THE CONCEPT OF CULTURAL AWARENESS WITHIN THE LEBANESE NEW NATIONAL CURRICULUM AND THE NATIONAL ENGLISH TEXTBOOK: A CASE STUDY OF POLICY AND PRACTICE IN LEBANESE PUBLIC AND PRIVATE SECONDARY SCHOOLS

Thesis

Resubmitted to the School of Education of the University of Leicester in partial fulfillment of the requirements for the degree of

Doctor of Education

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ABSTRACT

THE CONCEPT OF CULTURAL AWARENESS WITHIN THE LEBANESE NEW NATIONAL CURRICULUM AND THE NATIONAL ENGLISH TEXTBOOK, THEMES: A CASE STUDY OF POLICY AND PRACTICE IN LEBANESE PUBLIC AND PRIVATE SECONDARY SCHOOLS

Ibrahim A. El-Hussari

This study focuses on the concept of cultural awareness as a new education/language policy prescribed by the Lebanese New National Curriculum and pursued in school and classroom practice through the national English textbook, THEMES, intended for ESL/EFL secondary-age students. The official policy guidelines on the instructional objectives of cultural awareness aim to develop in the new generation of secondary-age students an awareness of their own culture as well as the target culture/s whose language they are learning to use in a variety of real life situations. To this end, this thesis examines the educational policy prescribing cultural awareness and the pedagogical impact of its instructional objectives on language teachers and students in the context of foreign language education. Ever since the new language curriculum was put into effect at school level, many educational symposia and teacher training workshops have been organized to discuss the new educational policy and classroom implementation. However, little has been documented about the effectiveness of policy and practice in terms of cultural awareness.

Through adopting case study as an interpretive methodology, I attempted to highlight the pros and cons of the new education/language policy as viewed by the main participants in this fieldwork. To this effect, school heads and program coordinators were interviewed individually; language teachers and students were asked to take two different questionnaires; school documents were examined; and (Grade 10) English classes were observed while in session. The last data collection instrument provided me with tools to examine how the new educational policy was played out in practice.

In this thesis, I argued for two views of culture and cultural awareness, which emerged from my reviewing of available literature in the fields of anthropology, socio-linguistics, and applied linguistics. I used these views in my data analysis to look at how my informants interpret and implement the policy guidelines on culture and cultural awareness.

My research findings in this thesis show that the concept of cultural awareness, as an educational goal of the New Language Curriculum in the Lebanese secondary school, is under-theorized and under-resourced in its implementation. Hence, language teachers, in the case study investigated, were not able to develop the concept of cultural awareness as desired by the policy. In the policy, the concept of cultural awareness is promoted through a particular view of culture, which addresses a multi-lingual, multi-cultural community by presenting notions of culture catered along lines of international target cultures. My informants interpreted this particular view of culture as problematic. Besides, the view of cultural awareness prescribed by the
policy guidelines is not reflected in the cultural content of THEMES book to provide for the needs of secondary-age students. Whilst the policy presents cultural awareness through a set of curricular and instructional objectives, THEMES hardly addresses cultural awareness as an education/language aim. This marginal tackling of cultural awareness by THEMES has influenced the objectives of the language exercises following the texts. Besides, the content of THEMES presents an eclectic view of culture brought up by compiling theme-based international and local texts, most of which echo 'a received view of culture', to use Atkinson's phrase. Such a content cannot support reflective learning, nor can it enhance the learners' cultural awareness in the absence of effective teachers' pedagogy targeting cultural awareness as a central goal of the new education/language policy. Furthermore, my informants interpreted the views of culture and cultural awareness, catered by the policy and THEMES book, at different levels of understanding. Coordinators and teachers felt they were left alone struggling for appropriate pedagogy to promote the cultural content of THEMES through personal interpretation of policy guidelines.

This study also found that there is a need for policy makers and textbook writers to consider the views of teachers and students delivering the new curriculum, when there is a program evaluation at the end of the three-year experimental period given for implementation of school curricula. I found that an independent, external educational authority should take part in the process of program evaluation if the policy is going to work. Such a program evaluation, responding to the voices of those who deliver the policy, provides for the needs of both teachers and students to develop cultural awareness in the language classroom as desired by the official policy. With the process of increasing internationalization and globalization in mind, together with the need to avoid stereotyping images from other cultures, the development of cultural awareness in ESL classrooms seems highly desirable.

The concluding remarks of this thesis summarized the research findings, highlighted the educational implications as well as the significance of the study, and identified directions for further research.
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Chapter One
Introduction

1.1: The issue under study
This study explores the education/language policy of the Lebanese New National Curriculum of August 1997 (henceforth NNC) in terms of the concept of cultural awareness, and the role of schools in implementing this policy. It looks at what cultural awareness means in the stated policies of the NNC and the new language curriculum, and how language teachers interpret and implement these policies in a second language classroom. This study also examines whether the new educational policy urging teachers and students to promote a new “cultural” language curriculum allows these teachers and students to “shift” their cultures of teaching and learning in secondary schools. That is, the study looks at how the people who deliver the new language curriculum behave while responding, consciously or unconsciously, to the influence of societal factors around them. To this end, the study looks at whether teachers’ pedagogy/methodology is maintained and transformed with the introduction of the NNC and the new “cultural” language curriculum as policy is played out in practice.

In the following section, I present an overview of the NNC and its educational policy, together with the curricular objectives of the new English curriculum in terms of cultural awareness, which is a central concept in the new language curriculum and the focus of this thesis.

1.2: What is NNC?
NNC stands for the Lebanese New National Curriculum (August 1997) whose works were totally sponsored, financed and coordinated under the leadership of the Lebanese National Council for Educational Research and Development (NCERD) of the Ministry
of National Education, Youth, and Sport. Coming from predominant religious sects (Christians and Moslems) of the Lebanese population, the large team (102 educators) split into program committees that designed, developed and contributed to the NNC final draft. Those committees consisted of university professors, school program coordinators, and school practitioners, who had been working in the field of education in Lebanon at both school and university levels (NNC, 1997). The committees established were given samples of various national curricula from around the world to guide their work. The general coordinator (the head of the Education Department at the American University of Beirut) of the teamwork involved in the creation of the new curriculum chaired the scheduled meetings of the program committee coordinators. In its final draft, the NNC used Arabic to describe curricula of subjects taught in Arabic, English and French to describe curricula of subjects taught in English and French, such as Foreign Languages, Math, Science, and Technology.

In light of the NNC policy documents and curricular objectives, national textbooks covering all disciplines of school education were designed and developed by local committees of Lebanese authors who were selected on the basis of their diverse religious belonging and political/partisan affiliation. In the two-year long project (1995-1997), the NNC introduced itself as a "vehicle carrying a comprehensive plan for change over three school years of implementation (1998-2001), at the end of which there will be program evaluations conducted by the NCERD" (NNC, 1997: 9).

The NNC aimed at revising and updating the school curricula "stagnating" (Abu-Asly, 1998) during the Lebanese Civil War (1975-1990). It introduced policy documents planning the curricular objectives of the new school programs, of which the new English curriculum is one. THEMES (1998), commissioned by the NNC as the national English textbook intended for secondary schools, was the primary tool for implementing the new education/language policy.
Broadly, the NNC policy documents introduced curriculum innovation as follows:

The innovations in the proposed curriculum considered the following criteria: unrestricted openness to life; practical coping with up-to-date world curricula; organic linkage between academic and vocational education; smooth transfer from high school to university life; and necessary enrichment of curriculum with fine arts and humanities (NNC, 1997: 12).

Specifically, a methodological overview of the new English curriculum aims to develop three levels of English language proficiency: “English for social interaction, English for academic purposes, and English for socio-cultural development” (NNC, 1997: 72). It is the last of these with which this study is concerned. The big change brought about by the NNC is clearly observed in the area of curricular emphasis, from a more grammar-focused curriculum to a more cultural language curriculum.

In summary, the curriculum moves from a system of language education based on rote learning, linguistic correctness, and cramming of information to a system that promotes autonomous learning, thinking skills, and communicative competence (NNC, 1997: 147).

This study explores through its research questions the impact of the policy documents of the NNC and the new ‘cultural’ language curriculum on language teachers who interpret and implement these policies in classroom practice. In doing so, this thesis looks at three aspects for further analysis. First, it looks at what notions of culture are presented in the policies of the NNC and THEMES. Secondly, it looks at what the term cultural awareness means in the various educational policies addressing the reconstruction of the Lebanese multicultural, multilingual national identity. Thirdly, it looks at whether the cultures of teaching and learning are maintained and transformed as policy is played out in practice. These three types of culture will be expanded upon in the analysis of data.
collected from the NNC policy documents, THEMES, school informants, and the examination of school documents and classroom observation reports.

In the following section, I define ‘culture’ and ‘cultural awareness’ in light of my review of available literature in the field. In Chapter Four (Literature Review), I will discuss how I arrived at these definitions.

1.3: Culture and Cultural Awareness
In a rapidly changing world whose salient features are diversity, hybridization, and globalization, the term ‘culture’ today is not easy to define in a few sentences. However, a definition useful to this thesis has emerged from the various views of culture in the literature reviewed (see Chapter Four). In the field of language teaching and learning, the concept of culture is viewed as a process in which emphasis is placed on context and situated practice. Attention to context calls for a type of teachers’ pedagogy that fosters both direct and indirect ways of transmitting knowledge, that values not only facts but relations between facts, that encourages diversity of experience and reflection on that diversity. In the context of the ever more critical factors of local diversity and global interconnection, culture deals with linguistic and cultural differences whose proximity has become one of the key facts of our time. Situated practice draws on the experience of meaning-making in the life-worlds of the learners and their discourses, which are increasingly defined by cultural diversity and practices that come with that diversity. Situated practice is about the actual practice of negotiation of cultural differences, although differences are not usually neutral. To negotiate differences in values is a necessary step to cross-cultural and linguistic boundaries through dialogue. This brings to the surface some of the life experiences of the learners who approach a variety of texts in foreign language education. Whether these texts are presented as local, international, misrepresentative, or remarkable for their omission of the learners’ position, learners can at least see themselves in their relation to those texts but independent of the constructs.
Such a notion of culture, grounded in socio-cultural settings (e.g., schools and classrooms) is necessarily related to the learners' own life-world knowledge and interests through their immersion in hands-on experience.

My own definition of 'cultural awareness' has also emerged from the literature reviewed (see Chapter Four). Awareness of the various types of culture as defined by different schools of thought is one thing, cultural awareness quite another. Awareness of culture depends in the first place on what a specific type of culture means. Types of culture, such as target culture, nation-state culture, international target cultures, and so forth are complex, loaded, and misleading terms in the context of foreign language education. On the other hand, achieving cultural awareness in an ESL context is a process; learners move along a continuum in the direction from less cultural awareness to more. It is a process in which language learning offers an opportunity for ESL students to develop a shared world of interaction and experience through discovering the meanings of text in relation to its context of situation. In this process, students move from contact with otherness, to comparison and appreciation of similarities and differences, to identifying with otherness, and finally to take an objective view of their own cultures. In language teaching and learning, cultural awareness serves as the basis for developing positive attitudes and empathy towards other cultural beings, not just the means of exchanging information. It is based on understanding the dynamics of diversity and dispelling any stereotypes or misconceptions students may have of other cultures. Viewed as such, cultural awareness is in sharp contrast with the notion of stereotyping. Whilst cultural awareness seeks evidence and exploration in the process of understanding oneself and other cultural groups, stereotyping often results from sweeping generalizations that need substantial evidence and investigation.

Understanding cultural awareness is central to this study in its exploration of the different attitudes and beliefs of school population during the process of implementing the new
language/education policy through the notions of culture presented in THEMES. The notions of culture, which the NNC and THEMES present, are studied at three levels in this thesis. The first level explores how language is used to present particular views of culture. The second level looks at the teaching methodology schools use to promote cultural awareness through language. The third level (closely related to the second) examines how teachers interpret and evaluate the cultural component of the texts assigned for classroom application. These three levels are related to the research questions raised to guide the progress of this thesis.

Through the analysis of the data collected from policy documents, school informants, and classroom observation, this study will look at what particular views of culture are promoted through the cultural content of THEMES and whether they coincide with the emergent views of ‘culture’ and ‘cultural awareness’ already presented.

In the following section, I describe the national English textbook, THEMES, as a tool recommended by the NNC policy to promote the notion of cultural awareness in the language classroom.

1.4: The National English Textbook (THEMES)

In this section, I introduce the authors of the national English textbook (henceforth THEMES), its aims and objectives, and the organization of the reading units including tasks and style of presentation. My own comments on the cultural content of the textbook will be part of the data analysis chapter.

THEMES is an ESL/EFL textbook written by five Lebanese authors commissioned by NCERD to write a national textbook in conformity with the language/education policy of the NNC. Apart from their expertise in foreign language teaching and ESL textbook authorship, the five authors whose names appear on the half-title page of the textbook
were selected by the NCERD on the basis of their religious affiliations (Muslims and Christians). The coordinator of THEMES is a Muslim Sunni, the other four co-authors are a Muslim Druze, a Christian Greek Orthodox, a Christian Roman Catholic, and a Christian Maronite. In Lebanon this selection of textbook authors does reflect a compromise reached by the current socio-political forces in a country long-divided on confessional lines -- a fact probably reflected in the content of the textbook.

According to its authors, THEMES presents itself as follows:

... a series of textbooks designed for [secondary school] students studying English as a second or foreign language. It follows the thematically-organized, content-based approach...It uses authentic texts on which all the activities are based...The series encourages learner-centered information. Students are frequently invited to express their opinions orally and in writing. Activities are designed to involve learners in individual, pair, and group work. Out-of-class assignments include projects, research work, and reports that relate the lesson material to the learner's socio-cultural environment (Introduction to THEMES, 1998: n.p.).

This overview selected from the introduction to THEMES marks the biggest change, which is taking place between the current and earlier national curricula. That is, the emphasis in language teaching has shifted from a more grammar-focused curriculum to a more cultural curriculum where THEMES, as a textbook, is commissioned by the NNC as the primary tool for carrying out this curricular change. However, THEMES does not literally state cultural awareness as an instructional objective, nor does it provide guidance for teachers to promote it in the classroom.

Specifically speaking, the instructional material of the textbook presents a variety of topics whose cultural aspects are international for the most part. Taken from a variety of sources acknowledged by the authors (THEMES, 1998: 312), the content of THEMES comprises 11 theme-based units that contain 135 lessons (see Table of Contents, Appendix H).
The salient feature of THEMES is that all the instructional materials are theme/content-based. This is an indication that there is some cultural thread linking the cultural topics chosen for language classroom practice. Take, for example, the theme of ‘Human Communication’, Unit 2, pp. 43-58. This unit presents 11 lessons, 8 of which run as follows: Language, Linguistic Invasion, How Many Languages Can You Speak?, Sources of Information, Chimp Talk, Crossing Cultures, and Intercultural Sensitivity. The remaining 3 lessons include Summary and Paraphrases, Essay Writing, and Discussion of Essays. The texts used are skill-oriented, basically reading and listening. The instructional materials used are set in a wide variety of cultures; in many of which English is not used as a first language. A sample of a unit taken from THEMES is shown in Appendix G.

A typical 50-minute lesson within each of the 11 themes making up THEMES is organized as follows:

- Warm Up (Pre-reading Activity) related to the unit under study (2 to 5 questions)
- A Reading Passage (1 to 2 pages long) followed by 3 to 5 comprehension questions
- Oral and Writing Skills based on questions around the text (2 to 5 questions)
- Vocabulary Check based on the vocabulary items highlighted in the text
- Assignment in form of ‘find, list, compare, and explain’ (1 to 2 items)
- Focus on Language describing grammar points and modes of essay writing

However, there are some variations in the area of language activities within these lessons, such as listening, project writing, oral presentation and peer discussion, and chart reading. The last lesson ending a given theme is called ‘Assessment’, and it comprises a reading comprehension exercise and essay writing.

The following example of lesson organization is taken from the theme of Human Rights (Unit One, Lesson 1, pp. 14-16).

1. Pre-reading based on a chart entitled “Working Children” and featuring facts about child labor as reported by the International Labor Organization (no date provided)
2. Warm Up

Discuss the following questions:
1. How old should children be before they are allowed to work?
2. What kind of work should they not do? [sic.]

3. Reading Text

Read the stories of three children from around the world. The stories of Sonia (India), Sawai (Thailand) and Pablo (Colombia)

4. Writing/Oral Communication

1. What is your reaction to the stories?
2. Write your reaction down.
3. Share your reactions with your classmates.
4. What solutions can you think of that might alleviate the problem of child labor?

5. Vocabulary: Read the text again. Figure out the meanings of the words in bold. Write the definitions in your own words.

6. Assignment:

1. Make a list of the solutions suggested in class.
2. Write them in the Workbook space provided.
3. Now read the selection “We, the Working Children of the Third World, Propose...” in Lesson 2.
4. Compare your suggestions to the demands of the working children.

7. Focus on Language

Subordinate Clauses (Definition and examples with punctuation rules)

In such a typical lesson organization, classroom language activities with cultural insight are perhaps designed to generate students’ awareness of a problem (e.g., Child Labor) across cultures, a theme which invites classroom discussion and student participation around the theme under study. Other themes, such as ‘environment’, ‘Intercultural sensitivity’ and ‘Discrimination’ – to mention only a few – may also generate classroom discussion around cross-curricular themes. As THEMES does not explicitly mention the cultural goal of the textbook, it falls to teachers who alone decide what cultural insights they may generate from classroom activities related to the cultural topics attempted.
The authors of THEMES claim that the texts selected as reading lessons are authentic. However, “some modifications have been made by the authors, whenever there was a need to do so” (Introduction to THEME, 1997: n.p.). The authors also highlight two types of vocabulary items used in texts: one written in italic script, the other in bold. The former type is explained in the margins of text with phonetic transcription provided. The latter is not explained; the authors “believe that the students should look [them] up and work on [them] with their teacher” (Introduction to THEMES, 1997: n.p.). The textbook is rich in various maps, graphics, and colored pictures taken from around the world, all related to the themes under study. The textbook seems to present international content-based instructional materials to which the Lebanese student is exposed for the sake of developing “openness, understanding and empathy” towards the cultural values of the texts assigned for class discussion, as proposed by NNC policy (NNC, 1997: 146).

This study does not only look at how teachers implement the policy of the NNC but also how students react to this policy through classroom application. Both teachers and students delivering the new language curriculum have their own attitudes and beliefs towards the notions of culture presented in THEMES.

1.5: Rationale for this study
The pace of change in both education and society will not slow for some time (Hughes, 1990) and therefore the need for careful curricular planning and its implementation in our schools is likely to be an ongoing requirement. Much of the process of implementing policy falls to teachers in schools to interpret, implement, and evaluate through day-to-day lesson planning. There is a need, therefore, to ensure that teachers feel able to carry out their educational duties and have the skills to complete their role to the full.
Ever since the new education/language policy was put into effect at school level, many educational symposia and teacher training workshops have been organized around the implementation of the new English language curriculum. However, little has been documented about the effectiveness of policy and practice in terms of cultural awareness. With the introduction of the NNC as a force of social change at school level (NNC, 1997), there is a need for school heads, subject coordinators and language teachers to understand their roles within the framework of this change. This study aims to give an insight into what school participants perceive as their role in the process of delivering the official policy, emphasis placed on the promotion of cultural awareness in the language classroom and beyond.

In the Lebanese multi-cultural society, and with processes of increasing globalization in mind, English language has become an international medium of communication and interaction between various cultural groups. Thus the development of intercultural and cross-cultural skills is not simply desirable; it is indispensable. It seems necessary that ESL language teachers, viewed as cultural mediators (Cortazzi & Jin, 1996) pay attention to inter/cross-cultural knowledge, awareness of cultural stereotyping, as they develop in students positive attitudes towards their own culture and the cultures they are exposed to. As this assumption depends on the content of the language curriculum and the policy being implemented, this study explores the notions of culture presented in the language classroom and the vision of society they intend to serve.

Also, teaching methods, approaches, and techniques are cultural practices that occur within specific discourses and imply particular understanding of language, of teacher and student roles. This study attempts to explore the language classroom not as a site where a neutral body of curricular knowledge is passed on to students but as a site where teacher and student belief systems may be constantly in conflict. The conflicting views of school participants (e.g. teachers and secondary students) are likely to problematize the
teaching-learning process of the concept of cultural awareness in the micro-context of school and classroom practice. School participants are viewed by this study as active agents whose roles are important to the implementation of the new education/language policy. Thus classroom interaction between teachers and secondary-age students in a second language classroom in which cultural awareness is developed is considered crucial to this study. Let alone the good intentions of the NNC policy statements and guidelines, language teaching recognizes no neutral language curriculum (Pennycook, 1994). Hence there is a need to look at the roles my research informants assume as they understand and implement the new educational policy in terms of cultural awareness.

This study is concerned with the Lebanese current view of education, which seeks to effect significant changes to the school education system. This educational view has engendered a new national curriculum in which diversity is recognized as the basis of school life. Addressing the Lebanese multicultural, multilingual community, the new national curriculum attempts to develop a new generation of school children without ignoring their rights in maintaining their spiritual and cultural heritage (NNC, 1997) as they integrate into the larger pluralistic society they are part of. The NNC assumes to undertake such an educational aim through government policy documents, special teacher training education workshops, and the new collection of the national textbook authored under the guidance and sponsorship of the National Center for Educational Research and Development (NCERD). Similar policies encouraging the development of the concept of cultural awareness as an educational aim of the new language curriculum can be found in the NNC and THEMES guidelines, school prospectuses and documents, and even in some teachers' lesson plans. It is doubtful, however, that the implementation of such an educational aim highlighting the concept of cultural awareness can be warranted. Educational institutions and the teaching staff participating within them are facing problems related to their ability to implement the new educational policy into classroom practice. In Lebanon, the socio-political context (see Chapter Two) in whose atmosphere
such educational policies are played out in practice, together with local factors within the
educational institutions, may conspire against the teachers who deliver the new
curriculum, thus resulting in a variety of outcomes. This study explores the impact of the
current socio-political situation on school cultures of teaching and learning while
implementation of policy is in progress.

In particular, this study is concerned with how teachers delivering the new curriculum
feel they can best implement the new education and language policies prescribed by the
NNC. It is about those language teachers working with school heads and program
coordinators, with one another and with their students, to develop successful educational
plans to promote the concept of *cultural awareness* (central to both the NNC and this
thesis) in the context of foreign language education and classroom practice. That is, this
study looks at how teachers make decisions, overtly or covertly, about classroom
misunderstandings in their day-to-day lesson planning. In other words, the study looks at
whether teachers believe their pedagogy/methodology has changed with the introduction
of the NNC and the related new “cultural” language curriculum, and, if yes, how teachers
regard the current change in their pedagogy and classroom application. Therefore, there is
a need to link policy with practice and see how language teachers maintain and transform
societal structures from the “new” position the NNC has placed them in.

My own views on the current education/language aims prescribed by the NNC are shaped
by the answers to the research questions raised in this thesis. They are concerned with the
notions of culture the NNC and THEMES present as they mark a departure in the area of
subject content from earlier curricula and textbooks. They are also concerned with how
language teachers reinforce the new educational aims, emphasis being on their
understanding of the concept of cultural awareness and the challenges, which are likely to
arise in classroom application. The answers to the research questions will also shape my
views on teachers’ pedagogies and whether they are maintained and changed by the NNC
and the new language curriculum. I will argue that although the new education/language aims have viable policy guidelines that can be played out in practice, it is in the classroom where teachers’ pedagogies are challenged and often broken.

Based on the above rationale, this study explores the implementation of the new education/language policy in terms of cultural awareness in four schools located in the area of Sidon, which I took as unit of analysis throughout my thesis. The outline of the intentions of this research gives rise to some general questions, which will be refined and listed as the final set of my research questions (Chapter Five). The questions are:

1. What notions of culture do the NNC policy and THEMES present?
2. What concerns do language teachers have about the implementation of the new cultural language curriculum?
3. How do students react to the cultural content of THEMES as they engage in tasks and activities?
4. Are there methods and/or approaches used in implementing the new cultural language curriculum? If not, how do language teachers present the cultural dimension of THEMES in the classroom? Do teachers believe that their methodology/pedagogy has changed with the introduction of the NNC?
5. Do state schools and commercial schools have similar concerns as regards the implementation of the cultural component of the new English curriculum? How do managers in each of the two school systems regard the current change in the school education scene?

1.6: Overview of Thesis

This thesis is divided into eight chapters, each of which comprises several sections. In Chapter One I have introduced the concept of cultural awareness within the new language curriculum as the educational issue under study. I have focused on the new education/language philosophy shaping the concept of culture and cultural awareness in the context of foreign language education at secondary school level. I have presented two operational definitions of ‘culture’ and ‘cultural awareness’ to be used as reference while doing my data analysis at a later stage in this thesis. I have also raised some general questions, which will be the basis of my research questions that guide the progress of this
thesis. In **Chapter Two** I describe the current socio-political context in which this thesis is located, pointing to the societal factors, which shape and are reshaped by the subjectivity of my research informants. In **Chapter Three** I give an overview of language planning in terms of the concept for *cultural awareness* and look at the educational aims and policies shaping current school and classroom practice. In **Chapter Four** I review relevant literature from various fields of education and schools of thought, which will guide this study in looking for answers to the research questions raised. In **Chapter Five** I list the research questions and outline the methods of research used in this thesis as well as the various data collection instruments related to case study methodology being the optimal research method used for this study. In this chapter, also, I provide background information on the four schools participating in this study. In **Chapter Six** I present my data analysis. I state the findings reached by each of the data collected instruments as well as across the entire data collected. In **Chapter Seven** I discuss the findings reached in light of available literature and policy documents, emphasis placed on implementation of cultural awareness in the language classroom. At the end of this chapter, I critique the research methods used pointing to the limitations of the study. In the last chapter (**Chapter Eight**) I make concluding remarks and discuss educational implications of the study. I also highlight the significance of the thesis and suggest further research.

In Chapter Two, I outline the socio-political context of this study and its impact on the school population involved in the process of implementing the current educational policy on cultural awareness as prescribed by the NNC and the new language curriculum.
Chapter Two

Sociopolitical Context of the Study

Introduction

In order to provide a background to my study, I will place this thesis in its current socio-political context. This will enable me to understand the impact of the Lebanese post-civil war period (1975-1990) on the behaviors, attitudes, and beliefs of my informants who are directly involved in delivering the new curriculum.

In this chapter, I describe the creation of the state of Lebanon as a modern republic, with multi-ethnic, multi-religious population, on the eastern coast of the Mediterranean Sea. In section 2.1, I outline the historical background of the emergence of the Lebanese Republic between the two World Wars. In sections 2.2 and 2.3, I outline the impact of the Second Lebanese Civil War (1975-1990) on the present socio-political situation in which this study was conducted. In section 2.4, I outline the detrimental effects of the war on the sector of school education, both private and public, recalling how the Lebanese government views the NNC as a lever expected to “improve the life for the people” (NNC, 1997: 3) through school education. More particularly, I show how the raising of cultural awareness in an ESL context is prescribed by the NNC as an educational priority within the framework of social change. In section 2.5, I outline the socio-political situation after 25 May 2000, following the withdrawal of the Israeli armed forces from the security zone they established in the south of Lebanon over 22 years (1978-2000).

2.1: Historical Background

Lebanon is a tiny strip of land (4300 square miles) located on the eastern coast of the Mediterranean Sea, between Syria to the North and East and Palestine (part of which has been the State of Israel since 1948) to the South. Although it has historical connections,
Lebanon is a creation of the twentieth century, prior to which it was merely a *sanjak* (district) based on the Mount Lebanon area, a tiny Christian entity within the Ottoman province of Syria (Salibi, 1977: 164). After World War I, Lebanon was prized away from Syria by the French mandatory power (1922-1946) which gave a dominant role to the Maronite Christian community. In 1922, the French High Commissioner published a decree establishing the State of Greater Lebanon, which included the city of Beirut and other coastal and hinterland towns, in which there was a slight Christian majority (O’Ballance, 1998: 5). Gaining nominal independence in 1943, Lebanon slowly settled down as a multi-religious, multi-ethnic state in which seventeen religious sects and five ethnic minorities, all recognized by the Lebanese constitution, seemed to coexist peacefully along confessional lines, a socio-political fabric that later unfortunately proved to be volatile.

During World War II the French provided Lebanon with a constitution – known as the *National Pact* of 1943 – in which political power was shared between Christian and Moslem sects on a ratio of six to five. This ratio was based on the census of 1932 (the only census conducted ever since), which showed that Christians were in a slight majority (Salibi, 1977: 165). Amongst the 17 religious sects making the Lebanese population, only the biggest three held senior offices in the State. The president of the republic was to be a Maronite Christian, the prime minister a Sunni Muslim, the speaker of the House of Parliament a Shia Muslim, and the army commander a Maronite Christian. All government, administration, civil service and army appointments were to be on a ‘confessional’ basis, an expression that became commonplace in Lebanon, meaning based on the assumed numerical strength of the various sects.

The French, who left Lebanon in 1946, had established a form of Western democracy as well as freedom of speech and independent political parties. Lebanon joined the Arab League as a founder member in 1945. Although Arabic was the mother tongue of both
Christians and Muslims, ethnic minorities (such as Jews, Armenians, Assyrians, Kurds, and Kildans) who were naturalized as Lebanese exercised a big margin of freedom, thus keeping their original language and culture within the modern multi-cultural, multi-lingual state of Lebanon. However, Lebanon was immediately faced by a crisis of identity, which exacerbated internal political and religious divisions. Enduring metaphors have described Lebanon as a crossroads culture, a buffer zone between Christianity and Islam, a point of contact between East and West. A recent ethnographic study about the existing Lebanese culture showed that “Lebanon’s identity is highly contested by the different ethno-religious communities that make up its population. At the heart of Lebanon’s existence lies a fundamental identity dilemma: is Lebanon a unique country with a diverse ascendance and Western affinities, distinct from its Arab environment, or is Lebanon inseparable from the Arab world, sharing its values and identity?” (Kraidy, 2000: 188). This question has ensnared Lebanon in a permanent identity crisis leading to occasional sectarian flare-ups culminating with the 1975-1990 civil war.

The establishment of the State of Israel in Palestine in 1948, the resultant establishment of Palestinian refugee camps in Lebanon and other neighboring Arab states, and the pan-Arab euphoric boom orchestrated by President Nasser of Egypt, affected Lebanese Muslims and led to the First Lebanese Civil War in 1958. In this war the Lebanese divided over Lebanon’s joining the Baghdad Pact, a coalition formed by the United States of America and included Iraq, Turkey, Jordan and Iran, to face the Nasserite expansion in the Arab world. The situation worsened when the American marines landed in Beirut to support the Lebanese government which wanted to join the Baghdad Pact. This civil war lasted for eight months, at the end of which the Lebanese constitution was saved by a memorandum of understanding between the governments of the USA and Egypt (O’Ballance, 1998; Salibi, 1977).

Following the Arab-Israeli War of 1967, a period of tense standoff ensued in the Middle
East. In Lebanon, “the central government slowly weakened due to Christian feuds and rivalry, while discord between sects festered” (O’Ballance, 1998: 12). The Palestine Liberation Organization (PLO) moved its headquarters and guerrilla fighters from Amman, Jordan, to Beirut, following the Cairo Agreement of 1969 between the government of Lebanon and the PLO (Salibi, 1977). Palestinian guerrilla war across the Lebanese-Israeli borders, and Israeli reprisal attacks against Lebanon caused constant troubles in the socio-political situation in the country, as the Lebanese divided over the existence of Palestinian guerrilla fighters on Lebanese soil. Muslim factions and left-wing political parties supported the PLO’s right to operate from Lebanon, Maronite Christians and right-wing political parties did not. For the second group, the PLO was a political factor indirectly acting in the interest of non-Maronite political groups, as most of the Palestinian refugees (340,000 persons) are Muslims (Lebanon’s Home Office, 1974). The feverish disputes taking place between the Lebanese political parties over the growing Palestinian political and military power in Lebanon, which the Maronites felt would undermine the National Pact of 1943, gradually led to the Lebanese Second Civil War, which broke out in 1975 (O’Ballance, 1998). During this civil war, which claimed 150,000 dead and 200,000 injured (Fisk, 1991), the intervention of regional and international powers finally led to the ending of the civil hostilities in 1990.

The complexity of the present sociopolitical structures of Lebanon are, therefore, the outcome of the local and regional balance of political, military and religious powers actively involved in the internal affairs of the country since 1975. Most of the Lebanese political parties involved in the civil war used force and violence as a means to materialize their different ideologies concerning the future of Lebanon within the framework of the Arab-Israeli conflict in the Middle East. Each of those political parties, whether nationalist, communist, or pan-Arab, got military, financial and political aid from some regional and international powers which had various interests in the country. The impact of the war on the Lebanese sociopolitical life was so enormous that it
continued to reverberate on a larger scale in the aftermath. This is more particularly observable in the constant efforts of the Lebanese government policy to reconstitute the political structure of the state and redress the social repercussions created by the tragic fragmentation of the Lebanese pluralistic society. In fact, the damage inflicted by the war on the sociopolitical structures of the country would have needed a "miracle" to restore things back to normal life. In fact, the Lebanese national unity, which had been advanced since the creating of the state in 1922 and "herded" under the rubric of "stability", was facing a real threat during and after the 15-year civil strife. It was only in the wake of the Ta’if Accords (the name refers to the Saudi city of Ta’if), reached and signed by the majority of the Lebanese members of parliament (most of them had militias involved in the civil war), that Lebanon began to reconstitute itself as a state. Had it not been for the direct mediation of the Arab League, more particularly Saudi Arabia, Algeria and Syria, the Lebanese conflict would have taken much longer and eventually claimed more loss in life along with the destruction of property.

The Ta’if Accords of 1989, which succeeded to put an end to the ferocity of the "brother war", seem to have fallen far short of the expectations of most of the Lebanese populace. The Accords have aimed to restructure the Lebanese political institutions by introducing constitutional reforms that would transform the country to a new era of domestic peace, social justice, and democracy. However, the interpretation of some of the articles in the new constitution has driven home the urgent need for an open-minded dialogue between the government and the sociopolitical forces involved in the process of this peaceful change. As a matter of fact, not much has been achieved in this direction so far. Although change is a serious process, it is also complicated because beliefs, lifestyles, and behavior usually come into conflict. People who try to change “through education” (NNC, 1997), be it in a classroom or for the whole system, seldom understand how actors involved in the change think. Consequently, they are unable to accurately anticipate how the participants concerned will react. Since it is the people in the setting who must live with
the change, "it is their definitions of the situation that are crucial if change is going to work" (Bogdan and Biklen, 1992: 200). These human aspects of the "change", if any, will be part of the analysis of the data collected from answers to some of the research questions raised in this study.

The following sections outline the impact of the civil war on the Lebanese populace -- particularly the area of Sidon where this study is located -- at three levels: the political, the social, and the educational.

2.2: The Political Level

The Lebanese Constitution defines Lebanon's political life as pluralistic and democratic based on parliamentary election. The formation of political parties in Lebanon goes back to the year 1924, prior to the establishment of Lebanon as an independent state. These political parties range from secular to sectarian groups, yet most of them participated in the civil war in one way or another. As the war was over in 1990, some key-structures of the state have been constitutionally rebuilt in conformity with the Ta'if Accords in 1989. Since 1990, a number of elections have been held: three presidential elections (the first president-elect was assassinated soon after taking office), three parliamentary elections (1992, 1996 and 2000), each comprising 128 members equally divided between Christians and Muslims (for the first time in the history of Lebanon). It should be noted here that the two parliamentary elections held in 1992 and 1996 were boycotted by the Christian populace led by key-Maronite figures. Yet, in summer 1998 all the Lebanese populace participated in the last local authority election, the earlier one being that of 1968. However, the efforts of five consecutive cabinets formed since 1989 have been constantly stumbling in the job undertaken to restore the rhythm of political life to normal. This is because the over-all process of comprehensive reform needs re-examining in the light of the political disputes taking place between the government and some of the political forces and parties involved. A most recent statistical study has shown that 12.5%
of the Lebanese people are against the *Ta'if Accords*, and 73.10% consider that the *Accords* have been partially implemented (Mo’awad, 1999; Mashmoushi, 1998). As some of the political issues have found solution (for example, the abolition of confessional loyalty as prerequisite to gaining a senior public office), other issues are still in dispute and need some time to be settled or modified. There are plans concerning political and administrative reform, amendments to the present electoral system, equitable district development projects, the law of naturalizing the "aliens", and finally, and perhaps the most disputable of all, the issue of one million internally displaced people awaiting return to their former homes (Faghali, 1997). Although this figure of the displaced is contested, the issue concerning the return of the displaced has always been a threat to the current stability of the Lebanon.

2.3: The Social Level

In the wake of Lebanon’s Independence in 1943, the gap between various Lebanese social strata was wide in terms of privileges being conferred on predominant religious factions, such as the Maronite Christians and the Sunni Moslems who prospered economically and educationally over three consecutive decades. The underprivileged areas, especially the rural hinterlands, witnessed waves of migration in the direction of big cities like Beirut, the capital. Those migrating families gradually formed poverty zones around the capital city, and later participated in the vicious cycle of the civil war, which led to detrimental effects at the social level, namely displacement and loss of life and property.

Considered by all the Lebanese factions as a national priority, the issue of the displaced has not been completely settled as desired by the government policy. Though figures are contested, between 15 and 25 per cent of Lebanon’s population (now about 3.2 million) can be classified as long-term displaced (Hampton, 1998). Probably, the majority of the adult population has been subjected to temporary displacement at one time or another, for
many several times. The social and psychological costs of upheaval on this scale are enormous.

In 1996, the Lebanese government established the Ministry for the Displaced, charged with overseeing the return of the displaced people to their original homes. This step is in itself important as it pushes the momentum of normal life forward towards further stability. The ministry reported that about 70,000 of the displaced families (Muslims and Christians) were actively seeking return. Of these, the ministry reported that the majority, 62%, originated from Mount Lebanon district, the most populous area in Lebanon. In brief, the displaced did not come from one district; in fact, they came from almost all areas in Lebanon which were torn by the war, though figures may vary from one place to another (Hampton, 1998; Anon., An-Nahar, 1999).

Many of the displaced are among the poorest in Lebanese society. The poorest of the homeless, called Muhajjareen (displaced), mass around big cities in make-shift shelters in unsanitary conditions (Bakir, 1996; Haddad, 1996). In most cases, however, internally displaced Lebanese have found shelter with friends and family, but often live in overcrowded conditions.

Although there were no reliable figures in 1998 on the number of displaced who had returned to their former homes since 1991, indications are that the pace of return has been slow and that most of the displaced have not returned yet. UNDP reported that some displaced people have spontaneously returned to their original homes in various parts of the country, but it did not provide any actual figures. In general, much of the displacement has been to urban areas, particularly Beirut the capital city, a long-term trend greatly reinforced by the extended periods of conflict and instability.

Large numbers of displaced people do not want to return home because economic, social
and/or security conditions (especially in Mount Lebanon and the South) are better for them in their new locations. Difficulties over repossessing property, or confusion over legal mechanisms and reparation procedures, remain major obstacles. Mistrust between confessional groups has been greatly exacerbated by 15 years of conflict. At a local level, for example, antagonisms generated by specific episodes may be severe; as a result "home" may be precisely the place where a displaced person might feel most insecure. In fact, many may have wished to regain their property without physically returning there. According to local press reports, by early 1997 less than 12% of those displaced had returned to their former homes, (Anon., As-Safir, 1998; Tannous, 1998), though official figures are higher. According to an assessment done by Hampton (1998), slow progress and large-scale dissatisfaction among both the displaced and the politicians attempting to represent them have characterized the return, as the next section will show.

The Socio-political Impact

As the social and the political are so intertwined in the Lebanese case, the impact of long-term conflicts on the economic and educational situations of many groups of people is enormous. Political interference in the return of the displaced is widely observed as relating to their confessional loyalties and affiliation. Incidents supporting this claim illustrate that Lebanon is still embroiled in confession-based politics, despite the objectives of the new constitutional dispensation (see Ta'if Accords, 1989). One of the repercussions following a political dispute over the issue of returnees in January 1997 led in mid-1997 to the virtual suspension of disbursements from the Central Fund created by the government (Anon., As-Safir, 1997; Anon., An-Nahar, 1997). Paradoxically perhaps, all attempts at reconciliation have been "engineered" by the political forces whose militiamen were effectively involved in the civil war. Accordingly, huge problems remain unresolved. In fact, the complex nature of the conflicts in many villages and towns has left a legacy of bitterness, which will certainly take both time and determination to be redressed.
As to national and local reconciliation between former belligerent factions (retribution not favored by all forces), Sidon area has seen some of the most systematic efforts at reconciliation and return. It also seems likely that fewer displaced people here than in other rural areas have become *de facto* urban migrants. Official figures at the end of August 1997 indicated that of the 10,000 families (more than 50,000 persons) displaced from their villages and towns in Sidon area (the majority of them Christians), about 31% had returned (Faghali, 1997). No matter how accurate the figures might be, they can be assumed to be among the highest levels of return in the country. Given the government policy of normalizing people's everyday life, the study undertaken will look at how the NNC policy documents on cultural awareness are oriented to that end.

2.4: The Educational Level

At the educational level, school life has been greatly affected by the civil war and the subsequent large-scale Israeli invasion of 1982. One of the educational consequences of the war is the deterioration in school quality education, more especially in the government or public school. In the area of Sidon, where this study is located, the situation in the public school has been greatly influenced by the domestic troubles for two main reasons. First, most of the government schools were occupied (taken for shelter) by the homeless and the displaced for two consecutive years (1982 and 1983) during which the local authorities organized a two-shift school system (morning and afternoon schools) using the facilities of the few schools vacated for that purpose. A considerable number of teachers left the country, and the Ministry of Education had to hire fresh university graduates and volunteering teachers to replace the missing teaching staff. The absence of the central administration, that is the department of education, from monitoring school operations due to the state of disorder and insecurity prevailing then, created autonomous public schools in Sidon area and elsewhere (Michael & Farah, 1998). The second reason for the deterioration of quality education in the public school was the involvement of
teen-age students in the war (some of them would come to class with arms). In brief, the public school was indirectly targeted by the state of disorder that dominated the area of Sidon then. Therefore, any attempt on the part of school administrators or teachers to effect any change in the old curriculum of 1968 was highly unlikely. Even with the introduction of the NNC (1997), societal and local factors may block the good intentions of the aims of education as endorsed by current government policy documents, school prospectuses and even lesson plans prepared by individual teachers. These factors may unfortunately result in a variety of outcomes in public schools.

In private-sector schools the case is not any better, except for some reputable “elite” institutions which were maintaining their quality education even during hard times. However, the majority of private schools suffered from the consequences of war and the Israeli occupation almost equally. The impact of the war situation was felt, for example, in the considerable drain of qualified teachers and in the mobility of student body.

