t	a	d	i
	Fitness	c	i, r	a	d	h
	Food fads	a, e	i	a	a, b	h
	Smoking	a	b, p	a	a, b	g

UNIT	CULTURAL CONTENT	VARIABLES				
		1	2	3	4	5
5. Ritual	Football Mad	h	r	a	d	g
	Sugar mouse ritual	d	g, r	a	a, b	a
	Anniversary night out	a	h	a	d	g
	The big day	e	a	c	b, c	e
6. Digital	Text messaging	a	n	a	a	a
	Online	a	n	a	d	g
	Lara Croft	c	a, k	a	d	g
	Child's play	a	n, p	a	a	a
7. Review	This unit was not analysed since it was revision practice of units 1-6 and contained no specific cultural content					
8. Escape	A day at the seaside	a	a, q	a	b, c	a
	Where's my car?	f	p	a	a	a
	Holiday romances	a, e	h, q	a	d	a
	Every postcard tells a story	a, b	a, b	a	d	g
	Insider's guide	b, h	b, c, d, i	c	a	e
9. Attraction	The perfect face	a, b	a, b, k	a	a	b
	Surgery changed my life	a, e	a, b	a	a	a
	Dating	a, e	b, h	a	a, c	a

UNIT	CULTURAL CONTENT	VARIABLES				
		1	2	3	4	5
10. Genius	The genius of the Guggenheim	a	c, d, f	a	a	e
	Frida Kahlo	a	g, h	a	d	e
	Dream invention	a, e	b, n	c	a, b	a, c
11. Sell	Commercial breakdown	a	a, k	b	a	a, b
	Truth or tabloid	a, b	a, h, k	c	a, b	a, b
	The Blair Witch project	a	k	c	a, c	g
12. Student	Could do better	a, c	b, o	c	a, b	a
	Teachers and parents know best	a, e, g	h, o	c	a, b	a
	Backpacking	a	q	c	a, b	a, c
	Job hunting	j	o, s	a	d	a
13. Home	Ideal homes	a, b e	s	c	a	e
	Rise and shine	h	a	c	a, c	b e
	The Freedom ship	a	d, n	a	a	g
	Home pages	a	n	c	a, b	g
14. Review	This unit was not analysed since it was revision practice for units 8-14 and contained no specific cultural content					

	VARIABLES				
	1	2	3	4	5
Percentages for each option	a – 41% b – 15% c – 5% d – 3% e – 20% f – 2% g – 3% h – 6% i – 2% j – 3%	a – 15% b – 17% c -- 4% d – 5% e – 1% f – 4% g – 4% h – 10% i – 4% j – 1% k – 8% l – 0% m – 0% n – 8% o – 4% p – 4% q – 4% r – 5% s – 1% t – 1%	a – 71% b – 2% c – 27% d – 0% e – 0%	a – 47% b – 22% c – 9% d – 22% e – 0%	a – 33% b – 12% c – 6% d – 0% e – 12% f – 0% g – 31% h – 4% i – 2%

Course-book: *Upstream Advanced*   **Year of publication:** 2003

Author(s): Virginia Evans & Lynda Edwards   **Place of publication:** Newbury, Berkshire

Publisher: Express Publishing   **Level:** C1/Advanced II

Distribution of use: Calvià

UNIT	CULTURAL CONTENT	VARIABLES				
		1	2	3	4	5
1. Something to shout about	How to be a winner	a	b	a	d	a
	Let's celebrate	a	a	a	a	g
	Biography-Steven Jobs	a	b, n	a	a, b	b
	Life's good!	a	p	a	a, b	a, b
	Something different?	a	a	a	d	g
2. Escape Artists	The book of the century	a	g	a	b	a, b
	Lonely enough for you?	a, b	c, q	c	a	c
	Play review	a	a, g	a	d	e
3. People power	Generations apart	a	a, h	a	a	g
	Divorce rate	a	h	a	a	e
	Shakespeare's legacy	a	g	a	d	a
4. Growing concerns	I can see you	a	f, n	a	a	a
	Judgement day	a	f, p	c	a	a
	Charities	a	s	a	d	g

UNIT	CULTURAL CONTENT	VARIABLES				
		1	**2**	**3**	**4**	**5**
5. Our changing World	The search for artificial intelligence	a	n	a	a	a
	Moonstruck	a	e, n	a	a	b
	GM crops	a	p	a	d	e
	Freak weather hits north and south	f	c	a	d	a, c
6. A job well done	Lead in -from dusk to dawn	a, b, e	s	c	a, b	a
	Doing it our way	a	s	a	d	a
	Redundancy and the law	a	p	a	d	g
7. Fit for life	Eureka	a	e, n	a	d	e
	Playing areas	h	r	c	b	h
8. Live and learn	Lead in -School and education	b, e,	o	a	a, b	g
	University life -	a, b	b, o	a	a, c	a, b
	Educational issues -reading	a	o	a	a	e
9. The image business	The fashion industry	a, b	a, b	a	a	a
	More than meets the lens	a, b	a, e, g, k	a	a, b	a, b
	Matisse and Picasso	a	a, g		d	e
10. Shop around	Shopping	a	i, k, n	a	a	g
	A cultural invasion	j	g, k, s	a	b	c, e, f

	VARIABLES				
	1	2	3	4	5
Percentage for each option	a – 71% b – 15% c – 0% d – 0% e – 5% f – 3% g – 0% h – 3% i – 0% j – 3%	a – 14% b – 8% c – 4% d – 0% e – 6% f – 4% g – 13% h – 4% i – 2% j – 0% k – 6% l – 0% m – 0% n – 13% o – 6% p – 8% q – 2% r – 2% s – 8% t – 0%	a – 87% b – 0% c – 13% d – 0%	a – 46% b – 22% c – 3% d – 29% e – 0%	a – 34% b – 16% c – 8% d – 0% e – 18% f – 3% g – 18% h – 3% i – 0%

Course-book: *Straightforward Advanced*	Year of publication: 2008
Author(s): Roy Norris	Place of publication: Oxford
Publisher: Macmillan	Level: Advanced II/C1
Distribution of use: Palma, Inca	

UNIT	CULTURAL CONTENT	VARIABLES				
		1	**2**	**3**	**4**	**5**
Unit 1	A fresh start	a, b	c, e, f, h, p, q	c	a, b c	a, c, f
	First day	b, e	o	a	a, b	a
	Growing up	a	b, k	a	a	a, s
	The quarterlife crisis	b, e	b, h	b, c	a, b, c	a
Unit 2	Memory	a	s	a	d	h
	Memory man	b, e	r	a	d	g
	Bicycle history	a	e, n	c	a	g
	Memory stores	b, e	d, e	b, c,	a, b	a
Unit 3	Consumer society	a	f, k	c	b	b
	Rubbish!	b, e	p	b, c,	a, b	a, c
	Competitive eating	a	a	a	a	b
	A cautionary tale	l	c, f	c	a	c
Unit 4	Voicing complaints	a, b	a	a	d	g
	Voice complaints	e	t	c	d	g
	In the limelight	a	k	c	a, b	a, b
	Speech!	e	g, s	b, c,	a, b, c	a, b

UNIT	CULTURAL CONTENT	VARIABLES				
		1	2	3	4	5
Unit 5	Entrepeneurs		f	c	a, b, c	e
	A new business	e	f	c	a	a
	Women's work	a	a, h	a	a, b	b
	Sexual discrimination	e	f, p	b, c,	b	a, c
Unit 6	Body care	a	r	a	a	g
	Medical care	e	s	a	a	e
	Childcare	a	f	c	a	e
	Babysitting	e	h	b, c,	a, b	a
Unit 7	Behaving badly	a	o, p	c	a, b	a
	Rudeness	b, e	a	a	d	g
	Whodunnit?	a	g	a	a	a
	Crime reports	b, e	p	b, c,	b	a, c
Unit 8	It takes all sorts	a	b, g	a	d	a
	Birth order	e	h	b, c,	a, b, c	b
	A close bond	a	h	a	a, c	g
	Singles	e	h	a	a	g
Unit 9	A place called home	a	c, d	c	a, b	e
	Squatters	e	p	b, c,	a, b	a
	A place in the sun	a	c, q	a	a	c
	Experimental travel	b, e	q	a	d	e

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UNIT	CULTURAL CONTENT	VARIABLES				
		1	**2**	**3**	**4**	**5**
Unit 10	Turning out well	a, b	h, r	c	a	a
	What is success?	e	b	a	d	g
	Going wrong?	a	k	a, b	a, b, c	a
	A stabbing incident	e	p	a	d	g
Unit 11	A sight for sore eyes	a	g	b, c,	a, b	a
	Affordable art	b, e	g	c	a, b	a
	The sound of silence	a	n	a	d	a
	The New Music award	e	j	a	d	a
Unit 12	Science fact	b, e	o	b, c,	a, b	a
	Wearable technology	a	n	a	a	a, b
	Sport technology	e	n, r	a	d	g
	The end?	b, j	t	a, b	a, b	a