2.5: The Current Situation after May 25, 2000

With the implementation of Security Council Resolution No. 425 of 1978, concerning the withdrawal of all Israeli military forces from south Lebanon, a new phase in the life of the citizens in south Lebanon (Sidon included) is now underway. On 25 May 2000, the Israeli invasion was terminated, but its aftermath still plagues the socio-political and educational life of the country. Problems observed are related to the process of mass repatriation, reconstruction of damaged house structures in more than 51 villages and towns in south Lebanon, rebuilding of wasted infrastructures, and above all the issue of “engineering” a real national reconciliation among the citizens of the newly liberated area. The dissolution of South Lebanon Army, once an effective arm of the Israeli occupants before May 25, 2000, has resulted in a new wave of mass displacement affecting the collaborators’ families. Three thousand more families (15,000 persons) have fled their homes and become refugees in Israel or elsewhere (Anon., The Daily Star,
2000; Salman, 2000; Anon., *An-Nahar*, 2000). The constant attempts at national reconciliation in south Lebanon are now awaiting the results of the trials of hundreds of those collaborators in court. Given the new situation in south Lebanon, it was not strange to see that most of the general election campaigns for new parliamentary seats in summer 2000 were launched in line with national reconciliation and national unity. Expectations at official levels are high that a normalized situation is more likely now than ever before.

2.6: Conclusion

In Chapter Two, I have described the current sociopolitical context within which this study is conducted. The complexity of the Lebanese sociopolitical situation and the impact it has on the daily life of the people as well as the school cultures of teaching and learning may conspire against the good intentions of the NNC when policy is played out in practice. This thesis attempts to study the attitudes of the various actors in the field setting towards the new educational policy when personal and societal factors interfere to influence the teaching-learning process.

In Chapter Three, I look at the current English language curriculum in terms of cultural awareness as I unpack the NNC policy statements in light of available literature in the field.
Chapter Three
English Curriculum Planning

Policy for the concept of cultural awareness

3.1: Introduction

In this chapter, I present a historical background of foreign language education in the Lebanese school education system. I describe how some European languages entered the country, which of these languages entered the national curriculum, and how the Lebanese official policy documents present and prescribe the education/language goals related to the current language curriculum. I unpack the policy guidelines on cultural awareness and argue their viability in language teaching and learning.

3.2: Foreign Languages in Lebanon

The teaching of foreign languages in Lebanon, especially French and English, goes back to 1860-1864, a historical period which witnessed one of the most notorious civil hostilities between two religious factions (Christian Maronites and Muslim Druzes) in Mount Lebanon then under the Ottoman Empire. The intervention of some European powers (in particular Britain, France, Russia, and Germany) in an attempt to put an end to waves of bloodshed and coerced displacement of Christian and Druze civilians resulted in the establishment of missionary schools associated with the four big powers.

With missionary schools taking the lead in the field of foreign language education, the teaching of foreign languages spread out in the country and important educational and language institutions were established by the turn of the nineteenth century. Of these institutions now recognized as cornerstones in college and university education are the American University of Beirut (1869), Saint Joseph University (1888), the Lebanese American University (1924), to mention only a few.

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At the official level of school education, the national curricula planned in the wake of Lebanon’s Independence (1943) adopted French as the only foreign language taught at all grade levels. The reason for that adoption was clearly influenced by the long French mandate of Lebanon (1922-1943) where French was used as the official language of administration and government policy documents. With English becoming the international language of trade, aviation, and other international activities in the post-World War II period, the Lebanese national curricula adopted the teaching of English as a second foreign language in government schools. However, the last four decades of the twentieth century witnessed a considerable change in the positions of French and English languages at school level, thus placing English as a first foreign language taught at both state and commercial schools.

In brief, Lebanon has had a long history in foreign language education, and this has, perhaps, distinguished it from other Arab countries in the Middle East. Viewed as an essential element in school and university education, English – as a foreign language curriculum – was constantly planned and reviewed within the national curricula, the last of which was the current NNC (1997). The new curriculum was influenced by two principal factors pressuring its constitution: the socio-political factor within the country seeking to effect significant changes to the earlier education system, and the global factor seeking to raise the learners’ awareness of the processes of internalization and cultural interaction among the world cultures.

3.3: Planning the New English Curriculum

The Plan for Educational Reform (1994) and The New Framework for Education in Lebanon (1995) established the principles and guidelines for the NNC (1997) in clear terms. The following sections examine parts of the introduction to the NNC in an attempt to place this thesis within the framework of the NNC philosophy of foreign language education where cultural awareness is viewed “as requisite for second language
acquisition” (NNC, 1997: 146). In the introduction to the NNC, foreign language education is described as follows:

In the area of foreign language education, there was emphasis on creating a citizen who is proficient in at least one foreign language in order to promote openness to and interaction with other cultures (NNC, 1997: 146)

Items three and four, under the subheading principles underlying the curriculum, are directly related to the concept of cultural awareness to be developed in the classroom as part of foreign language teaching.

Item 3. Learning a new language is becoming familiar with a new culture. Learners of a new language become aware of new values, norms, thought patterns, and beliefs. As a result of this cultural exposure and of the ensuing analysis of similarities and differences with native culture, learners develop understanding of, respect for, and appreciation of diversity of cultural backgrounds (NNC, 1997: 146).

This principle underlying the Lebanese new language curriculum brings home the need for a multicultural view of culture as set against the notion of static, monolithic cultural groups which used to prevail in earlier language curricula. Cultural diversity is the acceptance of pre-given cultural contents and socially transmitted values that give rise to liberal notions of multiculturalism away from “a mythic memory of a unique collective identity” (Olson & Worsham, 1999: 15). Norton (1997) uses the term “identity” to signify how people understand their relationships to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future. In my own view, the fluid and ever-changing nature of national identities is of central theoretical importance here. Every time language learners speak, “they are not only exchanging information with their interlocutors; they are also constantly organizing and reorganizing a sense of who they are and how they relate to the social world” (Norton, 1997: 417).
Item 4. **Language learning is most effective when it takes place through meaningful, interactive tasks.** Language learners will thus learn most when they are engaged in meaningful, purposeful activities of social and cognitive nature in the context of the classroom (content-based instruction) and outside it (social settings) (NNC, 1997: 146).

This principle advocates language tasks and activities reflecting students’ engagement in the content area they are studying as well as the social setting they encounter outside school. It allows for students’ participation in both cases where the cultural aspect of the language learned is demonstrated. The effectiveness of the language tasks made by the teacher to this end is likely to mirror the learning outcome of the students as set against the cognitive and social context of the situation they find themselves in. This principle concerns the vexed question of whether language learning must automatically entail learning about other cultures through students’ culture of learning. In the words of Lave and Wenger (1991), a basic tenet of socially situated theories of learning is that

*Participation in the cultural practice in which any knowledge exists is an epistemological principle of learning. The social structure of this practice ... defines possibilities for learning* (Lave & Wenger, 1991: 98).

In principle, then, knowledge of language (including how to use it) cannot be developed without at the same time developing knowledge of the socio-cultural contexts in which that language occurs and for action in which it exists (see Hymes, 1972; Canale & Swain, 1980; Hornberger, 1994; Alptekin, 1996).

Under another subheading **features of the curriculum** in the same introduction, item four stresses the cultural context of foreign language teaching and learning.

*Item 4. Language will be presented to students in its proper cultural context. Though language learning will start with universal themes, the particular characteristics of the*
The culture of English-speaking people will be introduced gradually and where appropriate. The purpose of this is to develop cross-cultural openness, tolerance, and understanding. It is for this purpose that the proposed curriculum highlights foreign language literature at all grade levels and includes a special section on cultural awareness (NNC, 1997: 147).

This feature of the national curriculum highlighting the concept of cultural awareness in a special section in foreign language education is extremely important. As students move from culture-general to culture-specific (see Literature Review) themes and value systems, they gradually develop an awareness of their own culture and those of others. This awareness will help students to recognize similarities as well as differences between their native culture and that of the English-speaking people whose language they are studying for many purposes. The new English curriculum urges teachers to present a positive attitude towards the target culture, thus expecting their students to show understanding and tolerance as they are learning how to develop cross-cultural communication skills. This thesis looks at the policy statements guiding schools and teachers to promote a positive attitude towards other cultures, thus raising both understanding and empathy in the learners who may negotiate the values and belief system of those cultures from a neutral (?) point of view. If literary texts from the target language are chosen as a medium for doing this, THEMES (1998) raises the possibility for further educational implications of the relationship between language and culture. However, this thesis questions the use of literary texts as a means to inform about the 'target culture', as the concept of the 'target culture' is quite misleading in the field of language teaching and learning (see Chapter Four).

The introduction to the new English curriculum closes up with:

In summary, the curriculum moves from a system of language education based on rote learning, linguistic correctness, and cramming of information to a system that promotes autonomous learning, thinking skills, and communicative competence (NNC, 1997: 147).

This summary indicates that a curricular change is taking place between the current
language curriculum and earlier language curricula used before 1998. The change indicates a move from a more grammar-focused curriculum to a more cultural language curriculum. This thesis will look at how the educational aims and language policies of the NNC in terms of cultural awareness are reflected in school and classroom practice through the implementation of the new cultural language curriculum.

3.4: General objectives of the new language curriculum

Under the heading General Objectives, the NNC states the following:

"In accordance with the guidelines set by the Lebanese Ministry of National Education, Youth and Sports, through the NCERD as expressed in the Plan for Educational Reform (1994) and the New Framework for Education in Lebanon (1995), which stress the role of foreign language education in developing the Lebanese student humanistically, socially, and nationally, in addition to its role in developing cultural openness and cultural exchange, the Committee recommends adoption of the following general objectives for teaching English in Lebanon" (NNC, 1997: 148).

Below, I quote items 1, 5, 7, and 8 to study in later analysis how much they help teachers delivering the new language curriculum to implement the concept of cultural awareness in classroom practice as prescribed by the macro policy.

1. Enabling students to communicate effectively in different situations and settings with native and nonnative speakers alike using authentic, appropriate, and correct linguistic forms;
2. Developing intercultural understanding and appreciation;
3. Promoting students' positive attitudes toward the target language and culture;
4. Enhancing students' abilities to work with others;

The theoretical educational assumptions of the items selected above need to be studied as played out in practice. Language teachers' views on cultural awareness and how it is implemented in the classroom derive much from their own interpretation of the language/education policy documents. These views, together with the practical implementation related to them, will be compared with what the literature in the field has
offered so far about cultural awareness within language teaching and learning.

3.5: Summary
The above-quoted philosophical view on foreign language education in Lebanon seems to have directly or indirectly influenced the policy statements and guidelines of the NNC prescribed for the purpose of teaching the cultural dimension of English as a foreign language at all grade levels. The principles underlying the curriculum, the features of the curriculum, and the general objectives of foreign language teaching are part of the policy guiding the teaching of cultural awareness, although they do not make a policy in themselves.

In the following section, I focus on the NNC policy prescribing cultural awareness and comment on each of the items quoted in relation to the intercultural perspective (to use the NNC term).

3.6: Cultural Awareness: policy statements

Where "substantive" policies set out what is to be accomplished, procedural policies state how some goal is to be attained ... Substantive policies cannot succeed if the means for their implementation are not specified. Means must be found to promote or enforce policy if the policy is to be more than an expression of good intentions (Cooper, 1989: 90)

Cooper’s classification of educational policies into substantive and procedural is important to this thesis. Substantive policies define the goals to be achieved by students throughout a school year. Procedural policies describe the tools by means of which these goals can be implemented and achieved in classroom practice. As procedural policies are absent from the NNC, I look at the substantive policies by means of which the NNC defines the curricular goals to be achieved by students at secondary school level. In my data analysis, I will bring together data from policy documents and the main participants
to argue that without procedural policies that guide teachers how to teach and evaluate cultural awareness, substantive policies remain within the range of good intentions and individual teacher's effort to implement policy.

Below, I unpack the official policy documents prescribing the concept of cultural awareness within the new language curriculum and comment on each of the items quoted.

At secondary school level, the curriculum moves from "universal themes to particular characteristics of the culture of English-speaking people" (NNC, 1997: 147). The NNC policy guidelines place cultural awareness objectives in two different areas: Curricular Objectives of Secondary Cycle and Skill and related instructional objectives.

3.6.1: The Curricular Objectives

The guidelines present the curricular objectives of cultural awareness as follows:

1. **Demonstrate understanding of cultural attitudes and situations.**
   - Compare and contrast customs, actions, and values recurrent in written oral texts with those in the native language.
   - Discuss the impact of setting on other elements of text (NNC, 1997: 49).

2. **Analyze cultural basis for judgment and evaluation.**
   - List items of stereotyping.
   - Discriminate idiosyncratic from collective-cultural behaviour.
   - Discuss ideas that typify the period and its values (NNC, 1997: 49).

3. **Synthesize universal themes from specific cultural items.**
   - Classify analogous themes across cultures.
   - Move from culture-specific themes into global ones (NNC, 1997: 50).

The above-mentioned guidelines highlight the objectives of the concept of cultural awareness in a broad sense but mention no details about how these curricular objectives should be implemented in school in a foreign language teaching classroom. They are
addressed to all the secondary cycle of school education (1st, 2nd, and 3rd secondary classes) irrespective of the level of students' language proficiency in each grade. However, the study will look at these guidelines in light of the instructional objectives of cultural awareness addressed to Grade 10 (1st secondary class) in terms of policy-practice paradigm. The following section will consider the guidelines of teaching cultural awareness for Grade 10 (15+ year-olds) as listed under instructional objectives, and how this thesis will look at each one of them in the course of data analysis.

3.6.2: Instructional Objectives of Cultural Awareness

In this section, I attempt to show how the curricular objectives prescribed for the whole stage of secondary school are transformed into instructional objectives for each class within the secondary school. By quoting these instructional objectives addressed to Grade 10 (1st secondary class), I look at the nature of policy documents and the educational aim they endorse for teachers to implement in their classroom practice. My subsequent comments will be used later in the data analysis part of this thesis.

Under instructional objectives for Grade 10 (1st secondary class), cultural awareness is introduced as a skill and described by the guidelines as follows:

1. Understand cultural references.
   - Recognize cultural attitudes of native speakers of English.
   - React to diversities in customs, actions, and values.
   - Recognize universal themes in specific settings (NNC, 1997: 54).

It is clear from the above-quoted instructional policies that teachers are left on their own to interpret and implement each of the items describing one objective or more. There is no evidence whatsoever that advice is given to teachers on how to teach these instructional objectives. Through analysis of the data collected from teachers, I look at how language teachers present aspects of culture where native speakers' cultural attitudes can be recognized within the framework of socio-linguistic paradigms in which language
in use often reflects the context of a particular social situation. I also look at how ESL students react to similarities and dissimilarities between their own culture and the other culture/s, as they are engaged in tasks and activities around culture-specific and culture-general values and beliefs. I will analyze this later as I draw on the data collected from classroom observation regarding teachers’ pedagogy and role, students’ role in classroom interaction, and awareness-raising exercises observed in the language classroom.

2. React to text’s cultural issues and themes.
   - Discriminate between a variety of cultural situations.
   - Identify themes pertinent to the cultures of English-speaking peoples (NNC, 1997: 54).

As is the case in item 1, this instructional objective is not preceded or followed by procedural guidelines showing how teachers should go about teaching the cultural dimension of the text under study. The objectives are only described as points for teachers to implement, although teachers’ interpretations may vary from one school to another, and even within the same school. My own view on this instructional objective is that a conventional English text cannot stand isolated from its cultural features, nor can it be meaningful apart from the notions of discourse which often go beyond the conventional concerns of language structure. In this connection, the study will look at how teachers’ pedagogy employs sociolinguistic and anthropological clues, if any, in approaching a variety of cultural situations and culture-specific themes pertaining to the English-speaking peoples. This view aided by the literature in the field will be shown in the analysis of data collected from teachers doing text analysis.

3. Enhance positive attitudes towards target culture.
   - Identify behaviors different from one’s own.
   - Recognize and interpret stereotypes.
   - Act out target culture situations.
   - Research specific aspects of other cultures (NNC, 1997: 54).
This set of instructional objectives is important to highlight in a second language classroom for reasons fostered by the education/language policy of the NNC regarding the development of student cultural awareness. If cultural awareness means identifying cultural differences, recognizing and interpreting stereotypes, and researching specific aspects of other cultures, acting out situations from the 'target culture' is a questionable matter. There is some risk that the policy guideline on learning from the target culture as prescribed above is too vague and impractical. The concept of the 'target culture' as used by the policy is a reduction of the term, as cultures today, including 'target culture', are constantly changing. I will look at how teachers’ pedagogy and school culture in which the process of teaching and learning takes place are important factors in determining the students’ output concerning cultural awareness paradigms. Also, I will look at whether teacher-made tasks and classroom activities, including students’ cultural research projects based on evidence, can be viewed as indices to some educational change in the school cultures of teaching and learning. That is, the study will look at how policy documents defining the objectives of the new language curriculum allow teachers and students to contest dominant school practices, and eventually – perhaps – change their school culture. Although the change in school culture is not directly related to the study of cultural awareness, it is in no way dismissed as intruder. It is through awareness of other cultures that we become aware of our own, including possible role changes teachers and students may undergo.

3.7: Summary

In Chapter Three I have outlined the language/culture policy of the NNC as presented in the guidelines describing and defining both the curricular and the instructional goals of the current foreign language curriculum in Lebanon. As these two types of objectives are not preceded or followed by procedural policy and practical advice for teachers to consider in classroom practice, this study will look at how teachers interpret and implement the concept of cultural awareness related to these objectives. The analysis
undertaken will consider the data collected from teachers’ lesson plans, classroom observation, and teacher-made tasks in which students are engaged for the sake of developing the concept of cultural awareness in the language classroom.

In Chapter Four, I review available literature in the field and look at what it has offered as regards the notions of culture and cultural awareness in ESL context.
Chapter Four

Literature Review

4.1: Introduction

In this chapter, I will try to place this study in its theoretical and conceptual framework as I pick out different views of ‘culture’ from the fields of anthropology, socio-linguistics, and applied linguistics. Then, I will present my own definition of ‘culture’, which might help me develop an argument around the particular view of culture the NNC policy and THEMES desire to present. I will also review current views of culture learning through texts as well as views on cultural topics used in ESL textbooks to find what cultural awareness might mean. Bringing together the views on culture learning, cultural contexts in ESL textbooks, and the view of culture concluded from the literature, I will state my own definition cultural awareness. My argument about policy and practice in terms of cultural awareness will consider, among other views from the literature, my own definitions of ‘culture’ and ‘cultural awareness’ as will be stated below.

4.2: What is Culture?

The controversy over the term ‘culture’, as defined by several schools of thought throughout the Twentieth Century, has shown that ‘culture’ is the most liberally used word of our age. In this section, I outline the findings from recent research in the fields of anthropology, socio-linguistics, and applied linguistics. I draw on these views of culture to present my own understanding of the term as used in language teaching and learning. In view of my definition of ‘culture’, I argue the particular view of culture the NNC policy and THEMES desire to promote in classroom practice. I will also use my own definition of culture as I go on to explore what ‘cultural awareness’ might mean in the context of foreign language education.
4.2.1: An anthropological view of culture

For a long time, within anthropology, culture was viewed as a monolithic concept as it was attributed to shared values and patterns of behavior socially transmitted from one generation to the next through language and imitation (see Barnouw, 1992; Milroy, 1980). In this context, ‘culture’ includes all the social practices that bond a group of people together and distinguish them from others. It thus includes everyday patterns of behavior as well as ways of thinking, feeling and interacting with others. Language is central to these processes because it is the main medium through which experiences are shaped and exchanged, and through which relationships are formed and maintained. Language, therefore, is constantly playing a constitutive role: shaping belief systems, transmitting values and maintaining relationships. This viewpoint emphasizes consistency within a cultural group.

In recent years, however, anthropologists have regarded such a generic conceptualization of culture as misleading. The concept of culture as an all-encompassing notion has been criticized on the grounds that “it can reduce socio-historical complexities to simple characterizations and hide the socio-moral contradictions that exist within and across communities” (Duranti, 1997: 23). Cultures today are never uniform, stable and homogeneous. Hence, such a view of culture has fallen into disrepute in anthropology, for “a world of human differences is to be conceptualized as a diversity of separate societies, each with its own culture” (Gupta & Ferguson, 1997: 1). Current studies in anthropology suggest that any attempt at definition of culture can fall prey to reductionism, essentialism and stereotyping (Spack, 1997). It is a static view of culture, which denies that cultures are fluid and ever changing. Stereotypes, for example, are routinely reproduced through the unreflective use of linguistic expressions that presuppose gender, race, or class differentiation (Duranti, 1997). What characterizes people who share the same culture or communicate across cultures is not uniformity but their ability to interpret one another’s different worldviews (see Geertz, 1973). As culture is viewed “to be an interpretive science in search of meaning” (Geertz, 1973: 5), we need
to find ways of understanding human cultures rather than trying to explain them by means of observed behavior.

Moreover, Clifford (1988) and Asad (1980) have problematized culture by acknowledging that it is constantly being made and remade. Street (1991), in a review of current concerns with the notion 'culture', draws on Asad (1980), Bloch (1991) and Thornton (1988) to problematize both culture and the relationship between culture and language. He discusses the multi-voiced, contested nature of culture in a multi-lingual, multi-cultural society where the issue of culture is critiqued as the dominant ideology challenged by popular culture as well as the subcultures of ethnic minorities (see Foucault, 1971).

Further criticism of the anthropological view of culture comes from the contention that culture today is constantly subjected to inevitable factors of change, such as globalization (Robertson, 1994), hybridization (Pieterse, 1994) and ethnic fragmentation (Abu-Lughod, 1991; Freeland, 1996). To understand the mutual articulation of national and global processes, anthropologists must be able to negotiate their intersection. In this respect, Abu-Lughod coined the term 'halfies' to refer to "people whose national or cultural identity is mixed by virtue of migration, overseas education, or parentage" (Abu-Lughod, 1991: 137), claiming that the anthropological practices of halfies unsettles the anthropological boundary between self and other.

With recent research in the field of linguistic anthropology (see Duranti, 1997; Rosaldo, 1984; Fersh, 1974) language as cultural product and tool indexes human action and interaction. Through analysis of language in use, anthropologists seek to gain access to cultural frameworks and thus acquire an understanding of the conceptual world within which the members of a group of people live. However, Gumperz (1986) has contested this view on the grounds that processes of language indexicality are not mutually available to members of different cultural groups, thus resulting in negative judgments
about the competence of others. It is this process, Gumpez argues, that underlies the
development of stereotypes and social selection. In light of linguistic anthropology, it
appears that the ESL/EFL profession is slowly becoming aware of the importance of
"recognizing and respecting students' native cultures" (Nelson, in Byrd, 1995: 28). This
awareness of culture in which language lends meaning to socio-cultural worldviews
within a cultural group is considered by this thesis as necessary but not sufficient clue to
understanding the concept of culture in an accelerating cultural change.

In the following section, I outline another view of culture from the field of socio­
linguistics to further conceptualize the meaning of 'culture' in the context of language
teaching and learning.

4.2.2: A Sociolinguistic View of Culture

Literature from the field of sociolinguistics has offered some important clues to
understanding culture, according to the context of situation in which language is used. It
should be noted here that the context of language in use is usually culture-influenced
rather than culture-governed (Erickson, 1996). Therefore, it becomes necessary to
understand actors as they engage in social positioning in the face of the constraints and
possibilities open to them and with respect to their interests in the production and
distribution of resources available to them, including ownership of words (see Giddens,
1984).

The relationship of language to its context of situation has engaged the attention of
researchers in sociolinguistics since the Sapir-Whorf hypothesis in 1956. To
sociolinguistics, language and social life are reciprocal in function, so that language
informs us about social life, and social life about language. However, there are important
cultural differences that are simultaneously socio-linguistic and socio-cultural. The
findings of recent research in the field of language teaching show that there is an
emerging cultural language view that includes ESL/EFL students' native cultures, intercultural communication, and cultural learning. Therefore, there is a need for a general theory within which diversity of speech and language in use take the lead as the unit of analysis. The role of socio-linguistics in shifting language analysis from a focus on language structure to one on language in context is widely recognized (see Hymes, 1971; Hornberger, 1997). There is a need to ask not only what language means in a particular social context but also how and why that particular meaning is accomplished and expressed in that particular case. It is the language teacher's obligation "to confront students with the meanings associated with specific words, not with disembodied ideas and beliefs. People are not what we believe they are, but what they say they are" (Byram & Fleming, 1998: 31). Within this view of culture in context (see also Kramsch, 1993), the responsibility of the language teacher is to teach culture as it is mediated through language, not as it is studied by social scientists and anthropologists.

To conclude this section, the view taken here is that significant differences are socially constructed. The social codes provide us with a repertoire of behavior, which defines our social position and identity as participants in culture. In the process of socialization, language has an important role to play. Language comprises not only a significant element in behavior but also helps us to formulate concepts and ways of meaning that are crucial to the construction of our identity, including gender, ethnicity, age, and so forth. This broad view of culture from sociolinguistics shows how language and culture are interconnected in our social life, but it does not provide a perspective from which culture can be defined in relation to social mobility and cultural change, which are basic characteristics of current society.

In the following section, I outline two views of culture from the field of applied linguistics as argued by Atkinson (1999) and Holliday (1999).
4.2.3: Views of culture from Applied Linguistics

4.2.3a: Atkinson’s view of culture in TESOL.

Reviewing the only ten full-length articles on the relationship between culture and TESOL in the last fifteen years, Atkinson (1999) refers to two views of culture: ‘a received, commonsense view of culture’ and ‘non-standard notions of culture’. For him, these two views of culture are inadequate for they are extreme possible interpretations of the notions of culture. By a received view of culture, Atkinson refers to an outdated notion of culture that is “nationally distinct, homogeneous, relatively unchanging, and as all-encompassing systems of rules or norms that substantially determine personal behavior” (Atkinson, 1999: 626). By non-standard notions of culture, Atkinson refers to concepts emanating from critiques of received views of culture. Terms such as identity, hybridity, difference, discourse, and power are to be questioned when anthropologists use them as part of a homogeneous culture. In this sense, the term culture is so encumbered and compromised as to be misleading.

For Atkinson, the concept of culture in TESOL needs to be modified or even radically reformed “if TESOL is to remain vital and current in the 21st century” (Atkinson, 1999: 626). For this purpose, he infers six principles of a revised view of culture that can inform TESOL. These principles, he suggests, should be taken as a whole. The first two principles focus on the individuality of human beings as culturally influenced by social situations and historical context, thus excluding stereotyping as a simplistic and sweeping view of culture. These two principles consider the forces acting on culture and social life (Giddens, 1979) and the psychology of the individual influenced by social contexts (Rosaldo, 1984). The implications of this concept for TESOL are substantial: knowing students individually also involves knowing them culturally. An articulated knowledge of who students are leads logically to the need to develop appropriate pedagogies – approaches to learning and teaching that dynamically respond to that knowledge (Atkinson, 1999). With such a basis in knowing students at a deep level, according to
Holliday (1994), all techniques and methodologies must be continuously in question.

The third and fourth principles are related to social group membership and identity, which to Atkinson (1999) are multiple, contradictory, and dynamic. It is the participants in the dynamism of social situations who bring into play a variety of social roles by virtue of their rationality. Atkinson (1999) puts it as follows:

...one’s understanding and performance of one’s social roles, or discourses, are open to constant development and change...

This quote implies that an awareness of culture in its dynamic nature entails a dynamic social role responding to the multiple discourses governed by the social situation in which language is used. In other words, one’s social role is constantly changing and developing inasmuch as s/he is part of the dynamics of the social scene governing or influencing social relationships and social roles. In the language classroom, interaction between teachers and students shapes and is shaped by societal factors and the school culture they are found in. Similarly, Erickson (1996) argues that within the frame of the local social situation, to which people respond as they communicate with each other, individuals shape the conditions of the language they use.

Atkinson’s fifth and sixth principles of culture in TESOL are related to formal learning and teaching contexts, which Holliday (1994; 1996) considers as cultural constructs. Holliday places these cultural constructs in progressively wider understandings (e.g., school, community) of culture. He sees this approach as addressing the need in TESOL and applied linguistics to develop “the ability to locate oneself and one’s actions [as teacher] critically within a wider community or world scenario” (Holliday, 1996: 235). Atkinson considers that methods of studying cultural knowledge and behavior are unlikely to fit a positivist paradigm. Language and culture are mutually implicated, but
culture is multiple and complex. In this sense, Atkinson (1999) questions the extent to which students should be expected to accommodate to the hegemony of academic discourses, and the extent to which they should be encouraged to critique and resist dominant models and norms (see also Benesch, 1996).

In setting forth his six principles of culture, Atkinson does not come up with a view of culture that is his own. He only recommends that the concept of culture in TESOL be thoroughly examined, modified, or “even radically reformed” (Atkinson, 1999: 4). Hence there is a need for a redefinition of the concept of culture in TESOL.

In the following section, I review Holliday’s (1999) view of culture in applied linguistics.

4.2.3b: Holliday’s View of culture

Holliday (1999) distinguishes between two paradigms of culture in applied linguistics: large and small cultures. He develops a definition of culture by contrasting the two paradigms in such a way that ‘large’ signifies “ethnic, national, or international” cultural differences, and ‘small’ signifies “any cohesive social grouping” (Holliday, 1999: 237). He claims that a small culture approach attempts to “liberate culture from notions of ethnicity and nation and from the perceptual dangers they carry with them” (Holliday, 1999: 237). Whilst a large culture approach, he argues, is what makes cultures essentially different to each other, a small culture approach is more concerned with social processes as they emerge. As it moves in process, small culture involves an underlying competence in which actors are active cultural beings who form rules and meanings in collaboration with others. The language classroom is an example of this interaction with an existing environment, not necessarily of an ongoing improvement, but of a dialogue (Coleman, 1996). In other words, the process of small culture deals more with activities taking place within a group than with the ethnic or national cultures of the group itself. In this process, which Holliday considers as interpretive, discovery of one’s own small culture is high on
the agenda when aligned within the wider melange of the classroom culture. In line with this definition of the small culture approach, culture cannot be seen as "a monolithic entity determining the behavior of its members, but as a melange of understandings and expectations regarding a variety of activities that serve as guides to their conduct and interpretation" (Goodenough, 1994: 267).

The findings from the schools of thought reviewed above indicate that culture is complex yet adaptive, constantly shifting yet interpretive, a melange of individual understanding yet a collaborative process in which meaning is constantly constructed and reconstructed through dialogue. As such, culture moves in a process of socialization in which cultural and linguistic differences are mediated through language. In this process, one's social role is constantly open to change and development pending the social context in which language is used.

In the following section, I state my own understanding of the term ‘culture’ as emerging from the views of culture I have already picked out.

4.3: An emerging view of culture

In light of the views of culture picked out from the fields of anthropology, socio-linguistics, and applied linguistics, a definition of the term ‘culture’ as used by these schools of thought is hard to conceptualize for the purpose of this study. According to these views, culture today is complex, loaded, fragmented, locally diverse, ever shifting, and dramatically changing. However, one can conclude that another view of culture is emerging from the literature reviewed above; it is culture in context and situated practice. Such a view of culture, grounded in socio-cultural settings (e.g., schools and classrooms), needs to be related to the learners’ own life-world knowledge and interests through their immersion in ‘hands-on’ experience, a process that provides learners with ways of reading the world (see Cope & Kalantzis, 2000). Within this view of culture in foreign
language education, learners are encouraged to play multiple and different roles based on their backgrounds and experiences. If the language classroom is a "social microcosm in itself" (Allwright, in Coleman, 1992: 209) and "the shaping of context through dialogue" (Kramsch, 1993: 235) is at the heart of the language classroom pedagogy, then learners become aware of the various frames of reference used to describe experience. It is this interactional discourse in the language classroom that provides the means of entering another person's frame of reference and developing cultural and social awareness. In this view of culture, attention to context calls for a type of pedagogy that fosters both direct and indirect ways of transmitting knowledge, that values not only facts but relations between facts, that encourages diversity of experience and reflection on that diversity (see Ellis, 1988; Kramsch, 1993). This emergent view of culture in context and situated practice is perhaps at the heart of the process of foreign language education. Language teachers, who teach the cultural aspects of a language text, do not only teach formal structures of language based on grammar rules, but the "actualization of meaning potential associated with particular situation types" (Halliday, 1978: 109). This possible definition of culture is useful to understand 'cultural awareness' which is central to this thesis.

In the following section, I will look at language/culture awareness from the perspective of language in discourse, which views the notions of text and context as inseparable in language teaching and learning.

4.4: Language/culture awareness: a discourse perspective

The interaction between linguistic forms and social meaning depends on the context and the way this context is perceived by the participants. Between the learner and the language, between the learner and the teacher, and among learners themselves, discourse is "the process by which we create, relate, organize and realize meaning" (Riley, 1985: 2). In this sense, the language classroom becomes an arena where students' life-world
experiences and socially transmitted values struggle with one another for the construction of meaning. At the level of discourse, these opposing forces, including students' linguistic differences, find meaning in the language classroom within a dialogic pedagogy that enables text and context to interact dialectically in the language classroom. This is nowhere more apparent than in the cultural values that are promoted together with the language (see Kramsch, 1993). Possible objectives for language in discourse include students becoming aware of themselves as cultural beings, comparing and contrasting their cultures to other cultures, decreasing stereotyping, and increasing inter-cultural and cross-cultural understandings. Should language teachers envision such a dialectical relationship between language and culture in a second language classroom, they will probably see their roles as mediators of culture, and not as disseminators of text-related cultural aspects.

In the following section, I look at views of culture learning through language activities pre-designed for the purpose of developing students' cultural awareness in ESL context. I also examine views of the cultural content of ESL textbooks as studied in recent applied linguistics research. The diverse viewpoints outlined below have been influential in helping me to develop my own understanding of 'cultural awareness'.

4.5: Views of cultural learning through texts and textbooks

By looking at the views of cultural learning through language, I am trying to explore what 'cultural awareness' might mean in the field of language teaching and learning. Thus my view of cultural awareness will be developed in light of my critique of the diverse perspectives brought by the literature below to the relationship between culture and language learning. I will bring together the finding concluded from this critique, the policy statements on cultural awareness, and the emerging view of culture in section 4.3 of this study to help me formulate my own understanding of cultural awareness which will be stated in section 4.6. For this purpose, I draw on Tomalin & Stempleski (1993)
and Jones (1995) for the notion of cultural awareness developed through language activities; on Seelye (1997), Cortazzi & Jin (1999), and Nelson (1995) for approaches to teaching about culture through ESL texts and textbooks. In the data analysis part of this study, I will compare my understanding of cultural awareness with the policy statements prescribing the term as an education/language goal, and my informants’ interpretation and implementation of policy in classroom practice.

Introducing by Tomalin and Stempleski (1993) and expanded upon by Jones (1995), “cultural awareness” is a relatively new term in foreign language education. Tomalin and Stempleski (1993) suggest that the learners be made aware of members of another cultural group: their behavior, their expectations, their perspectives and values. According to them, language teachers should be trained to urge their students to attempt to understand the reasons for the actions and beliefs of the other cultural group/s whose language they are learning to use. Tomalin & Stempleski (1993) design language activities (10 to 60 minutes long) aiming for cultural orientation in foreign language education. Among these activities, to mention only a few, there are exercises about working with cultural products, examining patterns of everyday life and cultural behavior, exploring patterns of communication, and exploring cultural experiences that influence cultural identity. As these exercises are oriented towards a selective view of the target culture (which is complex, loaded, and problematic), there is some danger that such an orientation may lead ESL students to stereotype from the language activities if they develop a partial view of cultural awareness based on pre-designed models.

Jones (1995) uses the term cultural awareness with caution, because to him ‘culture’ is “frequently considered by learners to be something to be observed, existing solely as a fixed, stable, self-defining phenomenon” (Jones, 1995: 18). Hence he suggests strategies which help students explore the concept of ‘otherness’: “what “evidence” of a way of life, a set of beliefs, or a way of behaving means to them” (Jones, 1995: 19). In this
context, the role of learners is to define what they interpret this "otherness" to be. Jones’s views offer a way for learners to seek more knowledge, avoid judgmental evaluation, and open themselves to the possibility of changes of mind without being unsettled by the experience. They also offer ways into the learners’ explorations of conventions and modes of behavior which can enhance communication, and without which even relatively casual or brief contact with others may be problematic. Jones (1995) believes that an awareness of others can be increased by developing, over time, an understanding of the variety of conventions, values, languages in the learners’ own country or community and more about where and how learners live.

Seelye (1997) claims that literature affords the best tool to teach about the life of the people in the target culture. His focus on the literature of the target culture, however, is sharply contrasted with the literary selections presented in THEMES to develop cultural awareness. THEMES presents an anthology of literature taken from international literary texts, such as speeches, biographies, poems, and short stories written in English by British, American, and international authors (see Table of contents of THEMES, Appendix H). The notions of culture that such literary texts transmit do not seem to serve students’ understanding of the target culture. The texts are probably selected on the basis that some values in literature are shared across cultures. Therefore, Seelye’s view of literature as an approach to learning about the target culture does not go unchallenged. One should be careful, in emphasizing the universal aspects of culture, not to minimize the variety of values and behaviors manifested within the target culture, which is problematic to define as a concept. Besides, fairly common emotions and thoughts cannot be understood apart from their cultural connotations that must be learned. In this respect, Kramsch (1993) argues that misunderstanding in the communication process is the result of confusing the ability to communicate accurately with the attitudes dictated by the mores of the target culture. Communication includes understanding the culturally based mores of people but does not necessarily include internalizing them (see also Lazar,
Seelye’s view of literary approaches to learning about the target culture does not seem useful as reference to cultural awareness in ESL context. Literature can only give us some aspects of the target culture, which today is never homogeneous and stable. Besides, Seelye’s views on culture learning through literary approaches do not square with the emerging view of culture, which I have reported from the literature. Culture, including the concept of target culture, is now changing dramatically.

Cortazzi and Jin (1999) have found that ESL textbooks fall into three categories: textbooks based on source culture, textbooks based on target culture, and textbooks based on international target cultures. The third category of textbooks, which seems to influence this study, includes a wide variety of cultures set in English-speaking countries or in other countries where English is not a first or second language, but is used as an international language. While such textbooks offer interesting cultural mirrors, Cortazzi and Jin argue, the learning of culture and the development of intercultural skills depend in large part on how the textbooks are used in the classroom, that is, on the quality of interaction between students, texts, and teachers. Cortazzi and Jin suggest that the process of cultural learning be based on a tripartite dialogue between the teacher, the student, and the text. They contend that such a dialogue is likely to emerge in the classroom to narrow the gap of cultural interpretation between teachers and their students around the cultural aspects of texts. A constructive dialogue between teachers and students, they argue, would help students into an interpretive framework rather than simply teaching cultural rules. This would mean that the development of cultural awareness becomes an educational priority. For Cortazzi & Jin (1996) developing cultural awareness means “being aware of members of another cultural group: their behavior, their expectations, their perspectives and values. It also means attempting to understand their reasons for their actions and beliefs” (Cortazzi & Jin, in Hinkel, 1999: 217). Their view of cultural
learning has common grounds with Tomalin & Stempleski (1993) and Jones (1995), but it goes further from theirs by placing emphasis on the culture of learning which Cortazzi & Jin consider as “part of the hidden curriculum” (Cortazzi & Jin, in Coleman, 1996: 169).

This view of developing cultural awareness through culture of learning goes beyond the cultural content of ESL textbooks to include what teachers and students bring to classroom interaction as they approach the cultural dimension of text through its socio-cultural context. That is, learning about culture in a language classroom entails a dialogue in which students negotiate meaning of the cultural content of text and context with the teacher who may mediate ways in which students see themselves.

Nelson (1995) considers that textbooks focusing on language forms tend to teach decontextualized language and attempt to be culturally neutral. Textbooks with a cultural focus, however, may be either culture-specific or culture-general (Damen, 1987). Culture-specific textbooks focus on particular culture and include texts intended to promote students’ communicative competence (Hymes, 1972) within the specific context of the target culture and texts written for specific EFL/ESL situations. In writing a culture-specific text about the target culture, Nelson suggests that the author should consider what culture s/he is writing about. Thus, in selecting the cultural content of the textbook, s/he should consider the material for teaching about culture. Is it authentic, real-life, or idealized material? If the purpose of the author of ESL textbook is culture-general, then the teaching materials tend to deal with culture as a topic, together with the processes of intercultural communication. Nelson (1995) contends that the goals of culture-general textbooks “may include promoting students’ learning about culture in general, their knowledge about the causes of cross-cultural misunderstandings, their understanding of ways to achieve greater intercultural effectiveness, or their ability to become better culture learners” (Nelson, in Byrd, 1995: 37). The cultural content of the
textbook may also include specific cultural learning strategies such as “describing and interpreting cultural behavior instead of evaluating it” (Nelson, in Byrd, 1995: 37).

Nelson’s view of culture in ESL textbooks adds to an understanding of the process of cultural awareness, albeit in an indirect manner. Awareness of culture entails that authors should write ESL textbooks that are culturally informed and culturally appropriate. This will heighten the cultural awareness of the users of the textbook, namely teachers and students, as they study a text within the framework of its cultural context and its relationship with language structures. Hoopes (1979) warns of the dangers of being unaware of the cultural nature of perceptions and contends that as long as our perceptions of the world are “out of awareness,” we will make ethnocentric assumptions about the universality of human beings. That is, we will assume that others perceive, think, and behave as we do; that they want what we want; and that they need what we need” (Hoopes, in Pusch, 1979: 32). In this connection, Nelson (1995) suggests that textbook writers incorporate cultural explanations concerning the content for the benefit of teachers and students who use the book. Further points related to who uses the textbook in an ESL context will be illustrated at a later stage in this chapter.

Bringing together the Lebanese policy documents on cultural awareness, the emerging view of culture from the literature (section 4.3), and the diverse perspectives on cultural learning through texts, I argue that a fuller understanding of the concept of ‘cultural awareness’ in language teaching and learning is possible to reach. The views of cultural awareness from Tomalin & Stempleski (1993) and Jones (1995), who set their language activities in context, address students’ own experience and reflective learning when they approach a text for cultural learning. Such a process serves students’ cultural awareness when cultural learning is based on evidence and reasoning, not on judgmental evaluation; on questioning taken-for-granted and received cultural values, not on stereotyping; and on appreciating similarities and differences through comparing themselves with others.
These views on cultural awareness are similar to the policy documents, although the policy documents go further from that when they call for developing students “humanistically, socially, and nationally, in addition to developing cultural openness and empathy” (NNC, 1997: 148). More particularly, items 1, 5, 7, & 8 under General Objectives of the new language curriculum stress the need for effective communication, intercultural understanding and appreciation, the promotion of students’ positive attitudes towards other cultural groups, and the enhancement of students’ abilities to work with others (NNC, 1997: 149).

Cortazzi & Jin (1999) further inform about the notion of cultural awareness in language teaching and learning when they argue that intercultural competence is likely to take place in situations of negotiating meaning and identity in the context of other cultures. They go on to say that cultural learning through textbooks is a “three-party dialogue [teacher-student-text] with the culture content when the textbook is used in classroom interaction” (Cortazzi & Jin, 1999: 210). In this dialogue, Cortazzi & Jin claim that students negotiate meaning and identity vicariously with the author of the textbook and its cultural content. Such views do not consider students as blank slates regarding the “target culture”, for students who negotiate to construct meaning from text and context are influenced by their own socio-cultural and experiential background, which can be exploited in a reflective approach. Cortazzi & Jin relate their views of cultural learning to the target culture, which is loaded, problematic and difficult to conceptualize. From Cortazzi and Jin (1999), however, I consider the views of negotiation, the context of situation in which language occurs, and what students bring to the language classroom. The policy documents, which prescribe similar aspects for developing students’ cultural awareness in the language classroom, also stress students’ awareness of “new values, norms, thought patterns, and beliefs”, thus allowing students to “develop understanding of, respect for, and appreciation of diversity of cultural backgrounds” (NNC, 1997: 146).
Nelson (1995), guiding book authors to acknowledge the distance between culture-general and culture-specific constructs when they write a textbook for cultural learning, is also in line with the policy and the emerging view of culture. The notions of culture suggested by Nelson take into view the cultures of the participants involved in a language course: teachers and students. This view helps to create a discourse in the language classroom where meaning is constructed and reconstructed through negotiation based on the relationship between text and context as well as the situated practice that considers the experience of the participants and their worldviews. In a similar vein, the NNC policy statements on cultural awareness address teachers in the Lebanese multi-lingual, multi-cultural society to guide their students to use their previous and current experience to understand their own diverse culture as well as other cultural groups in an atmosphere of respect, tolerance, and empathy.

Conclusion
Bringing together the policy documents, the emergent view of culture from the literature, and the diverse views of cultural learning through texts and textbooks, has allowed for a possible understanding of cultural awareness in the context of foreign language education. This understanding of cultural awareness in the context of foreign language education is part and parcel of the idea that education is a socio-cultural process where “self” and “other” are viewed in relation to a discourse shaping and reshaping meaning. In the language classroom, in particular, developing students’ cultural awareness lies at the heart of a socio-cultural process in which learners develop further as members of the community capable of drawing on, and probably contributing to, the full range of its resources.

In the data analysis part of this study, I will use Nelson’s view of culture in ESL textbooks as I look for answers to my research question 1: What notions of culture do the NNC and THEMES present? I will also use the views of Cortazzi & Jin on cultural
learning as I look for answers to my research question 2: What concerns (attitudes and beliefs) do language teachers have about the implementation of the new cultural language curriculum? Findings from teacher education and from school cultures of teaching and learning will be used as I look for answers to my research question 4: How do language teachers present the cultural dimension of THEMES in the classroom, and do they believe that their methodology pedagogy has changed with the introduction of the NNC? I will also use the views of Tomalin & Stempleski and Jones on developing cultural awareness through language activities as I look for answers to my research question 3: How do secondary students (15-year-olds) react to the cultural content of THEMES as they engage in tasks and activities?

In the following section, I present my own understanding of 'cultural awareness' as a view emerging from the earlier discussion.

4.6: My Own View of Cultural Awareness

'Cultural Awareness' is a relatively new pedagogical term in ESL/EFL context. There are numerous references to 'cultural awareness' and 'cross-cultural awareness' in the literature of the early 1980s (see Canale & Swain, 1980; Green, 1982; Thomas, 1984; Alptekin & Alptekin, 1984) which probably implied some difference between the two terms. However, the emergent view of culture reported in section 4.3, the policy statements on cultural awareness examined in Chapter 3, and the views on cultural learning picked out in section 4.5 have been influential in helping me to develop my own understanding of cultural awareness. Although none of the above views, alone, has offered an adequate definition of cultural awareness, my own understanding of the term has emerged from bringing all these views together. In fact, cultural awareness, both as a term in the literature and the Lebanese policy documents, is under-theorized and under-resourced in its implementation. As I state my own definition of cultural awareness hereunder, I do not claim that it is definitive or final. In fact, such a definition would be
useful to refer to as I look at how the Lebanese policy targeting cultural awareness as an education/language goal is played out in school and classroom practice.

In my view, cultural awareness is a process in which language learning offers an opportunity for students to develop a shared world of interaction and experience through discovering the meaning of text in relation to its context of situation. In this process of discovering meanings and practices, students negotiate and create a new reality by using their own frames of reference (Cortazzi & Jin, 1999; Holliday, 1999), deriving basically from their life world experience and socio-cultural background. Only then are students in a position to understand the dialectical relationship between text and context as well as self and other (Kramsch, 1993). In this process, also, students move from contact with otherness, to comparison and appreciation of similarities and differences (Tomalin & Stempleski, 1993; 1995), to identifying with otherness (Jones, 1995), and finally to taking an objective view of their own cultures (Byram & Fleming, 1998). Furthermore, through the process of learning about other cultures, students are encouraged to identify and define barriers to effective cross-cultural relationships, thus acquiring new ways of addressing prejudice and dispelling any stereotypes or misconceptions they may have of other cultures.

Viewed as a process, therefore, cultural awareness is in sharp contrast with the notion of stereotyping. Stereotyping is based on an oversimplified or mistaken attitude, opinion or judgment. The problem with stereotyping is that it gives us incomplete and sometimes misleading images of people. The danger behind this is that when stereotypes are repeated often enough, we tend to accept them as true. By definition, stereotype is “a fixed image, especially an oversimplified conventional notion or idea about a person, group, thought, etc., held in common by members of a group, and which allows for no individual judgments” (Thorndike & Barnhart, 1993: 1081). It is also “a rigid mental image that summarizes whatever is believed to be typical about a group” (Robertson,
1992: 74). Villanueva (2001) warns of the pervasiveness of stereotyping when students do not understand the circumstances involved in that process. Thus, in language teaching and learning, teachers should mention influences from stereotyping in communication among different cultural groups. Negative stereotypical ideas of other cultural groups prevent effective communication and lead to prejudice and discrimination against those groups.

Set against stereotyping, which often results from sweeping judgments that need evidence to substantiate, cultural awareness assumes a concept of progression. In this progression, students gradually develop an awareness of "self" and "other" as their attention is turned back onto themselves and the way of life which they often take for granted and rarely question. It is the notion of comparison of one's own culture and other cultures, thus beginning to help students to perceive and cope with difference. It provides students with the basis for successful interaction with members of another cultural group, not just the means of exchanging information. In this process, students are encouraged to show positive attitudes towards and understanding of the cultures of the target language (NNC, 1997) as they work with authentic materials deriving from the communities of that language. Furthermore, cultural awareness needs to use the notions of investigation and exploration whose results are likely to appear in students' reports, research work, and journals. This process of students' reflective learning can be motivated by a classroom pedagogy that couples evidence seeking from text (Jones, 1995) with students' interests (Cope & Kalantzis, 2000) in exploring and investigating aspects of the other culture.

In the data analysis part of this study, I will use my own understanding of 'culture' and 'cultural awareness' to see if my informants have similar definitions of the two terms (see Research questions 1&3).

The following section will review relevant literature from the field of teacher education
often linked with teachers’ pedagogy and teachers’ role in implementing a new education/language policy.

4.7: Teacher Education

Teachers are agents of educational change and societal improvement but they need the tools to engage in change productively. The tools are not only the curriculum and the textbook but teaching methodology and assessment techniques (Fullan, 1993: 276).

In line with the above quote, Creese (1997) observes that teachers’ jobs are more complex than ever before. Teachers must respond to the needs of a diverse and changing student population, a rapidly changing technology in the workplace, and demands for excellence from all segments of society. Fullan’s views (1993) concerning the pre-implementation workshops planned by the ministry of education and/or schools are useful, but they are not the only views offered by the literature from the field of teacher training. If teacher training education wants to contribute to bringing about changes, it cannot simply pass on the results of “the latest research” and “the newest theories” to the teachers as a form of transmission of knowledge. It should consider the relationship between theory and practice, between externally based theoretical demands and the actual school and classroom situation (Edelhoff, 1992). The task of teacher training is rather to attract the teacher and to supply him/her with the skills, abilities and necessary reflective attitudes if s/he is to participate productively in the process of change. In this connection, literature on teacher training focuses on a language teacher’s ability to apply and test theories by himself/herself instead of simply training to be able to use ready-made recipes. Thus teacher education allows “for situations which cannot be unquestioningly accommodated into preconceived patterns of response but which require a modification of hitherto held views on one’s teaching” (Widdowson, 1987: 119). Seen as such, in-service teacher education and training is in every respect a critical process. This study
will look at teachers’ views on and responses to the teacher training workshops prepared and conducted by the NCERD in summer 1998, and whether those workshops considered the educational policy documents of the NNC as regards suggestions for teaching cultural awareness in the new language curriculum.

The introduction of the NNC and the related language curriculum raises some issues that need answers in the area of teacher education. For language teachers to implement the new education/language policy on cultural awareness, necessary pre-implementation and in-service training to that effect should be considered. It is crucial to make language teachers experience that the innovation brought about by the NNC requires changes in their self-concept, in their professional qualifications, in their attitudes and skills. In other words, language teachers need to start seeing themselves not only as trainers, but also as trainees. In this connection, the literature concerned with teacher education in the field of language teaching provides some helpful guidelines, which can be used as tools for exploring what was going on in the Lebanese teacher education workshops of Summer 1998 to qualify teachers. Edelhoff (1992), for example, classified the main points of teacher qualifications into attitudes, knowledge and skills. Those points were taken into account in a teacher-training course designed for non-native foreign language teachers whom she was studying. The course tried to reflect and address the changes required for that particular group to become mediators of cultural knowledge and skills in the foreign language classroom. The findings of the training course showed that teachers would be equally involved in a personal as well as a professional learning process. Research question 2 of this thesis looks at how language teachers express their concerns (attitudes and beliefs) about the implementation of the new cultural language curriculum. Also, as foreign language teaching is facing a profound change in content and methods, chiefly brought about by the use of information technology, research question 4 looks at whether teachers’ pedagogy/methodology has possibly changed with the introduction of the NNC.
To reiterate the points made in this last section, there is a controversy over the importance of conducting teacher-training workshops during the pre-implementation period of the new curriculum. Whilst some studies view teacher training as a necessary tool that enables teachers to deliver the new curriculum, others pay more attention to teachers' motivation, attitudes and skills endorsed and encouraged by school culture. However, it is important to note that an educational innovation constitutes a definition of teachers’ work and the way it is organized, together with the social practices that surround it. These factors have profound consequences for teachers, yet it all depends on how school culture and structure view teachers as agents of educational and social change.

The following section will review the literature on the cultures of teaching and learning from the field concerned with teachers’ and students’ roles in school education and classroom practice. The sub-headings that go under this section are related to the teaching of cultural awareness as viewed through teachers, students, and textbooks.

4.8: Cultures of Teaching and Learning

To the extent that teachers create a new culture of learning, structural changes will follow. To restructure is not to re-culture, but to re-culture is to restructure (Fullan, 1993: 131).

Fullan’s quote offers an insight into the school cultures of teaching and learning which the literature in the field considers as a cornerstone in any educational innovation at school level. The long history of earlier attempts at educational innovation has led some policy-makers to a realization of the inadequacy of purely structural changes to schooling. For example, Timar & Kirp's study (1995) of the implementation of American State Reforms in 1980s concluded that excellence could not be coerced by top-down regulations. The alternative approach, on the other hand, involves attempts to go beyond the structural level and to bring about changes in the culture of schools and teachers. Under the following sub-headings I outline the roles of teachers, students, and textbooks
in shaping the cultures of teaching and learning in the school setting.

4.8.1: Teachers
This section is about teachers' role as they are engaged in delivering the new language curriculum. Although the official guidelines of the NNC do not explicitly state the role of the teacher in the curriculum, this role is vital for this study to explore. In my view, besides the importance of structural changes in the school as organization and the new materials introduced by the new curriculum, there are other important components of implementation that can be identified in school culture. They are the teacher's role, knowledge, and beliefs. Successful implementation depends on the meanings and attitudes that teachers give and have towards the curriculum. That is, the curriculum expresses in the form of instructional means and objectives a view of knowledge and a conception of the processes of school education. It provides a framework in which the teacher can develop new skills while relating them to conceptions of knowledge and of learning (Cortazzi & Jin, 1996). However, individual teachers' learning does not guarantee organizational learning and re-culturing. Helsby (1995) identified two quite distinct forms of school re-culturing: the attempted imposition of a new technical-rational, business-oriented culture upon schools, and the promotion of a culture of change and improvement based upon appeals to teacher autonomy and teacher professionalism (Helsby, 1995: 41). Viewing the latter form as relevant to my discussion, this thesis looks at whether the cultures of teaching and learning in the Lebanese context have changed or shifted with the introduction of the NNC and the new language curriculum (see Research question 4).

4.8.2: Students
This section highlights the crucial role of students who are taking the new English course. As academic styles of formal learning have radically changed, learner-centred classrooms and teacher-student interaction in the classroom have gradually replaced the teacher-
centred classroom and traditional rote learning in which communication is often artificial (NCERD, 1998). In particular, cultural views of language classrooms refer to systems of beliefs, values and expectations about how teaching and learning should take place. It includes principles of interpretation about what happens in classrooms and expectations about what teachers and learners ought to do (Cortazzi and Jin, 1999). To this end, this thesis raises research question 3 related to students’ reaction to the cultural content of THEMES as they engage in classroom tasks and activities. This question needs to be answered through the analysis of classroom observation and the teacher-made tasks and class activities measuring students’ performance on the issue of language and cultural awareness. The medium of learning in the context of foreign language education is, therefore, part of a culture of learning. Hence, there is a need to see how teachers and students interact in the language classroom. In other words, this study will look at the methodology teachers use to raise their students’ cultural awareness without ignoring the ‘culturality of individuality’ (Atkinson, 1997) of those students. Considering the importance of students’ cultural statuses in the classroom, Rosaldo (1984) suggests that students need to be seen as individuals, not as members of a cultural group. She argues that “Even when they [students] appear most objective, thought and feeling are always culturally shaped and influenced by one’s social situation and historical context” (Rosaldo, 1984: 103). This is an important issue to explore in the socio-political context where this study is located. Drawing on data from classroom observation and student research work, this study will look at how the concept of cultural awareness is developed in these students who are part of a social world where cultural diversity is still a questionable issue in Lebanon.

4.8.3: Culture and Textbooks

This section deals with language textbooks written for ESL/EFL classes to promote cultural awareness. Cortazzi and Jin (1999) analyze a variety of English teaching materials from around the world to show a range of ways in which culture figures in
textbooks. They find that there are several paradoxes arising from the cultural mirrors found in materials and methods used in language classrooms. They suggest a broader definition of the cultural content of texts in that teachers and students take a more reflective and ethnographic stance when tackling the cultural content and cultural process involved in learning a foreign language. In a period of accelerating cultural change many of the factors driving change are not, of course, exclusive to Great Britain and the United States. Some are transnational; some are global. The cultural content of an English textbook intended for ESL/EFL secondary school students emphasizes difference and distinctiveness, as cultures today are never uniform, stable, and homogeneous. Understanding a foreign culture is essentially a matter of negotiating the distances between this culture and one’s own. And in this process of negotiation there is no neutral position from which the new culture may be analyzed or explained. On the contrary, the encounter with another culture cannot help but cast light upon the learner’s own culture. Thus, THEMES will be viewed as a tool for exploring not only an awareness of the cultural aspects of texts but also an awareness of the culture of those using the textbook.

In a study of the cultural content of ESL textbooks, Nelson (1995) raises questions about the possibility that the cultural content of a textbook may vary according to who is using it: teachers and students. In describing culture checklists and guidelines for ESL/EFL textbook writers, Nelson asks about the students using the textbook: who they are, their age-group, their attitudes and beliefs, why they are studying English, their expectations regarding materials, their cultural background, and their cultural needs. As for teachers using the textbook, Nelson asks how much cultural information the language teacher has and how much s/he needs to have in order to teach the textbook effectively. These questions are useful to this thesis as it considers, for later analysis, answers to research question 1: What notions of culture do the NNC and THEMES present?

A slightly more thorough culture checklist is found in Cunningsworth (1984) who
discusses whether a cultural setting is acceptable to learners, and whether culture is only a setting for linguistic material. He also discusses whether the cultural contexts help learners in perceiving and categorizing social situations they may find themselves in; that is, he draws attention to cultural skills as well as cultural knowledge. He further argues that language textbooks are bound to express some social and cultural values, but these are often unstated. Any detailed evaluation of such unstated values would go beyond looking for stereotypes. Again, Cunningsworth’s point of view related to “unstated” cultural values is useful to my data analysis. Through data collected from coordinators, teachers, and students, this study looks at whether the notions of culture envisioned by policy guidelines coincide or contradict with what participants bring into ESL classrooms.

Some more checklists used to evaluate the cultural content of textbooks can be found in Byram (1993). Byram examines the extent and manner in which a textbook includes a focus on social identity and social groups; social interaction, belief and behavior; social and political institutions; national history; national geography; and stereotypes of national identity. As these areas Byram (1993) examines are readily accepted in England and the United States, and perhaps in some parts of Europe, the case could be different in the Lebanon. Hence, there is a need to look at the points of view of my research participants concerning the cultural content of THEMES in relation to the policy statements prescribing cultural awareness. The notions of culture presented in the NNC policy guidelines and THEMES will be discussed later in data analysis.

4.9: Summary

In chapter four I have attempted to bring into focus the concept of cultural awareness, which is the main educational issue studied in this thesis. Because cultural awareness, both as a term in the literature and in the Lebanese policy documents, is under-theorized and under-resourced in its implementation, I have tried to find a definition of ‘culture’ as
used in the literature. I have argued that a definition of such a liberal term is difficult to find in the literature reviewed. However, I have come to the conclusion that a possible definition of culture emerging from the literature reviewed is useful to this thesis. I have argued that this emergent view of culture will help me look at views of cultural learning in the language classrooms and ESL textbooks. Bringing together the views of cultural learning, the policy documents, and the emergent view of culture from the literature has enabled me to state my own understanding of cultural awareness in language teaching and learning. I have also argued that the implementation of policy needs a review of teacher education and the school cultures of teaching and learning. The findings reached from the literature review chapter will be used in my data analysis to look at the implementation of macro policy at the micro level of classroom practice. Although the findings reached are useful to my data analysis, I still find a need for further empirical studies to confirm or disconfirm my findings in the field setting.

In Chapter Five, I outline the methodology of my research work. I place emphasis on the case study methodology chosen as an optimal research method in this thesis.
Chapter Five
Methodology of the Study

Introduction
In section 5.1 of this chapter, I will state the purpose of this study and list my research questions. In section 5.2, I discuss the relevance of interpretive methodology to my project and the instruments it provides me with as I try to collect and analyze data and answer my research questions. In section 5.3, I justify the case study methodology I chose as an optimal research method for my project. In section 5.4, I state what is to be investigated in the case study. In section 5.5, I describe the problems encountered in the process of doing this case study research. In section 5.6, I describe how I entered the field and gained access to the four schools involved in the case study. In section 5.7, I describe the four schools and the school systems they follow. In section 5.8, I focus on my research participants as data sources. In section 5.9, I describe and justify my data collection methods. In section 5.10, I summarize this chapter and outline how data analysis is organized in Chapter Six.

5.1: Purpose of Study and Research Questions
The purpose of this study is to explore the meaning of cultural awareness as an education/language goal prescribed by the NNC policy documents and translated into instructional material for secondary school and THEMES. By examining the notions of culture presented in the new language curriculum, this study also looks at the roles of schools and the participants within them as viewed from the various perspectives of my research informants. It looks at what school heads, program coordinators, language teachers, and students say and do as policy is being implemented. This study, then, explores possible changes in the attitudes arising from the implementation of the policy. "The reality of change is not about policies, although they provide a framework for
action, but about the implementation of policies; and that means how they are interpreted by students, teachers, and schools" (Hopkins, Ainscow, & West, 1994: 30).

The following research questions, refined from the list of the general questions raised in Chapter One, aim to bring into focus the need to answer specific questions through data analysis and record the findings reached.

1. What notions of culture do the NNC and THEMES present?
2. What concerns (attitudes & beliefs) do language teachers have about the implementation of the new cultural language curriculum?
3. How do secondary-age students (15+ year-olds) react to the cultural content of the national textbook, THEMES, as they engage in tasks and activities?
4. How do language teachers present the cultural dimension of THEMES in a second language classroom, and do they believe that their methodology/pedagogy has changed with the introduction of the NNC?
5. Do state schools and commercial schools have similar concerns as regards the implementation of the new policy and the current change in the school education scene?

5.2: Discussion of methods

Denzin & Lincoln (1994) discredit the idea that research of any form can be truly objective and without bias. They suggest that a researcher’s methodological beliefs form an interpretive framework or a basic set of beliefs that guide action. Thus, following an interpretive methodology, the researcher needs to put him/herself in situations that afford opportunities to let people talk openly to him/her on the basis of shared experience. Interpretive fieldwork research involves “being unusually thorough and reflective in noticing and describing everyday events in the field setting, an in attempting to identify the significance of actions in the events from the various points of view of the actors themselves” (Erickson, 1990: 81). Rather than accepting a model of human behavior that depicts people as acting this way or that way in response to the factors acting upon them, Shaffif & Stebbins (1991) suggest that interpretive methodologies consider the ways in which people interpret or make sense of their situations on an ongoing basis. Thus,
interpretive methodologies attend to the people's perspectives and viewpoints, frames of reference, or worldviews. The emphasis is on the realities employed by the people under study, the meaning they assign to objects and their notions of what is important and interesting. Shaffif & Stebbins (1991) consider negotiation as an element distinguishing an interpretive paradigm from, say, a positivist approach. The image of human behavior with which a researcher works is fundamentally an interactive one. While attending to the meanings that people assign to objects both in reference to their perspectives and in respect to their ongoing interpretations, the researcher also recognizes that people influence one another's viewpoints, interpretations, and ongoing behavior.

Moreover, what is of interest in interpretive methodologies is that they consider research as process. Rather than asking why someone does this or that, the researcher asks what is happening in a particular setting, what immediate actions mean to the participants involved in them, and how action that takes place in a setting as a whole is related to happenings outside and inside the setting. Answers to such questions are often needed in educational research. The central questions of interpretive research concern issues that are neither trivial nor obvious. To put it in Erickson's words, they concern "issues of human choice and meaning, and in that sense they concern issues of improvement in educational practice" (Erickson, 1990: 85). The results of interpretive research in education are of special interest to teachers, who share similar concerns with the interpretive researcher (Florio & Walsh, 1980) while the educational research is in progress.

Interpretive methodologies are qualitative in nature (Erickson, 1990; Miles & Huberman, 1984; Bogdan & Biklen, 1992) in that they are more interested in exploring the meaning of the action investigated in a particular setting rather than the behavior of the participants involved in that setting. They also pursue the various perspectives (beliefs and practice) and worldviews of the participants as they reflect on a specific instance
under study. As such, interpretive methodologies employ various data collection methods, ranging from observation and collecting field notes, to interviewing and careful recording of what happens in the field setting, to collecting documentary evidence. These are followed by the researcher's reflection on the data obtained, and reporting by means of detailed description using narrative vignettes and direct quotes from interviews for credibility.

However, there are limitations often related to using interpretive methodologies in field research. Field research is less concerned with representativeness, and more concerned with examining the processes through which the socio-cultural dynamics in a particular setting operate. Also there are problems related to the credibility of the data obtained and analyzed. This problem concerns the difficulty of gaining an accurate or true impression of the instance under observation, for no researcher can claim that s/he has observed all aspects of the phenomenon under study. Different researchers studying the same phenomenon may bring out different results. This is mainly attributed to the researcher's ability to witness all relevant aspects of the phenomenon observed as well as his/her personal perception and interpretation of the phenomenon under study.

In the following section, I justify my choice of case study methodology as an optimal research method I used in this thesis.

5.3: Case Study Methodology
A careful examination of the literature suggests that there is growing support for the use of case study in educational research, such as in curriculum evaluation (Elliott and Hbbutt, 1986), and case studies for education (Nisbet and Watt, 1978). Moreover, there is an emphasis on the interpretive, subjective dimensions of educational phenomena that are best explored by case study methods (Cohen and Manion, 1994). Furthermore, case study methodology is flexible in that it allows for the use of multiple resources (Johnson, 1994;
McKernan, 1996) from which data are constructed through some formal means of analysis. Because of its flexibility, case study uses methods and measures that can change as new insights are picked up.

In this thesis, I used case study methodology to examine an educational policy that urges teachers and students to shift their culture of teaching and learning. As such, the multiple resources used for data gathering and eventually data analysis of the educational policy in question allow for exploring how schools and participants within them express different attitudes and belief systems as they interpret and implement policy statements. In fact, people's beliefs, lifestyles, and attitudes usually come into conflict as they interpret the prescribed macro policies in the micro situation of the classroom. People who try to change education, be it in a classroom or for the whole system, seldom understand how actors involved in the change think. Consequently, they are unable to accurately anticipate how the participants concerned will react. Since it is the people in the setting who must live with the change, "it is their definitions of the situation that are crucial if change is going to work" (Bogdan and Biklen, 1992: 200). These human aspects of the change process which might take place in school and classroom application are important to study in light of the school culture of teaching and learning which the educational policy of the NNC urges school participants to transform. Analysis of data collected from various case study methods and instruments allows the reader to identify with real-life examples and quotes selected for study from the various school participants who were asked to reflect on the current educational policy through interviews, questionnaires, and personal contacts (see Data Collection).

Case study employs individuals – in this case school key informants – who are considered as a unit of study. In this respect, the study of the cultural content of THEMES (1998) necessitates a close inquiry with key informants as school principals, program coordinators, language teachers, and students taking the course. The research
participants selected for enhancing the study will feature below in the groups studied for data collection. Findings reached and hypotheses formulated are validated by cross-examining the substantial evidence collected within and across the four natural settings of the case study investigated. A detailed discussion of how data collection instruments were developed, including the aims and rationale behind each instrument and the way each one helped answer my research questions, will appear in *Data Collection* below.

Case study methodology is also interpretive and qualitative in nature (Cohen & Manion, 1994; Denzin & Lincoln, 1994; Wolcott, 1994; Robson, 1993). However, findings formulated from data analysis can be interpreted differently depending upon the researcher's theoretical orientation. The possibility is always present that different individuals may have different interpretations of the meaning of what, in physical form, appears to be the same or similar behaviors. Thus a crucial analytic distinction in interpretive research is that between what people say in a particular situation and what they do if the situation is changed. I study the different interpretations and views of the actors involved (school heads, program coordinators, language teachers, and students) as their positions, attitudes, and interactions help me find answers to the research questions which guide this study. I look at how language teachers and program coordinators interact as they plan to implement the new language curriculum. I look at how language teachers negotiate the guidelines of the NNC among themselves, and what interactions take place between language teachers and their students in classroom practice.

Yin (1994) suggests that there are three types of case study methodology: exploratory, descriptive and explanatory. It is the first type that this study is concerned with. Yin suggests that the purpose of 'exploratory' research is

> to find out what is happening, to seek new insights, to ask questions and to assess phenomena in a new light (Yin, 1994: 4)
To find out what is happening within the four schools, I used various data collection methods related to case study methodology such as interviewing, questionnaires, and classroom observation. The data collected through these instruments were analyzed by comparing them with one another as well as other data deriving from policy and school documents and field notes for triangulation of evidence (Denzin, 1970).

Within this study the interviews established who and what the participants were, how they interpreted and implemented the education/language policy of the NNC, and how they maintained and changed the school culture of teaching and learning in light of policy documents related to cultural awareness. In this exploratory type of research, I look at a more individual response to a social interaction. Despite what the official policy statements prescribe, the 'reality' of that prescription is in the perception of the recipient as an active agent of social change. This part of the study seeks to give new insights into the classroom practice of language teachers within their context and is best suited to a case study approach. Bell (1993) puts it as follows:

> The great strength of the case study method is that it allows the researcher to concentrate on a specific instance or situation and to identify, or attempt to identify, the various interactive processes at work (Bell, 1993: 6).

Although the data collected from the case study methodology could allow generalizations, they could be weak in detail, lacking in-depth reasoning. However, this study is not intended to generalize findings; its main line of argument is to explore problems language teachers are facing during the process of implementing the new education/language policy. The issue of cultural awareness is probably one of these problems. Cultural awareness is prescribed by the NNC policy (see Chapter Three) as enhancing a better means of communication with other cultural groups through understanding, tolerance and empathy. Ironically, such policy does not provide schools
and teachers with practical tools to do that in the classroom. Hence, there was a need for this thesis to probe the problem of interpretation and implementation of the policy by using case study methods.

A case study methodology, in drawing its evidence from many sources, uses a mixture of appropriate methods.

Case study is an umbrella term for a family of research methods having in common the decision to focus on enquiry around an instance” (Bogdan & Biklen, 1992: 73).

According to the above-mentioned quote, case study methodology assumes nothing is trivial and that everything has the potential of being a clue to more comprehensive understanding. Therefore, I used case study to show how participants within schools negotiate meanings of the educational policy among themselves and how they interpret and implement policy documents and instructional guidelines. As part of this process of seeking ‘participant perspective’, the actual process of teachers’ interpretation and implementation of policy was investigated through field notes (shadowing teachers), school documents (memos, minutes of meetings, and lesson planning), interviews, and classroom observation. The last of these tools is crucial to my study, for it allows recording of people’s behavior, attitudes and worldviews in an actual teaching-learning situation, the classroom. The ability to record behavior of people who might not be able to describe it and to compare “what is done with what is said” (Bell, 1993) are advantages of the case study methodology and related data gathering instruments.

I chose the city of Sidon as the case study for my project and as a unit of analysis. Sidon hosts diverse cultures basically shaped by the population’s linguistic differences, religious loyalties, socio-economic situations and political affiliations. Like most of the Lebanese cities and areas, Sidon was affected by the Lebanese civil war and its aftermath.
and this should be considered as one of the factors influencing current school education and school participants who are directly involved in delivering the new language curriculum. The socio-cultural dimension of language teaching is part of my data analysis as cultural awareness is viewed by the policy as an education/language goal.

Moreover, Sidon hosts two types of school systems: state-run schools (public) and commercial schools (private). State schools follow an official standard system of education stipulated by the central government, including school administration, teacher appointments, school curricula, and so forth. The situation in state schools had gradually deteriorated because of the civil war during which the department of education was almost absent or inactive. On the other hand, private schools operating in the same area enjoyed more autonomy and freedom as to school administration and adoption of school curricula in the absence of any state intervention in the form of school inspection. Some private institutions are highly reputable for the quality of education services they had been offering for a long time. Accordingly, variations in both school systems, and even in the one school system, are likely to occur when the new foreign language/education policy is played out in school and classroom practice.

Furthermore, school foreign language education, being the focus of this study, is viewed from the perspective of translating policy into practice. As this process takes place in a cooperative school atmosphere (see NNC, 1997), the people who are mainly concerned with school and classroom practice are school administrators, teaching staff and student body. Hence, there was a need to see these people as data collection sources. I needed to look at how schools interpret and implement the new educational policy in terms of cultural awareness and whether teachers’ pedagogy/methodology is maintained and/or transformed with the introduction of the NNC. The pedagogical relationship between language and culture was expanded upon in the literature review, Chapter Four.
I used case study methodology to enable me collect and interpret data related to the "new" position the NNC and the new language curriculum have put teachers in. I used interviewing and questionnaire techniques as part of my data collection instruments to look at the participants' attitudes in light of the anticipated "change" in the school culture ushered in by the curricular and instructional objectives described in policy statements (NNC, 1997). Case study methodology takes as its focal point the perspectives of the actors themselves: what they say and do in the particular setting. However, this does not mean that my role as researcher using case study methods is neutral. In the process of negotiation and interaction with my research informants, my own voice is part of the context of this study through the constant interpretation of data collected and the field notes and comments I gathered during my visits to the four schools. By analyzing the responses of the participants in question, and examining field notes and classroom observation, it was possible for me to look at the educational policy prescribing cultural awareness as currently played out in practice.

Finally, I used case study because it allowed me to get involved in the four schools over a long period of time. As I spent a total of sixteen weeks in schools (Appendix E), I learned much from my research participants through the field notes I collected from shadowing individual teachers, observing their classrooms, and analyzing samples of their students' work. In other words, case study methodology enabled me to look at the implementation of the new language curriculum from within. I felt I was part of the field setting I was doing research in, and I tried hard to keep my image as student/researcher till the end.

5.4: What is to be investigated in the case study?
With the research questions in mind, I attempt to investigate the following five areas in the case study undertaken.
1. **Notions of culture presented in the NNC guidelines and the THEMES book**

In this part of the case study, I investigate the notions of culture presented in the NNC policy and THEMES (Research question 1). I unpack the policy documents on cultural awareness and study the cultural content of THEMES in light of the policy. The purpose of this part is to establish data related to the main participants' interpretation of the education/language aims prescribed by the NNC guidelines as well as their understanding of the cultural content of THEMES in the process of implementing the new educational policy.

2. **Concerns about the implementation of the new educational policy**

The purpose of investigating this area is to establish data related to the main participants' attitudes and beliefs regarding the implementation of the new policy, especially the concept of cultural awareness being one of the major instructional objectives of the new English language curriculum (Research question 2). Data collected from the responses given by coordinators and teachers might enable me to look for shared concerns, if any, among the participants, and if that would be a problem facing teachers implementing the new educational policy.

3. **Secondary-age students' engagement in cultural tasks and activities**

In this area of investigation, which draws on data from the participants' responses, I look at students' reaction to the cultural content of THEMES as they engage in classroom tasks and activities aiming to develop their cultural awareness (Research question 3). I also investigate what teacher-student classroom interaction might be like when there are misinterpretations of some sensitive cultural issues or when there are different points of view around some cultural issue. In particular, I want to look at whether teachers and students share similar or different agendas as regards the cultural aspects of texts assigned for classroom discussion as well as out-of-class research work.
4. Teachers' pedagogy/methodology
In this area of investigation, I look at what methods and approaches teachers use to implement the concept of cultural awareness and whether teachers believe that their methodology/pedagogy has changed with the introduction of the NNC (Research question 4). I draw on data from the participants' responses in light of the current school culture which might influence teachers and students in the direction of maintaining and/or changing their teaching/learning styles with the introduction of the NNC policy and the new language curriculum.

5. The impact of the NNC on the culture of school systems
By investigating the culture of school systems, which particularly draws on data from interviews with school heads, I look at the impact of the NNC policy and the new language curriculum on school management. In particular, I look at the way in which private and public school managers regard the current change in the school foreign language education scene (Research question 5).

5.5: Problems and threats encountered
Special problems of validity, time, cost and difficulty of pursuing the new educational policy (Stake, 1985: 282-283) often make case study research prohibitive. The problems that faced me and thus threatened the outcomes of this research can be related to validity, reliability, and to my position as former school inspector doing educational research.

Validity and reliability can be a threat in educational research using interpretive methods. Being qualitative in nature, interpretive methods take the form of exploratory, descriptive or explanatory methods, and these need to be valid and reliable. Validity deals with the use of instruments that accurately collect data of interest in the study. Because most instruments are not necessarily as accurate as desired, a common strategy in case study methodology is the use of multiple sources of information which help in the triangulation
of evidence (Denzin, 1989). In this study, I use more than one method of data collection (interviewing, study of documents, questionnaires, classroom observation, and field notes) to check the validity of findings from more than one angle. Then, for reliability to be achieved I use the formal case study protocols to ensure that the same procedures are followed in all case studies (see Data Collection Methods below).

Another threat to the outcome of this research could have been the education post of school inspector I used to hold for ten years in the area of Sidon. As a former school inspector, most of the teachers suspected the aim of my educational research project when I first visited the schools. I, too, had to resist the habit of acting like a former school inspector while visiting schools and meeting with teachers for the sake of gathering data. However, this threat was reduced day by day, as my research participants and I got to know more about one another by virtue of my frequent visits to their schools and the shadowing I did to the teaching staff who, after negotiation, accepted to participate in this study. The threat was believed to have gone or diminished as I undertook, in writing, to keep research participants' names protected and the information given out by the actors highly confidential (see letters sent to participants, Appendix F).

In sum, this case study is much more than a story about or a description of an event or situation. As in all research, the study was methodically planned, evidence systematically collected, and the relationship between variables studied. Though observation and interviews were frequently used in the case study, other data-gathering methods such as examining policy and school documents and field notes were not excluded. I used various data collection methods on the basis of their being appropriate for the research project, as will soon be apparent.

5.6: Gaining access to schools

This section is an account of how I entered the four schools involved in my research
project. To formally gain access to the setting for the purpose of research, I sent letters to school heads (see Appendix F) to gain official sanction for my project so that rights of the educational institutions visited and those of my research participants are protected. I outlined the purposes of the study, my role as researcher, and how the study would impinge upon other actors in the setting. I also outlined the expected outcomes of the study, the time required to conduct the research, the form of support or help needed from the actors/authorities. I also wrote a note stipulating the confidentiality of responses and how that should be observed, the resources requested, and the gains that would accrue for the setting. I finally ended my formal proposal with a note showing my personal benefit as a researcher, a doctoral thesis.

I spent two weeks at the beginning of the school year negotiating with my potential research participants further protocol procedures related to data collection methods (school documents, memos and circulars, interviewing, and classroom observation), protection of rights, and data check. This was done mainly with school heads, program coordinators and language teachers – the last two groups of informants being directly involved in the implementation of the new language program. This was not as easy as I had expected, probably for the reason that I was a school inspector for ten years (1983-1993) at some of the reputable private-sector schools in the city of Sidon. School inspectors are still suspected as education police in the eyes of most school practitioners. This image of school inspectors was once true when the central government was strong, and when there was a boom in education in Lebanon in the 1960s and 1970s. I was careful to keep my research enterprise clear and direct as to method and aim. I sent each and every one of my research participants a covering letter in which I stated the aims of my research, with a note stipulating the confidentiality and preservation of responses (see letters attached to Appendices A, B, C, and D).

There was a problem with the school heads related to student participation in the research
project. While school heads of the private sector showed understanding of the educational issue carried by the Student Questionnaire (see Appendix D) by giving part of student lunch time for that purpose, state school heads insisted on seeing the questionnaire form for official approval. A copy of the Student Questionnaire was given to each state school head, and approval was granted after two days. Later, I learnt from one of the program coordinators, whom I shadowed, that the questionnaire concerned was given to coordinators and language teachers for comment.

I paid eight visits to the four large schools making the setting for my research project. I managed to explain to my potential key informants (heads, program coordinators, and language teachers) how important this study was to me as a student pursuing my doctoral degree in education, and how useful the outcome of the study might be to them and schools in general. In particular, I managed to negotiate with Grade 10 teachers all possible data collection methods for the study whose focus was the English textbook intended for that particular Grade. Those school actors whose informed consent was vital for the research project did not respond to my request immediately. Eight participants from the private sector schools responded through the school heads with whom I further discussed the project over two consecutive private meetings. The other six participants from the public school sector promised to respond through their heads, and that took me two further weeks. The heads of the public schools had to consult with the area education officer whose approval to any outsider's research concerning government schools was necessary. I did some paper-work formalities to meet the area education officer. He showed understanding of my research project and approved of my doing the field research in the two public schools I had already chosen for my case study. Further meetings with heads and teachers from the two public schools allowed me to start doing my research.

All my research informants at the four schools involved in the project were assured of the
confidentiality of the responses and the protection of their rights. The approval of key informants was essential to this study for two reasons. First, it allowed me to gain the trust of my key informants as they consented to participate in the research. Secondly, it allowed me to gain valid insights into the informants’ points of view, and this was crucial to the success of my fieldwork enterprise.

5.7: The Four Schools
This section describes the four schools in which this study was conducted. In these schools, I managed to contact the main actors who comprised the sources of my data whose analysis allowed me to answer my research questions. The four large schools (two private-sector, two government schools) are located in the city of Sidon, south Lebanon. The information collected on these schools comes from the office of the area education officer in Sidon and relevant documents found in those schools. The schools are coded A, B, C, and D respectively as will appear in the transcripts of interviews and in the tables throughout data analysis. I seek answers to my research questions as I draw on data from the main participants, school documents, field notes, and classroom observation. It was important for me to learn about the educational systems of those schools, their geographical locations, student capacity, the teaching staff, and the educational operations taking place during the school year 1998/1999. The following sub-headings outline the information I found necessary to collect about the four schools involved in my research.

5.7.1: School A
School A is a comprehensive, private, and co-education inner-city school. It has been flourishing since the turn of the 19th century when an American Presbyterian Missionary founded it in 1862 as part of its cultural activities. It was constructed over a spacious plot of land (49,000 squared metres), now housing two big campuses: one for pre-school and lower elementary classes, the other for upper elementary classes, middle and secondary
schools. It has adopted a co-education system since 1970. The languages taught at this school are Arabic (the mother tongue of the community), English as first foreign language, and French as second foreign language. English (9 hours/week) is also the language of instruction in courses such as mathematics, pure science, computer, and technology. The other courses (Arabic language and literature, social studies, and civics) are taught in Arabic. Ironically, religion as a course has been cancelled from the school curriculum since the outbreak of the Lebanese civil war in April 1975. French (2 hours/week) has been newly introduced into the school programs by the NNC (1997) as a compulsory second foreign language program at Middle and Secondary school levels (Grades 7-12).

Despite the negative consequences of the Lebanese civil war, the school continued its educational operations in the city of Sidon and the neighboring rural areas. It is important to note here that the school population has undergone a slight change when compared to the pre-civil war period. The change was in the student body and the teaching staff. For example, 97.8% of the teachers currently hired by the school are Lebanese locals, whereas in the past the number of local teachers was 71%, and the rest native speakers of English. 89.1% of the student body is of the same religious group, whereas in the past the student body was one-third Christians. In the school year (1998/1999) School A had a total enrolment of 300 students at secondary school level. Of this number of students, 125 (Grade 10) students were following the NNC and the new language curriculum which was put into effect as of 1998/1999, thus targeting Grade 10 as the first secondary class in the three-class secondary cycle. Most of the students are drawn from middle and upper middle class families, including Palestinian students (both Christians and Muslims) from the neighboring Palestinian refugee camp. The school principal is usually nominated and assigned the job by the Board of Evangelical Synod of Syria and Lebanon, the teaching staff are all holders of university degrees in different disciplines. The number of teachers teaching English at secondary school level for the school year 1998/1999 was nine. Of
these, four teachers including the program coordinator were following the new language curriculum.