	VARIABLES				
	1	2	3	4	5
Percentages for each option	a – 37%	a – 6%	a – 40%	a – 45%	a – 46%
	b – 22%	b – 6%	b – 22%	b – 29%	b – 13%
	c – 0%	c – 6%	c – 38%	c – 10%	c – 11%
	d – 0%	d – 3%	d – 0%	d – 16%	d – 0%
	e – 37%	e – 4%		e – 0%	e – 7%
	f – 0%	f – 11			f – 2%
	g – 0%	g – 7%			g – 19%
	h – 0%	h – 12%			h – 2%
	i – 2%	i – 0%			i – 0%
	j – 2%	j – 2%			
		k – 6%			
		l – 0%			
		m – 0%			
		n – 6%			
		o – 4%			
		p – 11%			
		q – 4%			
		r – 6%			
		s – 3%			
		t – 2%			

Appendix 4

SPSS ANALYIS OF QUESTIONNAIRE

The results of the SPSS analysis correspond to the same question numbers in the in the questionnaire. When there is a gap in the numerical order it is due to the results having been placed within the body of the results section of this work or because they are not being used in the present research..

Part one

1. Gender

	Frecuency	**Percentage**
N/A	1	0.3
Male	99	34.5
Female	187	65.2
Total	**287**	**100.0**

2. Age

	Frequency	**Percentage**
N/A	3	1.0
16-25	51	17.8
26-35	120	41.8
36-45	75	26.1
46 -	38	13.2
Total	**287**	**100.0**

3. Residence

	Frequency	**Percentage**
N/A	1	0.3
Palma	176	61.3
Coast	42	14.6
Inland	68	23.7
Total	**287**	**100.0**

4. Place of birth

	Frequency	Percentage
N/A	1	0.3
Baleares	196	68.3
Catalonia/Alicante	19	6.6
Rest of Spain	52	18.1
Western Europe	7	2.4
Eastern Europe	3	1.0
South America	8	2.8
North Africa	1	0.3
Total	287	100.0

5. If Majorca is not your place of birth, how long have you lived here?

	Frequency	Percentage
N/A	4	1.4
1-5	16	5.6
6-10	21	7.3
11-15	13	4.5
16 -	233	81.2
Total	287	100.0

9a. Do you associate yourself with one cultural background?

	Frequency	Percentage
N/A	153	53,3
Majorcan (Minorcan or Ibizan)	64	22,3
Catalan	7	2,4
Spanish	43	15,0
European	9	3,1
Majorcan/Catalan	5	1,7
Valencian	1	,3
Western	1	,3
Southern Spanish	1	,3
Mediterranean	1	,3
Latin American	2	,7
Total	287	100,0

9b. Do you associate yourself with more than one culture?

	Frequency	Percentage
N/A	144	50.2
Spanish + Majorcan	53	18.5
Spanish + European	9	3.1
Majorcan + European	9	3.1
Majorcan + Spanish + European	38	13.2
other	7	2.4
Spanish +Galician	2	0.7
Spanish + Catalan	7	2.4
Spanish + Andalusian	3	1.0
European +East European country	1	0.3
European +West European country	1	0.3
Spanish + Valencian	1	0.3
Spanish + South American variety	2	0.7
Majorcan+ South American	2	0.7
Spanish + Aragonese	1	0.3
Majorcan+Spanish+West European country	2	0.7
Catalan+European	1	0.3
Spanish and English/French etc	2	0.7
Western + other	1	0.3
Spanish + Asturian	1	0.3
Total	**287**	**100.0**

9c Cultural background and place of birth (figures refer to number of participants)

		N/A	Baleares	Catalunya /Alicante	Rest of Spain	Western Europe	Eastern Europe	South America	North Africa	Total
Do you associate yourself with only ONE cultural background	N/A	1	106	7	28	5	2	3	1	153
	Majorcan (Minorcan or Ibizan)	0	62	1	0	1	0	0	0	64
	Catalan	0	3	4	0	0	0	0	0	7
	Spanish	0	16	3	20	0	0	4	0	43
	European	0	2	2	3	1	1	0	0	9
	Majorcan/ Catalan	0	4	1	0	0	0	0	0	5
	Valencian	0	0	1	0	0	0	0	0	1
	Western	0	1	0	0	0	0	0	0	1
	Southern Spanish	0	0	0	1	0	0	0	0	1
	Mediterranean	0	1	0	0	0	0	0	0	1
	Latin American	0	1	0	0	0	0	1	0	2
	Total	1	196	19	52	7	3	8	1	287

9d Cultural background and Place of birth (figures refer to number of participants)

		N/A	Baleares	Catalunya/ Alicante	Rest of Spain	Western Europe	Eastern Europe	South America	North Africa	Total
	N/A	0	98	13	25	2	1	5	0	144
	Spanish + Majorcan	0	43	2	8	0	0	0	0	53
	Spanish + European	1	3	0	3	1	0	0	1	9
	Marjorcan + European	0	8	1	0	0	0	0	0	9
	Majorcan + Spanish + European	0	30	1	6	0	0	1	0	38
	other	0	4	0	0	1	1	1	0	7
	Spanish +Galician	0	0	0	2	0	0	0	0	2
	Spanish + Catalan	0	4	2	1	0	0	0	0	7
Do you associate yourself with MORE THAN ONE cultural background?	Spanish + Andalusian	0	0	0	3	0	0	0	0	3
	European +East European country	0	0	0	0	0	1	0	0	1
	European +West European country	0	0	0	0	1	0	0	0	1
	Spanish + Valencian	0	0	0	1	0	0	0	0	1
	Spanish + South American variety	0	0	0	1	0	0	1	0	2
	Majorcan+ South American	0	2	0	0	0	0	0	0	2
	Spanish + Aragones	0	0	0	1	0	0	0	0	1
	Majorcan+Spanish+West European country	0	1	0	0	1	0	0	0	2
	Catalan+European	0	1	0	0	0	0	0	0	1
	Spanish and English/French etc	0	1	0	0	1	0	0	0	2
	Western + other	0	1	0	0	0	0	0	0	1
	Spanish + Asturian	0	0	0	1	0	0	0	0	1
	Total	1	196	19	52	7	3	8	1	287

10. If you are a student, which studies are you currently completing?

	Frequency	Percentage
N/A	214	74.6
ESO	2	.7
Bachiller	12	4.2
F.P.	3	1.0
University	56	19.5
Total	287	100.0

11. What is your current job or profession?

	Frequency	Percentage
N/A	51	17.8
Student	3	1.0
Teacher	75	26.1
Administration (auditor/lawyer/bank etc)	66	23.0
Tourism	13	4.5
Other professional (nurse)	50	17.4
Other technical	14	4.9
Other non-technical	15	5.2
Total	287	100.0

12a. Have you spent any time studying in or visiting an English-speaking country?

	Frequency	Percentage
N/A	59	20.6
1 visit	71	24.7
2 visits	61	21.3
3 visits	47	16.4
4 visits	27	9.4
5 visits	14	4.9
6+ visits	8	2.8
Total	287	100.0

12b. Which countries have you visited?

	Frequency	Percentage
N/A	59	20.6
Inner Circle countries	202	70.4
Outer Circle countries	1	0.3
Expanding Circle countries	3	1.0
Inner/Outer Circle combination	6	2.1
Other combination	16	5.6
Total	**287**	**100,0**

12c. Which Inner Circle countries have you visited?

		Frequency	Percentage
VALID	**N/A**	28	9.8
	England	43	15.0
	Ireland	2	0.7
	Scotland	2	0.7
	Wales	3	1.0
	USA	8	2.8
	USA + UK / IRELAND	34	11.8
	UK+Scotland/Ireland/Wales combination	23	8.0
	Australia + UK	2	0.7
	Canada	2	0.7
	Combination UK +USA+ Aust/NZ	2	0.7
	Total	149	51.9
N/A		138	48.1
	Total	**287**	**100.0**

12d. Why did you travel to these countries?

	Frequency	Percentage
N/A	61	21.3
Holiday	82	28.6
Study	36	12.5
Business/Work	11	3.8
Work+ Study+ Holiday	92	32.1
Residence	5	1.7
Total	287	100.0

13. Why are you studying English now?

	Frequency	Percentage
N/A	1	0.3
Business/Work/Promotion	15	5.2
Pleasure	81	28.2
Study	44	15.3
Other-not specified	6	2.1
Pleasure +study/work	118	41.1
Combination	18	6.3
Travel	4	1.4
Total	287	100.0

Part 2, Q4
Cultural dimensions with age (figures reflect number of participants)

1. Buildings/monuments

		How important is it for you to learn about buildings/monuments in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	1	0	1	1	0	0	3
	16-25	0	3	12	17	14	5	51
	26-35	1	10	24	45	22	17	119
	36-45	1	9	15	29	15	6	75
	46 -	1	4	7	12	12	2	38
	Total	4	26	59	104	63	30	286

2. Famous people

		How important is it for you to learn about famous people in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	1	1	0	1	0	0	3
	16-25	1	10	23	11	5	1	51
	26-35	2	19	39	41	16	3	120
	36-45	2	16	17	28	8	4	75
	46 -	1	7	10	11	5	4	38
	Total	7	53	89	92	34	12	287