5.7.2: School B

School B is another large, private, and co-education inner-city school. It was founded by an Islamic philanthropic society in the year 1876, that is fourteen years after school A. During the domestic troubles (1975-1990) the school grew larger in number and adopted a co-education system in 1983. Now it has five campuses (one of them on the outskirts of Sidon), distant in place but following the same school curriculum. The campus under study hosts two schools: middle and secondary. The languages taught at this school are Arabic (the mother tongue of the community), English and French as first and second foreign languages interchangeably. That is, if English is used as a first foreign language (7 hours/week), it is also the language of instruction in math and science courses, and so is French. If English is used as a second foreign language, then it is scheduled two hours per week for each class whose first foreign language is not English. So is French. However, statistics has shown that French is giving way to English at this private-sector school, the ratio being 3/4 in favor of English (see Table 1 below). Religion is a basic course within the school curriculum. If a student fails religion, no matter how high his/her average score is, h/she cannot be promoted to a higher class. The total number of secondary students enrolled in school B for the school year 1998/1999 was 339. Of this number of students, 75 (Grade 10) students were following the NNC and the new language curriculum during the school year 1998/1999. Grade 10 was the first class in secondary school to start the curricular change in question. The school draws most of its students (mostly Muslims, including Palestinian refugees) from middle class families. The number of teachers teaching English at both the middle and secondary schools are seven. Three of them, including coordinator, were teaching the new language curriculum for Grade 10. School principal is usually selected from the teaching staff.
School C is a large public school located on the outskirts of the city of Sidon. It is a state middle and secondary school for boys only. Founded by the Ministry of National Education in the wake of the constitutional reform that took place in 1960s, a period of national economic boom and socio-political stability, the school houses both middle and secondary classes. However, statistics shows that the student body of this government school has never been stable during the last three decades of the 20th century for various domestic reasons. During the civil war period, the school was gradually impoverished – thanks to the absence of systematic educational inspection and follow up. The languages taught at this school are Arabic (the mother tongue of the community), English and French, the last two being first and second foreign languages interchangeably. If English is used as a first foreign language (7 hours/week), then it is the language of instruction in math and science courses. If English is used as a second foreign language, it is scheduled two hours per week for each class whose first foreign language is not English. So is French. As statistics shows (see Table 1), French is giving way to English, the ratio being 2/3 in favor of English. Religion as a course is not included in the new school curriculum, and it never was. The total number of student enrolment at the secondary school during 1998/1999 was 420, of which 128 (Grade 10) students were following the NNC and the new language curriculum. The school draws most of its students (Muslims and Christians) from needy classes and lower middle class families. Only a few Palestinian students from the neighboring refugee camp are admitted, thanks to the policy of the Lebanese government that restricts admission of non-Lebanese students to 10% per class. Lately, because of the current high cost of living, the school has received a rush of students outnumbering its capacity. Unlike Schools A and B, which charge high fees, School C charges token fees against educational services. The number of teachers teaching English at secondary level is six, including coordinator. The school principal and teaching staff are all holders of first university degrees in different academic disciplines, and all of them are appointed by the Ministry of Education.
5.7.4: School D

School D is another large public secondary school. It is located in the city core. It is a large middle and secondary school for girls only. Like school C, it was founded during the economic boom and socio-political stability of 1960s. Its large campus hosts middle and secondary schools. School D follows the same rules and regulations applied by School C. The languages taught at school D are Arabic (the mother tongue of the community), English and French as first and second foreign languages interchangeably (see School C). The number of students enrolled at the secondary school for the school year 1998/1999 was 369, of which 124 (Grade 10) students were following the NNC and the new language curriculum for the first time. The school draws its students (both Muslims and Christians) from the middle and needy classes, including a few Palestinian students who come from the small Palestinian community that live in the city. The teachers teaching English at secondary school level are seven, all holding first university degrees in English language and literature. Two of these teachers also teach at the middle school. Of this number, three teachers, including the coordinator, teach the new language curriculum intended for Grade 10. The principal of school D is usually appointed by the Ministry of Education. The school used to hire graduates from the school of Education of the Lebanese University for teachers of English at secondary level.
Table 1

<table>
<thead>
<tr>
<th>School</th>
<th>1 Student enrollment in English courses in Grades 10,11,12</th>
<th>2 Student enrollment in French courses in Grades 10,11,12</th>
<th>3 Student enrolment in English course for Grade 10</th>
<th>4 Student enrolment Eng. &amp; Fr. for Grades 10,11,12</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 A</td>
<td>300</td>
<td>---</td>
<td>125</td>
<td>300</td>
</tr>
<tr>
<td>2 B</td>
<td>271</td>
<td>68</td>
<td>75</td>
<td>339</td>
</tr>
<tr>
<td>3 C</td>
<td>315</td>
<td>105</td>
<td>128</td>
<td>420</td>
</tr>
<tr>
<td>4 D</td>
<td>267</td>
<td>102</td>
<td>124</td>
<td>369</td>
</tr>
<tr>
<td>5 Total school population at schools A,B,C,&amp;D</td>
<td>---</td>
<td>---</td>
<td>452</td>
<td>1428</td>
</tr>
<tr>
<td>6 School population in Sidon Sec. schools</td>
<td>---</td>
<td>---</td>
<td>931</td>
<td>2867</td>
</tr>
<tr>
<td>7 Ratio of student number at schools A,B,C,&amp;D in relation to student population in Sidon</td>
<td>---</td>
<td>---</td>
<td>48.4%</td>
<td>49.8%</td>
</tr>
</tbody>
</table>

Table 1 shows the number of students already enrolled in private and public secondary schools in the city of Sidon for the school year 1998/1999. The rows show schools A, B, C, & D, total population of these schools, total population of all secondary schools in Sidon, and the ratio of student population in the four schools against student population in the city. Column 1 shows how many students are taking English in Grades 10, 11, and 12 at each of the four schools. Column 2 shows how many students are taking French in equivalent grades at each of the four schools. Column 3 shows the number of students following the new English program in Grade 10 at each of the four schools. Column 4 shows the total number of secondary students taking English & French at each of the four schools.

Row 5 shows the total number of students enrolled in the new English course for Grade 10 in schools A,B,C,&D, and the total number of students enrolled in English and French.
courses at secondary level in the same schools. Row 6 shows the total student enrollment in English for Grade 10 in Sidon secondary schools, and the total number of student enrollment in English & French in the same schools. Row 7 shows the ratio (48.4%) of total (Grade 10) student count at the four schools against the total (Grade 10) student count in Sidon secondary schools, and the ratio (49.8%) of secondary student count (French & English) at the four schools against the total student count in Sidon secondary schools.

Table 1 shows clearly that the number of students taking English at secondary school level is much higher than their peers taking French at similar school level. The ratio of (Grade 10) students enrolled in the new English course in the four schools to that of equivalent Grade in Sidon secondary schools is almost 50%. This indicates that though the study conducted on (Grade 10) students enrolled in the new English course in the four schools reflects a significant number, it is not necessarily representative of student population. This number is important to data collected from classroom observation, as it allows me to take notes of how teacher-student interaction and student group work in Grade 10 are conducted by two different school systems that follow the same language curriculum.

In the following section, I focus on my data sources from which relevant data were derived for analysis.

5.8: Focus on participants
In this section I outline who my research participants were and why I chose them as key informants. My research participants comprised school key informants: four school principals, four English program coordinators, fourteen (Grade 10) English language teachers, and a volunteer group of fifty-two students newly enrolled in the first secondary class (Grade 10) for the school year 1998/1999 (Table 2).
Table 2
Summary of sources of information/main participants & data-collecting methods

<table>
<thead>
<tr>
<th>Code/School</th>
<th>position at school</th>
<th>Following NNC</th>
<th>Using THEMES</th>
<th>Method used to Collect data</th>
</tr>
</thead>
<tbody>
<tr>
<td>HT1/A</td>
<td>President</td>
<td>Yes</td>
<td>Yes</td>
<td>Semi-structured interviews</td>
</tr>
<tr>
<td>HT2/B</td>
<td>Principal</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>HT3/C</td>
<td>Head Teacher</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>HT4/D</td>
<td>Head Teacher</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>C1/A</td>
<td>Coordinator</td>
<td>Yes</td>
<td>Yes</td>
<td>semi-structured interviews</td>
</tr>
<tr>
<td>C2/B</td>
<td>Coordinator</td>
<td>Yes</td>
<td>Yes</td>
<td>shadowing, classroom observation</td>
</tr>
<tr>
<td>C3/C</td>
<td>Coordinator</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>C4/D</td>
<td>Coordinator</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Ts 1,2,3/A</td>
<td>Language teachers</td>
<td>Yes</td>
<td>Yes</td>
<td>Teacher</td>
</tr>
<tr>
<td>Ts 4,5,6/B</td>
<td>Language teachers</td>
<td>Yes</td>
<td>Yes</td>
<td>Questionnaire, shadowing</td>
</tr>
<tr>
<td>Ts 7,8,9,10/C</td>
<td>Language teachers</td>
<td>Yes</td>
<td>Yes</td>
<td>classroom observation</td>
</tr>
<tr>
<td>Ts 11,12,13,14/D</td>
<td>Language teachers</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>52 Students from schools A,B,C,D</td>
<td>(Grade 10) students</td>
<td>Yes</td>
<td>Yes</td>
<td>Student Questionnaire, classroom observation</td>
</tr>
</tbody>
</table>

The first three groups of key informants were chosen for specific reasons. Their key positions, experience and cultural background, as well as their reflective skills were likely to provide the data necessary to answer the research questions of the thesis. It was also assumed that those individuals were organizationally active and directly involved in the new language curriculum described by NNC of 1997. The fourth group, (Grade 10) students, included volunteer male and female students from the four schools involved. The coeducation system of schools A and B allowed me to select thirteen male and thirteen female students from those who accepted to participate in this study. From each of schools C (a boys' school) and D (a girls' school), I selected an equal number of students divided between males and females, that is 13 students from each school. In no way was the number of students intended to serve any preconceived account or purpose; it was simply an adjusted number of students who volunteered to participate in the study. An account of why I chose 15+ year-olds as a category to collect data from will appear in Data Collection below.
The following sections describe how I contacted my key informants whose positions, knowledge and roles at the four schools were important sources of data gathering.

5.8.1: School Principals
I faced no problem entering the four schools for the sake of doing research. All my contacts with school heads occurred in September, one month before actual teaching started. I contacted head of school A in person, for I used to visit this school as an elected member of the Parent-Teacher Association. In school B, I made contact with the school head through our regular meetings as members of the English Teachers Association in the city. I approached school heads C and D through the Area Education Officer who sent them a memo to facilitate my research project. I had sent all school heads a letter outlining my research project (Appendix F), before I contacted them personally to negotiate entry to the research setting. In all, it took me two weeks of regular school visits to establish personal relationships with heads of schools who welcomed the idea of being interviewed more than once during the school year 1998/1999. I scheduled Fridays, Mondays, Tuesdays, and Wednesdays for schools A, B, C, and D respectively. As for the interviews with school heads, they were arranged by appointment. The four school heads acted as the first group of my research participants in this study. For data analysis, school heads are coded HT1/A, HT/B, HT/C, and HT/D for head teachers of schools A, B, C, and D respectively. The total hours I spent with them conducting my twelve interviews (three with each school head during the school year) amounted to ten hours, an average of 50 minutes per interview (Appendix E).

5.8.2: Program Coordinators
Because my entry into the four schools was relatively easy, I contacted the four English program coordinators through school heads during my scheduled visits to the four schools. I sent each coordinator a letter (Appendix F) in which I outlined the purpose of my study, my role as researcher, the expected outcome of the study, and the form of
support I required from him/her. At the end of the letter, I wrote a note stipulating the confidentiality of responses. The four coordinators volunteered to act as the second group of my research participants. I chose to address the coordinators by the post they held rather than creating fictional names. For data analysis, they assumed the codes C1/A, C2/B, C3/C, and C4/D for program coordinators in schools A, B, C, and D respectively. With program coordinators, I spent a two-week period allocated for launching the new curriculum. During the first week, I shadowed C1/A on Thursday and C2/B on Saturday. C1/A was preparing for the new academic year (staff meetings, the yearly plan, and handouts related to the educational policy of the NNC). I shadowed C2/B as she moved from her office to the staff room, then to the school library. During the second week, I shadowed two other coordinators. On Thursday, I spent an all-day-long period with C3/C as he was planning for the new school year: circulating copies of the NNC, administrative memos, and government circulars related to launching the new curriculum. On Saturday, I spent the whole day with C4/D who had an informal meeting with the English staff discussing the new curriculum and a tentative timetable for the new school tear. The total hours I spent with coordinators amounted to twenty-four (Appendix E).

5.8.3: Language Teachers
I contacted 14 (Grade 10) teachers in schools A, B, C, and D when school started in October. Through coordinators, I had already sent each one of them a letter outlining my research project and the type of help I needed them to offer me. During the last week of September, I scheduled meeting individual teachers to negotiate benefits expected from the research and to assure protection of teachers' rights as participants. Monday was scheduled for school A, then Tuesday, Wednesday, and Thursday for schools B, C, and D respectively. I negotiated shadowing teachers individually during October, before they took the Teacher Questionnaire (in progress then) in November. I held personal meetings with each one of the language teachers. During my October school visits (scheduled with the approval of school heads and teachers), I managed to meet and shadow all the (Grade
10) teachers over four weeks; that is, I spent a whole week at each of the four schools. I shadowed 3 teachers in school A, 3 teachers in school B, 4 teachers in school C, and 4 teachers in school D. I built strong relationships with each of the 14 teachers, more especially when we met in the staff room. The time I spent in the four schools allowed me to collect field notes even in the most informal situations, such as the walks I used to take with individual teachers round the school during their off-duty hours. During that time, I was taking non-participant observation notes from their classes. The total time I spent with the fourteen language teachers amounted to 140 hours over two terms of the school year (Appendix E).

In the course of shadowing language teachers, I learned much from their experience and made that clear to each one of them. The information I took from those teachers was useful to my data collection sources and later to my data analysis.

5.8.4: Grade 10 students

Grade 10 students (15+-year-olds) were targeted as key informants in this study for three reasons. First, they were the first group of secondary school classes to start using THEMES in conformity with the NNC education/language policy. Secondly, they had studied English as a foreign language course for about nine years at the level of basic school education, pre-school stage excluded. Thirdly, as young adults at that stage of secondary school education, their attitudes, beliefs, and values were important for this study to explore – more especially in the area of cultural awareness which is central to both the NNC policy statements and this thesis. With the fifty-two students selected from the four schools as my research participants, I conducted a Student Questionnaire (see section 5.10.10) whose structured nature allowed me to gather pertinent data necessary to answer my research questions. I also took notes of their interaction with teachers during my classroom observation, emphasis placed on their reflection on the cultural dimension of the text under study.
My data were not only drawn from my research participants but also from other sources such as policy and school documents. An account of these data sources will appear in the data collection section below.

The bulk of information collected from the various sources shown below does not automatically make up data, for data “must be constructed through some formal means of analysis” (Erickson, 1990: 161). To avoid data overload, I had to accompany each wave of data collection with a corresponding exercise in data condensation and transformation. I did this through selecting which data chunks to code and which to pull out, through sorting out recurrent patterns and themes that best summarize a number of chunks. I did this in such a way that data could be displayed in tables and final conclusions could be drawn and verified. Throughout this process I was careful not to strip the data at hand from the context in which it occurred. In short, I was careful not to be choosy as I collected data, which would help me answer my research questions.

In the following section, I look at the data collection instruments used and describe how the data analysis was done.

5.9: Data Collection

Methodology

All the sources of data are used in this study to support the conclusions reached. The sources of data drawn upon in this study are listed as follows: Interviews, Questionnaires, Classroom observation, and Collection of documents. In this section I outline the various data collection instruments related to case study methodology which I used to obtain a range of responses that helped me answer the set of research questions raised earlier. It should be noted here that the language I used in the field setting is English, including the interviews held with school heads and program coordinators. I also designed a Teacher Questionnaire taken by 14 language teachers, and a Student
Questionnaire taken by 52 students. I examined non-participant observation notes collected from (Grade 10) classrooms. Besides, I examined school documents and field notes while the implementation of the new education policy was in progress. All of these formed my sources of information, which I will use later in data analysis.

5.9.1: Research Instruments

Each of the data collection instruments was used for some specific purpose in the research according to the aims and rationale behind it. In fact, those instruments helped me gather together pertinent information to formulate answers to my research questions from more than one perspective. The following is the set of data collection instruments used in the research project.

5.9.2: Interviewing

We interview people to find out from them those things that we cannot directly observe... We cannot observe feelings, thought, and intentions... We cannot observe how people have organized the world and the meanings they attach to what goes on in the world – we have to ask people questions about those things (Patton, 1982: 161).

I used interviewing as an effective instrument in data gathering to generate and collect information about my participants’ attitudes, beliefs, and values during the process of implementing the new curriculum. Interviewing allowed the focus of interaction between me and the respondent to settle upon the specific issue of cultural awareness, thus determining what the issue looks like from another vantage point (see Fontana and Frey, 1994; Bell, 1993; Yin, 1994; Bogdan & Biklen, 1992; and Robson, 1993).

In the following sections, I outline why I used semi-structured interviewing as a type of data collection instruments that can best suit this study.
5.9.3: Semi-structured Interviews

In this type of interviewing, the interviewer not only raises certain questions to which the interviewee responds, but also allows the respondent to raise issues and questions as the interview progresses. Fontana & Frey, in Denzin & Lincoln (1994) state that although the interviewer’s questions are worked out in advance, the interviewer can change their order by leaving out or adding in questions in context of the interviewee’s responses. Cohen & Manion (1989) claim that the main advantage of semi-structured interviewing is that the interviewer plans questions but is free to modify or explain them, and also to probe answers. I found semi-structured interviews an advantage to my research project if compared with other interview techniques. In formal, structured interviews the interviewer seeks “consistency through the application of a standardized stimulus to the respondent” (Johnson, 1994: 44), whilst in semi-structured interviews the interviewer is permitted to probe answers, “provided s/he is not leading the interviewee into making a particular response” (Bell, 1993). In unstructured interviews, the interviewee is free to express him/herself spontaneously due to the informal nature of the interview (Spradley, 1979), whilst in semi-structured interviews the interviewer works through semi-structured interview schedule to obtain greater depth and insight (Powney & Watts, 1987).

The main drawback of semi-structured interviews is related to the problem of validity, because interviewing is prone to subjectivity and bias. Cohen and Manion (1994) claim that “no matter how hard an interviewer may try to be systematic and objective, the constraints of everyday life will be part of whatever interpersonal transactions [s/he] initiates.” However, one way I used to check the credibility of the interview measures was to triangulate evidence across the entire data as will appear later in the data analysis.

With school heads and program coordinators, the interviews were intended to be semi-structured. I conducted 12 interviews with the four school heads of schools A, B, C, and D over three terms of the new school year (Appendix A). I wanted to explore the world of
the school organization through the viewpoints of 4 school heads in whom much school authority is vested, including the follow-up of teachers’ lesson planning, classroom practice, and student achievement. Each of those interviews was held separately in the Principal’s office. Most of the questions raised rotated around the new national curriculum and the implementation of the new English program intended for Grade 10. I modified some questions and added some more during the interviews, either to adjust the focus of my question in favor of the educational issue under research or to inquire about other issues raised by the respondents. I transcribed the 12 interviews from tape and passed copies of transcripts to the interviewees for their approval of the content within a week following each interview. The interviewees were asked to sign the transcripts as a true record, or to amend them as necessary, and return them in the envelope supplied for me to collect by hand. The four school heads approved of the transcribed interviews and signed them. The time allocated for each interview varied as the atmosphere in each principal’s office was not the same. However, the average time for one interview amounted to 50 minutes. The total number of hours I spent on conducting the 12 interviews was ten (see summary of Data Collection, Appendix E).

I also conducted two semi-structured interviews with each of the four English program coordinators over the first two school terms, that is 8 interviews in all (see Appendix B). The first round of interviews followed my shadowing and observing coordinators for a whole week at each school. The second round of interviewing followed the mid-term exam scheduled by the four schools about the same month. I held both interviews with coordinators in schools A and B in the coordinator’s office, in schools C and D in the staff room during each of the coordinator’s office hours.

I held the first round of interviews with each of the four program coordinators in October 1998 at the beginning of the school year. The aim behind that was to obtain answers from each coordinator concerning his/her role in the launching of the new program, the
teaching methodology recommended for classroom application, and the concerns – if any – about educational resources available at school for student research (especially text-related cultural issues). I held the second round of interviews in May 1999 to obtain answers on more focused questions and further reflections from each coordinator as regards classroom applications, instructional materials, staff meetings, evaluation of student work, and concerns (if any) about implementation. I transcribed interviewees' answers from tape and passed copies of transcribed interviews to coordinators for their approval. Coordinators were asked to sign transcripts as true record, or to amend them as necessary, and return them in the envelope supplied for me to collect by hand. All of the four coordinators approved of the transcribed interviews and signed them. I collected the signed transcripts in person. The average time allocated for each of the eight interviews was 45 minutes. The total hours I spent interviewing them amounted to six hours (see summary of Data Collection, Appendix E).

In the following section, I introduce questionnaire as a technique I used to collect further data from teachers and students.

5.9.4: Questionnaire

This style of questioning allows for little flexibility in the way questions are asked or answered. It follows a pattern of questions preset by the researcher. Fontana & Frey (1994) claim that the pre-determined nature of a questionnaire is aimed at minimizing errors. Bell (1993) observes that a questionnaire often elicits rational responses, but it overlooks or inadequately assesses the emotional dimension of the informants' answers. The main advantage of a questionnaire is that responses can be pre-coded and the data can be analyzed fairly easily. However, its main drawback is that the researcher cannot benefit from the participants' knowledge of the situation beyond the actual questions asked (Cohen & Manion, 1989). There is no opportunity to probe answers or to follow up new ideas (Bell, 1993).
In this study I used questionnaires as an instrument to collect data from 14 (Grade 10) language teachers and 52 (Grade 10) students, all following the NNC and using THEMES. The reason for using questionnaires was the large number of participants in this category. It would have taken a longer time to obtain information from such a number of participants if I had used another method of data collection, say interview. Besides, I needed to pilot the questionnaire, so that my participants in the main study would experience no difficulties while taking the final questionnaire form. In the following sub-headings, I outline how I developed and piloted my questionnaires.

**Teacher Questionnaire**

I piloted the first form of the *Teacher Questionnaire* in December 1998, that is two months before the 14 (Grade 10) teachers took the final form of the questionnaire. I asked ten of my colleagues (teachers of English and cultural studies, and teacher trainers) at the Lebanese American University who agreed to take the first draft of the questionnaire for their feedback. All ten were acquainted with the new language curriculum: 8 of them participated as presenters in a teacher training workshop organized by NCERD, and 2 others were free-lance textbook reviewers. I wanted to test how long it would take recipients to complete the form, to check that all questions were clear, and to be able to adjust some questions or remove any items that would not yield usable data. The purpose of the pilot exercise was to “get the bugs out of the instrument” (Bell, 1993: 84).

The original questionnaire consisted of 72 items, basically multiple-choice and fill-in-the-blanks questions, with a few other questions for personal comment. The questions were focused on the NNC policy and the cultural content of THEMES, on teaching methodology and evaluation techniques, on student research, and on cultural awareness as an aim of the new language/education policy. On the first page of this questionnaire, I introduced myself and stated the purpose of the pilot exercise with a note requesting the return date (one week) of the completed form.
The feedback I got from the pilot study helped me to improve my questions in two areas: methodology and question number. As for methodology, there were no sign-posted entries to the questions raised in the original questionnaire form. In the final questionnaire form, I managed to redesign questions into 5 categories as follows: professional qualification, instructional materials, students taking the course, teaching methodology, and evaluation of cultural awareness. As for the number of questions in the piloted questionnaire, I was notified that some of the questions overlapped. I had to cut down on that, thus keeping 60 questions instead of 72 for the final questionnaire of the main study. I was also advised to add some free answer areas under key-questions for participants to fill in on their own.

I sent the final questionnaire form of the main study to each of the teachers involved through the school heads with a covering letter to teachers showing the aim of my research and clear instructions to complete the form. In the letter to the teachers I requested answers within a two-week period. Teachers were also requested to send back completed forms in an envelop I had already provided schools with for that purpose. Using the questionnaire form with language teachers allowed me to collect more focused information in the same area of questions covered earlier through semi-structured interviews. This information allowed me to bring into focus similarities and differences between coordinators and language teachers during the actual implementation of the new language curriculum. In the Teacher Questionnaire (Appendix C), the questions were highly structured and deliberately focused to be consistent with the research questions, except for a few items the answers to which were left for the respondents to specify, describe, or elaborate on.

The aim behind using the questionnaire form, as a data collection instrument, was twofold. First, I obtained information from the teachers about THEMES: subject content,
methodology of presenting cultural awareness, cultural/language activities and performance tasks, and culture-related topics for student research work. Secondly, I gathered data concerning the new position and role the NNC had put teachers in as they implemented the new education/language policy in the classroom. Other data collected allowed me to answer some of my research questions related to teacher-student interaction in the classroom and the approaches used by teachers to promote the cultural dimension of language teaching.

In brief, the questionnaire helped me pre-set my questions and provide many of those questions with multiple choices (prompts) for possible answers, leaving a few other questions for the respondents to complete freely. The research aim behind that was to collect similar or different responses and look for patterns related to teachers' interpretation and implementation of the policy documents. Furthermore, the questionnaire conducted with language teachers was an essential method of data gathering because it targeted a relatively large number of participants (14 teachers) who were directly involved in the teaching of the new language program. For language teachers, busy as they often are, it was easier to take a standard form of questions to be completed than any other form. I should add that most of the teachers were burdened with much work: preparing daily lesson plans, applying new teaching methods and approaches, constantly attending in-service teacher-training workshops, and above all correcting a "bulk" of student work.

**Student Questionnaire**

I piloted the *Student Questionnaire* in April 1999, a month before the 52 (Grade 10) students took the final questionnaire form in May. By then, (Grade 10) students had already covered 7 units in THEMES as planned by the NNC. The participants in the pilot questionnaire were forty (Grade 10) students from two schools (a private co-education school, and a public school for girls.) other than the four schools in the case study
undertaken. I visited each school twice. During the first visit, I introduced myself, my purpose of research to the school head, and requested a teacher to monitor (Grade 10) students taking the pilot questionnaire. During the second visit, I collected the completed forms by myself.

Although there was no student comment on the pilot questionnaire, some of the students' answers made me restructure the instruction and improve the wording of questions 16 and 28 as follows:

*Instruction* (pilot edition): To fill the questionnaire, ring the letter of the choice you find appropriate for the question raised.

*Instruction* (final draft): Fill this questionnaire by ringing one or more of the choices provided under each question.

*Question 16* (pilot): Which of the following units made you react positively?
*Question 16* (final): How did you react to the following topics?

*Question 28* (pilot): Do you think THEMES might fill a cultural gap in its present form?

The final questionnaire was given to a teacher who volunteered to administer it in the school. 52 (Grade 10) students took it the same day, each group of 13 in their own classroom. The time allocated for students to fill the questionnaire was 45 minutes.

I used the *Student Questionnaire (Appendix D)* to collect information from students who were taking the English course for the first time. I wanted to touch upon their understanding of the subject content of THEMES, their reaction to cultural issues encountered in texts, their views on the importance of culture within a language program, and how they viewed THEMES as a language book teaching about culture. This method also allowed for triangulation of evidence across data.

### 5.9.5: Documents

In this section I outline the documents I used to obtain relevant data from. The documents were two types: official policy documents (NNC), and school documents (memos, minutes of staff meetings, and administrative circulars).
5.9.6: Policy documents

I examined policy documents as one of the main sources for data gathering related to the teaching of the concept of cultural awareness in the new language curriculum. I looked at two types of guidelines in the NNC: the curricular education/language aims and the instructional objectives of cultural awareness. Examining data from the NNC guidelines was important to this study in that it enabled me to draw a comparison/contrast analysis between what the policy said and what was done in the classrooms. One of the major concerns I touched upon in the policy statements was the set of prescriptions given to teachers for classroom implementation. There was a need therefore to look at how schools and teachers interpreted and implemented the prescribed policy in a second language classroom. I used discourse analysis to study policy statements as played out in practice. The time I spent on studying policy documents was indefinite, because I started doing that once I received a copy of the NNC in August 1997.

5.9.7: School documents

Examining school documents was also part of my data collection. The school documents made accessible to me by permission were mainly government announcements (Department of Education) filed in the principals’ offices, administrative circulars and memos, minutes of staff meetings, samples of teachers’ lesson plans, and student evaluation portfolios. Examining school documents in the presence of their authors (photocopying not allowed) helped me question some of them about details concerning circulation of documents and feedback from teachers (their reaction to the changing scene at school, attitudes towards in-service training, and contributions to documents, such as minutes of meetings). School documents also helped me collect data I needed to answer some of my research questions, such as the teaching methodology agreed upon among teachers, the teacher-made tasks for student evaluation, and lesson planning – all related to the teaching of cultural awareness.
The rationale behind using such a method (examining school documents) was that I tried to stand in the position of the author of a document to see the situation through his/her eyes (Bell, 1993). Besides, there was room for my questioning the content of the document and the purpose it was written for. Furthermore, consulting specific school documents (minutes of meetings, periodical reports, some language tests, and copies of students' assignments) was likely to provide me with relevant information needed for my research questions. My analysis of the data collected from school documents allowed me to look at how policy documents of the NNC were tackled by the school administration through circulars, and how the school circulars were discussed and interpreted by coordinators and teachers during regular staff meetings.

In brief, I used school documents as an instrument of data collection to allow me to gain three things. First, I collected information about how my key informants view the change at school level (administrative memos and circulars). Second, I delved into minutes of staff meetings to collect information about teachers' concerns regarding implementation of the new program. Finally, I used discourse analysis as a method to study policy documents and their interpretation by teachers as well as teacher-made activities and student performance in the classroom. Examining school documents, as a data collection method, contributed to answering some of my research questions related to how school culture of teaching and learning was maintained and changed with the introduction of the NNC. Analysis of the data collected from school documents was also useful while cross-checking evidence for credibility of my findings.

In the following section, I outline my use of classroom observation as a data collection method in this thesis.
5.9.8: Classroom Observation

Cohen and Manion (1989) claim that classroom observation is a technique that can often reveal characteristics (of groups or individuals) which could have been impossible to discover by other means. If compared with what people say in many instances, direct observation may be more reliable. It can be particularly useful "to discover whether people do what they say they do, or behave in the way they claim to behave" (Bell, 1993: 109).

Non-participant observation was useful to answer my research questions on teachers' pedagogy and classroom interaction, and to generate hypotheses I needed for my research. In non-participant observation, observers "neither manipulate nor stimulate their subjects. They do not ask the subjects research questions, pose tasks for them, or deliberately create new provocation" (Adler and Adler, in Denzin & Lincoln, 1994: 378).

I used observational techniques to produce qualitative data from the natural setting observed. As observer, I looked at patterns and styles of behavior related to participants' interactions in the classroom for analysis based on description and comparison. Foster (1996) suggests that the process by which researchers search for explanations using qualitative data is through describing and comparing repeated instances of teacher-student interaction. As qualitative observers are not bound by predetermined categories of measurement or response, they are "free to search for concepts or categories that appear meaningful to subjects" (Adler & Adler, in Denzin & Lincoln, 1994: 378).

However, the problems related to using non-participant observation as a data collection instrument do not go unnoticed. The method is time-consuming, not easy to manage, and interpretation of the notes requires experience. Besides, there are problems related to credibility of evidence and findings due to subjective interpretation of situation (Denzin, 1989; Kidder, 1981). However, Atkinson (1990) suggests that this problem can be overcome when the researcher uses a style of writing that draws the reader so closely into
the subjects' world, so that the written account "contains a high degree of internal coherence and plausibility." Denzin (1989) also suggests that the problem of reliability can be overcome when the researcher conducts systematic and repeated observation over varying conditions that yield the same findings. Likewise, Kidder (1981) claims that observation produces reliability when repeated, and validity when combined with other methods.

"Direct observation, when added onto other research yielding depth and/or breadth, enhances consistency and validity" (Adler & Adler, in Denzin & Lincoln, 1994: 378).

Another problem related to observational techniques is the researcher's influence on subjects observed. However, there are ways that such influence can be diminished. Phillips (1985) claims that "the naturalness of the observer role, coupled with its non-direction, makes it the least noticeably intrusive of all research techniques."

Considering all the above points, I made use of my school visits and negotiated my proposal to observe classes in action with school heads, coordinators, and (Grade 10) teachers. Before and during that period, I had already shadowed and observed every one of the teachers outside the classroom. I had developed a friendly relationship with this group of school participants in the staff room and the schoolyard before entering the classrooms. This enabled me to collect field notes that were very important prior to my non-participant classroom observation. I attended a total of 140 hours during the two weeks I spent at each of the four schools over the first two terms of the school year. I made it clear to each and every teacher I observed that my classroom visits would only take the form of non-participant observation, that is sitting at the back of the classroom with no machine (recorder or video camera) or even paper to use. I had to keep what I saw in memory to write that soon after. I wrote up my observation notes during coffee and lunch breaks, identifying teacher, class section, and date of the lesson observed. For
credibility of findings from classroom observation, I observed same teachers 4-6 times each and held informal discussion with each of them after class observations.

Using observation as a data-collecting method allowed me to watch and keep notes on teacher-student interaction, teachers’ methodology, and classroom activities related to cultural awareness. Data from observation was compared and contrasted with other data collected through other instruments as will soon appear in data analysis.

In Chapter Six, I draw on data from various sources and highlight the findings reached and sustained in this thesis.
Chapter Six

Data Analysis

6.1: Introduction

In Chapter Three, I have shown that the NNC policy aims to provide secondary school students with a new language curriculum that promotes cultural awareness, where diversity is valued and appropriate learning aims are set. My analysis in this chapter draws on data collected in the four schools to describe, interpret and analyze emerging themes, so that secondary school students have the opportunity to achieve the goals prescribed by the policy in terms of cultural awareness.

Despite the good intentions of school management and teachers to implement the policy guidelines as they are outlined in the government documents, sometimes in the process of interpreting policy, different outcomes often emerge. Inasmuch as cultural awareness is an education/language policy, which requires change in school cultures of teaching and learning, it is necessary to draw a picture of what is going on in schools and language classrooms during the implementation of this policy. Where possible, this chapter will establish the current thinking on policy-practice paradigm and show how the research completed here either confirms the existing view or challenges it.

This thesis views the main participants as active agents in school and classroom practice. Thus, the notion of subjectivity (see Butler, 1964; Foucault, 1982) highlights the various social forces and influences that go into constituting individuals and their personalities. Given this premise, it is difficult to envision people as simply members of homogeneous, unified cultural groups. The notion of subjectivity is important to this study in terms of looking at how the macro policy delivered by individual teachers is challenged by the micro context of classroom practice where multiple discourses are likely to exist due to the mosaic of the Lebanese society from which students come.
I will consider all five of the research questions listed in Chapter Five as I put answers forward in light of the evidence quoted from interviews, questionnaires, classroom observation, and school documents in the four schools in question. I will list my research findings in light of available literature reviewed in Chapter Four and my own reflections on that literature. In section 6.2, I introduce the frameworks of reference used for data analysis. In section 6.3, I look at what view of culture the NNC policy and THEMES desire to communicate through the notions of culture they present. In section 6.4, I describe and analyze the cultural content of THEMES to see if it coincides with the policy. In section 6.5, I look at what the main participants see as their roles in delivering the curriculum by interpreting their views on policy and implementation through direct quotes from interviews and questionnaires. I also describe and comment on the emerging themes from the same data collected through tables. In section 6.6, I describe the school policy by examining and commenting on available school documents collected in the four schools. In section 6.7, I draw on data from classroom observation and look at the way teachers implement cultural awareness in the classroom. I use narrative description in the form of vignettes to show how things look and feel in the language classroom.

6.2: Frameworks

In this section, I draw on available literature outlined in Chapter Four of this study to investigate policy statements and the discourses of the main participants around the theme of cultural awareness for confirming or disconfirming the assertions this study has produced. In particular, I draw on my own definitions of culture and cultural awareness emerging from the literature reviewed. Through the notions of cultural learning and culture mirrored in ESL textbooks, I draw on Kramsch (1993), Cortazzi & Jin (1999), Nelson (1995) and Seelye (1997). Through the concept of cultural awareness in language teaching and learning, I draw on Tomalin and Stempleski (1993), and Jones (1995). I bring all these views together as I recall the guidelines of the new educational policy prescribing cultural awareness and examine the notions of culture presented in the new
language curriculum and THEMES. Furthermore, I draw on views related to language teachers’ training in pedagogy and teacher education in light of evidence I gathered across the data collected.

6.3: The notions of culture in the Policy

Introducing the new language curriculum, the NNC states the overall objective of foreign language education in Lebanon as follows:

In the area of foreign language education, there was emphasis on creating a citizen who is proficient in at least one foreign language in order to promote openness to and interaction with other cultures (NNC, 1997: 146).

The principle underlying this quote implies a new view of foreign language education which aims to promote the Lebanese image of openness to other cultures after a fifteen-year period of civil strife during which Lebanon was totally shut off from the outside world. It is a notion of culture which encourages both teachers and students to develop a position from which to approach other cultures with understanding and empathy (NNC, 1997). Thus the notion of culture introduced by the NNC policy statements through language brings into focus the need to see cultures as diverse at both national and international levels, without reducing the meaning of shared values across cultures. It is towards this education/language goal of the new curriculum that teachers and students are encouraged to develop positive attitudes towards other cultural groups who are presented in texts, which are in no way context/culture-free (Seelye, 1997; Kramsch, 1993). In this respect, the emerging view of culture in context, coupled with situated practice, is in line with the policy documents, which places emphasis on interaction between students’ own cultures and other cultures. What is needed, perhaps, is a teacher’s pedagogy that puts this particular notion of culture into effect in the language classroom.
Under the heading *Features of the Curriculum*, item 4 stresses the cultural context of foreign language teaching and learning as follows:

*Language will be presented to students in its proper cultural context. Though language learning will start with universal themes, the particular characteristics of the culture of English-speaking people will be introduced gradually and where appropriate. The purpose of this is to develop cross-cultural openness, tolerance, and understanding. It is for this purpose that the curriculum highlights foreign language literature at all grade levels and includes a special section on cultural awareness (NNC, 1997: 147)*

The above-quoted item from the policy statements explicitly encourages schools and teachers to promote shared values across cultures as encountered in literary texts. This is in line with the literature supporting the use of literary approaches in ESL context to add to students' insight concerning cross-cultural communication (see Seelye, 1997; Valdes, 1986; and Rivers, 1983). However, raising both understanding and empathy in the learners toward the culture/s of the target language is not accompanied with or followed by how teachers should do that. Besides, the notion of target culture, which Seelye (1997) claims students can attain through literature, is too loose to define. Therefore, literature as a resource for raising students' cultural awareness might not result in the outcomes expected by the policy when it comes to classroom practice. Students' interpretation of a piece of literature under study might not necessarily spring from a neutral position when using their belief system and values. In this context, the possibility of conflicting attitudes and beliefs might lie between action and words, policy and practice, or the inconsistencies between expressed ends and chosen means (Fullan, 1993). There are always conflicting themes within shared social contexts, beliefs, norms, and above all values. As policy encourages learners to move from culture-general to culture-specific values carried by literary texts, it is also encouraging them to develop a sense of awareness of how values are shared across cultures (Nelson, 1995). Although this study does not see this progression as a problem, it looks at how students develop positive
attitudes towards other cultures as urged by the policy. It is easier said than done, for the policy guidelines do not provide teachers with practical tools for delivering this goal.

Thus, in the absence of practical guidelines from the policy statements advising teachers on how to teach the cultural aspects of literary texts, good intentions might not be enough for teachers to do their job as prescribed by the policy. Hence, there was a need for this study to look at how the notions of culture in question are viewed by the main participants.

However, the policy guidelines do not restrict cultural learning to literary texts. Other types of text transmitting culture/s are outlined by the policy to include authentic texts (spoken and written), reports, biographies, speeches, documentaries, chart/map readings, and others – some of which are culture-specific, others culture-general. The framework within which different topics are presented in English from around the world is in line with English used as an international language. The rationale for such an international use of English is that “English is frequently used in international situations by speakers who do not speak it as a first language” (Cortazzi & Jin, in Hinkel, 1999: 209). Pennycook (1994), however, critiques this view of using English as an international language by referring to the notion of cultural politics, which I will use in later data analysis.

The notions of culture to which the concept of cultural awareness is associated can be further understood through the two sub-headings under the NNC policy statements: Features of the Curriculum, and Instructional Objectives of Cultural Awareness. I reiterate item 3 of the instructional objectives as prescribed for (Grade 10) students to look at the notions of culture presented in the NNC in terms of cultural awareness.

**3. Enhance positive attitudes towards target culture**
- Identify behaviours different from one’s own.
- Recognize and interpret stereotypes.
- Act out target culture situations.
- Research specific aspects of other cultures (NNC, 1997: 150).
Although the above-quoted instructional objectives addressed to (Grade 10) students are explicit guidelines, they need a context within which they assume meaning on which students reflect using their own life world experience and socio-cultural background. They also need a language teacher trained in methodology/pedagogy, not only a “new” educational policy and a textbook with good content. To quote Stenhouse (1975):

Curriculum is not simply instructional means to improve teaching but is an expression of ideas to improve teachers … and students benefit from curriculum not so much because it changes day-to-day instruction as because it improves teachers” (Stenhouse, 1975: 114).

In this context, my argument goes beyond the good intentions of what is prescribed in the policy guidelines and what is presented in THEMES as cultural content. In order for teachers to implement the new educational policy prescribing cultural awareness, they need to see policies which state how the goals of cultural awareness are to be attained through the particular view of culture presented by the NNC. Cooper (1989) suggests that “policies cannot succeed if the means for their implementation are not specified. Means must be found to promote or enforce policy if the policy is to be more than an expression of good intentions.” A significant problem resulting from the general prescription of the NNC policy on developing students’ awareness of culture might possibly be teachers’ use of different methodologies when policy is played out in practice.

The following section briefly outlines the cultural content of THEMES.

6.4: Cultural Content of THEMES

The instructional material of THEMES in form of reading units (see Chapter One) shows that the eleven themes selected, panoramic as they are, bring into focus a variety of international settings where they are located. Some of these themes add to students’ cultural awareness as they learn about the international culture/s through English-written
texts. Texts featuring historical facts and geographical parameters (civilization and map identification), cultural contributions (the arts, literature, and discoveries), differences in way-of-life patterns (problems at work, intercultural sensitivity), and differences in values and attitudes (civil rights, women's issues) are examples. Other texts add to students' awareness of culture as they learn how to interpret cultural referents through text analysis and teacher-made exercises. However, THEMES also presents some local culture for national reasons. The local culture is presented in THEMES through texts featuring ancient history of Lebanon. This reference to local ancient history at this moment in time (the aftermath of civil war) implies undeclared national goals. It is cultural politics underlying the new educational policy, which aims to build citizenship through reviving the glorious Phoenician period in Lebanon's history. For the new generation to forget the miseries of war and its impact on the current socio-political context, the Department of Education through policy documents and THEMES tries to raise students' awareness of a phase in the nation's history of which they should be proud. However, an implementation gap is likely to occur due to the impact of policy on teachers' control of the curriculum. Implementation involves changes in organization, materials, role and behavior, knowledge, and beliefs" (Preedy, 1989: 29). It is in this complex process of implementation that teachers succeed or fail, not simply in sticking to policy and playing it "safe".