3. National holidays/celebrations

		How important is it for you to learn about national holidays and celebrations in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	1	0	1	1	0	0	3
	16-25	0	5	7	8	24	7	51
	26-35	2	9	9	49	35	16	120
	36-45	1	4	13	29	20	8	75
	46 -	1	5	8	9	11	4	38
	Total	5	23	38	96	90	35	287

4. Idiomatic phrases

		How important is it for you to learn about idiomatic phrases in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	0	1	2	3
	16-25	0	0	3	6	15	27	51
	26-35	0	1	2	9	39	69	120
	36-45	1	0	3	8	27	36	75
	46 -	0	1	0	7	6	24	38
	Total	1	2	8	30	88	158	287

5. Education

		How important is it for you to learn about education in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	0	2	1	3
	16-25	1	1	2	12	19	16	51
	26-35	1	1	9	21	51	37	120
	36-45	1	0	2	17	26	29	75
	46 -	1	1	2	7	16	11	38
	Total	4	3	15	57	114	94	287

6. Geography

		How important is it for you to learn about geography in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	1	0	0	1	1	0	3
	16-25	0	1	3	23	18	6	51
	26-35	1	4	6	26	53	30	120
	36-45	1	2	3	21	23	25	75
	46 -	1	0	2	17	10	8	38
	Total	4	7	14	88	105	69	287

7. History

		How important is it for you to learn about history in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	2	1	0	3
	16-25	0	2	9	15	15	10	51
	26-35	1	4	8	37	45	25	120
	36-45	0	1	4	18	29	23	75
	46 -	0	0	1	11	17	9	38
	Total	1	7	22	83	107	67	287

8. Literature

		How important is it for you to learn about literature in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	1	2	0	3
	16-25	0	2	12	6	22	9	51
	26-35	3	9	18	28	46	16	120
	36-45	1	3	5	18	27	21	75
	46 -	0	1	3	7	16	11	38
	Total	4	15	38	60	113	57	287

9. Media

		How important is it for you to learn about the Media (newspapers, TV, radio) in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	1	2	0	3
	16-25	0	1	5	11	20	14	51
	26-35	2	2	8	28	39	41	120
	36-45	0	0	4	15	25	31	75
	46 -	0	0	3	9	16	10	38
	Total	2	3	20	64	102	96	287

10. Economy

		How important is it for you to learn about economy in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	2	1	0	3
	16-25	0	4	15	15	11	6	51
	26-35	3	15	27	35	25	15	120
	36-45	1	4	16	32	15	7	75
	46 -	0	0	9	15	14	0	38
	Total	4	23	67	99	66	28	287

12. Politics

		How important is it for you to learn about politics in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	1	1	1	0	3
	16-25	0	8	16	15	9	3	51
	26-35	3	20	29	32	31	5	120
	36-45	0	12	10	27	19	7	75
	46 -	1	1	9	15	11	1	38
	Total	4	41	65	90	71	16	287

13. Personal relationships

		How important is it for you to learn about personal relationships in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	1	1	1	3
	16-25	0	3	10	10	18	10	51
	26-35	1	9	10	26	38	36	120
	36-45	1	2	3	17	24	28	75
	46 -	0	2	4	4	23	5	38
	Total	2	16	27	58	104	80	287

14. Monarchy

		How important is it for you to learn about the monarchy in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	1	1	0	1	0	3
	16-25	1	12	12	18	5	3	51
	26-35	1	36	39	28	15	1	120
	36-45	0	24	21	17	9	4	75
	46 -	1	16	10	9	1	1	38
	Total	3	89	83	72	31	9	287

15. Food and drink

		How important is it for you to learn about food and drink in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	1	2	0	0	3
	16-25	0	1	9	11	19	11	51
	26-35	2	4	9	34	37	34	120
	36-45	1	3	2	17	35	17	75
	46 -	0	2	5	10	13	8	38
	Total	3	10	26	74	104	70	287

16. Music

		How important is it for you to learn about music in your English language course?						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	1	0	2	0	3
	16-25	0	1	8	16	13	13	51
	26-35	1	4	12	33	40	30	120
	36-45	0	3	4	25	24	19	75
	46 -	0	4	4	7	13	10	38
	Total	1	12	29	81	92	72	287

Part 3

The statements in this section were crossed with age groups (figures reflect number of participants)

S1

		Part 3-1 The English language is needed in order to communicate with people all over the world						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	0	3	0	3
	16-25	0	1	0	3	14	33	51
	26-35	0	1	5	3	29	82	120
	36-45	0	0	2	1	21	51	75
	46 -	0	1	0	0	14	23	38
	Total	0	3	7	7	81	189	287

S2

		Part 3-2 I am interested in learning about different cultures throughout the world.						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	0	3	0	3
	16-25	0	1	2	6	21	21	51
	26-35	0	2	3	16	47	52	120
	36-45	1	2	1	13	30	28	75
	46 -	1	0	0	6	19	12	38
	Total	2	5	6	41	120	113	287