Conclusion
Through exploring the notions of culture presented in the NNC policy documents and THEMES, it is clear that there is a tendency towards social patterning and the re-internationalization of Lebanon's role through school education. This is shown in the way the policy guidelines and THEMES present the notions of culture most probably categorized under ESL textbooks aimed at local and international target cultures (Cortazzi & Jin, 1999). However, it is possible that some misunderstanding between policy and THEMES might occur during classroom practice as regards the means to
implement the concept of cultural awareness, which is totally different from culture in terms of meaning and pedagogy (see Chapter Four). Whilst the policy considers cultural awareness as an educational aim in its own right and thus frames it within specific instructional objectives, THEMES considers cultural awareness as part of the language program package and thus does not provide teachers with the means to promote it. There is no clear statement in THEMES showing what cultural awareness is and how it can be raised within the language syllabus. Nevertheless, learning about culture and developing students’ cultural awareness skills depend in large part on how the textbook is used in the classroom, that is, on the quality of interaction between students, texts, and teachers (Kramsch, 1993; Cortazzi & Jin, 1999). I look at this side of teaching cultural awareness as I examine the notes I collected from school and classroom visits related to the case study of this thesis.

In the following sections, I look at how the main participants define their roles in the current school setting by drawing on the data collected from Interviews, Questionnaires, Classroom Observation, and School Documents. I look for recurrent themes and patterns emerging from the data to confirm or disconfirm the assertions reached in this research.

6.5: Roles of Main Participants
My analysis here draws on data collected from the four schools to describe what participants say and do about the new educational policy and their role in the process of interpreting and implementing this policy in the classroom. My own argument focuses on the importance of developing the concept of cultural awareness in both teachers and secondary-age students. In particular, I look at the opportunities the current curriculum provides for students to transform through acquiring awareness of their own culture and the culture whose language they are studying and will use in their life.
6.5.1: Head Teachers

It is usually understood that the role of school head is administrative in the first place. However, in Lebanon school heads assume a very strong hold on both administrative and academic procedures, more especially during the process of implementing a new educational policy. Fullan (1991) describes a number of factors associated with the process of implementation, and these factors influence classroom practice. A summary of Fullan’s list of factors that make for successful implementation includes “pressures within and without the school, availability of resources and consultancy support, and the quality of school’s internal conditions and organization.” What is important here is not simply the existence of these factors but their combination” (Fullan, 1991). The literature suggests that although specific situations differ from school to school, “schools everywhere are faced with the challenge of understanding and responding to change in the larger society, and are struggling with this task” (Levin & Riffel, 1997: 3). In light of these quotes, school heads in Lebanon play an important role in setting the stage for school cultures of teaching and learning to shape themselves in response to the new educational aims of the NNC, thus maintaining and transforming school culture in the process of implementing policy. With this view in mind, I approached the school heads whose personal experience and key positions in the school structure were important to this study at this moment in time.

To illustrate the role of school heads, I highlighted seven categories deriving from key contents, themes, and concepts emerging from HTs' responses to the questions raised in the interviews. I quoted HTs in an attempt to find answers to the research questions concerning their roles, views and attitudes towards the new educational aims of the NNC in terms of the new language curriculum and THEMES. Although the NNC documents do not define the role of school heads in delivering the new school curricula, it should be noted here that the role of school heads in the process of implementing the current language curriculum was important to my data analysis. In particular, I look at how HTs
define their role during three stages: program launching, policy implementation, and follow-up plans. As managers, HTs are important part of the general conditions that exist within the school and its organizational culture (Bartol and Martin, 1998: 68). In the following section I interpret data in light of available literature and policy statements and argue the significance of cultural awareness in the new curriculum.

Data analysis

In the following section, I study the HTs’ views of the NNC policy and implementation. Addressed to the four HTs, the seven types of interview questions generated varied responses. The quotes used in data analysis are taken from the transcribed interviews (see Semi-structured Interview Schedule, Appendix A). The codes given to school heads in the analysis are HT1/A, HT2/B, HT3/C, and HT4/D for head teachers of schools A, B, C, and D respectively. The following is an analysis of HTs’ responses to the seven types of interview questions targeting policy and implementation of policy.

1. School heads’ attitudes towards curricular change

In response to the question:

Do you think the NNC and the national English textbook, THEMES, have introduced some curricular change at secondary school level? If yes, how do you see this change? (Interview 1)

I quote the following from the transcribed interviews.

1. “[There is] a shift in school programs. The new curriculum is bringing in a real move at school level. We’ve been expecting this step for a long time. THEMES seems to present a wider variation and a richer content, I mean if you compare it to the books we used before” (HT1/A, Interview 1).

2. “Certainly, yes. In fact, THEMES says something different from earlier textbooks: the topics chosen, the illustrations, the layout, these are new things.”(HT2/B, Interview 1).

3. “Yes, [but] things are quite serious when it comes to change, but change needs more than school programs. Change needs well-trained staff, school equipment, resource center, and others [unidentified]”(HT3/C, Interview 1).
The school heads’ attitude toward current curricular change during Interview 1 showed that HTs were unanimously in favor of the new curriculum and its commissioned textbook THEMES. One of the private school heads considered the NNC as a “shift in school programs”; however, that shift “won’t take us by surprise [as] we’ve been expecting this change for a long time.” He added, “We’ve been constantly in contact with curricular changes in other countries, [such as] France, the U.S.A and Canada, as most of the books we use are imported. A state school head said, “We feel that NNC has brought some kind of change” by introducing “new topics and themes”, and that NNC “will change the face of Lebanon”. Similarly, the other school heads expressed good intention to secure a move in the direction of planned instruction and implementation of the new policy. However, HT3/C raised an interesting issue when he saw that “change is a complex process”.

Viewed by HT3/C as a complex process, change induced by the NNC and the THEMES requires more than the “feel” of change. It requires a dynamic school setting responding to the new school needs during the implementation of the new educational policy. There is a need for change at the level of school structure to manage the change felt and timetable educational priorities as regards foreign language education, especially equipping language teachers with appropriate tools to deliver the curriculum. Good intentions to welcome educational change cannot be enough, for the key activities in the initiation phase “are the decision to begin the innovation, and a review of the school’s current state as regards it” (Hopkins, Ainscow & West, 1994: 22).

It is important for this part of the analysis to describe the atmosphere in which the interviews took place. All of the school heads liked to talk about the new curriculum in almost a similar manner reflecting a positive commitment towards the new educational policy and current curricular changes. Heads of schools B, C, and D showed interest in the NNC when compared to previous curricula. “There is a real departure from earlier curricula and school books,” said HT2/B during Interview 1. However, HTs’ good
intentions to manage the new school curriculum indicated that the role they played in preparing the school setting for the current curricular change was necessary but not sufficient for a smooth launch of the NNC. Three of the school heads referred me to the English coordinators in their schools for further information about the new curriculum and the language/education policy in question. In response to the question: *Any point you wish to add to our discussion and you feel it may illuminate the area of cultural awareness?*, HT1/A said, "...if you want more [information] you can see the coordinator of the English program. She's got plans for that" (Interview 1). It was expected that other actors, such as coordinators, teachers, and students, play a direct role in the complex process of implementation as they interpret the educational aims of the NNC policy and play it out in the classroom "through their own frames of reference" (Johnson, 1995: 7). It is through implementation that skills and understanding of policy are being acquired, some success is being achieved, and responsibility is delegated to working groups of teachers (Fullan, 1991). I refer to delegated responsibilities to working groups of staff as I look at coordinators' roles, section 6.5.2.

To summarize this category, HTs strongly supported the current change brought up by the NNC when compared to previous school curricula and related textbooks. Except for HT/C who considered change as a complex process, the three other school heads considered the NNC as a changing force in school foreign language education. It was possible for me to say that with the introduction of the NNC and THEMES, there was a feeling on the part of HTs that the departure from war-conditioned school curricula to the new curriculum promised some change in the school setting towards which they were working.

2. School heads’ views on cultural content of NNC and THEMES

Data concerning the *Cultural Content of THEMES* showed that the notions of culture presented in THEMES and the NNC were viewed by HTs as a mixture of local and
international theme-oriented texts in English. In response to the question:

*What do you think about the present content of THEMES as regards the cultural dimension of texts selected? (Interview 1)*

HTs said the following:

1. "The content is suitable to the students’ age group, it is realistic and not culture-bound and the topics are international for the most part" (HT1/A, Interview 1).
2. "There is some cultural thread tying the various units by theme and this allows for comparison between local and international cultures" (HT2/B, Interview 1).
3. "Topics seem to be general and global, the content is not representative of a specific culture" (HT3/C, Interview 1).
4. "The topics meet students’ needs, and are reseachable ... but I’d like to see THEMES reviewed by an external educational authority" (HT4/D, Interview 1).

It was conceived from HTs’ answers to the question related to the cultural content of THEMES that the book is an ESL textbook addressing a mixture of local and global culture in English. One of the school heads who saw the cultural content of THEMES as "international and global" and that it is "not representative of a specific culture" (HT3/C) raised a pedagogical issue language teachers might not be quite aware of. It is the relationship between English as a target language and the global culture presented in English. In this sense, Cortazzi and Jin (1999) claim that the learning of culture and the development of intercultural skills “depend in large part on how the textbooks are used in the classroom”. In other words, a methodology of cultural learning enhances the quality of interaction between students, texts, and teachers. HT4/D raised another pedagogical issue when she suggested that “an external educational authority” should review the government-funded THEMES book. It should be noted here that HT3/C and HT4/D are heads of state schools; that is, they should observe the provisions of the NNC as government policy. However, they do not take the policy or part of the policy as a final prescription that goes unchallenged. Hence the significance of school management in the process of implementation (see Levin & Riffel, 1997; Fullan, 1993; and Preedy, 1989). In short, the cultural content of THEMES in its present form reflects the interest of the ministry of education and its new educational vision, as implied in the new educational
policy. Emphasis falling on a set of cultural information taken from various international sources is not a matter of coincidence. It is a matter of “cultural politics” (Pennycook, 1994). As such, the cultural content of THEMES addresses the new generation of students whom the new educational policy envisions as citizens who should be “proficient in at least one foreign language in order to promote openness to and interaction with other cultures” (NC, 1997: 146). However, HTs did not say anything further about the notions of culture embedded in texts. In fact, two of the HTs referred to program coordinators in their schools for further specific answers related to the current cultural/language curriculum and its educational objectives.

In response to the question: Do you think using the present content of THEMES can help in raising students’ cultural awareness? (Interview 2). HT2/B answered: “It is the teacher who can answer this question, the teacher suffers in preparing class activities to teach this important point”. Although HT2/B did not elaborate much on the relationship between THEMES content and cultural awareness, she stated explicitly that cultural awareness, as an educational aim, is important within the new curriculum, indicating that teachers know more about it. I draw on more data from other participants for comparison so as to find answers to my research questions related to the notions of culture in question.

3. School heads’ views of training teachers

In this category, all school heads spoke critically of the NCERD Summer ’98 workshop as they responded to the question: How did teachers evaluate the NCERD’s summer ’98 training workshops? (Interview 2). Whilst HT1/A said, “Our teachers still need further in-service training [in pedagogy]”, the other three school heads gave similar answers. HT2/B said, “Workshops were too general. The focus was mainly on language skills.” HT3/C said, “Summer [1998] workshops were not enough. We are organizing our own in-service training. We must act.” and HT4/D said, “The workshops organized by NCERD were too general, and a little was presented about teaching the cultural aspects of text. They [teachers]
It was clear from the quotes above that school heads were not satisfied with the quality of teacher training offered by NCERD on the eve of launching the new school curricula. Interestingly, however, they shared the willingness of organizing in-service teacher training workshops in their schools, and two of them did that indeed (schools A & B). School heads proposed solutions to what they considered problems in the process of implementation. I quote them as they responded to the question: "Do you suggest solutions to what you feel as problems of implementation?" (Interview 3). To one of them, the problem of implementation could be "solved" by the school organizing its own in-service teacher training workshops, for "not all teachers went to the summer 1998 workshop organized by NCERD" (HT1/A). In one of the state schools, however, the school head was expecting "some help from the department of education" (HT3/C) in conformity with bureaucratic rules and regulations of the ministry of education. Her solution rested with "the teaching staff who held frequent meetings". Another state school head said, "We'll organize our own in-service training workshops. We must act. We've long-experienced teachers, graduates from schools of education" (HT4/D).

It was obvious that the solutions proposed by school heads focused on teacher methodology/pedagogy as a priority. However, when it came to taking action in this respect, only two of the school heads time-tabled their own in-service teacher training. The outcome of an empirical study on teacher education conducted by the Centre for Educational Research and Innovation (CERI) places special emphasis on school culture:

> Despite longstanding acknowledgement of their importance, teachers are still not always equipped or motivated to meet the demands of the new curriculum, nor does the culture of schooling in all places encourage the dialogues to flourish that permit schools to become ‘learning organizations’... (CERI/OCED, 1998: 116).
The finding of this empirical study encourages school organization to foster dialogues among school participants around a new curriculum, and this is an interesting educational issue in motivating teachers towards collaborative teaching. All of the four school heads mentioned frequent meetings of the teaching staff, yet none of them spoke about the need of “collaboration to utilize conflict” (Hopkins, Ainscow, & West, 1994: 10).

In sum, the new educational vision described by the NNC policy and the new language curriculum has urged school heads to respond to the innovation envisioned by the new educational policy, for “innovation often conditions change, not change innovation” (Bartol & Martin, 1998). However, the outcome of change through in-service teacher training is contingent upon decisions taken by school heads to initiate dialogue among teachers and keep their motivation high during pre-implementation of policy and throughout the school year. I look at what coordinators and teachers say about school culture and in-service training as I draw on data from interviews and questionnaires.

4. School heads’ view on specialized teacher body to deliver curriculum

In response to the question: “Do you think teaching about culture needs specialized teachers?” (Interview 3), all of the four school heads saw that there was no need for a specialized teacher to deliver the educational aims of the current language curriculum. Their answers focused on resources from which teachers could acquire adequate, academic knowledge about the cultural component of language. However, two of the answers given in this category were interesting yet contradictory. HT3/C said, “Not necessarily. Language teachers can do that. Texts are not very hard and most of them are authentic and teachable…” and HT4/D said, “I’m afraid, yes. Teachers may need more training [in pedagogy].”

It is clear from the above quotes that HT3/C was reducing knowledge about cultural learning to content of the instructional materials. Cortazzi & Jin (1999) see that content of textbook is not enough, for teaching about culture also involves a series of dynamic
processes including the medium of learning about cultures. HT4/D pointed to the need for "more training" in pedagogy when it came to teaching the cultural components of the language program. In this respect, I wonder whether schools at this moment of big change at the national level (see Educational Awakening Plan, 1994) are prepared to encourage a creative role of the teacher to match the aims of the new educational policy. In later sections, with the help of the literature, I study teacher role as I draw on data from coordinators and language teachers who are directly involved in implementing policy.

5. School heads' view of student body at schools

In this category school heads gave similar answers as to their students' heterogeneous cultural background (Interview 3). However, they did not give details about that. It should be noted here that the two state schools C and D host a mix of students from urban and rural areas with different religious affiliations, and an ethnic minority of Palestinian refugees, Armenians, and Syrians. The same applies to Schools A and B, with the exception that school B hosts Muslim students only.

Apart from the good intentions of culture politics underlying the government policy, this category is either ignored by school heads whose view of student body culture came holistic, or is taken for granted as a non-problematic area when it comes to classroom interaction. However, the literature places strong emphasis on the socio-linguistic and socio-cultural factors as powerful determinants of student expectation and what happens in classroom interaction (Hinchliff, 1992).

6. School Heads’ concerns

In response to the question: Did you have any concerns about implementation of policy (Interview 3), HTs’ responses were limited to two problems: time factor and availability of school educational resources. HT1/A said, “our class libraries have either been depleted during the war or become unserviceable.” Reference made by HT1/A to school
library resources implied that both teachers and students needed such resources to promote professional teaching and learning outcomes. Teachers need them for effective teaching, students for doing research on cultural topics and related issues. A similar concern related to school resources was shared among the other three school heads. Moreover, there was a unanimous issue of concern among the four school heads that time allocated to cover the instructional materials over a school year was not enough. One of the HTs pointed out that “we had to be rather selective as to [teaching] the topics assigned”. Another said, “We didn’t have enough time to train our teachers [in pedagogy]…” A third HT remarked that concerns were “not associated with THEMES or the NNC but with the short time [during which] we had to prepare the teachers for a change.”

It was understood from the above-mentioned quotes that the time allocated for preparing the school setting for change was not enough, as schools needed a longer time to obtain the outcome prescribed by policy statements. Time to HT3/C and HT4/D, was a factor of worry as the instructional material of THEMES “is too long to be covered within 150 hours a year”, as one of them put it. HTs’ worries were associated with the length of the instructional materials (133 lessons/year) rather than the educational objectives behind implementing the new language curriculum. Private school heads pointed to that more clearly than state school heads. HT3/C said, “We are not authorized to ask for more than 150 class hours per school year as prescribed by the NNC to cover the new language curriculum and meet the aims of the new educational policy.” Rationally, change takes place over time, but this quote implies resistance to the new educational policy and perhaps to the educational change desired.

Although time is a factor pressuring schools and teachers to act in conformity with the new educational policy, Fullan (1991), who recognizes the impact of the time factor on planned and desired change, claims that stress, conflict and disagreement are not only
inevitable but also fundamental to successful planned change. “Successful change involves pressure and support within a collaborative setting” (Fullan, 1991). In light of Fullan’s quote, resistance to educational innovation is normal, collaboration is about utilizing conflict.

7. School Heads’ views on culture and cultural awareness

School heads’ views on culture and cultural awareness (Interviews 2&3) were collected from their answers to various questions related to the new language curriculum and its educational aims. In response to the question: “Do you suggest any view of culture for language classrooms?” (Interview 2), I quote the following answers:

1. “Well, an international view of culture where language is used as a means of communication” (HT1/A).
2. “Culture as heritage which, well, may include arts, literature and big achievements, and language of course” (HT2/B).
3. “You can talk, for example, about customs and traditions some people using English maintain and keep themselves distinct from others” (HT3/C).
4. “The culture of a changing world which, well, I can not possibly categorize” (HT4/D).

Except for HT4/D, who seems to problematize the notion of culture being “changing” and difficult to “categorize”, the other three HTs seem to stereotype the term culture with words such as “international”, “heritage”, and “customs and traditions”.

Similar responses collected showed that three of the HTs viewed cultural awareness as part of language acquisition; that is, there was no specific class activity to introduce and measure cultural awareness as independent of language teaching and evaluation. One of the HTs said, “the area of cultural awareness was not made clear in THEMES, not in the textbook nor in the workbook.” However, all of the four HTs agreed that student research work on text-related cultural points was also part of the process of learning and evaluating cultural awareness. However, one of the school heads raised an interesting
issue related to the concept of cultural awareness and foreign language education. She said, "From my experience as an English teacher, culture awareness is the knowledge we acquire about groups of people living in other countries, what they are, what they do, how they communicate, and so forth. Given as a language classroom activity, as stated by the NNC, culture awareness goes beyond grammar and vocabulary... The administration strongly believes that language tests need to be changed." (HT2/B). It is interesting to note that the view of HT2/B on cultural awareness partly coincides with the new educational policy on foreign language education and the literature (see Jones, 1995). Yet in the policy "cultural awareness" is more explicitly associated with an educational aim which also turns learners' attention back onto themselves and the way of life which they take for granted and seldom question:

"to develop pupils' understanding of themselves and their own way of life as they learn about the cultures of the other people and their way of life" (NNC, 1997: 146).

Byram & Fleming (1998) recall a similar policy item taken from DES (1990: 3) and see it as a major innovation. "Language teaching is for the first time explicitly stated to have what might be called a 'reflexive impact', a focus on learners' own culture and not just a view outward to other cultures" (Byram & Fleming, 1998: 4). They go on to discuss teaching and assessment methods for cultural awareness by linking the understanding of other and native cultures through the notion of comparison and appreciation which help the learner cope with similarities and differences for successful interaction. Viewed from this perspective, cultural awareness needs schools and teachers to rethink the whole process of current language teaching and evaluation. Perhaps this is what HT2/B wanted to say when she called for a change in the language test format in which cultural awareness has a place in foreign language acquisition.

Table 3 summarizes HTs' emergent views of policy and implementation as shaped by the
responses they gave to the seven types of interview questions.

<table>
<thead>
<tr>
<th>Table 3</th>
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<tbody>
<tr>
<td><strong>Theme:</strong> Exploring &amp; Describing Head Teachers' Views on policy &amp; implementation</td>
</tr>
<tr>
<td><strong>Interview Questions</strong></td>
</tr>
<tr>
<td>1. HTs' attitudes towards current policy &amp; curricular change</td>
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<tr>
<td></td>
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<tr>
<td></td>
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<tr>
<td></td>
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<tr>
<td>2. HTs' views of cultural Content of NNC &amp; THEMES Book</td>
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<td></td>
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<td></td>
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<tr>
<td>3. HTs' views on current teacher training</td>
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<td></td>
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<td>4. HTs' views as regards the need for specialized staff in teaching about culture</td>
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<td>5. HTs' views on current student body at school</td>
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<td>6. HTs' concerns about policy &amp; implementation</td>
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<td></td>
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<td>7. HTs' views of culture desired in schools</td>
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Table 3 shows that three school heads had a positive attitude towards the curricular change brought up by the NNC and its language/education policy. For one of the HTs,
however, change is complex when it comes to practice. This response implies that the possibility for a divide between policy and practice is possible. Although three HTs viewed the cultural content of THEMES and the NNC as open to other cultures and suitable to students’ age group, one HT raised the issue that the cultural content does not reflect a specific culture. In fact, the emerging view of culture from the literature reviewed shows that culture today is never homogeneous or stable; culture is better viewed in context (see Kramsch, 1993). As for teacher training during the pre-implementation period and in the field setting, the four HTs explicitly stated that the NCERD workshop of summer 1998 was not enough, and that in-service teacher training could qualify teachers who are involved in implementing policy. For them, teaching about culture through a language program was a new educational issue that needed no specialized staff but school library resources.

As regards students’ cultural identity, HTs raised no concern about that, for students in their views were culturally homogeneous, with few ethnic minorities. If HTs did not view students’ cultural identity as a concern, this would raise an educational issue in the classroom, where students’ individual experience and socio-cultural backgrounds are significant factors in the microcosm society of the language classroom (see Coleman, 1996; Holliday, 1999; Cortazzi & Jin, 1999). HTs’ concerns about implementation of the new policy derive from factors of time pressure, difficulty to cover long instructional materials, and rarity of school resources. These are real issues in classroom practice, irrespective of clear policy guidelines (see Hopkins, Ainscow & West, 1994).

As regards HTs’ views of how to evaluate cultural awareness as a curricular education/language objective, answers show that cultural awareness is part of the language test and student research work. However, at national level the official tests prepared by the government “are not clear yet”. One HT raised an educational issue about the need for an external authority to evaluate the new language curriculum in light of
current policy. In Lebanon, to date, it is the government that administers student official testing at the end of secondary school cycle, as no other authority is entitled to do that. As HTs’ views of policy and implementation are limited to what they said, this thesis will look at other participants’ views for further analysis based on comparison and contrast.

In section 6.5.2, I look at the role of English program coordinators in school and classroom practice by drawing on data from semi-structured interviews with coordinators. I used semi-structured interviews to refocus my research questions on the new educational policy in terms of cultural awareness as viewed, interpreted and implemented by coordinators who are also practitioners.

6.5.2: Program Coordinators

In this section, I draw on data from two semi-structured interviews (Appendix B) held with four English program coordinators (henceforth Cs) in two rounds during the school year 1998/1999 in which the implementation of the new English curriculum was in progress. The purpose of conducting semi-structured interviews with Cs was threefold. First, such interviews allowed me to formulate answers to my research questions related to current teacher’s methodology/pedagogy, for coordinators were also teachers of English and team leaders. Their views as Cs and teachers of the new English program were compared with language teachers’ views in the area of teaching cultural awareness. Secondly, the interviews allowed me to focus my questions on how Cs view the cultural content of the NNC and THEMES and how these are related to the educational policy of cultural awareness. Thirdly, the interviews allowed me to structure my questions in such a way that all of the four coordinators receive same questions, the answers to each of which might vary from one coordinator to another. Semi-structured interviewing enabled me to understand the Cs’ role (as they see it) in the process of interpreting and implementing the new educational policy in terms of cultural awareness.

Also, I study the responses of Cs for their experience and academic positions in school.
Cs in both private and public school systems are viewed as academic advisors and liaison officers between school heads and teaching staff. They are usually senior subject teachers, chosen from the teaching staff. Their role is defined in the job description obtained from catalogues and school documents in the four schools. They usually write the yearly plan of the English course, call for regular meetings of staff, coordinate instructional materials and student assessment activities, keep record of minutes of staff meetings, and write reports to school head about class performance and coverage of instructional material. As such, their role was important to this study during the period of delivering the new educational curriculum.

With Cs, the first round of interviewing consisted of 19 questions, the second of 16. Following each of the questions raised, there was often a request in form of "specify", "explain" or "elaborate", please. Most of the 35 questions rotated around the cultural content of THEMES and the way it was viewed by each of the four Cs as they were implementing the policy prescribing cultural awareness within a second language classroom at secondary school level.

Data analysis
In this section, I draw on data from interviews with the 4 Cs. I interpret what they say about their role in the school setting. I discuss their role as academic managers and practitioners with the help of the literature and my own reflections. The subsequent discussion below focuses on Cs’ responses to six types of interview questions. I use the codes C1/A, C2/B, C3/C, and C4/D for Cs of schools A, B, C, and D respectively. The interview questions have been shortened in some cases.

1. Views on culture and cultural awareness:
In response to the question: "What aspects of culture do you think a language program may present? Please explain" (Interview 1), I quote the following answers:
1. "The culture that facilitates contacts via communication, such as letters, email, and well the like, simply because students need this kind of language" (C1/A).
2. "Let me say, well the culture that creates a cosmopolitan learner who needs this in travels, business and communication" (C2/B).
3. "I think it's the kind of culture that enables students to use English as lingua franca, for English today is used by all cultures in many fields" (C3/C).
4. "Yes, I believe we should promote the culture and civilization of countries where English is used and spoken, and our students need to know about specially in literature" (C4/D).

It is clear from Cs' responses that each of the notions of culture they think they can promote in the language classroom needs a definition. Cs seem to be stereotyping their views of culture learning with views from international target cultures, which this study wants to know what they mean in an ESL textbook like THEMES (see Cortazzi & Jin, 1999).

All of the four coordinators viewed cultural awareness as a new educational aim within the current language curriculum, as they responded to the question related to language/education policy prescribing cultural awareness (Interview 1). C1/A raised some reservations concerning the absence of culture checklists from the NNC and THEMES. She claimed that the policy introducing cultural themes into the language program "does not provide users of THEMES with culture checklists. Culture checklists might have made it easier for language teachers to cope with the language program eliciting aspects of the target culture/s being discussed in the classroom." Whilst the other three coordinators did not raise culture checklists as an issue, it was implied from their answers to the same question that they needed some practical guidelines on how to teach cultural awareness through texts. To one of the coordinators, "The NNC provides only a framework in which the goals of cultural awareness are to be achieved. The policy states general and specific objectives but we need to know how this should be done. We need samples on this, not prescriptions."
In response to a question inquiring if “teaching about the target culture could be onerous” (Interview 1), three of the four Cs gave similar answers. One of the answers was “… there are no models to aid teachers present the text-related culture, … Teacher’s edition does not say much about cultural awareness”, said one of the Cs. Another coordinator gave a different answer “We should learn how to do it. We are there to do it. Texts are not that difficult, and our teaching staff meet weekly to prepare classroom activities related to cultural elements in texts”. However, Cs’ answers varied when it came to the question concerning what aspects of culture they think should be promoted in the classroom (Interview I). I quote the following answers.

1. “aspects of culture that we come across in the text, that is aspects of culture related to text, but some texts are just too general, there is no point in asking children to dig for specific cultural issues” (C4/D, Interview I).

2. “those aspects which students do not know much about” (C/A, Interview I).

3. “I don’t make a preference, I mean between the types of culture, I don’t know exactly what types of culture should be promoted. THEMES does not seem to include specific definition of cultural awareness. To me this term seems loose (C3/C, Interview I).

4. “I follow the policy and discuss those aspects with the teachers, I mean the cultural context of text: historical, geographical and language structures” (C2/B, Interview I).

In these quotes, all four Cs indicate that cultural aspects of text should be promoted as they implement policy. However, one of them (C2/B) identified what these aspects are whilst the others considered a general view of cultural learning through texts. In fact, the policy states that “we aim to create citizens who are aware of their own cultural being in this part of the world as well as the cultures of the speech communities whose languages they are learning to use” (NNC, 1997: 42). That is, cultural awareness involves a two-way knowledge of one’s own ways of life and those of others. Similarly, Tomalin & Stempleski (1993) suggest views of cultural awareness based on learners’ need to understand reasons for the actions and beliefs of the other cultural group, and Jones
(1995) urges teachers to raise awareness about the nature of evidence to qualify a certain cultural aspect. In sum, Cs’ view of cultural awareness needed not only a curriculum with “instructional means to improve teaching” but also a curriculum with a clear view of cultural learning “to improve teachers” (Preedy, 1989). The implication underlying this phrase is that Cs need to match theory and practice, that is what cultural awareness is, what it means to teachers, and how it is promoted in the classroom.

2. Adoption of THEMES:

As commissioned by the NNC in its present form, THEMES met with the approval of three Cs who were using the national textbook for that current school year in conformity with the ministerial decree 10227. However, C1/A said that THEMES was imposed on private schools. Her response to the question: “How do you rate the change in teachers’ attitudes toward the new language curriculum? Please, explain.” (Interview 1) came as follows: C1/A said, “It was the only textbook recommended for secondary school, even the policy was imposed. Although we sent our written comments on the first draft of policy as NCERD requested, they did not consider our views on the policy at all.” Although C1/A stands out as different from the other Cs, her answer is in line with what the literature suggests about the impact of the policy on teacher’s control of the curriculum (Stenhouse, 1975).

3. Concerns about implementation of policy:

The four Cs complained about time as a factor pressuring school implementation of the new curriculum; that is, they did not have enough time to study the cultural content of THEMES and do necessary in-service training. However, they changed their views in the second round of the interview, and their concerns were described as follows. “Time was not enough to do both training and teaching at the same time. You cannot train teachers during their coffee breaks. You cannot bring them on holidays either. The training workshops were conducted in the afternoon, once a week,” said one of the Cs.
in response to a question about in-service training (*Interview 2*). In response to another question related to which aspects of culture should students be made aware of (*Interview 2*), one of the Cs said, "*We teach what is in the text*". Two answers to the same question came as "cross-cultural issues" and "sensitive areas", without further elaboration.

Commenting on the subject content of THEMES in the second round of interviewing, the coordinators pointed out that the national textbook does not seem to present the notions of culture related to the target language. To one of them, "*THEMES presents a general view of culture, mostly international, that’s why it is difficult to tell about which culture you refer to in terms of the theme of human rights, for example.*" Furthermore, C3/C expressed some reservation concerning a smooth launch of "*such a challenging program as to rarity of school library resources, teaching aids necessary to promote culture acquisition, and teaching methodology*". Some language teachers, as two Cs claimed "are resistant to change" while the other two coordinators saw teachers as having "a positive attitude towards the new program. They simply want to teach." Also related to this category is Cs’ unanimous dissatisfaction with *Summer ’98 teacher training workshop* organized by NCERD the program of which "*focused exclusively on language skills*", as one of the Cs put it. In October 1998, the four Cs were not yet decided as to the best technique/s to use in teaching and assessing cultural awareness (My field notes). However, in May 1999 two of the Cs said they used "*recall questions*" and "*student research work*", and two others said they used "*group work based on task performance*" and "*comparison-contrast exercises.*" As to any problem facing students using THEMES, state school Cs pointed to the large number of students in Grade 10. "*There is little chance given for Teacher-Student interaction in the overcrowded classroom*", said one of the state school Cs, whereas private school Cs did not mention student number as a problem. Other answers to same question pointed to "*the limited school library facilities when it comes to research,*" (3 coordinators).
These quotes show that Cs shared a common concern about delivering the goals of the new language curriculum. Although some of their concerns were attributed to lack of school resources and the time factor pressuring them, I found that Cs did not have a say as regards the cultural content of THEMES and the NCERD’s training workshops they saw as ineffective. In this respect, the literature explains some of their concerns during the period of implementing a new educational policy. In an empirical study in Britain, Fullan (1991) claims that “textbooks by themselves, although they are approved by the ministry, are incomplete matches to the curriculum,” and that “the pre-implementation workshops, no matter how stimulating, are at best limited to producing awareness and interest in attempting original implementation.” Another empirical study on reading assessment conducted in Canada by Tuinman and Kendall (1980) showed that “even if the orientation goes well, the real implementation difficulties lie beyond the introduction.” As for the role of Cs, Galton (1996) suggests that subject coordinators should be shown how to match training approaches to the cognitive state of the learner. Kitson (1996) goes further by claiming that the English coordinator’s role “is to be an enthusiast who makes English exciting, to demonstrate this through classroom practice, to support colleagues and enable them to develop own knowledge and skills.” This means that the role of coordinator, as demonstrator of good teaching (Kitson, 1996) and teacher trainer (Galton, 1996), is important for classroom practice. However, implementation of policy is a multidimensional process (see Fullan, 1991) that requires individual understanding and commitment as well as collaborative work in the school setting, to mention only a few.

4. Coordinator’s role in promoting cultural awareness:
In response to the question: Who writes the instructional objectives of cultural awareness? (Interview 2), two Cs said they do that, then they discuss it with their colleagues, their “only” aid being the NNC educational policy, for THEMES, as one of them said, “does not seem to place any special emphasis on cultural awareness”. The
other two Cs write the instructional objectives of cultural awareness with language teachers. When it came to the question how Cs deal with sensitive cultural issues in texts, responses showed that two Cs avoided that class activity; one discussed the issue during regular staff meetings; and one did it with her students in the classroom “Why shouldn’t we do it? We can’t turn a blind eye to such issues as drugs, alcoholism, and child abuse filling the world around us... cultural awareness through language is not an activity independent of language”.

As coordinator’s role is central to implementation of policy (see Preedy, 1989; Galton, 1996; and Kitson, 1996), Reid & Walker (1986) identify five components of implementation. These involve “changes in organization, materials, role and behavior, knowledge, and beliefs.” It was possible to say that Cs, as trainers and practitioners, needed moral support, continuing in-service teacher education program, and school library resources as they claimed. Two of them said that their comments on the first draft of the curriculum were ignored by NCERD (Interview 2). Thus, there was a high probability that the outcome of implementing the new policy in the classroom would vary at grade and teacher levels.

5. Classroom observation and monitoring of cultural awareness:

In response to the question: “Do you think program coordinators have enough time to observe classes and monitor policy implementation?” (Interview 2), the four Cs said they did not observe classes at all. In private school A, however, coordinator followed up individual teachers, “especially during in-service training where teachers are newly hired.” Another problem related to the evaluation techniques used for the assessment of cultural awareness also emerged from Cs’ answers during Interview 2. In response to a question about how Cs evaluate cultural awareness, all of the 4 Cs saw cultural awareness as part of the language test. None of the Cs dealt with cultural awareness as an issue taught and evaluated in its own right as will be shown at a later stage of data analysis when I
compare teachers’ tasks and activities with samples of English language exercises taken from *Teacher Evaluation Guide* (NCERD, 2000).

6. **Proposed Solutions and Coping Strategies:**

This theme emerged from Cs’ responses to the question asking them if they had any proposals to solve problems of implementing policy (*Interview 2*). All 4 Cs demanded samples and models for teaching cultural awareness through texts. As for teaching methodology, *C1/A* and *C2/B* (private schools) asked for a specialist to organize further in-service teacher training workshops, *C3/C* and *C4/D* (state schools) expected aid from the department of education, “no matter how long it might take”. In response to the question: *Do you think teaching cultural awareness needs a certain method/approach? If yes, specify.* (*Interview 2*), Cs indicated that there was no specific technique or approach employed in teaching cultural awareness. “*Emphasis is placed on reading comprehension and text analysis. In fact, we need to know if there is some approach used to promote this educational aim* ”, as one of the Cs put it. Besides, three Cs requested to see cultural awareness activity as part of the day-to-day language lesson planning. Furthermore, three Cs suggested that school should build educational resource centers such as computer facilities and Internet services to facilitate student research. In response to a question about teaching sensitive cultural issues (*Interview 2*), *C1/A* suggested that teachers “*should not skip sensitive cultural issues. We should discuss them during staff meeting, that is before/after classroom practice, so that the policy is observed by all.*” *C2/B* said, “*Sensitive cultural issues are not placed on the syllabus, may be on purpose, I really do not know if they are building a state or a homeland. Religion and politics, for example, are not part of the content of THEMES, but in the classroom you cannot avoid talking about them. I always do. I also encourage my colleagues to discuss such issues if students raise them in the classroom.*”

The above quotes show that Cs’ role during the phase of implementing policy is
supportive to teachers. The literature warns of the implementation gap when “academic backgrounds of teachers in secondary schools are badly matched to the academic needs created by the specification of the curriculum in subject content” (Preedy, 1989). I found that Cs needed further support from school organization before and during implementation to lift teachers’ morale and widen their range of expertise. NCERD views current national textbooks as experimental (NNC, 1997), so improvement of implementation is bound to be experimental too. Hence, Cs’ place in the school setting is important in the process of delivering the curriculum and the improvement of the art of teaching and learning.

Table 4 is a summary of Cs’ responses to the questions raised in the two rounds of the interviews. I gave the table the title of Problematic Categories and Coping Strategies, a theme emerging from Cs’ responses to six types of interview questions. Below, I study the table and comment on the emergent theme.
Table 4
Theme: Problems & Coping Strategies

<table>
<thead>
<tr>
<th>Interview Questions</th>
<th>Problematic Categories</th>
<th>Coping Strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Aspects of culture &amp; cultural</td>
<td>- for communication</td>
<td>• Further discussion of cultural awareness with colleagues</td>
</tr>
<tr>
<td>awareness for language</td>
<td>- where Eng. is lingua franca</td>
<td>• Specialist to do in-service Teacher Training workshops</td>
</tr>
<tr>
<td>classroom?</td>
<td>- cosmopolitan</td>
<td>• research facilities for Ss</td>
</tr>
<tr>
<td></td>
<td>- of modern civilization</td>
<td>• resources for Ts &amp; Ss</td>
</tr>
<tr>
<td>2. Adoption of THEMES</td>
<td>- in conformity with NNC</td>
<td>• lesson planning for teaching cultural awareness</td>
</tr>
<tr>
<td></td>
<td>- imposed on private schools</td>
<td>• student cooperative learning</td>
</tr>
<tr>
<td>3. Concerns if any?</td>
<td>- time as pressure-factor</td>
<td>• pre-testing</td>
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<tr>
<td></td>
<td>- Ts’ resistance to change</td>
<td>• post-testing</td>
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<tr>
<td></td>
<td>- a few resources available</td>
<td>• culture checklists</td>
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<td></td>
<td>- evaluation of cult. awareness</td>
<td></td>
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<tr>
<td></td>
<td>- staff development</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Teacher-student interaction in big classes</td>
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<tr>
<td>4. Coordinator’s role</td>
<td>- circulating yearly plan</td>
<td></td>
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<td></td>
<td>- coordinating program</td>
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<td></td>
<td>- teaching classes</td>
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<td></td>
<td>- calling for staff meetings</td>
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<td></td>
<td>- monitoring instruction</td>
<td></td>
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<td></td>
<td>- following up students’ work</td>
<td></td>
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<tr>
<td>5. Classroom Observation</td>
<td>not applicable</td>
<td></td>
</tr>
<tr>
<td>6. Proposed solution/s?</td>
<td>answers varied (see quotes)</td>
<td></td>
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</tbody>
</table>

Table 4 shows that the views of the four Cs varied as regards their understanding of the concept of cultural awareness (column 2). Two of the state school Cs proposed further discussion of the term with colleagues and creating an atmosphere of student cooperative learning apart from big classes. The private school Cs proposed that school should ask a specialist to do in-service teacher training workshops (column 3). As to adoption of THEMES recommended by the Ministry of Education for all private and public schools, responses varied. Three Cs said that their schools adopted THEMES because it was in conformity with the NNC, but one coordinator saw that THEMES was imposed on
private schools. The concerns (column 2) expressed about implementing policy were shared by the 4 Cs, except for “Teacher-Student interaction in big classes” which only two state school coordinators raised as a problem. As for the role of coordinator in implementing policy, the responses shown in column 2 of the table indicate a uniform role. Concerning classroom observation (column 2), the 4 Cs saw that as not applicable to their schools. Their proposals to solve the problem of policy-practice divide are listed in column 3 as follows: school facilities for students to do research work, school resources for teachers and students, model lesson planning for teaching cultural awareness, culture checklists, and a strategy for pre/post-testing.

Conclusion
Drawing on data from Cs’ responses to questions raised in the semi-structured interviews, I found important points related to the NNC policy, the cultural content of THEMES, and the implementation of cultural awareness. As for implementing policy, the four Cs demanded school resources, teacher reorientation, and samples on teaching cultural awareness. As for THEMES, Cs saw that it presents broad cultural topics most of which are aimed at teaching international cultures. As the notions of culture in THEMES are mostly universal, Cs claimed it was difficult for them to tell which culture they referred to in terms of classroom practice. It was possible to say that Cs’ views of culture and cultural awareness overlapped. For two of them, providing the textbook with culture checklists, possibly specific and general cultural issues, is one way to view cultural awareness as an education/language aim. In this respect, the comments they sent to NCERD on the new curriculum were not considered, and therefore one of them saw that the current cultural language curriculum was imposed on schools. As Cs’ views of the cultural content of THEMES were similar, it was clear that they shared an educational problem related to their control of the curriculum, especially the particular view of culture prescribed by policy.
However, the four Cs differed in the way they defined their roles during the process of implementing the new policy. It was possible that State School Cs defined their role as team leaders who outline, plan, and discuss the objectives of the instructional materials during regular meeting with their colleagues. Private School Cs defined their role as stakeholders whose interest in promoting the new program alongside their colleagues was part of their job description.