S3

		Part 3-3 I am interested in learning about the cultures of English speaking countries.						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	1	0	1	1	3
	16-25	2	1	5	8	21	14	51
	26-35	3	3	9	27	49	29	120
	36-45	1	2	3	17	36	16	75
	46 -	0	0	1	14	16	7	38
	Total	6	6	19	66	123	67	287

S4

		Part 3-4 There are many differences between the cultures of English speaking countries and my cultural background.						
		N/A	1	2	3	4	5	Total
Age	N/A	0	1	0	0	2	0	3
	16-25	0	0	7	20	13	11	51
	26-35	0	4	10	30	52	24	120
	36-45	0	1	8	26	24	16	75
	46 -	0	0	3	11	17	7	38
	Total	0	6	28	87	108	58	287

S5

		Part 3-5 I need to learn about the social aspects of different cultures (not necessarily English) in order to communicate successfully in English.						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	2	1	0	3
	16-25	0	3	10	19	18	1	51
	26-35	0	10	17	50	28	15	120
	36-45	0	1	15	29	25	5	75
	46 -	0	0	10	17	8	3	38
	Total	0	14	52	117	80	24	287

S6

		Part 3-6 I do not need to study the culture of English speaking countries in order to communicate with native and non-native English speakers all over the world.						
		N/A	1	2	3	4	5	Total
Age	N/A	0	0	0	1	0	2	3
	16-25	0	10	16	14	10	1	51
	26-35	0	26	29	35	21	9	120
	36-45	2	15	22	16	16	4	75
	46 -	0	8	10	11	7	2	38
	Total	2	59	77	77	54	18	287

Appendix 5

Essay Analysis

The following information has been summarised by the author unless a direct quote is indicated.

Case 1: Cultural information in an EFL course is not a necessary feature. There are many bilingual speakers of English who have never been to an English-speaking country. However, a fundamental part of language-learning is "to penetrate into its culture, customs and traditions".

Case 2: Although it is important to learn about the culture connected with a language, English is different since "there are many countries where English is an L1" and "each of these countries has its own culture". English no longer belongs to a specific group of speakers since it is a universal language.

Case 3: It depends on the learning context. For example if one is learning for a hobby, it would not be necessary to include cultural information.

Case 4: Cultural information is interesting but not an essential part of EFL.

Case 5: The structure (grammar, vocabulary and pronunciation) is the most important feature of EFL. However, it is difficult to learn a language without including notions of its culture, and this in consequence, makes the learning process more interesting.

Case 6: Communication skills and grammatical competence are more important.

Case 7: Culture is not important since the many English-speaking countries have different cultural elements. This student suggests that the cultures of these countries should be studied individually and not necessarily compared with the mother country (the UK).

Case 8: Culture is important, especially when studying a language for integrative motives.

Case 9: Culture is not essential since the English language is often used to communicate with non-native English speakers. However, it makes language learning more interesting.

Case 10: Culture is an important feature of language learning since it helps students understand how language is used, especially the idiomatic use of the language.

Case 11: An approach to learning which includes culture is much more motivating for students.

Case 12: Culture is important when learning for integrative reasons, but it is not important for use as an international language since there are so many different English-speaking cultures to consider.

Case 13: The cultural aspects of a country are even more important than grammar. It is important for learners to understand that "stereo-types, myths and clichés do not reflect the true reality of a country's culture". This student suggests that more should be done to bring the foreign culture closer to the learners.

Case 14: Cultural information is an interesting feature of language learning.

Case 15: "Culture informs you about language, language informs you about culture". This participant accepts that EIL does not necessarily require cultural knowledge of English-speaking countries, but still feels that culture is an important part of EFL.

Case 16: Culture is important since it allows the learner to understand how the native speakers think, thus allowing for more success in communication.

Case 17: Culture is an important part of EFL but can be introduced once learners have learnt to speak the language.

Case 18: Culture should be added to the four traditional skills of reading, writing, listening and speaking. There are many differences between the cultures of English-

speaking countries and Spain. For this reason, course-books should include more information on the cultures of these countries.

Case 19: Culture is important, but not as important as grammar and vocabulary. Nevertheless, this participant does believe that cultural knowledge is important for listening and speaking skills, since it helps learners integrate with more ease into an English-speaking community. Any cultural knowledge is also an important part of communication and understanding at world level.

Case 20: Cultural knowledge of any country is always "an enriching experience".

Case 21: Culture is an important part of EFL but it is not essential. "It is more important to visit the country and 'live' the culture".