Cs' responses to items such as "specify, explain, and comment" added to Cs' definition of their role in school. Such personal reflections helped me find answers to my research questions related to the concerns Cs had about the implementation of the new policy and whether it was maintained and/or changed with the introduction of the NNC. The role they assumed in promoting the policy in school and classroom practice is significant (requesting and organizing teacher-training workshops, writing the instructional objectives of cultural awareness for the classroom, and following up library resources for student research work). What Cs said they were doing in school indicated that the school setting was undergoing some kind of change, at least at the level of implementing policy. The following quote supports Cs' feeling about change:

"Change, if it is to mean anything at all, has to have an impact at the classroom level — on the hearts and minds of teachers and students" (Hopkins, Ainscow & West, 1994: 20).

In the following section, I look at the role of language teachers by drawing on data from the Teacher Questionnaire.

6.5.3: Language Teachers

Compared to the two semi-structured interviews conducted with coordinators, a relatively longer structured questionnaire form was taken by 14 non-native language teachers using THEMES for an English program at the four schools targeted in this study (see Methodology). The reason why Teacher Questionnaire (Appendix C) was that long is
that I aimed to collect the widest data from teachers who were directly involved in playing out the new educational policy in the classroom. I needed to look at how teachers define their roles as promoters of cultural awareness within the new language curriculum, and whether they maintain and/or change their teaching methodology in light of the prescribed policy urging them to do so. With coordinators' influence on the teaching staff in mind, teachers’ social statuses, experience, and discourses are considered in this part of the analysis -- they being part of the dynamic of school life in the process of interpreting and implementing the new educational policy.

The Teacher Questionnaire comprised five sets of questions: professional qualification (12 questions), instructional material of the new English program (18 questions), students taking the course (11 questions), teaching methods (10 questions), and evaluation techniques used for assessing students’ cultural awareness (9 questions). Each of the 14 language teachers was given the questionnaire form separately with a return envelop in which the completed form was to be kept and handed in to me within two weeks as shown at the bottom of the questionnaire form. Ten of the teachers filled in and returned the questionnaire form on time, while I collected the other four forms two days later.

I draw on data from Teacher Questionnaire to look at how teachers view their roles as deliverers of the new English curriculum. Table 5 shows descriptive and statistical data collected from 60 questions (Teacher Questionnaire, Appendix C). Category headings showing questions are reduced in this table to match the emergent themes captured during my study of the questionnaire. The questions I did not include in this table are either those related to my probing teachers’ personal and professional experience, or questions to which teachers’ responses did not yield data.
Table 5
Descriptive and Statistical data from Teacher Questionnaire

<table>
<thead>
<tr>
<th>Questions</th>
<th>14 Teachers' Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Category A: Teacher Qualification</strong></td>
<td></td>
</tr>
<tr>
<td>Q.4: Any training received in TESOL &amp; culture?</td>
<td>14 Ts (100%) no special training</td>
</tr>
<tr>
<td>Q.5: Any specific training needed in this area?</td>
<td>10 Ts (71.42%) yes / 4 Ts (28.57) no response</td>
</tr>
<tr>
<td>Q.6: School resources needed for implementation?</td>
<td>12 Ts (85.71%) A/V + Reference materials</td>
</tr>
<tr>
<td>Q.7: Concerns about cultural content of THEMES?</td>
<td>14 Ts (100%) long material, broad topics</td>
</tr>
<tr>
<td>Q.8: Any staff meeting to discuss c. awareness?</td>
<td>14 Ts (100%) yes</td>
</tr>
<tr>
<td>Q.9: Who describes c. awareness objectives?</td>
<td>9 Ts (64.28%) coordinator / 5 Ts (35.71% C &amp; T</td>
</tr>
<tr>
<td>Q.10: Your role as teacher in classroom?</td>
<td>14 Ts (100%) facilitator / 7 Ts (50%) + mediator</td>
</tr>
<tr>
<td>Q.12: Your understanding of cultural awareness?</td>
<td>Answers varied (see Ts’ quotes in text of thesis)</td>
</tr>
<tr>
<td><strong>Category B: Cultural content of THEMES</strong></td>
<td></td>
</tr>
<tr>
<td>Q.3: Does book provide an opportunity for learners?</td>
<td>10 Ts (71.42%) “I think so.” / 4 Ts “I don’t know.”</td>
</tr>
<tr>
<td>Q.5: Compared to earlier textbooks?</td>
<td>14 Ts (100%) departure from earlier textbooks</td>
</tr>
<tr>
<td>Q.6: Deliberate cultural choices made by authors?</td>
<td>Answers varied</td>
</tr>
<tr>
<td>Q.7: How you describe instructional materials?</td>
<td>Answers varied / 8 Ts (57.14%) content/theme-based</td>
</tr>
<tr>
<td>Q.8: How is culture presented in THEMES?</td>
<td>14 Ts (100%) descriptive, narrative, informative</td>
</tr>
<tr>
<td>Q.14: THEMES allows student reflective learning?</td>
<td>9 Ts (64.28%) yes/ 3 Ts uncertain/ 2 Ts no</td>
</tr>
<tr>
<td>Q.15: Any biased texts in THEMES?</td>
<td>14 Ts (100%) texts are bias-free</td>
</tr>
<tr>
<td>Q.16: Are texts in THEMES cultural mirrors?</td>
<td>Answers varied (see Ts’ quotes in text of thesis)</td>
</tr>
<tr>
<td><strong>Category C: Students taking the course</strong></td>
<td></td>
</tr>
<tr>
<td>Q.1: Who students are?</td>
<td>14 Ts (100%) homogeneous + 17.3% ethnic minority</td>
</tr>
<tr>
<td>Q.5: Student expectation from course?</td>
<td>12 Ts (86.7%) communication &amp; academic needs</td>
</tr>
<tr>
<td>Q.6: Is student culture included in THEMES?</td>
<td>12 Ts (86.7%) little / 2 Ts (14.2%) yes</td>
</tr>
<tr>
<td><strong>Category D: Teaching methodology</strong></td>
<td></td>
</tr>
<tr>
<td>Q.1: Method/approach used for c. awareness?</td>
<td>7Ts (50%) text analysis / 7Ts break text into pieces</td>
</tr>
<tr>
<td>Q.2: Any method/approach T’s Edition provides?</td>
<td>14Ts (100%) no explicit method provided</td>
</tr>
<tr>
<td>Q.6: Use method to raise Ss’ positive attitudes?</td>
<td>9Ts (64.2%) yes/ 5Ts “It depends on issue raised.”</td>
</tr>
<tr>
<td>Q.7: Use method to raise Ss’ self-awareness?</td>
<td>10Ts (71.4%) yes/ 4 Ts no response</td>
</tr>
<tr>
<td><strong>Category E: Evaluation of c. awareness</strong></td>
<td></td>
</tr>
<tr>
<td>Q.2: Techniques use to evaluate c. awareness?</td>
<td>11Ts (78.5%) part of lang. Test / 3 Ts need training</td>
</tr>
<tr>
<td>Q.3: Importance of teaching c. awareness, comment.</td>
<td>9Ts (64.2%) yes, no comment / 5Ts need samples</td>
</tr>
<tr>
<td>Q.4: Aspects of culture you teach?</td>
<td>10Ts (71.4%) those within text / 4Ts and beyond</td>
</tr>
<tr>
<td>Q.5: Evaluate sensitive cultural issues?</td>
<td>8Ts (57.1%) yes/ 6Ts (see quotes in text of thesis)</td>
</tr>
<tr>
<td>Q.6: Need to see models on evaluation of c. aware?</td>
<td>14Ts (100%) yes</td>
</tr>
<tr>
<td>Q.7: Encourage student research on culture?</td>
<td>13Ts (92.8%) on similar / different issues / 1T quoted</td>
</tr>
<tr>
<td>Q.8: Evaluate positive attitudes?</td>
<td>14Ts (100%) yes</td>
</tr>
<tr>
<td>Q.9: Anything you want to add</td>
<td>3 Ts (21.4%) see quotes in text of thesis</td>
</tr>
</tbody>
</table>
Category A: Professional Qualification & Background

All reference to question number in this part goes back to Category A/Teacher Questionnaire (Appendix C). Teachers (henceforth Ts) who took the questionnaire were qualified as language teachers. Of the 14 Ts involved in the questionnaire, 6 Ts had received either university teacher education or pre-service teacher training in the field of teaching English as a foreign language. However, when it came to Q.4: "Have you received any special training in TESOL and culture?" the ratio went down to zero. In response to Q.5: "Do you think you need specific training to teach cultural awareness within a language curriculum?" 10 of the 14 Ts asked for further training in pedagogy. In response to Q.6: "What school resources do you think you need to promote the educational policy of the new English program," 5 Ts chose videotapes, 7 Ts reference books, and 2 Ts gave no answer. In response to Q.7: "Any concerns arising from the cultural content of THEMES? Specify if possible.", Ts gave a unanimous "yes" for an answer which was summarized as follows: long material and broad cultural topics. The same ratio was observed in Q.8 inquiring if staff meetings are held by schools to discuss teaching of cultural awareness. Moreover, when it came to question 9 "Who describes the instructional objectives of cultural awareness?", 9 Ts referred to program coordinator, 5 Ts to both coordinator and language teachers.

The role of language teacher (Q.10) in developing students' cultural awareness ranged from facilitator (14 Ts) to facilitator and mediator (7 Ts). In response to Q.12: What do you understand as cultural awareness? Ts' answers varied. I quote four of these answers:

1. "to be aware of the culture we teach and learn for easy communication" (T12/school D)
2. "to understand how people in other countries and cultures live and behave" (T2/A)
3. "to learn the system of other people's life, customs, social life, and other things" (T6/B)
4. "to know about other people, and see how they are similar or different from us" (T9/C)
Taken one by one, these quotes show a partial view of cultural awareness as described by the policy and the literature. Taken together, however, these quotes tell something important about the term. Quote 1, for example, recalls the need for awareness of the target culture for the sake of cross-cultural communication as viewed by Nelson (1995). Nelson's view of culture-general constructs presented in ESL textbooks serve cross-cultural and inter-cultural communication. Quote 1 also reminds of Seelye's (1997) view of universal values shared across cultures as transmitted through literature. The other three quotes are similar in the way they require an awareness of how other cultural groups live and behave and how similar or different they are from us. These quotes are explained by the views of Tomalin & Stempleski (1993) who suggest that learners should know the reasons why other people behave the way they do, and the views of Jones (1995) who illustrates the notion of ‘otherness’ in cultural awareness activities. However, Jones' view of cultural awareness is different from those in quotes (3)&(4) in that cultural awareness is acquired through observation of behavior and that it can not be taken for granted as stable and fixed.

There was a possibility that individual teacher understanding of cultural awareness was partial, either because the term is newly introduced as an educational issue, as all Ts claimed, or because of differing academic backgrounds and teacher training among Ts. Viewed from the NNC policy documents, promoting cultural awareness demands teacher's knowledge not only of ways of life of other people but also their use of language structures (NNC, 1997: 42). Paradoxically, the policy provides teachers with instructional objectives of cultural awareness but it offers them no method or approach to promote this important educational issue. In contrast to policy, the literature describes promoting cultural awareness more clearly. “Learning about the culture of another community needs teaching techniques which are not widespread, and psychological processes which are new to language teaching” (Byram & Fleming, 1998: 5). It is in light of the latter quote that we understand Ts’ concerns about the need for appropriate
pedagogy as they interpret and implement the policy guidelines in terms of cultural awareness. However, in defining their role as deliverers of the new educational policy, 7 Ts presented themselves as facilitators and mediators (Q.10) who also requested videotapes and other resource materials necessary for classroom practice. I look at their role in classroom practice as I draw on data from my classroom observation notes.

**Category B: Teachers' views of cultural content of THEMES:**

In response to Q.3 (category B) concerning the possibility of THEMES providing an opportunity for teaching and learning about the target culture without leaving the country, 10 Ts answered “I think so”, 4 Ts “I do not know.” In response to Q.5 whether THEMES is a departure from earlier textbooks, teachers gave a unanimous approval. Answers to Q.6 related to whether cultural choices are consciously made by authors of THEMES varied, but 7 Ts said “yes”, their comment rotating around the broadness of the cultural content of THEMES. I quote three of them:

1. “There is a high percentage of borrowed reading material, and this comes from abroad.”
2. “Most of the topics for class discussion are universal, little is not.”
3. “You encounter a wide range of universal issues.”

In these three quotes, “universality” of the cultural content of THEMES is a common factor. Does this remind us of Nelson’s (1995) views of culture-general ESL textbooks used for cross-cultural communication? In fact, Nelson views the cultural-general constructs as necessary in ESL textbooks for cultural learning. However, Nelson (1995) claims that culture-general textbooks “may also include specific cultural learning strategies such as describing and interpreting cultural behavior instead of evaluating it” (Nelson, in Byrd, 1995: 37). The universality of the cultural content of THEMES, as a research finding, needs to be further discussed at a later stage as I look for evidence across data and draw on available literature to verify this assertion.
When asked how they describe the instructional materials as a whole, Ts' responses varied, but the most salient answers were that THEMES is content/theme-based (8 Ts). Responses to Q.8 (How is culture presented in THEMES?) showed that it was descriptive, narrative, and informative (14 Ts). However, Ts divided as they responded to whether the instructional materials allow for students’ reflective learning (Q.14). 9 Ts said “yes”, 2 “no”, and 3 “uncertain”. Furthermore, Ts’ responses to biased texts in THEMES (Q.15), if any, showed that texts are bias-free (14 Ts). When it came to whether texts are cultural mirrors of the target language (Q.16), Ts gave varied answers. From their responses, I quote and analyze the following for their bearing on my research questions:

1. “Although all the texts are written in plain English, I feel that the culture we are teaching in class is not only English or American, it is also the culture of a changing world. This needs wide background” (T12/D).

2. “Except for a few lessons on literature, the texts we are teaching come from many sources and countries. Do we need to teach this sort of texts?” (T7/C)

3. “The texts seem to have universal meanings and cultural messages. I’m not sure if this is what we ought to teach” (T1/A).

The above three quotes, selected from Ts’ responses to the cultural content of THEMES, reflect a partial, uncertain attitude towards the global perspective the instructional materials are put in. However, the global view of the cultural content of THEMES is not directly criticized as impractical in terms of implementing the new educational policy around cultural awareness. Two of the Ts doubted if that was the policy, whilst T12/D saw that the universal cultural element of the text is problematic and “needs wide background”, not quite identified by him. If what is in the quotes implies anything at all, it shows that Ts’ attitudes towards change at curricular level meets with some resistance. This implied resistance is not directed towards the cultural content of the book but perhaps to the teaching obligations the policy wants Ts to observe to meet the objectives
of the NNC. With the introduction of the new language curriculum, this research finding about Ts’ resistance to change is normal in school life. Overcoming resistance to innovation and change entails raising Ts’ motivation, awareness and interest in the pre-implementation stage. It is during the initial attempts at implementation that assistance is most needed and is frequently unavailable (Tuinman & Kendall, 1980).

In category B, I understood from Ts’ views of the instructional material of THEMES that it was possible to teach ESL students about culture through texts, that is without students leaving the country. However, Ts’ views of THEMES as presenting international cultural topics need resources and reference materials to explore the cultural uncertainties embedded in the reading units. Hence the difficulty in approaching texts without T’s profound knowledge of material under study. There is a phrase in my field notes (taken while shadowing teachers) indicating that 8 Ts see that universal themes and values add much to students’ knowledge at academic level as well as their communicative competence across cultures when students need to travel.

As THEMES marks a shift from language syllabus to culture-oriented syllabus, particularly in the interest of raising students’ global cultural awareness, this conscious shift raises the issue of cultural politics behind the cultural choices which teachers saw as international and global. The last three quotes taken from teachers’ responses to whether THEMES is a cultural mirror seem to back up the indication that the notions of culture in the NNC policy and THEMES are intentionally placed within a culture-general framework. Although the quotes do not show a downright dislike for the textbook, they raise some doubt about the possibility of teaching this particular view of culture (Quotes 2 & 3). In fact, the teachers quoted above seem thoughtful and sensitive; their comments touch upon issues that go beyond the textbook.
Category C: Students Taking the Course

The answers to the first four questions in this part showed that all the students enrolled in the new English program intended for (Grade 10) were all local community residents, including an ethnic minority (Palestinian refugees in Lebanon, Syrians, and Lebanese Armenians). Students’ average age is 15+ years. In response to Q.5 concerning students’ expectations from learning such a course, 12 Ts said “academic and communication across cultures”, 2 Ts “acquisition of a foreign language”. When it came to whether student native culture is included in THEMES or not (Q.6), 12 Ts answered “little”, and 2 Ts “Yes, but there are only a few instances of the local culture”. From Ts’ responses to Q.9: Why do you think secondary-age students need to be aware of the target culture whose language they are learning?) I quote and comment on the following:

1. “We are not living on an island, and most of our students watch TV programs and spend hours at the computer chatting and checking e-mails. I think they need to be aware of what culture is found in texts and if this culture is similar to what they see on TV. Most of the American movie shows contain violence, but this is not the case in the texts.” (T 1/A)

Quote 1 shows that T1 A approves of the cultural content of the textbook in light of her understanding of the policy documents. However, she raises an interesting issue as regards the conflict between the positive attitude children are trained to show as they encounter the cultural dimension encompassed within the textbook and probably the negative aspect of the culture they view on the TV. In a classroom atmosphere of formal schooling, informal interaction between teacher and students creates critical situations some teachers do not like to engage in. However, to stress positive attitudes towards aspects of the other culture, show tolerance and empathy, and look for shared values across cultures as stated by the policy can not be seen as a classroom problem. The views of Seelye (1997), Cortazzi and Jin (1999) and Jones (1995) on culture of learning and cultural awareness explain the NNC policy and support teachers delivering it.

2. “Students at this age need to be familiar with the world around them. They
need to imitate their peers and use English as a means of communication because it is international language. Some of them know a lot of songs in English and other languages. I don’t think the textbook is enough.” (T4/B)

In Quote 2, T4/B expresses children’s need to develop familiarity with the outside world through using English as an international language. To her, however, THEMES does not seem to meet the everyday need of children encountering stories about their peers and how they go about their daily life. Most of the reading units presented in THEMES, such as “Human Rights” (Unit 1), “Drug Abuse” (Unit 3), “Women’s Issues” (Unit 4), and others are merely informative. Hence her phrase “I don’t think the textbook is enough.”

3. “Our children were born in war time, and they need to know that the world outside is different. I believe if they are aware of who the others are, what they do in life, and how they think of us, then this is a central part of teaching a foreign language” (T13/D).

In quote 3, T13/D may have raised a pedagogical issue related to pragmatic learning about culture (Thomas, 1983). If learners are made aware of the sociopragmatic interaction in the target culture, then they avoid stereotyping and breakdowns in communication when they use English in real life situations. Although T13/D does not directly comment on the cultural content of THEMES, it is possible to conclude from her quote that she understands cultural awareness on the basis of cultural reciprocation between different cultural communities. Such an understanding could be at the heart of cultural awareness, for cross-cultural communication cannot be a one-way traffic.

4. “Our children, especially teenagers, are fascinated by fashion and pop music and other crazy things they see on television or read about in papers and books. They need to be aware that there is a lot of other things in the West and the world” (T9/C).

Quote 4 seems to question the suitability and viability of the cultural content of THEMES as a cultural mirror reflecting the English-speaking communities. Although T9/C does not
seem to dislike the national textbook, there is a strong implication underlying her quote that there is a need to rethink the cultural content of THEMES in terms of real life situations if the policy is going to work. I think the point raised by T9/C as to “real life situations” is partial, for THEMES is not a book on culture but a language book with a particular view of cultural learning.

5. “Secondary-age students are two types: those who feel that English as a foreign language is necessary for them if they want to study at university or travel, and those who feel that English is international so they have to use it anyway. They need to be aware of other cultures to know how to use English” (T2/A).

Quote 5 shows a pedagogical perspective similar to the other four quotes in that language and culture are interdependent and mutually inform about each other. Thus raising student awareness in ESL classrooms serves not only students’ prospective academic goals but also their communicative competence as they come in contact with native speakers (see Hymes, 1972; Gumperz & Hymes, 1972; and Kramsch, 1991).

The above quotes show that Ts’ views of their students at secondary school are similar in that students feel that they are living in a world of dynamic cultures where English is spoken or used as an international language of communication. However, the answers given by teachers imply that students need to be aware of the target culture for different reasons, other than human communication. I look at students’ views of the target culture/s as I draw on data from classroom observation and Student Questionnaire (Appendix D) in later sections.

Category D: Teaching Methodology

The answers to questions in this category showed that there was no specific teaching method or approach used to promote the teaching of cultural awareness through language texts. In response to (Q. 1), 7 Ts used “text analysis” for a teaching method, 7 Ts encouraged simplifying the text. I quote one of them: “I break text into small meaningful
bits”. All teachers’ responses to Q.2 (whether there is a teaching method stated explicitly in the Teacher’s Edition of THEMES) showed that the Teacher’s Edition does not provide teachers with a clear method/approach to that effect. In response to whether the teaching method should encourage students’ positive attitude towards the other culture/s (Q.6), 9 Ts chose “certainly yes”, 5 Ts “it depends on the issue raised”. In response to whether the teaching method was helpful in developing students’ cultural awareness of themselves as cultural beings (Q.7) 10 Ts responded positively, 4 gave no answer.

From Ts’ answers to the questions raised in the Teaching Methodology part of the Teacher Questionnaire (Appendix C), it was possible to conclude that the teaching style used by the Ts was not uniform in the four schools, nor was it among individual Ts of the same school. Except for text analysis, which was not fully described by the 7 Ts who claimed they used it, the teaching style in the four schools needed further exploration through my observation of English classes in action. This will be examined at a later stage in this thesis. However, there was a high ratio among Ts’ answers as regards their encouraging students’ positive attitudes towards the target culture. This simply indicated that teachers who adopted this position wanted their students to learn about aspects of the target culture/s with openness and, perhaps, accept them the way they are. Such an educational approach to accepting the other as similar to or different from the learner is at the heart of the new educational policy of the NNC. That is, it was possible to imply that teachers’ beliefs or values were influenced by the policy urging both teachers and students to develop a standpoint from which to see, recognize, and learn about the other as presented in various situational contexts.

Category E: Teachers’ Evaluation of Cultural Awareness

In response to Q.1 in this category, concerning teachers’ evaluation of cultural awareness, 11 Ts saw this “as part of the language class activities and language testing”, the other 3 Ts as a classroom activity that needs special teacher training. I look at samples of teacher-
made quizzes and tests as I examine my classroom observation notes at a later stage in this thesis. Although all the teachers claimed that cultural awareness is important as a class activity in its own right (Q. 3), 5 Ts felt they needed samples to learn how to do it. Responses to question 4 (What cultural aspects of the target language should be raised, evaluated and assessed?) ranged between “those within text” (10 Ts) and “those within and beyond text” (4 Ts). In response to question 5, concerning the evaluation of sensitive areas to which students’ reaction might vary, responses showed that 8 Ts agreed to do that, while 6 Ts did not. From the latter group, I quote the following:

“Why should I create a mess in my class?”; “I tried this once, but I won’t again. It was politics, and the class divided for and against”; “I thought illegal child labor was an interesting topic to talk about, but I discovered I was wrong. Children in my class understood this as an offence against parents. I understood later that some of the children who refused to participate had brothers or sisters working somewhere after school” (T10/D).

This quote reminds us of Jones (1995) when he talks about placing oneself in the process of knowing the other for what the other is. T10/D initiates class discussion around some topics (politics and family affairs) but soon refrains from keeping the dialogue going. If class discussion touches sensitive cultural topics which create “a mess” in the classroom, then the possibility of raising similar issues during the school year might be evaded by some teachers. This aborted dialogue can in no way help teachers and students to exchange views around some other issues needed to raise cultural awareness, be it in own culture or other cultures. Cortazzi and Jin (1999) refer to culture learning as dialogue in which students negotiate meaning of the cultural content of the textbook through the teacher as mediator. It is the teacher who “manages the way in which students see the culture mirrored in the textbook. The teachers may also thereby mediate ways in which students see themselves” (Cortazzi & Jin, quoted in Hinkel, 1999: 210).

Furthermore, teachers agreed unanimously that they needed to see a “model” on how to teach and evaluate cultural awareness (Q.6). In response to question 7 (Will you
encourage students to do research about similarities or differences between native and foreign cultures?), all teachers gave positive answers and included similarities and differences, except for one who chose "differences" for an answer. He justified his answer as follows: "Only in different behaviors do students understand that other cultures are different from theirs." Although this answer is interesting, it is not in line with the policy which urges students to learn critically about shared and unshared values across cultures.

In response to question 8 (Will your evaluation of students' output and reflective learning encourage positive attitudes and tolerance towards the target culture?), all teachers were positive, but they did not elaborate on the answers given. Answers to Q.9: Is there any point you would like to add that we have not covered? are quoted as follows:

1. "I would like to mention the importance of the Internet in acquiring new knowledge. The school has installed its computer center with this for both teachers and students to use after classes" (T1/A).

2. "The new curriculum has caused some confusion at schools. It wants us to do everything in the classroom, and there are only five hours per week to do all that" (T11/D).

3. "The point about culture that the [current] national curriculum has focused on in foreign language teaching is important to school education. We need to discuss the policy about this point, not to follow the instruction. In May 1997 we were given the curriculum first draft to comment on, but in August the same year the curriculum was circulated as final. Nothing was changed in it, not a word" (T5/B). [Emphasis mine.]

The above quotes in category E, although given by three of the Ts involved in the questionnaire, are telling examples that implementation concerns changes in school and individual social practice. T1/A implied to that change by referring to one step done by the school in this direction (The Internet). T11/D implied to the big task teachers had to do under the pressure of time. T5/B, however, implied to an educational problem in the area of teaching about culture through prescribed instruction (policy), not through discussion. The field notes I collected from the four schools (while shadowing teachers)
explain the underscored words in the last quote (T5/B). The underlined phrase indicated that teachers, who were asked by NCERD to fill out a questionnaire for feedback on the first draft of the curriculum, did not practically contribute to the making of the NNC final draft. Although they had sent comments on the first draft and voiced themselves in the feedback process, they were astonished to find that the NNC copy of May 1997 was reprinted in August 1997 as final draft. (My field notes).

Summary
The interpretation of data deriving from Teacher Questionnaire showed that the role of language teachers in understanding and implementing the new educational policy was no less important than that of program coordinators who were also teachers. Although some of the teachers took part in writing the objectives of cultural awareness for the classroom, they all participated as teaching staff in discussion around the writing and implementation of these objectives. Like coordinators, teachers requested library and technical facilities and demanded to see model lesson plans so that they further learn how to teach and evaluate cultural awareness. This request cast some light on the different teaching methods and approaches they used in the classroom while implementing the policy. However, by using the communicative approaches to teaching EFL, the majority showed that they expected their students to learn how to communicate in English through understanding the cultural aspects of the target language. Most of the teachers complained about the broadness of the cultural topics presented in THEMES, but all of them indicated that the topics presented are bias-free. Accordingly, they felt that the choice of topics helped them to encourage in their students positive attitudes towards the target culture/s.

As for teachers’ views of culture and cultural awareness, it was clear from their responses to the questions raised that that they needed to see a particular orientation towards the culture of a changing world, not simply a selective view of culture reflected in the
textbook. Their students needed to be familiarized with what was going on in the world around them. In other words, teachers’ views of cultural awareness coincide with Jones’ (1995) about knowing the ‘other’, as well as the policy which encourages learners to look back onto themselves and question their taken-for-granted cultural norms and social practices (NNC, 1997: 147).

In the following section, I look at students’ role in school and English classes in action by drawing on data from Student Questionnaire.

6.5.4: Students

In this section I draw on data from the answers given by 52 (Grade 10) students who took my Student Questionnaire form (Appendix D). The purpose of interpreting such data was to look at who the students taking the English course were, their expectation from the new English course, and their reaction to the cultural content of THEMES as they engaged in various classroom activities and research work around the issue of cultural awareness. In particular, I look at how students define their role as active recipients of the instructional materials whose explicit aim in the policy is to develop students’ awareness about their own culture and the other culture/s they encounter in texts. I also look at whether students maintain and/or change their beliefs, attitudes and values as they find themselves part of the “changing scene” taking place in the larger society. Table 6 shows descriptive and statistical data collected from 28 questions in the questionnaire. The number of questions tabulated is reduced from 28 (original questionnaire form) to 13 from which data collected for analysis was originated.

The following is an interpretation of tabulated students’ responses to the questions raised. As I draw on data from Student Questionnaire, the research findings reached will be verified for evidence across the entire data at the end of this chapter.
Table 6 displays information from 52 (Grade 10) students (henceforth Ss) who took the Student Questionnaire (Appendix D). I am using this information in my data analysis to look at how secondary-age Ss react to the cultural content of THEMES as they engage in tasks and activities around the concept of cultural awareness. In ESL context, viewing the curriculum as an agenda of important cultural issues is not restricted to teachers or textbook writers. Ss' role is vital to this process which Cortazzi & Jin (1999) call a “three-party dialogue.” In this process of cultural learning through textbooks Ss negotiate meaning of the cultural content with the teacher and the textbook itself.
Ss who took the questionnaire gave answers, most of which are shaped by their socio-cultural environment (Milroy, 1980; Kramsch, 1993) and culture of learning (Cortazzi & Jin, 1999) which play a big role in classroom practice. Ss’ responses to the questions recalled in this section are tabulated above (Table 6). In response to Q.3, 30Ss considered the cultural content of THEMES as based on international topics, with few topics on local culture. Examples given by students to support their claim about the universality of topics in THEMES are found in their answers to Qs. 12 & 13, where 39Ss pointed to ‘Human & Civil Rights’ and ‘Child Labor’ as universal cultural issues. In fact, the theme of ‘Human Rights’, Unit 1, summarizes 8 items under “The Universal Declaration of Human Rights” with no comment. The last item which most of the students saw as not applicable in Lebanon (my classroom observation) runs as follows:

“All human beings have the right to an adequate standard of living and security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond their control” (THMES, 1997: 14).

Concerning Ss’ expectations from the new course, 40Ss pointed to “academic study & communication”. I comment on communication as one of the Ss’ expectations. Communication in real situations is never out of context (Seelye, 1997), and because culture is part of most contexts, communication is rarely culture-free (Valdes, 1986). Cortazzi & Jin contend that “it is now increasingly recognized that language learning and learning about cultures cannot realistically be separated” (Cortazzi & Jin, In Hinkel, 1999: 197). In response to Q.8, 40Ss found ‘vocabulary’ and ‘idiomatic expressions’ in text as the source of difficulty they met in the language classroom, whilst 12Ss found difficulty to understand cultural messages of text in the absence of real interaction. Interaction is a major pedagogical element in classroom practice on which “a full realization of the cultural content of the textbook depends” (Cortazzi & Jin, in Hinkel, 1999: 219). Ss’ answers to Q.9, related to difficulties they met while doing research, came as follows: 40Ss said “few resources”, (12Ss) gave no answers. If by resources Ss
mean the search for evidence to support their research work, this reminds us of Jones (1995) emphasizing finding evidence in cultural awareness activities. Ss' answers in this area are also in line with Cs and Ts who find school library resources essential to Ss' engagement in tasks about cultural awareness. However, none of the students questioned library resources for stereotypical images, which are often found in library materials.

Concerning which cultural issues they did not know about and now they feel they do (Q.10), responses were distributed as follows: 'gender discrimination' and 'human rights' (31Ss), 'women in the army' and 'environment' (21Ss). Viewed as universally shared aspects among cultures, Nelson (1995) explains introducing these topics in relation to the view of cultural learning through ESL texts when culture-general values invite classroom interaction with culture-specific values to further Ss’ personal reflection. (see my notes on student research work). However, as to 'women in the armed forces’, it was possible to tell that 'women joining the armed forces' was an unusual cultural issue in Lebanon if compared to other cultures. With respect to the issue of the environment, whether natural or public health, it was possible to note that environment, as a specific cultural/educational issue at school level, is newly introduced into the curriculum. “Horsh [Forest] Ehden” (Lesson 6, p. 214) is an example of raising student awareness of Nature Reserve in Lebanon, a tendency encouraged by the government and funded by the United Nations Development Program (UNDP) office in Lebanon. It is possible that other reading units about local culture (The Phoenicians and Unexplored Lebanon) are considered by the policy as part of a studied attempt at national reintegration, albeit undeclared. The following extract is taken from “The Phoenicians”:

“The Phoenicians were one of the great peoples of the ancient world. They were great sailors, navigators, and traders. The Phoenicians were among the first to send out explorers and colonists throughout the Mediterranean Sea, and even beyond the Strait of Gibraltar. The Greek alphabet developed from that of the Phoenicians, and the Roman and all Westerns alphabets have been taken from the Greek” (THEMES, 1997: 235).
However, Ss’ attitudes towards the Phoenicians, as part of their national history, varied (my classroom observation). It is possible that students who were against this topic were partly affected by the current socio-political atmosphere of Lebanon where national identity and cultural identity seem at crossroads (see Chapter Two). The Phoenician roots theory has historically been “an identity discourse demarcating the Maronites of Lebanon from their Arab/Muslim environment” (Kraidy, 2000: 202). Hence the need to look for further evidence as I draw on further classroom observation.

In response to Q.11: “Do you think THEMES book provides realistic cultural learning from text?”, 38Ss agreed, 14Ss disagreed. I comment on Ss’ answers to Q.11 when I study selected Ss’ quotes from answers to Q. 28 in Table 6.

In response to Q.14, 40Ss were positive that THEMES had made them aware of similarities and differences between cultures, whilst 12Ss were uncertain. I quote the following from Ss’ responses:

1. “Yes, we always find difference when we study how people in other culture think and do in certain situations, but we also find similar action to how we think and do in the same situations” (S5.A).

2. “It is interesting to know how people in other cultures behave. I think we’ve learned a lot about their ways of thinking and their ways of behavior, but I don’t know if this people always think this way” (S13.A).

3. “The teacher sometimes ask if we can list similarities and differences between us in Lebanon and other people if we are facing the same situation. It is interesting that we share some points in music, dance, and movie stars, but we do not share other things like living away from family” (S16.B).

4. “Yes there is similarity but the difference is very wide, and I like to learn about this” (S38.C).

5. “Yes, when I read a text in the classroom I look for my interest in the subject and if I can find teenager like me who have same interest. I sometimes find that we are the same, but not always” (S40.D).

6. “Yes themes book make us aware of similarities and differences in cultures, and I enjoy looking for persons who do the same things that I do” (S49.D).
Commenting on the above-mentioned quotes, I found that student individual responses to Q.14 center around their interests to know about similarities and differences between the way they think and behave in a specific situation and the way other cultural groups think and behave. It is possible to say that THEMES has offered students an opportunity to identify with the other if the situation encountered is interesting to them, irrespective of similarities and differences shaping their experience. Although Ss were not asked to define 'cultural awareness', it was possible to discern from their responses that the notion of comparison (Tomalin & Stempleski, 1993; Jones, 1995) between Ss' own way of life and that of the other language community is an essential means to better understanding of both. Item 1 of the curricular objectives of cultural awareness emphasizes this notion of comparison in cultural learning (NNC, 1997: 147). It was also possible to relate Ss’ use of the notion of comparison for cultural awareness to teachers’ pedagogy and teaching methods, which, in this case, owe to policy guidelines. Cortazzi and Jin (1999) highlight the role of teacher as mediator when they claim that teachers may mediate ways in which students see themselves.

In response to Q.15 (Is learning about “culture” important to you?), (38Ss) said “certainly”, (8Ss) “I think so” and (6Ss) “uncertain”. I comment on Ss’ answers to Q. 15 as I study quoted material from Ss’ answers to Q. 28. In response to question 16 (How did you react to each of the following texts?), students’ responses were positive towards ‘civil rights’ and ‘human communication’ (38 Ss), negative towards ‘drug abuse’ and ‘child labor’ (14 Ss), but divided over ‘Phoenicians’ where 15Ss were for, 37Ss against. The text on ‘Phoenicians’ is of particular interest here for its controversial nature among the Lebanese. The policy wants students to learn about and be proud of the Phoenician great contribution to world culture, thus raising their awareness of national reintegration as an issue underlying policy. Students’ negative reaction to the text on ‘Phoenicians’ is possibly part of their current cultural agenda (Hinchcliff, 1992) which may go in another direction, pending their socio-cultural orientation. In response to Q. 27: Do you think
knowing more about aspects of a foreign culture will make it easier for you to communicate and interact with people from that culture?, 45Ss said “certainly”, while 7Ss gave varied answers. The first answer can be possibly explained by Jones (1995) showing Ss’ need to develop some knowledge of ‘the other’ for intercultural/cross-cultural communication. This raises the possibility that teachers who adopt the intercultural approach to teaching English often include comparison activities between the target culture and the learners’, apart from an ethnocentric view of learning about the target culture/s. Finally, in response to Q.28: Do you think THEMES fills a culture gap in its present form? How?, 39Ss said “I strongly agree”, 13Ss gave no answer. I quote the following from Ss’ elaboration on the choices under Q.28:

1. “We were introduced to new interesting topics. I think the textbook fills a culture gap if we compare it to previous textbooks”(S10/A).
2. “The book is a broad view about the world, and we need to know much about that”(S49/D).
3. “We learned about the history and geography of other countries, that’s interesting”(S16/B).
4. “There is much to know about each of the themes introduced. I think we need this when we go to university or travel”(S3/A).
5. “We learned how cultures share great values and that is fine”(S28/C).
6. “I believe topics are interesting and they add much to our knowledge. They fill a gap”(S1/A).
7. “In its present form, the book opens our mind to new things about human thought and experience. Although these are too general, they serve a purpose”(S20/B).
8. “The book keep us moving from one place and culture to another place and culture. Some texts take us back to history, some texts take us to technology. I really have no idea if these texts put us somewhere” (S52/D).

If the above students’ quotes signify anything at all, they indicate that THEMES’ cultural content adds to their personal and academic knowledge about local and universal issues. Each of the quotes says something describing the role of THEMES in bridging a certain culture gap in an ESL situation: history, geography, shared values, academic knowledge. However, if the quotes are taken as a whole, it is possible to note that they are partly in line with the policy and the emergent view of cultural awareness. What is needed for classroom practice is a teacher’s pedagogy by means of which the notions of culture in THEMES are negotiated, not to be settled but to be understood and recognized in light of
similarities and differences between cultures (see NNC, 1997; Cortazzi & Jin, 1999; Jones, 1995). Examining some samples of student research work on cultural topics related to the reading units “Environment” and “Child Labor”, I found that most of the research papers dealt with local settings. In these papers, students compared between their own culture and other cultures by pasting pictures to show differences. This is a clear indication that teacher’s pedagogy allowed students to do culture-specific research in light of their interaction with culture-general themes.

Summary
Drawing on data from the Student Questionnaire, I came up with the following points concerning students’ views on learning about culture through language, and what they said about the subject content of THEMES through the topics they had already covered. It was clear that 38 Ss (73.0%) out of 52 saw that learning about culture through language was important. What was noticed about their own views of cultural awareness was that they were able to compare themselves with others and gain knowledge from the cultural topics they encountered in texts. If this is only partly in line with the policy, it is possibly because the focus on the concept of cultural awareness in THEMES did not seem to square with the view of culture prescribed by policy.

In section 6.6, I examine school documents (administrative circulars, memos, minutes of staff meetings, lesson plans, and language tests) and look at what cultural awareness means to coordinators and teachers as a classroom activity within the language program intended for (Grade 10) students.

6.6: School documents
In this section I draw on data from school documents and the field notes I collected during my school visits to look at “the sort of vision of society” (Giroux, in Pennycook, 1994) teachers are teaching towards. I wanted to look at how these documents meet the
curricular goals of the NNC policy and present a professional understanding of how education is related to broader social and cultural issues. Among the school documents I was allowed to examine while visiting the school sites were some administrative circulars (in Arabic), coordinator’s memos, minutes of English staff meetings, and Teacher lesson plans (all in English). The only documents I was allowed to keep copies of were samples of (Grade 10) language tests.

From school administrative circulars addressed to the teaching staff, I found that the new English curriculum was perceived as a package to be implemented in light of the policy guidelines. In none of the four schools, however, was the term cultural awareness a priority in language teaching. There was a copy of the NNC, including curricular and instructional objectives of cultural awareness, attached to the circulars in state schools. In private schools, similar circulars were accompanied by an original copy of the NNC for each of the English teachers, with a note encouraging them to hold regular meetings with the coordinator to discuss “the best ways” to implement the new policy. I understood from the school heads that the implementation of the curriculum was vested in both the coordinators and the language teachers (see Transcripts of Interviews with HTs). Although the formation of working groups in school was not mentioned in any of the circulars I examined, it was quite visible for me to see that the school weekly timetables observed a regular one-hour meeting for teachers and coordinators to discuss ways of implementing the policy at classroom level.

The case was clearer with memos and minutes of staff meetings. Most of the memos (some schools used action slips) were addressed to teachers from coordinators, and vice versa. The subject was often an inquiry about a statement in the policy (such as schemata, discourse, and cultural referents) or a request for a reference book, a documentary film around a topic being taught, or a class activity around a cultural theme related to some text. Although varied from school to school, this memo-business was a common activity
in the four schools. The record in which minutes of regular staff meetings were kept also showed that teachers and coordinators exchanged views about policy, but there was no independent item called cultural awareness on the agendas of the meetings I happened to examine. The agendas were mostly concerned with reading units assigned for the classroom, some teachers' need for effective methodology and assessment techniques. In two of the schools “student research” was part of their weekly agenda, in the other two “student group work” and “sensitive cultural issues”. The last item was a controversial issue among staff, for it was left for individual teachers to handle on their own. My classroom observation notes outline and comment on one of those in-class dilemmas between a teacher and some of her students, as will soon appear.

As for some of the language tests taken by (Grade 10) students, copies of which were examined in light of policy and the *Evaluation Teacher's Guide* (NCERD, 1999) intended for same grade, it was possible to say that the area of cultural awareness tested was different among schools. In schools B & C, cultural awareness was not specified as an integral part of the language test as claimed by some teachers. There was no mention of an item called cultural awareness. It was a typical, traditional language test used by schools before the NNC was put into effect. In schools A and D, the test format and the content changed, although the area of cultural awareness was not specified on the test. On the other hand, *Evaluation: Teacher’s Guide* circulated by the ministry of education presented a new format of the language test where cultural awareness appeared in the seven samples of evaluation sheets intended for Grade 10. These evaluation sheets test student competencies (to borrow the term from NCERD) in both language and cultural awareness (NCERD, 1999: 105-115).