Case 22: Cultural content is an important aspect of EFL, especially for motivation purposes, although it is not essential. It becomes more important as ones level increases.

Case 23: The cultures of all countries are important for everyone, not just EFL students. In the case of EIL, knowledge of the cultures of English-speaking countries assists in successful communication.

Case 24: Culture is important but not as important as grammatical competence.

Case 25: Culture is important since "language is always a product of a cultural environment". The cultures of English-speaking countries are very different, and knowledge of these cultures will always be an enriching experience.

Case 26: Culture is an important element of EFL, but it is not essential.

Case 27: Culture is important since it makes us more tolerant of cultural differences between different countries.

Case 28: Culture is important since "language by itself is almost nothing".

Case 29: Culture is an important aspect of EFL since communication also involves "knowledge of social and cultural aspects".

Case 30: "Learning a language implies the learning of a culture. Speaking is only part of it, you need to 'taste' it".

Case 31: Cultural information is not crucial for beginners but becomes more important for higher levels. "Culture shows the lifestyle of the citizens in every country. Therefore culture provides students with successful models of authentic use of language in a natural context".

Case 32: Culture is an important aspect of EFL but it is not the most important aspect. However, it allows students to understand the language better.

Case 33: Culture is an important part of EFL since "language is acquired by man as a member of society […] society and language are mutually indispensable".

Case 34: Culture is important, nevertheless, grammar and vocabulary are the first steps to learning a language.

Case 35: Language is part of a country's culture and knowledge of the language opens the door to the new culture". "It is important to 'feel' the culture".

Case 36: "Culture is important since it is the main expression of a country".

Case 37: It is important to include cultural information in an EFL course and authentic material should be included as much as possible.

Case 38: Cultural knowledge is useful for encouraging social skills but can be boring. Greater care should be taken on how it is incorporated into EFT.

Case 39: (unable to read)

Case 40: Culture is important but not essential. However, it is useful when trying to understand idiomatic expressions.

Case 41: EIL cannot be associated with any specific culture. The inclusion of cultural information is more important for those learning English for pleasure since it does not help basic language skills.

Case 42: It is important since it helps students to appreciate the language.

Case 43: Cultural content enriches the learning experience and acts as motivation in the learning process.

Case 44: The cultural content is not so important for beginners, although it becomes more important as ones level of English increases.

Appendix 6

Summary of dissertation in Spanish Castilian

Resumen del trabajo de investigación para el Diploma en Estudios Avanzados (DEA)

Doctorado de Lengua y Lingüística Aplicada

Universidad de las Islas Baleares

Titulo: La función de los elementos culturales en la adquisición del inglés como lengua extranjera: la enseñanza y el aprendizaje de la lengua inglesa como un fenómeno cultural global

Este trabajo de investigación se integra en un campo esencial en el marco educativo, como es la enseñanza de lenguas y, más en concreto, la adquisición del inglés como lengua extranjera. A lo largo de las últimas décadas la didáctica de lenguas extranjeras ha ido evolucionando y con ella, la función que los diferentes enfoques metodológicos han ido asignando a los elementos culturales. La tendencia hoy en día es un método 'integral' de lengua y cultura. Sin embargo, el aumento del uso del inglés como lengua internacional (EIL) ha llevado a varios expertos a cuestionar el rol que juega la cultura en este nuevo contexto de uso (Alptekin, 2002; Buttjes and Byram, 1991; Byram and Morgan, 1994; Kramsch, 1993; McKay, 2002; Modiano, 2000, 2001). El centro de atención está cambiando de nociones de competencias lingüísticas y culturales en el contexto de comunicación entre hablantes no-nativos y hablantes nativos de inglés a un contexto de comunicación más global y realista entre hablantes no-nativos. En concreto, estos estudios proponen un enfoque 'intercultural' o 'transcultural' que prepare a los hablantes de EIL para comunicarse con mayor éxito tanto con hablantes nativos como no-nativos.

En nuestro ámbito de investigación, consideramos el rol que juegan los elementos culturales en la enseñanza del inglés como lengua extranjera (EFL) en Mallorca, una isla española del Mediterráneo, conocida por su estilo de vida cosmopolita y multicultural. Hemos obtenido datos de 287 estudiantes de inglés de niveles avanzado I y avanzado II de tres escuelas oficiales de idiomas de Mallorca. Los datos fueron recogidos en forma de un cuestionario, un análisis de los libros de texto utilizados en clase y una redacción. Nuestras preguntas de investigación principales son:

1. ¿Qué conocimientos culturales tienen nuestros estudiantes sobre los países que hablan inglés como lengua nativa?

2. ¿Consideran que el componente cultural es una competencia importante cuando aprenden inglés?