My further investigation about these official evaluation sheets through coordinators and teachers showed that they were published in October 1999. That is, schools and teachers had already made their own language tests when they received copies of *Evaluation:*
Teacher’s Guide (1999). It was possible to note that interpretation of policy by coordinators and teachers seems to have placed less emphasis on cultural awareness in some schools than others. This is clearly reflected in the language test formats designed by the four schools to measure student achievement. It was possible to say that the official Evaluation: Teacher’s Guide, in which cultural awareness features in more than one exercise, did not arrive to schools on time. Teachers were left alone to struggle with the new curriculum and do what they felt was the best in them.

In section 6.7, I look at policy and practice as I study my classroom observation notes.

6.7: Classroom observation
In this section I draw on data from my non-participant classroom observation of Grade 10 English classes at the four schools. The purpose of my non-participant observer’s role was to take notes on what was going on in the classroom around the issue of cultural awareness (see Methodology of Study). Examining my field notes and classroom observation notes, I reached the following findings. First, the lesson plans in which cultural awareness would appear as a teaching point to be discussed and evaluated was not uniform in teachers’ day-by-day planning. For 6 teachers (2 coordinators included) emphasis on language teaching was placed on the four basic language skills, the teaching methods and aids used for classroom practice, and the objectives of the lessons attempted. Where cultural awareness was not an explicit part of the language lesson, teachers often presented it indirectly in terms of contextual knowledge of text: historical, geographical, language structures and organization of ideas. Although in most of the classes teacher presented all these aspects of the text on the chalkboard, students had little to do except for answering comprehension and vocabulary questions about the text. However, three of the teachers (T1/A, T4/B, and T14/D) used different teaching methods to communicate the objectives of a new lesson. For example, T1/A brought a big map featuring kinds of people and their national dresses and food specialty (Human
Communication Unit, THEMES: 55). T4/B asked her students to do group research work on how they understand the seven items listed in The Declaration of Human Rights (Human Rights Unit, THEMES). T14/D brought to the classroom some of the Beatles' songs, including John Lennon's "Imagine" which was played in the classroom for students to do listening comprehension and appreciation questions. The work of the three teachers created an atmosphere of learning about the target culture through texts. However, cultural awareness as an explicit educational issue in its own right was either avoided as a term or indirectly introduced as part of language learning. I recall my conversation with T14/D soon after the lesson about John Lennon's song Imagine was over. The conversation is reported as recollected (Vignette 1).

Vignette 1

Time: 12:05 p.m., Saturday 10 January, 1999

Place: Teachers' Lounge/School D

Upon agreement with school heads and (Grade 10) teachers my classroom observation sessions were pre-scheduled before coffee breaks or lunch time, so that I would hold some informal talks with teachers whose classes I had attended. Very often our talk would be about school education and the teaching career, teaching being our common denominator. The talk I held with T14 school D today was mainly about John Lennon's song "Imagine" which the teacher used to demonstrate an aspect of the theme of human rights.

"It seems students loved the song. It was nice bringing the song into the classroom" I started. Her face blushed a little, then she answered, "Students love songs, and "Imagine" is about a dream many young people wish to see come true. By the way, as you have seen, none of the students had an idea about John Lennon. I have to bring John Lennon into the classroom. His picture in the book is caricatured, but his song is great. But I had to do the fill-in exercise."

"That's nice. The lesson was listening comprehension, I think?" I asked. She nodded. Then she said, "I believe students like change in the classroom atmosphere. Did you notice how they listened to the song?"

"Yes, of course" I answered, "But I was wondering if the school had a lot of audio- and visual aids as such." She looked round and said, "This song is from a collection of albums my father keeps at home for thirty years. It took me a long time to find it out."

"What do you think the students have learnt from the song other than the beautiful dream John Lennon had about the image of a new world? Do you think our students share such a dream with John Lennon?"

"Absolutely", she said.

"Yes, and I think this is part of the educational policy aiming at raising student cultural awareness about shared values across cultures. " I hinted.

"Do you think so?" she asked. Then she took leave, for the coffee break was about to end. I thanked her for the time she gave me during her short coffee break.
Informal as it is, this event in *Vignette 1* says something about teaching cultural awareness in a second language classroom, albeit indirectly. *T14/D* urged her students to participate in the lesson as groups and individuals. As groups, they filled in the missing words of the song; as individuals, they read the song with amusement. What I wished to see in the classroom was a discussion around the meaning of the song from the perspective of the children themselves, and some background information about John Lennon and the Beatles. However, the study of this particular event helped me find some answers to the research questions of this thesis. First, the teacher presented an aspect of the theme of human rights through a song that carries a cultural message about shared values across cultures (see Research question 1). The cultural value transmitted by the song is how the world could be a better place for all to live in. Although idealized through a dream, this cultural value created an interaction between the culture-general and culture-specific value systems through student personal interpretation of the song. Second, teacher’s presentation of the song is part of her concern about implementation of policy when she says, “*Students love songs, and ‘Imagine’ is about a dream young people wish to see come true ... It took me a long time to find it out* [from her father’s collection of songs].” The teacher’s concern about delivering the new curriculum in the best way possible is a telling example about her belief and attitude towards the text under study (Research question 2). During the time I shadowed her in school, she was keeping a copy of the NNC, which she said was necessary for lesson planning. Third, students’ positive reaction to the cultural value of the song is the result of their interaction with the song and engagement in the language activity afterwards (Research question 3). *T14/D* said, “*Students love songs... Did you notice how they listened to the song?*” Finally, *Vignette 1* indicates something about teacher’s methodology/pedagogy in the classroom (Research question 4). Teacher’s pedagogy allowed students to interact with the text and do activities individually and in group work. *T14 school D* said, “*None of the students had an idea about John Lennon. I have to bring John Lennon into the classroom ... I believe students like change in the classroom atmosphere.*”
In sum, Vignette 1 as a particular event in the day-to-day lesson planning of T14/D reflected her individual effort to interpret and implement the new educational policy, inviting students to participate without being coerced by the teacher towards a fixed value in the curriculum. It was possible to say that T14/D's methodology/pedagogy was influenced by the policy that urges teachers and students to shift their cultures of teaching and learning in secondary school.

I also found that most of the teachers (including 3 coordinators) listened to their children attentively during the practice part of the lesson (My classroom observation notes). Two of them, a coordinator and a teacher, listened to what students said during the pre-reading and post-reading stages of text analysis and behaved accordingly. I attended one of the mixed (Grade 10) classes, where the theme of "Women’s Issues" (Unit 4, THEMES) was discussed, and the teacher (C1/A) had to devise a cultural task which was not sketched in her lesson plan. I recall this scene through the following vignette (Vignette 2).

Vignette 2

Time: 9:00 a.m., Monday 26 January 1999
Place: Grade 10/School A

It was C1/school A who was teaching then. During presentation, there were teacher-student and student-student arguments about who should do the house chores: man or woman. This caused some discomfort in the classroom atmosphere. In the reading unit in question, a man is seen bathing his baby in a tub. "This is a woman's job", said one of the boys. Meanwhile, a girl and some boys were praising the scene. The coordinator asked the children to comment on who should take care of children at home and do the house chores: man or wife, or both. To my surprise, the class divided, and more boys (than expected) identified themselves with the man in the picture. "Why should I sit around... my wife should not do that alone, we're partners", said one of the boys. Two other boys made no comment on the picture but refused to do the same if they were in the man's position. One of them did not say why he refused, but the other insisted that "baby-sitting and house chores are the woman's job". The teacher soon asked the class to take out paper and list what they know about a man's job in the house in their own culture and the target culture. The teacher's position, although seemingly neutral, created an atmosphere in which she could possibly tell how students' cultural awareness of house chores division reflects their own values and attitudes. I learnt from C1/school A when we met the following morning that 40% of the students (12 students) knew little about division of house work in other parts of the world.
Vignette 2 is another particular event that took place inside one of (Grade 10) classrooms. It is possible to say that this event illustrates C1/A’s pedagogical understanding of the relationship between language and culture that serves teaching cultural awareness in a second language classroom. First, the notion of culture presented in the classroom is about doing the house chores, which is probably a cultural value shared across cultures (Research question 1) irrespective of similarities and differences between cultures. It presents a culture-general value which Nelson (1995) views as encouraging intercultural and cross-cultural understanding. It is about “describing, not evaluating, behavior, and perceiving differences and similarities between other cultures and one’s own” (Nelson, in Byrd, 1995: 29). Second, Vignette 2 is an indication that C1/A was concerned about implementing policy (Research question 2). Her attitude (seemingly neutral) towards the cultural issue raised led to an overheated argument about who should do the house chores, man or woman? Negotiating such a culture-general issue, which is delicate in the Lebanese culture-specific social system, indicates a teacher’s pedagogy by means of which students are encouraged to interpret the issue under study using their culture of learning (Cortazzi & Jin, 1999). C1/A’s pedagogy allowed students to interact (Research question 3) with a culture-general phenomenon using their personal frame of reference, which is influenced by culture-specific social practices. To some of the students, the issue was viewed as ‘gender discrimination’: “Why should I sit around... my wife should not do that alone... we’re partners.” To some others, the issue was a male-sensitive cultural value: ‘This is a woman’s job.’

In sum, Vignette 2 shows that C1/A’s concern about implementing the new cultural language curriculum in terms of cultural awareness encouraged students to exchange views around one of the cultural issues over which cultures divide, woman’s place. The teacher’s pedagogy described in this event is an indication of the possibility of raising student cultural awareness through negotiation and dialogue. The task devised by the teacher to test her students’ cultural awareness through listing what they know about
doing house chores in their own culture and elsewhere implied comparison. Tomalin &
Stempleski (1993) and Jones (1995) devised activities for cultural awareness based on
comparison, provided there should be reason and evidence justifying the behaviors
compared. C1/A felt she had used the best method possible to communicate and evaluate
the cultural dimension of the text under study (Research question 4). However, the result
of the task taken by students showed that 40% of the class “knew little about division of
house work in other parts of the world”, as C1/A reported. C1/A dismissed the low
performance of the students as routine exercise but felt that the task she devised could be
a type of diagnostic testing, or pre-testing, probably influenced by C1/A’s skill at
improving her pedagogy in the interest of implementing policy.

My classroom observation notes showed that exercises and tasks on cultural awareness
differed from teacher to teacher and from school to school. There was no explicit item on
cultural awareness in most of the lesson plans I was allowed to have a look at. However,
in some teachers’ lesson plans (schools A, B, and D) cultural awareness was disguised in
reading comprehension, and written expression exercises. Studying evidence across data,
I found that what some teachers do in the classroom does not squarely interact with what
the participants have said in interviews and questionnaires about culture as an important
element in foreign language teaching and learning.

To summarize my notes on school documents and classroom observation, it was possible
to say that school heads, coordinators, and teachers viewed cultural awareness at varied
levels of interpretation, relative to their concerns about implementing the new educational
policy. However, school memos and minutes of staff meeting indicated that three
coordinators and eight teachers requested special training in pedagogy “if they want us to
implement the policy”, as one of the language teachers put it (T13/D). As for the teaching
and evaluation of cultural awareness at classroom level, though distinct among classes
and schools, there was a need for special teacher orientation towards the particular view
of culture prescribed by the NNC. With a few exceptions from the four schools, teachers felt that they did not find appropriate pedagogy to recognize how meaningful the experience of teaching about culture through language is. Hence the varied outcomes in classroom practice when it came to implementing the policy statements on cultural awareness. This phenomenon, which appeared in most of the classes I observed, was possibly influenced by teachers' misinterpretation of the particular view of culture prescribed by policy, much less by their pedagogy/methodology.

In Chapter Seven, I discuss the major findings sustained in this thesis. My argument will draw on available literature and empirical studies in the area of cultural awareness as a new issue in school foreign language education.
Chapter Seven
Discussion of Findings

7.1: Introduction
In this chapter, I discuss the major assertions sustained in this thesis in light of the data analysis in chapter six. In section 7.2, I state and comment on the particular view of culture proposed by the NNC and communicated by THEMES. In section 7.3, I discuss my informants' views on culture and cultural awareness and the implementation of policy, and comment on Table 7 in which I summarize these views. In section 7.4, I summarize my discussion of the findings reached. In section 7.5, I point to the limitations of the study and critique some of the case study methods I used. Throughout my discussion of the findings reached, I will show whether this thesis confirms or challenges the current view of the policy-practice paradigm.

7.2: A Particular View of Culture?
The view of culture the NNC policy guidelines proposed and THEMES intended to communicate in classroom practice is manifested by this study as an orientation towards teaching international target cultures through texts. I came to this conclusion by examining the notions of culture presented in both the policy and the textbook. This particular view of culture, which the policy guidelines attempted to promote through the concept of cultural awareness, aims at developing in secondary-age students a sense of "openness to and interaction with other cultures" (NNC, 1997:146). The policy guidelines prescribing the curricular and instructional objectives of cultural awareness encourage both teachers and learners to "enhance positive attitudes towards the target culture" and "develop cross-cultural understanding and tolerance" (NNC, 1997: 147). However, such a view of culture is actually an issue of awareness raising rather than culture per se, and it raises the problem of what an 'international target culture' means.
Moreover, the rationale for the issue of 'international target cultures' might be that "English is frequently used in international situations by speakers who do not speak it as a first language" (Cortazzi & Jin, 1999: 209). An example of such a situation is when "Belgian teachers have taught English in China to Chinese factory technicians who need English to speak to Italian and German engineers; English is not the first language of any of these groups" (Cortazzi & Jin, in Hinkel, 1999: 209). If the NNC is addressing its particular view of culture to the Lebanese multi-lingual, multi-cultural society, THEMES seems to have partially presented this view through texts. Despite the theme-based units designed by the authors of THEMES to create a cultural thread that links the topics together (see Table of Contents of THEMES, Appendix H), these topics are still too fragmented to mirror international target cultures. The word 'culture' as defined by the literature is problematic, and so is the notion of 'international target culture' implied by the policy. The emergent view of culture (section 4.3) places particular emphasis on the context of situation in which language is used, together with one's own knowledge as situated in socio-cultural settings and specific practices. This view seems to provide for the needs of ESL students, as they are encouraged to use their own personal experience and socio-cultural background in the process of cultural and reflective learning.

Furthermore, set against the emergent view of culture (section 4.3), the particular view of culture the NNC is promoting proved difficult to capture by teachers involved in language teaching aimed at cultural awareness. In the data analysis, I found that promoting the NNC view of culture in school and classroom practice did not totally match the efforts made by teachers to implement policy on cultural awareness. Language planning for cultural awareness entails not only a vision in this direction but an interaction with the vision in question as felt and understood by various school participants. A complex process!
It was possible to conclude that the complex process of implementing policy was influenced not only by individual interpretation of the policy guidelines on the concept of cultural awareness but also by the misleading concept of 'international target cultures' implied by the policy. THEMES does not explicitly raise questions as regards whether a cultural setting is acceptable to learners, and whether culture is only a setting for the linguistic materials. It was also influenced by the way school structure, both administrative and academic, responded to the change brought about by the NNC and the new language curriculum. The main participants' interpretation of the NNC views of culture and cultural awareness can be described at two levels: what they say about culture and cultural awareness, and how they implement policy in relation to their professional experience. First, participants' interpretation of policy points towards 'awareness of cultures', which THEMES presents a wide variety of, not 'cultural awareness' which is an NNC education/language goal. Second, teachers' implementation of policy is not uniform in classroom practice as their views of culture and cultural awareness allow for possible divergence. Hence there was a variety of outcomes even in the same school.

In the following section, I discuss the views of the main participants on the concepts of culture and cultural awareness, as well as policy and practice to confirm or disconfirm the assertions I came to conclude from triangulating evidence across the entire data.

7.3: Main Participants' Views
In this section, I comment on the entire data summarized in Table 7. I bring together the data, the literature, and my critical reflections to highlight cultural awareness as an educational issue of the new language curriculum. Table 7 shows the key-contents and themes that emerged from Interviews, Questionnaires, School Documents, Classroom Observation and Field Notes. Through a comparison/contrast study, I discuss the five categories listed in Table 7 in terms of how much they illuminate my research questions and the findings sustained in this thesis.
1. **The NNC Policy and THEMES Book**

In this category (Table 7), the main participants share the view that the NNC and its commissioned textbook, THEMES, have introduced an educational innovation into the current school curriculum. *School heads* see the NNC guidelines and the overall aims of the language/education curriculum as a vehicle for educational and social change. Amplified by one of the school heads, the new educational policy “will change the face of Lebanon” (Transcripts of Interviews with HTs). However, this feel for change seems to have remained part of the rhetoric expressed by HTs’ answers during the three interviews.

<table>
<thead>
<tr>
<th>Category</th>
<th>Head Teachers</th>
<th>Coordinators</th>
<th>Teachers</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- New subj. content</td>
<td>- Theme-based textbook</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Culture content of THEMES</td>
<td>- international</td>
<td>- international</td>
<td>- international</td>
<td>- real but general cultural issues</td>
</tr>
<tr>
<td></td>
<td>- suitable to Ss’ age</td>
<td>- informative</td>
<td>- interesting/broad</td>
<td></td>
</tr>
<tr>
<td>3. Attitude towards change</td>
<td>- long-expected</td>
<td>- positive but apprehensive</td>
<td>- neutral, resistant and demanding</td>
<td>- favorable</td>
</tr>
<tr>
<td></td>
<td>- vision of society</td>
<td></td>
<td></td>
<td>- new material</td>
</tr>
<tr>
<td>4. School culture</td>
<td>- responsive to new school dynamics</td>
<td>- in-service training needed for change</td>
<td>- need assistance on teaching cultural awareness</td>
<td>- need resources for research work</td>
</tr>
<tr>
<td>5. Problems of implementation</td>
<td>- technical facilities</td>
<td>- appropriate pedagogy for cultural awareness</td>
<td>- time pressure</td>
<td>- school library</td>
</tr>
<tr>
<td></td>
<td>- school resources</td>
<td>- long syllabus</td>
<td>- lack of models for teaching</td>
<td>- student cultural background</td>
</tr>
<tr>
<td></td>
<td>- follow-up plans</td>
<td>- in-service training</td>
<td>- long syllabus</td>
<td>- task evaluation</td>
</tr>
</tbody>
</table>

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**Table 7**  
Summary of Key-Contents & Themes Based on Data Analysis  
Main participants' views
Coordinators and Teachers agree unanimously on the novelty of the new educational policy and the subject content of THEMES. However, they share an apprehensive attitude towards the implementation of cultural awareness in the classroom. Put in different wording, the apprehension shared was expressed by one of the teachers who saw the NNC policy on cultural awareness as “a prescribed recipe that demands much from teachers within a transitional period of three experimental years” (Appendix C). Likewise, Students who saw THEMES as “a departure from earlier school textbooks in both content and layout” (Appendix D), implicitly raise an interesting issue of voicing themselves in class discussion and through research work.

The common denominator underlying the views of the main participants in this category is the perception that the NNC and the new language curriculum have introduced a new vision of language teaching at secondary school level. This vision, whose basic dimension is cultural awareness, is framed by the policy guidelines in clear terms. In this thesis, however, I have touched upon the likelihood of dilemmas and misunderstandings in school and classroom practice in light of the changing attitudes of my informants. The reality of educational change, if it is to mean anything at all, is not about policy, although it provides a framework for action, but about the implementation of policy; that is how policy is interpreted by students, teachers, and schools. To this effect, implementation of policy is a multidimensional concept that involves changes at a number of different levels (Fullan, 1993; Preedy, 1989). It is likely that the implementation of the current curriculum involves one or more of the following features:

- changes in the structure of the school; for example, the formation of new working groups including coordinators and teachers;
- additional teaching materials; for example, videotapes and task-based worksheets;
- teachers and students acquiring new knowledge; for example, in working with information technology (IT);
- teachers adopting new behaviors in terms of teaching style; for example, the learner-centred approach associated with resource-based learning;
- changes in beliefs or values on the part of teachers and students dealing with the issue of cultural awareness; for example, the school cultures of teaching and learning in terms of the relationships between teachers and students as a two-way traffic of school education.

Implementation is therefore a complex process and not simply a routine classroom practice. In other words, implementation involves a chain of events over time leading from policy, through the local context and the interpretation of policy, to classroom action before it can hope to have any impact on the achievement of students. This partially explains the different outcomes of classroom practice, because individual teachers move through this process at different rates as they use different teaching methods and approaches in delivering the curriculum. In line with this finding, I quote McLaughlin (1990) as an empirical support.

... it is exceedingly difficult for policy to change practice, especially across levels of government... the nature, amount, and pace of change at the local level was a product of local factors that were largely beyond the control of higher-level policymakers (McLaughlin, 1990, in Hopkins, Ainscow, and West, 1994: 17).

This quote encompasses views about the possibility of a conflict between policy and practice, given policy-makers are task forces or committees who are usually appointed by different political groups in the government on the basis of selectivity. Recall the event when teachers were requested by NCERD to comment on the first draft of the NNC, but their efforts were ignored (T2/A). Hence, "the fact that there is selectivity on committees is only a small part of the problem" (Fullan, 1991: 274).
Apart from individual teachers' efforts delivering the new curriculum, it was possible that the implementation of the policy guidelines on cultural awareness was not uniform in the four schools. The implementation of the new educational policy, whose declared goal is social transformation and the change of life for the people, is a complex process. This process needs both time and socio-political stability, and above all teachers’ ability to develop a critical pedagogy that questions the policy through application instead of applying it as a prescription. It is a process during which beliefs, values, and attitudes of the people in the school setting are shaped and reshaped, maintained and changed in the context where they find themselves. To quote Giroux:

The crucial issue here is to turn classrooms into places where the accepted canons of knowledge can be challenged and questioned. Their contribution can be seen not as a process of discovering universal and inevitable truths but rather as a very particular process of knowledge formation and truth claims (Giroux, in Pennycook, 1994: 298).

2. Cultural Content of THEMES

In this category (Table 7), the main participants see that THEMES contains international cultural topics and theme-related units that are suitable to students’ age group, informative, interesting, and culture-general. However, in pursuing cultural awareness as stated by the policy, three of the main participants (coordinators, teachers, and students) were likely to produce varied outcomes in classroom practice due to the distinct roles and statuses they defined for themselves within the dynamic of the current school setting. Part of this finding goes back to the prescribed policy imposed on teachers delivering the policy, the other part to teachers’ pedagogy and classroom practice. During my school visits, one of the teachers told me while shadowing her that coordinators pass handouts and call for meetings to discuss them, and they know in the classroom the situation is different. Coordinators are also teachers like us. In the classroom things are different, and students do not always accept what the textbook says, and you have to listen to them.
The main participants' understanding of the cultural content of the new language curriculum depends, for the most part, not only on what the policy says about the notions of culture but also on how individual teachers interpret this policy. The individual, by possessing the common sense of the community, "also possesses the contrary aspects of beliefs which permit debates to continue both externally and internally" (Billig, 1988: 19). Beliefs, values, cultural practice, and so on are crucial components of the total "mental structure" as Billig claims. In other words, the way in which participants interpret policy and play it out in practice cannot be divorced from their culture of learning, "acquired in most cases long before entering a foreign language classroom" (Cortazzi & Jin, in Hinkel, 1999: 212). In this context, the possibility of conflicting attitudes and beliefs might lie between policy and practice. No matter how innocent the policy guidelines may appear to schools and teachers, they are the byproduct of political and ideological forces planning for stability or change in the larger society. This conception comes close to equating the ideology of the Lebanese society with its culture over the last three decades during which the civil war broke out.

Thompson (1986) has drawn attention to the similarity between Billig's interpretation of ideology and the notions of culture. Thompson points out that "the broadest and most inclusive definition of ideology is one which makes it almost coterminous with culture" (Thompson, 1986: 112). Billig's interpretation of ideology and Thompson's view of the relationship between ideology and culture are telling illustrations about the prevailing thought behind curriculum planning. In Lebanon, it is the politicians who delegated authority to select task forces to plan the current language curriculum and its educational policy. This might explain why the notions of culture in the NNC and THEMES are aimed at 'international target cultures', neutral in form yet underlying an ideological view of social patterning through formal education. Topics, such as politics, civil marriage, identity, and religion are possibly placed on the Lebanese popular agenda as sensitive areas. They are not included in the content of THEMES. Even when historical and local
materials, such as *The Phoenicians* and *The Wood of Ehden*, are presented as reading units, the cultural value targeted as an educational goal of these units is highly objective, either as historical facts or environmental awareness. Students are to be made aware of the past glory of Lebanon’s history and the current need for conservation of the Lebanese forests. Yet, students’ negative reaction to ‘*The Phoenicians*’ (THEMES, 1997, Unit 9, Lesson 5: 237) can be understood through conflicting ideologies and identity dilemma influencing the current socio-political situation in Lebanon. To quote Kraidy:

> Among the conflicting views about Maronite origins, the Phoenician roots theory has historically been an identity discourse demarcating Maronites from their Arab/Muslim environment (Kraidy, 2000: 188).

The main participants’ views of the curricular notions of culture as international, general and broad back up the assertion that formal education is a socio-political process whose declared motto is “Through Education We Build” (NNC, 1997). Although the notions of culture in question may serve the aim of social patterning through formal schooling, it is possible that some divergent views may appear in classroom practice. The classroom in which policy is played out can be an arena for conflicting views. This classroom atmosphere might lead to outcomes the current policy does not observe as part of the hidden curriculum (see Vignettes 1 & 2).

3. **Attitudes Towards Change**

In this category (Table 7), school heads showed positive attitudes towards change brought about by the social vision embedded in the new educational policy. The other main participants held various attitudes towards the current educational change. Four teachers showed a neutral attitude, three some resistance to change, and seven saw change from the perspective of a policy that demands much from them at classroom level. Students’ positive attitude towards change rests with their view that the content of the textbook marks a departure from earlier ESL language textbooks.
Although the new educational policy introduces itself as a lever for social change through developing an awareness of self and others, change is a slow process in which the main participants see themselves as part of the larger process of change taking place outside school and classroom. Levin and Riffel (1997) see change as a problem when they claim that “schools everywhere are faced with the challenge of understanding and responding to change in the larger society, and are struggling with this task.” (Levin & Riffel, 1997: 46). This could be true in the current socio-political situation of Lebanon despite its pluralistic system. Through my investigation of the case study, I found that the rhetoric of the macro policy does not necessarily match the attitudes, values and the socio-cultural concepts of teachers and students at the micro level of practice. Although living in a pluralistic society with a diverse culture, teachers in the case study undertaken see themselves as individuals existing within a social context in which all conflicts cannot possibly have been worked out. Maintaining and changing attitudes is also a process in which teachers and learners need to be motivated, not to be led unthinkingly to automatic generation of thoughts and actions conforming to the social patterning underlying the current policy.

4. School Culture

In this category (Table 7), all the main participants expressed or implied that the school setting was undergoing some kind of change with the introduction of the NNC and the new English curriculum. School heads describe the current school situation in terms of foreign language education as responsive to the dynamics of the Lebanese new education system represented by the NNC policy guidelines. The other participants express some kind of reservation as regards the implementation of the new language curriculum. Coordinators need “more time and in-service teacher training”, Teachers need “assistance in pedagogy/methodology as to teaching cultural awareness”, and Students need “school library resources for research work” on the concept of cultural awareness.
Through analysis of data in this category, I found that teachers need special training in pedagogy in the area of cultural awareness. Although the new language curriculum is central to teachers' work, Connell (1985) argues that a culture/language curriculum actually constitutes a "definition of teachers' work" and that "the way it is organized, and the social practices that surround it, have profound consequences for teachers" (Connell, 1985: 27). In this connection, and in light of the main participants' responses and my notes on classroom observation, I see that implementing the new educational policy is a possible, even a probable, teaching mission if the factors of implementation are available.

As change is a process that takes time, there is no place to start change better than at school. It is teachers and students who can effect the prospective change, because they are the indispensable human resources who toil to achieve the goals of the larger society, thus gaining a rewarding educational experience. It is teachers and students who live with change, and it is their definitions of the situation that are crucial if policy is going to work. Instead of "playing it safe", teachers can be part of the social change through school education. This move towards direct involvement in the process of social change could be done through decentralization of school management, which state schools lack due to bureaucratic management. Only then would teachers feel that they are empowered enough to make decisions at school and classroom levels. Helsby (1999), having conducted an empirical study on the new British Curriculum, comes up with this interesting finding about teachers' usurped rights in schools:

"When the new [British] curriculum was first introduced, secondary teachers' reactions were inevitably mixed. In terms of content, there were some who welcomed the reassertion of the importance of traditional subjects. However, the degree of curricular prescription affronted many, who expressed anger and resentment at this perceived usurpation of their rights" (Helsby, 1999: 60).

In brief, my finding in this category is as follows: changing what teachers teach needs changing how teachers believe they should teach. This can hardly work if teachers do not see themselves as central players in the process of social change which the new
educational policy aims at: "improving the life for the people" (NNC, 1997: 46). It is here where the concept of cultural awareness works best. With the help of the emergent view from the literature of cultural learning, teachers can be trained to develop the concept of cultural awareness as concluded in section 4.6.

5. Problems of implementation

This category (Table 7) shows that the main participants have faced some problems in the process of implementing the new educational policy. School heads are concerned about the lack in "technical facilities, school resources, and follow-up plans"; coordinators about finding "effective pedagogies, coverage of the long syllabus, and organizing in-service training workshops". Teachers are concerned about "time pressure, long syllabus, and the lack of models on cultural awareness", and students about "school library facilities, their cultural background, and evaluation of their school work".

For the school setting to respond to the new educational policy in terms of implementing cultural awareness as prescribed, participants suggested building an educational resource centre (updated library and technical facilities, such as information technology). Teachers use the educational resource center to increase their theoretical and practical knowledge about the pedagogical relationship between culture and language, thus improving their pedagogy/methodology. Students use the center to have access to research facilities and acquire adequate knowledge of other cultures through decent and meaningful research.

Although state and private schools share similar concerns as regards the implementation of the new educational policy, they differ in the way they look at priorities to get over these concerns. State school management, by virtue of top-down administrative procedures and centralization, has a narrow margin of autonomy in the direction of smooth implementation and real change. State school heads must go through proper channels to effect necessary changes in the context of school structure, including
delegated responsibilities assigned to coordinators and other working groups (see Galton, 1996; Kitson, 1996). There is a paradox in the way the Ministry of Education calls for educational reform through policy (see New Framework of Education, 1995), and how state schools deal with this issue on ground. In the context of educational reform, school autonomy is a basic factor.

*If reform initiatives are to succeed, they need to be reinvented in local settings* (Hopkins, Ainscow, and West, 1994: 19).

On the other hand, private-sector school management regards the current change in school curricula as “an educational motion in the right direction”, as HT1/school A wrote in a memo addressed to his staff. This motion is also backed up by an interesting suggestion by one of the HTs during an interview, “the need for an external authority” (*Transcripts of Interview III with HTs*) to evaluate policy and practice. In Lebanon, there is only one central authority (the government) which issues curricular changes at school level and evaluates curriculum through official exams at the end of secondary cycle.

### 7.4: Summary

In Chapters Six and Seven, I outlined the methodology of my data analysis and the frameworks I used to look at how the new educational policy of the NNC was interpreted and implemented by schools and teachers participating in the case study. I interpreted and data collected from the field setting using tables in which data chunks were described. In particular, I looked at what the main participants saw as their roles in delivering the curriculum, and the way they interpreted and implemented the concepts of culture and cultural awareness in light of the objectives introduced by the NNC and THEMES. I listed the findings reached in chapter six and discussed them in chapter seven, using the literature, policy documents, and my own understanding of culture and cultural awareness. To confirm or disconfirm my assertions, I triangulated evidence across the entire data and used Table 7 for this purpose.
7.5: Limitations of the study

In this section, I point to three main limitations I should not have overlooked while preparing my data collection instruments. First, I should admit here that the data collected for this project would have been more credible had I contacted the authors of THEMES for further specific responses related to aim and content of the textbook, particularly the issue of cultural awareness. Interviewing the authors of THEMES, for example, would have clarified the cultural purpose of the textbook and illuminated some points my informants may not have raised. However, I chose to avoid contacting them in person for mere internal political sensitivities in Lebanon.

Second, while trying to collect data concerning my informants' views of culture and cultural awareness, I used the term 'target culture' in the questionnaire forms as a word used in the policy. I thought my informants might have an idea about this concept. In Chapter Four, I showed how problematic, loaded and misleading the concept of the target culture is, but I did not pursue it as a type of culture during interviews and questionnaires. I should have made this complex term clearer to the reader by consulting further references from the literature in the field.

Third, my choice of the city of Sidon for a case study, with four large comprehensive schools for the field setting, did not allow me to visit the same language classroom as necessary as possible during the school year, so that my classroom observation would be more credible. Although my classroom observation notes from the same and different classrooms I visited were triangulated for evidence across the entire data, I could have made my research findings more credible if I had only taken one of these schools for a field setting. I would have been able to gather more impressions of the socio-cultural world of the classroom (particularly patterns, trends, and styles of behavior), thus making the outcomes of my research more credible.
In the last chapter (Chapter Eight), I draw concluding remarks from this thesis and point to possible educational implications that explain why cultural awareness is extremely important within the framework of school foreign language education. As I end up with the significance of this research in the field of applied linguistics, I also point to the need for further educational research.
Chapter Eight

Conclusion

In section 8.1 of this chapter, I draw together the threads of my research to show how I arrived at the conclusions of the case study undertaken. In section 8.2, I summarize my research findings based on my own interpretation and analysis of the data collected as well as the evidence triangulated across the entire data. In section, 8.3, I point out the educational implications of this study and make suggestions for improving policy guidelines and classroom practice as regards the teaching of cultural awareness in ESL secondary school classrooms. In 8.4, I show the significance of my research at the local level and beyond, identifying some directions for further research in language teaching and learning.

8.1: Concluding Remarks

This thesis has attempted to explore how the Lebanese current policy, aiming for a new language/education vision through the promotion of cultural awareness, plays out in ESL secondary school classrooms. This has been done by describing, interpreting and analyzing the themes emerging from the data collected in the four schools in light of available literature, the multiple voices in the field setting, and my own voice as part of this interpretive process.

I have reported these multiple views using the language of the main participants themselves and my own. Quoting my informants to describe what was going on in the field setting is based on the belief that language indexes our social world. Because the message sent by the various voices in the case study did not have the same weight, I tried to capture and convey, from within the field setting, a picture of how the policy was implemented in the language classroom. My argument encompassed the notions of
culture the policy desired to communicate, the main participants’ views of culture and cultural awareness, teachers’ pedagogy to promote the new vision of language education, and students’ reaction to the cultural content of THEMES. I was expecting that such key factors would change the language classroom into a place where students have equal opportunities to achieve the goals of the new curriculum in terms of cultural awareness. In the language classroom, however, the outcome did not fully come up to my expectation. This conclusion is based on the findings reached and discussed in chapters six and seven, which followed what I did in the first five chapters of this study.

In Chapter One, I stated my own understanding of ‘culture’ and ‘cultural awareness’, which this study problematized in the context of foreign language education. Reviewing various views of culture from the literature in the field, I reported an emergent view of ‘culture’ based on a process in which context and situated practice are emphasized. In this process, students are encouraged to understand and reflect on the context of situation in which language is used, in light of their own personal experience and socio-cultural background. This operational definition of culture was useful to this study which pursued, among other issues, the notion/s of culture the policy and THEMES present. I also arrived at an operational definition of ‘cultural awareness’ by bringing together views from available literature in the field of cultural learning and ESL textbooks, and the policy guidelines. I came to the conclusion that ‘cultural awareness’ is a process in which students move along a continuum in the direction from less cultural awareness to more. In this process, students are encouraged to develop positive attitudes and empathy towards other cultural beings through understanding the dynamics of diversity and dispelling any stereotypes or misconceptions they may have of other cultures. I used my own definitions of ‘culture’ and ‘cultural awareness’ as part of the conceptual framework in which this study was placed. In the same chapter, I stated the rationale for my study. I wanted this thesis to explore the effectiveness of policy and practice in terms of cultural awareness, as little had been documented in earlier local research in this important area of
language teaching and learning. My pursuit of the case study undertaken was based on the hypothesis that cultural awareness, as a term used by the literature and the policy, is under-theorized and under-resourced in its implementation. Choosing case study as my research method, I tried to document the findings reached in terms of policy and practice.

In Chapter Two, I described the socio-political context in which this study was conducted, for there was a need to pursue this research against its own background. Socio-political factors, together with local factors within the field setting, often conspire against the teachers who deliver the curriculum. More particularly, I wanted to explore the impact of the Lebanese post-civil war period on the behaviors, attitudes, and beliefs of my informants who were directly involved in delivering the new curriculum. Since it is the people in the setting who must live with the change brought about by the NNC, it is their definitions of the situation that are crucial if change is going to work.

In Chapter Three, I presented the new vision of education as outlined in the NNC by unpacking the policy guidelines on cultural awareness. Such a vision of education, which encourages the Lebanese secondary school students to integrate into their larger, multi-cultural, multi-lingual society as well as understand their role in the international community, needed to be pursued. I wanted to explore the extent to which the new vision of education was manifested in THEMES, the teacher education workshops organized by the government, the prospectuses, documents and the language teachers' lesson plans in the four schools.

In Chapter Four, I reviewed available literature in some current schools of thought to understand what 'culture' and 'cultural awareness' might mean in language teaching and learning. The findings reported helped me to arrive at two operational definitions of 'culture' and 'cultural awareness' (see sections 4.3 and 4.6), the latter being the focus of this study. I wanted to explore to what extent these definitions and the policy guidelines
coincide with the main participants' views of culture and cultural awareness.

In Chapter Five, I presented the final set of my research questions and justified my choice of case study methodology as an optimal research method used. Case study methodology enabled me to explore the issue under study from within the field setting as I pursued the implementation of the policy. I wanted to report what was going on in the four schools through the eyes of my informants and the evidence collected across the entire data.

In Chapters Six and Seven, I examined the data collected in the four schools and listed the findings reached. Then I discussed these findings in relation to the views of culture and cultural awareness reported in the literature review. Because I collected a lot of data through interviews, questionnaires, classroom observation, documents, and field notes, I chose to capture and discuss the themes and views that emerged from the data collected. I used tables for this purpose, not only for classification and pattern recognition but also for further reflection and discussion of findings when evidence was examined across the entire data for the credibility of my research. My informants in this research were school heads, program coordinators, language teachers, and (Grade 10) students. I looked at what they said and did in the school and the language classroom to promote the concept of cultural awareness in light of their understanding of the new vision of education catered by the NNC and THEMES. I drew on data from each of the data collection instruments used and tabulated emergent themes and views through a careful study of what each group of the main participants said or did. I wanted to gain some insight into what my informants perceived as their roles in delivering the new language curriculum. My own interpretation of the data collected, described, and analyzed in the case study was part of the findings reported from the themes, views and images I observed and studied across the entire data.
8.2: Summary of Findings

The Plan for Educational Reform (1994) and The New Framework of Education in Lebanon (1995) established the principles and guidelines for the NNC and the current vision of education, where cultural awareness is viewed as a central education/language aim in secondary school classrooms. Below, I summarize the findings reached in this thesis.

Awareness of Culture and Cultural Awareness

The concept of culture, proposed by the policy and communicated through THEMES, is an orientation towards teaching international target cultures through texts. This concept, through which the policy desired to promote cultural awareness, lies at the heart of the new vision of education which aims to develop in the Lebanese secondary school students a sense of openness and interaction with other cultures. THEMES, the tool used to carry out this aim of the policy in the language classroom, presents a wide variety of cultures set in English-speaking countries and in other countries where English is not a first or second language, but is used as an international language. This concept of 'international target cultures', which is not defined by the policy or THEMES, generated divergent views of culture when it was interpreted by the main participants in the field setting.

Except for one of the teachers who problematized the concept of the target culture, all the other participants used the terms 'broad', 'universal', 'international', and 'general' to describe the type of culture being catered. The language used by the school heads to identify their views of culture pointed to 'awareness of culture' rather than 'cultural awareness'. The coordinators felt that the notions of culture in question encompass a broad view of universal and local cultural topics, mostly informative and descriptive. This reminds us of the general view of culture in TESOL, which Atkinson (1999) describes as "a received, commonsense view of culture", that merits little discussion as it
is so widely held in academic disciplines and the world at large. The teachers' views of culture included the need to know more about a changing world, which they said their students ought to be familiar with for the purpose of communication and further academic study. The students' views included the knowledge they would gain from the various cultural topics under study through comparing their own cultures with other cultural groups. When I reported my own understanding of culture and cultural awareness in Chapter Four, I was expecting similar views from my informants, but they seemed to be stereotyping the terms with the broad view of international target cultures.

The impact of change on policy and practice
Apart from the main participants' interest in teaching about culture through language, as shown in the data analysis, this thesis has found that the implementation of the policy guidelines on cultural awareness resulted in a variety of outcomes in the realities of the language classroom. The study attributed this variety of outcome to the policy-practice divide resulting from the range of individual interpretations of the policy in terms of cultural awareness and the time factor pressuring the process of change. A real concern my informants shared about implementing the policy was the way in which cultural awareness featured as an education/language aim. Whilst the policy guidelines describe cultural awareness through curricular and instructional objectives, THEMES hardly describes cultural awareness as an education/language aim of the new language curriculum. Although THEMES "encourages learner-centred instruction" and calls for relating "the lesson to the learners' socio-cultural environment" (Introduction, THEMES, 1998: n.p.), there are no clear guidelines defining the view of culture or cultural awareness teachers and students should be working towards. Besides, the exercises following text, whether in the textbook or the workbook, do not signpost cultural awareness as an education/language goal to be met. This study has attributed the gaps between policy and practice to the distinct roles and statuses the main participants assumed within the dynamics of the language classroom.
To the coordinators, the main problems of implementing the policy emanated from the difficulty of finding appropriate pedagogies for classroom application, as well as the need for a continuing teacher education program in the area of teaching cultural awareness. For two of the coordinators, the policy guidelines were a prescribed recipe imposed on the teachers. This implied resistance to the policy was further reinforced by one of the coordinators who chose to avoid assigning sensitive cultural topics, such as religion, civil marriage and national identity, for students’ research work.

To the teachers, the main problems of implementing the policy emanated from the factor of time pressure, the lack of models for teaching cultural awareness, and most importantly the way they were absented from contributing to the new curriculum. Although all the teachers stressed the importance of teaching about culture in the foreign language classroom, they did not often include cultural awareness as a classroom activity in their day-to-day lesson planning as prescribed by the policy. Five of them did not find cultural awareness as an important issue featuring in the language activities designed by THEMES. In general, the teachers did their best to stick to THEMES more than follow the policy guidelines. Moreover, the factor of time, which the teachers considered as necessary to meet the demands of any change, did not allow them to use more effective teaching styles while dealing with a long language syllabus. Furthermore, because their written comments on the curriculum were not considered by the policy makers prior to publishing the final draft of the NNC, some of the teachers interpreted the policy in light of their beliefs and value systems which reflected the conflicting ideologies within the current Lebanese socio-political fabric.