3. ¿Cómo se incorporan los aspectos culturales de la lengua inglesa en la enseñanza del inglés?

Nuestro principal objetivo es dar voz a las opiniones de los estudiantes en los aspectos culturales de su curso de inglés y a la importancia o no de estos contenidos, y a la vez utilizamos los resultados para argumentar que el conjunto del aprendizaje del inglés se ha convertido en un fenómeno cultural que ya pertenece a una cultura universal.

Los resultados demuestran que, aunque los estudiantes dan más importancia a los aspectos lingüísticos de su curso, también aprecian y reconocen la importancia de los contenidos culturales. Sin embargo, este contenido no siempre coincide con el que les interesan o necesitan. El hecho de que nuestros estudiantes también reconozcan el uso del inglés como lengua internacional y a la vez muestren interés por las culturas del mundo nos sugiere que un enfoque transcultural cultural será el más apropiado. Este enfoque ayudará a que los hablantes del inglés como lengua internacional desarrollen estrategias que les permitan resolver problemas culturales posicionándose por encima de su propia cultura y la cultura(s) no-nativa(s) (Mariet, 1991: 142-143).

Appendix 7

Summary of dissertation in Catalan

Resum del treball d'investigació per al Diploma en Estudis Avançats (DEA)
Doctorat de Llengua i Lingüística Aplicada
Universitat de les Illes Balears

Títol: La funció dels elements culturals en l'adquisició de l'anglès com a llengua estrangera: l'ensenyament i l'aprenentatge de la llengua anglesa com un fenomen cultural global

Aquest treball d'investigació s'integra a un camp essencial al marc educatiu, com és l'ensenyament de llengües i, més en concret, l'adquisició de l'anglès com a llengua estrangera. Al llarg de les últimes dècades la didàctica de llengües estrangeres ha anat evolucionant i amb ella, la funció que els diferents enfocaments metodològics han anat assignant als elements culturals. La tendència avui en dia és un mètode 'integral' de llengua i cultura. Tanmateix, l'augment de l'ús de l'anglès com a llengua internacional (EIL) ha portat a diversos experts a qüestionar el rol que juga la cultura en aquest nou context d'ús (Alptekin, 2002; Buttjes and Byram, 1991; Byram and Morgan, 1994; Kramsch, 1993; McKay, 2002; Modiano, 2000, 2001). El centre d'atenció està canviant de nocions de competències lingüístiques i culturals en el context de comunicació entre parlants no natius i parlants natius d'anglès a un context de comunicació més global i realista entre parlants no natius. En concret, aquests estudis proposen un enfocament 'intercultural' o 'transcultural' que prepari els parlants d'EIL per comunicar-se amb major èxit tant amb parlants natius com no natius.

En el nostre àmbit d'investigació, considerem el rol que juguen els elements culturals en l'ensenyament de l'anglès com a llengua estrangera (EFL) a Mallorca, una illa espanyola de la Mediterrània, coneguda pel seu estil de vida cosmopolita i multicultural. Hem obtingut dades de 287 estudiants d'anglès de nivells avançat I i avançat II de tres escoles oficials d'idiomes de Mallorca. Les dades van ser recollides en forma d'un qüestionari, una anàlisi dels llibres de text utilitzats en classe i una redacció. Les nostres preguntes d'investigació principals són:

1. Quins coneixements culturals tenen els nostres estudiants sobre els països que parlen anglès com a llengua nativa?

2. Consideren que el component cultural és una competència important quan aprenen anglès?

3. Com s'incorporen els aspectes culturals de la llengua anglesa en l'ensenyament de l'anglès?

El nostre principal objectiu és donar veu a les opinions dels estudiants en els aspectes culturals del seu curs d'anglès i a la importància o no d'aquests continguts, i alhora utilitzem els resultats per argumentar que el conjunt de l'aprenentatge de l'anglès s'ha convertit en un fenomen cultural que ja pertany a una cultura universal.

Els resultats demostren que, encara que els estudiants donen més importància als aspectes lingüístics del seu curs, també aprecien i reconeixen la importància dels continguts culturals. Tanmateix, aquest contingut no sempre coincideix amb el que els interessen o necessiten. El fet que els nostres estudiants també reconeguin l'ús de l'anglès com a llengua internacional i alhora mostrin interès per a les cultures del món ens suggereix que un enfocament transcultural cultural serà el més apropiat. Aquest enfocament ajudarà que els parlants de l'anglès com a llengua internacional desenvolupin estratègies que els permetin resoldre problemes culturals posicionant-se per sobre de la seva pròpia cultura i la cultura(s) no nativa(s) (Mariet, 1991: 142-143).