The students following the new curriculum reacted to the cultural content of THEMES and the related language activities following the texts in a variety of ways. Cultural topics that raised their interests, such as ‘Human Rights’, ‘Intercultural Sensitivity’, and John Lennon’s ‘Imagine’ met with a high level of class participation in three of the schools.
Other topics, such as 'The Phoenicians', 'Noise Pollution', and 'Nature Reserves' did not. However, the main problem of students' meeting the objectives of cultural awareness resulted from the nature of classroom activities and tasks where cultural awareness did not constantly feature as an activity in its own right. Besides, many of the students complained about the rarity of their school library resources and technical facilities while doing their research work.

As for school management, this study has found that both state and private schools shared similar concerns as regards the implementation of the new curriculum. Their concerns were particularly associated with the "novelty" of the concept of cultural awareness in foreign language education, and the need for an external educational authority to study the cultural content of THEMES. However, they differed in the way they responded to the current change in the school education scene. Whilst private school managers enjoying autonomy organized their own on-site teacher training workshops, state school managers needed decentralization or delegated responsibilities to do their job in the light of the social transformation as desired by the new vision of education.

The attitude towards change is a process in which teachers and students need to be motivated, not to be led unthinkingly, to automatic generation of thoughts and actions conforming to the social patterning underlying the policy. The main participants, especially the teachers, did not perceive their roles as central players in the process of social transformation through school education. The study has found that the role of teacher as technician, passing a body of knowledge, was yet another gap between policy and practice. Hence the teachers' need for appropriate pedagogy as demanded by 3 coordinators (75%) and 9 language teachers (64.2%) who participated in this study. Such pedagogy, although not clearly defined by the participants but observed in a few language classrooms, stressed the social function of language through practice. Participation in the diverse culture of the language classroom was a strong indication that socialization as a
process, desired by the policy, would have possibly enabled the main participants to respond more consciously to the change embedded in the teaching of cultural awareness.

In this thesis, I have tried to present a picture of what was happening in our schools, more particularly in ESL secondary classrooms, so that teachers and students alike might benefit from this study as well as policy makers and textbook writers if need be. My suggestions in form of educational implications of this study are stated below. I do not make any claims about the feasibility of these suggestions, but instead point them out as areas needing attention.

8.3: Implications

In the first place, policy makers and school managers need to consider the various voices and the needs of teachers and students who are directly involved in the process of delivering the new language curriculum. In this respect, I recall the personal experience of those teachers who were requested by the NCERD to write their comments on the first draft of the NNC policy documents but their views were not considered. As the NNC is a three-year experimental program (1998-2001), it is about time that policy makers, who are planning to evaluate the current school curricula, listened to the various voices in the field setting if they want policy to work.

Secondly, except for one teacher who problematized the notion of 'target culture' in foreign language education, my informants shared a simplistic, non-problematic view of international target cultures, which also resurfaced in the content of THEMES. This view is bound up with notions of culture related to what is seen as common sense, preferable, more modern, more scientific, and so on. This view makes of the English language class a site of cultural politics where certain forms of culture and knowledge are transmitted as part of the discourse of English as an international language, not the various discourses involved in the teaching/learning process. I suggest that the notions of culture the policy
and THEMES present be reconsidered in light of a view of culture that stresses context and situated practice. That is, the cultural content of the textbook should be geared towards a view of culture that acknowledges similarities and differences between and betwixt cultures, allows for critical understanding of concepts, and provides opportunities for learners to use their experiential and socio-cultural background. This should be coupled with classroom activities and research work that raise students' cultural awareness, as well as reduce their stereotyping.

Thirdly, in Lebanon, being a multicultural and multilingual society, the need to develop the concept of cultural awareness in foreign language classrooms through formal schooling not only seems desirable but also indispensable to suit the new vision of education outlined by the policy. The NNC policy documents stress this need in order to "create a citizen who is proficient in at least one foreign language in order to promote openness to and interaction with other cultures" (NNC, 1997: 146). Among other things, the development of cultural awareness enables learners to have opportunities for reflecting upon and gaining understanding of their own diverse culture as well as other cultural groups they come in contact with. Recalling the emergent views of culture (section 4.3) and cultural awareness (section 4.6) in this study, I suggest that coordinators and language teachers view cultural awareness as a process in which they and their students learn at the same time. Teachers learn how to search for appropriate pedagogies that enable them to move with their children in a continuum from less to more cultural awareness. Students learn how to gradually develop an objective view of their own culture and other cultures to counteract stereotyping and dispel misconceptions they may have of other cultures.

Fourthly, the NNC policy documents urge teachers and students to shift their cultures of teaching and learning through classroom practice. This day-to-day process of interaction between teachers and students imply social change. Social change and the improvement
of life for the people, as stated by the NNC, entails providing teachers with effective pedagogy/methodology that matches these goals. I suggest that a teacher's critical pedagogy (e.g., Giroux, 1994) be encouraged by school management, provided funds are raised for special training in pedagogy around culture and cultural awareness in language teaching. Education can best be done through discussion, a form of negotiation and open exchange of views in the public arena of the classroom. To develop critical pedagogies for ESL, we need to learn very carefully how education happens in the different contexts of our teaching, and to question assumptions about dialogue, classroom roles, teacher-student relationships, and so on. In short, language teachers need to be trained more specifically on how to become “listening intellectuals” (Pennycook, 1994). As language shapes students' social practices, we, as teachers and educators, need to hear our students and respect their points of view.

Lastly, teaching about culture has increasingly become a trend in modern language education. In ESL context, this trend has influenced the NNC and THEMES. Accordingly, I suggest that cultural awareness be given due weight within the overall process of foreign language teaching and evaluation. That is, the format of the language test should undergo some change to meet the multiple objectives of foreign language education, cultural awareness given the weight it deserves in the grading system.

I hope that the suggestions listed above would be useful to policy makers and school managers, teachers and students, and myself as a teacher of English and cultural studies.

8.4: Significance of the study

This is the first field study of the concept of cultural awareness in secondary school foreign language education since the implementation of the Lebanese NNC in 1998. I had to rely almost entirely on available literature in the fields of linguistic anthropology, sociolinguistics, applied linguistics, as well as teacher education to do my research. The
literature I referred to in this study was very helpful in giving an insight into the views I arrived at to define culture and cultural awareness in the context of foreign language education. However, further evidence was needed about those perceptions in classroom practice.

The Lebanese current view of school education addresses a multilingual, multicultural society, where the development of cultural awareness in a new generation of school children is a priority. Cultural awareness is viewed by the new educational policy as an educational goal that should be met in school and classroom practice to secure through learners' understanding and empathy a positive attitude towards a diverse view of culture that safeguards both national reintegration and revival of Lebanon's international role. The significance of the study, therefore, lies in its attempt to place cultural awareness at the heart of foreign language education. The need to develop students' cultural awareness goes beyond the classroom to include social practice, intercultural, and cross-cultural communication. For this reason, this study raises the following issues which may be of value to the profession of language teaching and learning.

1. This study does not claim that it has created a new theoretical definition of the term 'culture', but it has attempted to formulate a view of culture (section 4.3) which can be used by language teachers who teach the cultural aspects of language in ESL classrooms. This view of culture may need further exploration in the field setting.

2. This study has also formulated a definition of the notion of 'cultural awareness' (section 4.6) which can be either used by ESL teachers who want to promote it in their language classrooms, or refer to it as an outcome of field research. The empirical data generated in this thesis showed that my informants' views of cultural awareness did not totally match the desired outcomes outlined by the policy, nor did they
coincide with my expectations of teachers delivering the curriculum. Hence the need for further empirical evidence in this field.

3. This study has shown that there is a need to bring together the concepts of cultural awareness and stereotyping, so that one illuminates the other when compared and contrasted in the language classroom. For this reason, this study suggested some activity ideas (see below), which may serve language teachers and learners in the way they develop cultural awareness and counteract stereotyping. Some of these activity ideas are the following:

- Search for methods and approaches that enable ESL students to develop a non-biased, positive attitude towards their classmates and other cultural groups they may read about or come in contact with. The notion of comparison, coupled with an objective view of cultural constructs, would be helpful.

- Develop lesson plans on cultural stereotyping whether positive or negative. Raising cultural awareness of stereotyping in advertising, for example, can prompt students to identify such stereotypes.

- Emphasize the importance of individuality of the student as when s/he passes judgment on another person, an idea, or a cultural phenomenon, etc., his/her judgment is based on personal experience and socio-cultural background.

- Rethink teaching about culture from literature to help students become sensitive to cultural bias in reading materials. Robinson Crusoe, a novel written by Defoe, can be an example.

- Encourage students to examine library materials to determine whether or not they fairly represent different cultures.

- Encourage students to watch language patterns to avoid making sweeping statements, such as ‘they all’, or ‘everybody thinks’, or ‘he always’.

- Encourage students to rely on more specific evidence to describe an individual rather than just his/her ethnic group.
4. Through the empirical data generated, this study has shown that my informants’ views on language teaching and learning merit further empirical investigation and theoretical contemplation in relation to culture and cultural awareness. More particularly, there is a need to acknowledge that the concepts of culture and cultural awareness entail reformulating intercultural and cross-cultural communication beyond models of resistance and patterns of domination. The communication discipline, namely cross-cultural and intercultural communication research, could benefit from some conceptual inroads underlying this study.
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161-184.


APPENDICES
Appendix A

Semi-structured Interview Schedule with School Heads

Introduction of self

Brief Purpose of study
My research project, which these interviews are part of, is gathering together information on what heads of secondary schools consider to be curricular changes brought up by the New National Curriculum in the area of foreign language education. In particular, this research project explores what school heads consider to be their role in the launching of the new language curriculum, how their role is communicated to English staff, and how it compares with what others in the school setting believe to be their role. It also explores school heads’ interpretation of the term “cultural awareness” in light of policy documents and THEMES book.

Mechanics and procedures
Permission to tape interview/s?
Researcher will be doing notes during interview/s
Write-up of interview/s will be returned for checking of accuracy
Anonymity in final thesis

Semi-structured Interview 1 Schedule
School Heads
Summary of key-questions

The New National Curriculum: Policy

1. Is the school following the New National Curriculum this school year 1998/1999? If no, please tell what curriculum the school is following.
2. Do you think the Lebanese school education scene is undergoing some kind of curricular change in the late 1990s? Please, comment if this is the case.
3. Is foreign language education part of this curricular change? If yes, how?
4. Has the school had enough time to study the new language curriculum in light of the new educational policy? Any comment on the policy?

The National English Textbook, THEMES: Cultural Content

1. Is the school using THEMES for an English course? If not, please tell what book/s you are using?
2. Are there any initial concerns about implementing the new language curriculum? Please, specify if any.
3. What do you think planning for teaching the cultural content of THEMES requires on the part of school management? Do you suggest any view of culture in this area?
4. Do you think the policy on teaching ‘cultural awareness’ as part of language teaching can be implemented in classroom practice? Any suggestions in this respect?
5. What do you think the term “cultural awareness” might mean within the new language curriculum? Do you expect any problem in implementing this educational term in the classroom?
6. Any other point you may add that illuminates this educational term in language teaching?


**Coordinators and Language Teachers**

1. Have you held meetings with coordinator and the English staff to discuss the new language curriculum and the new educational policy of the NNC? Please explain.

2. Any initial concerns raised by the staff as regards their promoting the cultural content of THEMES? Please, specify if there is any.

3. Do you think language teachers should be well equipped for teaching about culture through language? What tools do you think are part of teacher equipment?

4. Did the English staff attend the summer 1998 teacher training workshops organized by NCERD? What did they say about these workshops? Could you tell me please about these workshops?

5. Did you plan to train your own staff while in service? Please, explain how you go about the implementation of the new educational policy on teaching cultural awareness.

6. Any other point you may add that illuminates our discussion on the cultural aspects of the new language curriculum?

**Students**

1. Who are the students following the new language curriculum in the school? Do you think students come from a homogeneous cultural background?

2. Do you think the current school culture might help them transform in light of the new educational policy? Could you please tell about your expectation in this respect?

3. Do you think the current school resources might help students do some research on cultural aspects of language? If not, how do you go about securing resources for students' research work?

4. How do you expect student performance on tasks related to cultural awareness might be like? Please specify goals you expect them to achieve in this area.

**Semi-structured Interview 2 Schedule**

**School Heads**

**Summary of key-questions**

**The NNC Policy**

1. With the introduction of the NNC, do you think the school education scene is changing? If yes, where do you see the change?

2. Do you think the NNC policy has forced school to look at how to teach the new language curriculum in terms of cultural awareness? What schooling strategy, if any, has the NNC made you think of or rethink earlier ones? Any school policy in this respect?

3. At what level do you think the curricular change could be most effective? Please specify, if possible, in relation to teachers' and students' attitudes to the target culture.

4. Do you think school had enough time to study the new educational policy on foreign language? How long did it take you to do that?

**THEMES Book: Notions of culture**

1. What notion/s of culture do you think can be promoted in language classrooms?

2. What notions of culture do you think THEMES presents? Any concerns about teaching the cultural content of THEMES?

3. Where do you think emphasis on cultural awareness should be placed?

4. Do you think the content of THEMES is helpful in promoting awareness of the target
culture? How and where do you see that?

5. Any additional point you may add about the content of THEMES that we have not raised so far?

**Teaching Methodology**

1. Do you think teaching about culture is important within a foreign language curriculum?
   Any particular teaching methods to that effect?
2. Do you think teaching about the target culture needs specialization or some teacher expertise in the field? Please, explain if possible.
3. Do you think the current school teaching methodology is effective as regards the implementation of the new language/education policy?
4. Any changes you have adopted as to teaching methodology? If yes, how was that done?
5. Have you heard from teaching staff reflecting on the new language curriculum or suggesting new teaching methodologies? Could you please tell me about that if any.
6. Do you think promoting cultural awareness in the classroom should be evaluated? How?
7. Do you think the NNC policy procedures have helped teachers promote cultural awareness? Please comment if possible.
8. Do you think the summer '98 summer school organized by NCERD equipped teachers with necessary teaching methods? Any comment received by teachers in this area?
9. Do you think teachers need further training in pedagogy? Please specify.

**Coordinators and Teachers**

1. What role do you think coordinator plays in school? Is there any assigned post like this in the school policy? Please specify.
2. You always refer to coordinator when you talk about implementation of the new policy. Do you think coordinator has enough time to do teaching, training, and follow-up plans?
3. How do you rate collaboration between coordinator and teachers?
4. Any resistance to implementing the NNC policy on the part of teachers? If yes, where do you see that?
5. Any complaint by teachers or coordinator about implementing policy? If yes, how do you go about it?
6. Could you please allow me to have a look at minutes of staff meetings and teacher-made tests? Can I have a copy to examine for my research project?

**Students**

1. Has the school evaluated students' performance during the first term of the school year? What tools have teachers used to evaluate student cultural awareness?
2. Have you received feedback from students doing research on cultural topics? Comment please.
3. Is student research work published by school? If yes, where and how do you do that?
4. Do you think students are sensitive to some cultural issues found in the reading units of THEMES? Could you please specify such topics?
Semi-structured Interview 3 Schedule
School Heads
Summary of key-questions

The NNC Policy

1. Any concerns about implementing policy at this moment in time? Please explain if any.
2. How do you rate the process of implementing policy at school?
3. Any feedback from coordinators, teachers, students, parents on implementation?
4. Do you think you might effect some changes as regards the teaching of cultural awareness in light of the NNC policy guidelines? If yes, how?
5. Do you think there's something more you'd like to talk about which may add to this interview?

THEMES Book

1. Now that we are in June, what can you say about the cultural content of THEMES? Any written reports in this sense?
2. What might you say about THEMES as an English language course?
3. Do you think the school might modify the English syllabus intended for Grade 10? If yes, where should modification be done?

Feedback on cultural awareness

1. Is the school keeping record of student research work? If yes, can I see some samples?
2. Any comment on student research work?
3. Any feedback from coordinators and teachers on teaching cultural awareness? If yes, any comment on these if possible?
4. How do you personally evaluate student output as regards cultural awareness?
5. Do you think teachers still need in-service training in the area of teaching cultural awareness? If yes, who will be doing that? Where and when?
6. Do you think there is need for an external educational authority to evaluate policy and THEMES book? If yes, in what areas might evaluation be done?
Appendix B

Semi-structured Interviews with Program Coordinators

Introduction of self

Brief Purpose of study
This interview is part of a case study geared towards an exploratory research in foreign language education at secondary school. Its main objective is to gather information on what program coordinators consider as their role in implementing the current educational policy of the New National Curriculum in terms of cultural awareness. The questions are based on the new educational policy of the New National Curriculum and the content of THEMES, the new national English textbook intended for secondary school. Respondents are kindly requested to answer all the questions, explain and comment where necessary.

Mechanics and procedures
Permission to tape interview
Researcher will be doing notes during interview
Write-up of interview will be returned for checking of accuracy
Anonymity in final thesis

Semi-structured interview 1 schedule
School program coordinators
Questions

1. How long have you been coordinating the English program at secondary school?
3. Have you had enough time to study the new educational policy of the new English curriculum?
4. Are there any initial concerns about using the new English curriculum?
5. Do you think that culture is a teachable area within a language curriculum? Please comment.
6. What do you understand as cultural awareness? How would you teach it? How is teaching cultural awareness demanding? Please elaborate.
7. What aspects of culture would you like to see in a foreign language curriculum? Specify, please.
8. Does the content of THEMES provide enough material about the aspects of the target culture/s? Please comment.
9. What do you think coordinating a new program requires at school level?
10. How often do you hold meetings with language teachers in order to promote the new educational policy?
11. Any problems you may have faced during staff meetings? Any solutions proposed by you? What benefits has the school gained? Please explain.
12. Did your colleagues at school attend any of the summer 1998 teacher training workshops organized and conducted by NCERD?
13. Do you think the workshops attended were enough for a good start? Comment.
14. Are you planning to organize any in-service teacher training workshops at school? What will be the content if there be?
15. Who writes the instructional objectives of cultural awareness for classroom practice? What are they?
16. What sensitive cultural issues you may have encountered in texts or in the classroom? How do you go about them?
17. Do you plan to evaluate students’ cultural awareness as part of language test or separately? How will you do this?
18. Do you see teaching about culture as onerous? How?
19. Any point you would like to add that may illuminate the teaching of cultural awareness within a language program?

12, 13, 14, & 15 October, 1998
Schools A, B, C, & D – Sidon

Semi-structure Interview 2 schedule
Program coordinators
Questions

1. In light of implementing the new educational policy, do you think the NNC has brought in an educational innovation? Please comment.
2. How do you rate the change in teachers’ attitudes towards the new language curriculum now? Please explain.
3. Do you think language teachers share similar meanings as they define the term culture? What are they?
4. Any problem/s language teachers may have faced during the implementation of the new educational policy in terms of cultural awareness? Please specify if this is the case.
5. Any problem/s students may have faced during classroom sessions in which aspects of culture were discussed? Please specify if any.
6. What aspects of culture do you think students should be made aware of?
7. Does the content of THEMES include enough aspects of the target culture/s? What do you like to see?
8. How do you view your role as coordinator and teacher of the new English curriculum?
9. Is the school using any specific method or approach to teaching about culture through language? Please specify if this is the case.
10. Does the guidebook accompanying THEMES provide teachers with a tool kit for classroom practice? Comment.
11. What teaching methods or approaches are you using to implement the new educational policy in terms of cultural awareness? Specify if any.
13. Do you ask students to do research on the issue of cultural awareness? If yes, how do you go about this research activity?
14. Do you think teachers still need further training in the area of raising students’ cultural awareness? If yes, why do you think so?
15. What kind of change has the new educational policy forced the teachers to do in terms of teaching cultural awareness? Please, specify if possible.
16. Any classroom observation documents, or lesson discussion notes? Please, elaborate if possible.

30 and 31 March, 1999
Schools A & B
1 and 2 April, 1999
Schools C & D
Appendix C

Teacher Questionnaire

Purpose: This questionnaire aims to collect data from English language teachers who are currently following the New National Curriculum and implementing the new education/language policy of the new language curriculum. The data gathered will be used as part of a research project targeting the promotion of the concept of cultural awareness in language teaching and learning in secondary school in the city of Sidon, South Lebanon.

Instruction: Please complete the questionnaire by either ringing one or more of the choices under each question or writing your own answers where needed.

Note: The information given by teachers will remain confidential.

Questions

A) Professional qualification and background

1. What is the highest academic degree you hold or expect to earn?

2. How long have you been teaching English in secondary school?

3. What type of teacher education have you received so far?
   a. post-secondary teacher training
   b. university teacher training
   c. pre-service teacher training
   d. in-service teacher training
   e. other (specify) _____________________________________

4. Have you received any special training in teaching about culture through language?
   a. No
   b. Yes (specify) __________________________________________

5. Do you think teaching about culture through language is important? Give reasons, please.

6. What educational resources has the school prepared to help you promote the cultural content of THEMES book? Specify.

7. Do you think using THEMES as a language textbook could be a concern to you? Explain.

8. Has the school held meetings to discuss the current educational policy? Explain.

9. Who describes the instructional objectives of cultural awareness for Grade 10?
   a. school head
   b. school supervisor
   c. program coordinator
   d. teachers
   e. other (specify) ________________________________________


11. Have you been to any English-speaking country?
   a. No
   b. If yes, specify purpose & duration ________________________

12. Is there a clear statement in the new curriculum describing the teaching methodology for cultural awareness? Explain and comment.

B) Instructional Materials

1. Are you currently using the national English textbook (THEMES) for an English course?
   a. Yes
   b. No
   c. other (specify) ________________________________________
2. Do you have any idea where THEMES is used for a secondary school English course?  
a. in public schools only  b. in private & public schools  c. other (specify) _______
3. Do you think THEMES provides an opportunity for teaching about culture? How?  
4. Do you think THEMES presents a particular view of cultural learning? If yes, explain.  
5. What can you say about THEMES if compared to earlier language textbooks? Explain.  
a. same: ___________________________________________________________________  
b. different: ___________________________________________________________________  
c. uncertain: ___________________________________________________________________
6. What view of culture do you think the authors of THEMES want to present through texts?  
Explain please.
8. How do you think the cultural content of THEMES is presented as?  
a. informative  b. descriptive  c. communicative  d. other (specify) _______
9. Does the content of THEMES include any of the following?  
a. intercultural activities  b. problem-solving  c. cross-cultural activities  d. other (specify) _____________
10. Are the authors' cultural choices in THEMES stated explicitly anywhere in THEMES or the workbook accompanying THEMES? Specify.
12. Do you think THEMES addresses a different classroom culture? Explain.
13. What types of exercises and tasks are presented in THEMES for classroom practice? Explain.
14. Do you think the instructional materials of THEMES allow for students' reflective learning? How?
15. Do you think there is any bias in any of the texts? If yes, specify & explain.
16. Do you think the texts used reflect some culture/s? Explain.
17. Did you feel that the texts presented are authentic? Explain.
18. Do you think that any alteration in the language of the original text may influence the cultural message of the text? Justify answer.

C) Students taking the course

1. Who are the students using THEMES?  
a. local community residents  b. bilingual learners  
c. multi-cultural learners  d. other (specify) _____________
2. What is their approximate age-group?
4. Do you think your students are sensitive to any social/cultural practice? Justify answer.
5. Any students' expectation from learning then course? Specify if any.
6. Do you think your students' culture/s is/are included in the content of THEMES? How?
7. Do THEMES classroom activities develop students' cultural awareness? If yes, explain.
8. Does THEMES concentrate on what students know or on what they do not know? Justify answer.
9. Do you think secondary-age students need to be aware of the culture whose language they are studying? Explain.
11. Do you think all the texts THEMES presents suit students' age-group? Explain.

D) Teaching Methodology

1. Is there a method/approach you are using to teach cultural awareness? Specify if any.
3. Do you think the method you are using promotes cultural awareness? How?
4. Do you provide your students with glosses for certain cultural information? If yes, do you think glosses are necessary? Justify answer.
5. What do you say about the glosses provided by the authors of THEMES? Comment.
6. Do you think the method/approach you are using in teaching the course develops positive attitudes towards the other culture/s? If yes, why?
7. Do you think the method you are using encourages students to look back on themselves as cultural beings similar to or distinct from others? If yes, how?
8. Did you plan to encourage your students take pre-tests prior to teaching about culture? If yes, explain how and why?
9. If the answer to question 8 is yes, do you design a post-test activity to measure the objectives covered in the pre-tests? Explain why.
10. Do you think teaching a “control class” about cultural learning is possible? Justify answer.

E) Evaluation of Cultural Awareness

2. Is evaluation of cultural awareness part of the language test, or is it a separate classroom activity? Justify answer.
3. Do you think cultural awareness should be evaluated at all? Justify answer.
4. If the answer to question 3 is yes, what aspects of culture do you think should be promoted and assessed? Explain.
5. Do you think teachers should evaluate sensitive issues to which students’ reactions may vary? How?
6. Is there any model you are following to evaluate cultural awareness? Specify if any.
7. Do you think teachers should encourage students to do research about similarities and differences between their own culture/s and other cultures? How?
8. Do you think the evaluation technique/s you use to measure students’ output and reflective learning encourage/s positive attitudes and tolerance towards the other culture/s? How?
9. Any point you would like to add that is not covered in this questionnaire?

Thank you for your cooperation.

P.S. I should be grateful to you if you could complete this form and return it in the envelope attached to the questionnaire in two week’s time from now.

Sidon on May 2, 1999
Appendix D

Student Questionnaire

Purpose: This questionnaire is addressed to (Grade 10) students who are using THEMES Book for a new English course at secondary school level. It is part of an educational research I am doing in four secondary schools in the city of Sidon, South Lebanon, to study the cultural content of the national English textbook, THEMES.

The information I collect from this questionnaire will be used in the data needed to study the application of the new language policy on the term ‘cultural awareness’ as an educational goal in language teaching and learning.

Instruction: Complete this questionnaire form by either ringing one or more of the choices under each of the 28 questions, or by providing your own answers where needed.

QUESTIONS

1. How long have you been studying English as a first foreign language?
   a. ____________ years
   b. other (specify) ________________

2. Is your school using THEMES as textbook for an English course this year?
   a. Yes
   b. No
   c. using it with (an)other book/s

3. Which of the following possibly describe/s the content of THEMES?
   a. literary texts
   b. authentic texts
   c. general English texts
   d. international texts in English
   e. other (specify) ____________________

4. Is there any difference between THEMES textbook and earlier English textbooks you used at school?
   a. Yes
   b. No
   c. uncertain

5. If the answer to question 4 is yes, where do you think the difference is?
   a. in content
   b. in language
   c. other (specify) ________________

6. What did you expect to learn from THEMES book?
   a. prepare for further academic study
   b. how language is used to tell about culture
   c. how to use English as a means to communication with others
   d. other (specify)

7. Did you find any of the texts difficult to understand? Explain & give examples.

8. Can you specify areas of difficulty in this/those text/s if any?
   a. vocabulary
   b. sentence structure
   c. cultural content
   d. idiomatic expressions
   e. other (specify) ______________________

9. What problems have you met while doing research for the classroom?
   a. a few library resources
   b. lack of technical research facilities
   c. using information technology
   d. other (specify) ____________________

10. Which of the following cultural topics you had no idea about before joining the course?
    a. gender discrimination
    b. civil rights
    c. human rights
    d. women in the army
    e. other (specify) ____________________

11. Do you think THEMES book provides realistic cultural learning from texts?
    a. I strongly agree
    b. I agree
    c. I strongly disagree
    d. I disagree

12. What types of cultural themes are included in THEMES book?
    a. local
    b. universal
    c. Anglo-American
    d. other (specify) ____________________

13. Which of the following theme/s do you think is/are universal?
    a. human rights
    b. civil rights
    c. child labor
    d. other (specify) ____________________
14. Do you think you are made aware by THEMES that there are similarities and differences between cultures? How?
   a. Yes, ____________________________________________________________
   b. No, _____________________________________________________________

15. Is learning about culture important to you as a student? Why?
   a. Yes, ____________________________________________________________
   b. No, _____________________________________________________________
   c. I think so, _______________________________________________________
   d. Uncertain, _______________________________________________________

16. How did you react to each of the following texts if you studied them in class? Why?
   a. Human communication: ____________________________________________
   b. Civil rights: ______________________________________________________
   c. Drug abuse: ______________________________________________________
   d. Child labor: _______________________________________________________
   e. Other (specify): _________________________________________________

17. What cultural topics did you choose to talk about in class and out-of-class? Specify and tell why?

18. Did you like doing research on any of the cultural topics in THEMES? Specify and tell why.

19. How often did you do research on text-related cultural topics? Specify.

20. Which cultural topics were you interested in doing research about? Specify and tell why.

21. Did you do group research work? If yes, how often?
   a. Yes, ___________________________________________________________
   b. No, _____________________________________________________________

22. How was your research work evaluated?
   a. By teacher _____________________________________________________
   b. By peer exchange of research work ________________________________
   c. By oral presentation _____________________________________________
   d. Other (specify) _________________________________________________

23. Have you been to any English-speaking country?
   a. Yes _____________________________________________________________
   b. No _____________________________________________________________

24. If the answer to question 23 is yes, how long did you stay there? __________

25. Did you find difficulty using English to communicate with others there? Explain.
   a. Yes, ___________________________________________________________
   b. No, _____________________________________________________________
   c. Other (specify) _________________________________________________

26. If the answer to question 25 is yes, to which could you possibly refer that difficulty?

27. Do you think knowing more about the other culture/s will make it easier for you to communicate/interact with people from this/these culture/s? Comment.
   a. Yes, ___________________________________________________________
   b. No, _____________________________________________________________
   c. Uncertain _______________________________________________________

28. Do you think THEMES book fills a cultural gap in its present form? How?
   a. I strongly agree, _________________________________________________
   b. I agree, _________________________________________________________
   c. I strongly disagree, ______________________________________________
   d. I disagree, _____________________________________________________

Thank you for completing this form.
May 25, 1999
Appendix E

Summary of Data Collection: Schools A, B, C, and D

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B, C, D
Appendix F

Letters to Area Education Officer, School Heads, and Program Coordinators

1. Letter to Area Education Officer (translated from the Arabic copy)

Area Education Officer
Ministry of Education
Sidon, Lebanon

18 August, 1998

Subject: Permission to do Educational Research in Public Schools in the area of Sidon

Dear _______________

I am a student researcher undertaking an educational research in the field of foreign language education for a doctoral degree program offered by the University of Leicester, England. As my study targets the implementation of the new language program of the New National Curriculum, I would like you to extend all facilities possible for me to visit two public secondary schools in the city of Sidon to carry out my field research. I am planning to interview school heads and English program coordinators, conduct questionnaires with English language teachers and (Grade 10) students, and visit classrooms to collect data for my project.

I should be very grateful if you could grant me permission to visit the field setting. I assure you that all the information provided by my informants in the two schools concerned will be kept confidential and only used for the sake of research.

Signature

2. Letter to School Heads

28 August, 1998

Dear Head Teacher:

I am a student researcher doing an educational project in the field of teaching English as a foreign/second language for my doctoral degree program at the University of Leicester, England. My research project is about the implementation of the New National Curriculum and its educational policy in terms of language teaching and learning. I am collecting data from school heads, English program coordinators, English language teachers and (Grade 10) students in the city of Sidon.

I should be grateful if you could spare 30-45 minutes of your office hours for a personal interview about the launching of the new program. The information you provide will be kept confidential, so that your school will not be identified in any report I produce.
P.S.: In a week's time from now, I will come to your office at school at a time most convenient to you to collect your reply. I might ask for another personal interview with you while the implementation of the new educational policy is in progress.

Signature

---

3. Letter to English Program Coordinators

1 October, 1998

Dear Colleague:

I am a student researcher in TESOL doing a field research project for the degree of Doctor of Education at the University of Leicester, England. Part of my research project is collecting data from English program coordinators involved in the teaching of the new language curriculum. In particular, my study targets the implementation of the policy guidelines on cultural awareness, which is an education/language goal prescribed by the New National Curriculum of 1997.

I should be grateful if you could spare me 40-50 minutes of your time at school for an interview. I hereby undertake to keep all information you provide confidential and anonymous in any report I produce or publish.

P.S.: In a week's time from now, I will call at your office in school to collect your reply. I might ask you for another interview while the implementation of the new educational policy is in progress.

Signature
Appendix G
Instructional Material taken from THEMES
A whole unit (Unit 2) based on ‘Human Communication’ as central theme of unit

UNIT 2

Tower of Babel (Assyro-Babylonian bab-il, “gate of God”), according to the Old Testament (see Genesis 11:1-9), tower was erected on the plain of Shinar in Babylonia by descendants of Noah. The builders intended the tower to reach to heaven; their presumption, however, angered Jehovah, who interrupted construction by causing among them a previously unknown confusion of languages. He then scattered these people, speaking different languages, over the face of the earth.
Lesson 1

STUDY SKILLS

Scan the selection to find out whether you were correct in your guesses.

(1) The rise of English is a remarkable success story. When Julius Caesar landed in Britain nearly two thousand years ago, English did not exist. Five hundred years later, "Englisc", incomprehensible to modern ears, was probably spoken by about as few people as currently speak Cherokee—and with about as little influence. Nearly a thousand years later, at the end of the sixteenth century, when William Shakespeare was in his prime, English was the native language of between five and seven million Englishmen and it was, in the words of a contemporary, "of small reach, it stretcheth no further than this island of ours, naie not there over all".

(2) Later, the speakers of English—including Scots, Irish, Welsh, Americans, and many more—traveled into every corner of the globe, carrying their language and culture with them. Today, English is used by at least 750 million people, and barely half of those speak it as a mother tongue. Some estimates have put the figure closer to one billion. Whatever the total, English at the end of the twentieth century is more widely scattered, more widely spoken and written than any other language has ever been. It has become the language of the planet, the first truly global language.

(3) The statistics of English are astonishing. Of all the world’s languages (which now number some 2,700), it is arguably the richest in vocabulary. The compendious "Oxford English Dictionary" lists about 500,000 words, and a further half million technical and scientific terms remain uncatalogued. According to traditional estimates, neighboring German has a vocabulary of about 185,000 words and French fewer than 100,000, including such Franglais as "le snacque-barre" and "le hit-parade". About 350 million people use English as a mother tongue: about one-tenth of the world’s population, scattered across every continent and surpassed in numbers, though not in distribution, only by speakers of the many varieties of Chinese. Three-quarters
of the world’s mail, and its telexes and cables, are in English. So are more than half of the world’s technical and scientific periodicals: it is the language of technology from Silicon Valley to Shanghai. English is the medium for 80 percent of the information stored in the world’s computers. Nearly half of all business deals in Europe are conducted in English. It is the language of the Olympic Games and the Miss Universe competition. Five of the largest broadcasting companies in the world (CBS, NBC, ABC, BBC, CBC) transmit in English to audiences that regularly exceed one hundred million.

The first level of the global sway of English is found in that it has become accepted as a fact of cultural life that cannot be wish away. In Nigeria, it is an official language; in Zambia, it is recognized as one of the state languages; in Singapore, it is the major language of government, the legal system and education; and in India, the Constitution of 1947 recognizes English as an “associate” official language. In the heady early days of independence, the first prime minister, Nehru, declared that “within one generation” English would no longer be used in India. By the 1980s, most Indians would admit that, like it or not, English was as much a national language of India as Hindi.

For a developing country like China, Singapore or Indonesia, English is vital. As well as being the language of international trade and finance, it is the language of technology, especially computers, of medicine, of the international aid bodies like Oxfam and Save The Children, and of virtually all international, quasi-diplomatic exchanges from UNESCO to the World Health Organization, to the UN, to Miss World, to the Olympic Committee, to world summits.

The power of English is not confined to the invention and manufacture of new technology. All major corporations advertise and market their products in English. Nowhere is this more dramatically apparent than in present-day Japan. Of all the things that Japan has imported from the West (to which Tokyo advertising bears witness), few have had as great an impact as English words. The Japanese have always borrowed words, first from the Portuguese and Dutch who

Silicon Valley
region on San Francisco Peninsula in California where the miniaturized electronics industry is concentrated; silicon is one of the common semiconductors used in the industry

wish away: (v) to continue to express one’s wishes; to desire something or someone to leave; try to make someone or something disappear by wishing.
Lesson 1

landed in trading ships in the sixteenth and eighteenth centuries, but since the end of the Second World War so many new words have been added to the Japanese vocabulary (more than 20,000 by some estimates) that some feel the language will lose its identity.

(7) Ownership is important. If you don’t live in a man-sion you live in a mai-bonu (my home). The Japanese now have mai-kaa, mai-town, and mai-com (my computer).

Perhaps the most scientific study of the invasion of a language by English comes from Sweden. Professor Magnus Ljung of Stockholm University, investigating “Swinglish,” the English hybrids in the Swedish language, questioned some two thousand Swedes. Sixty per cent claimed that their Swedish was being “corrupted” by watching English television programs. Twenty-six per cent blamed English books, newspapers and magazines for the same process. Fourteen per cent admitted that their Swedish was changing but could not attribute the change to any particular cause. More than half confessed to using the English plural s instead of the Swedish r, ar, er. A characteristic piece of Swinglish is baj baj (bye bye), or tajt jeans (tight jeans). The difficulty about such language surveys is that people tend to blame changes in language for changes in society. The Swede who deplots English television is probably venting his anxieties about the development of Swedish society. Complaints about language are as old as complaints about the weather.

Inventions like baj baj are natural in English-invaded countries throughout the world. In Hong Kong, a discotheque becomes a dixie.

(8) The darker, aggressive side of the spread of global English is the elimination of regional language variety.

(9) Perhaps the most dramatic example of the power of English can be found in Canada, which shares a 3000-mile border with the USA. Canadian English has been colonized by American English, especially in the mass media, and the French-speaking third of the community living mainly in Quebec, has felt threatened to breaking point.

(10) A powerful Quebec separatist movement developed enough political steam to elect a provincial government in 1976 which, the next year, enacted the notorious “charter of the French language” (better known as Loi 101). English billboards, posters and storefronts were banned. Students were not allowed to attend English-Language Schools unless one of the parents had been educated in English at a Quebec Elementary School. Many other minorities, Greek, Italian, and Chinese, protested. One result is that there are now more than a thousand unregistered students in Montreal Catholic schools illegally studying English.

(11) Legislation like Loi 101 shows the desperate measures necessary to stem the tide of English. The campaign has changed the English Canadian perception of their French neighbors, and the official policy of bilingualism means that French is safe for a few more generations. But all the legislation in the world cannot disguise the fact that even in the French-speaking parts of Canada the reality of the English-speaking world is inescapable. French-speaking air-traffic controllers have to use English in Canadian airspace. The banks of Quebec have to deal in English outside the province. Even Canadian English is under attack. American textbooks, especially American dictionaries, predominate in schools.
READING

Read parts of the selection again to answer the questions below. Work on the one your teacher designates to you or your group.

1. The authors assert that English has become “the first truly global language”. What evidence do they give to support their argument?
2. What has happened to English in the former British colonies?
3. According to the authors, English is particularly important to the developing nations. Why is that?
4. What influence has English had on other languages? Do you notice anything particular about the examples given by the authors?

ORAL DISCUSSION

Discuss the findings.

ASSIGNMENT

Read the last four paragraphs of the selection. What do you think the authors mean when they refer to “The darker, aggressive side of the spread of global English”? Jot your ideas down in the workbook space provided.

For a week, watch television and read newspapers and magazines in Arabic. Can you find evidence of English language ‘invasion’? Compile a list of any ‘Arablish’ words you find. Are there similar words from some other languages?

FOCUS ON LANGUAGE

Etymology

Languages evolve and change over time. Words are borrowed from other languages. Greek, Latin, and Arabic have contributed words to many world languages, including English.
WARM UP

Discuss the Assignment #1.

STUDY SKILLS

Do you think that the kind of "linguistic invasion" that the selection describes has happened with other languages? For example, do you know any English words that may have their origin in Arabic? List as many of them as you can.

Next, take out your dictionary and look up the etymology of the words that you have suggested. Were you correct in your guesses? Make any necessary corrections.

Were you surprised at the results? Why or why not?

ASSIGNMENT

Look up other English words that have their origin in Arabic.
WARM UP

With your partner, discuss the following question:
1. Should parents who speak different native languages (e.g., Arabic and Armenian) try to expose their children to both, or will that only confuse the child and make language learning harder?

Share your ideas with the class.

WRITING

List any possible positive and negative points for each argument. Work with a partner.

ORAL DISCUSSION

Share your ideas with the class. Add any new positive or negative points that you agree with. Add also the ones you do not agree with, and put a question mark next to those.

THE REAL WORLD: LEARNING TWO LANGUAGES AT THE SAME TIME

Parents should have no fears about exposing their child to two or more languages from the very beginning. Such simultaneous exposure does seem to result in slightly slower early steps in word learning and sentence construction, but bilingual children catch up rapidly.

The best way to help a child to learn two languages fluently is to speak both languages to the child from the beginning, especially if the two languages come at the child from different sources. For example, if Mom’s native language is English and Dad’s is Italian, Mom should speak only English to the infant/toddler and Dad should speak only Italian. (The parents will of course speak to each other in whatever language they have in common.) If both parents speak both languages to the child, or mix them up in their own speech, this is a much more difficult situation for the child and language learning will be delayed. It will also work if one language is always spoken at home and the other in a day-care center, or with playmates, or in some other outside situation.

BILINGUAL EDUCATION

For many children, the need to be bilingual does not begin in the home, but only at school age. In the United States today, there are 2.5 million school-age children for whom English is not the primary language of the home. Many of those children arrive at school with little...
Lesson 3

or no facility in English. Educators have had to grapple with the task of teaching children a second language at the same time that they are trying to teach them subject matter such as reading and mathematics. The problem for the schools has been to figure out the best way to do this. Should the child be immediately immersed in the new language? Should the child learn basic academic skills in his native language and only later English as a second language? Or is there some combination of the two that will work?

(4) The research findings are messy. Still, one thread does run through it all: neither full immersion nor English-as-a-second-language programs are as effective as truly bilingual programs in which the child is given at least some of his/her basic instruction in subject matter in his/her native language in the first year or two of school, but is also exposed to the second language in the same classroom. After several years of such combined instruction, the child then makes a rapid transition to full use of the second language for all instruction. Interestingly, in her analysis of this research, Ann Willig has found that the ideal arrangement is very much like what works best at home with toddlers: if some subjects are always taught in one language, and other subjects in the other language, children learn the new language as quickly or as well.

Note, though, that even such ideal bilingual education programs will not be effective for children who come to school without good spoken language in their native tongue. Learning to read, in any language, requires that the child have a fairly extensive awareness of the structure of language. Any child who lacks such awareness (because he/she has been exposed to relatively little language, or was not read to or talked to much in infancy and preschool years) will have difficulty learning to read, whether the instruction is given in the native language or in English.

ASSIGNMENT

Read the selection again and correct any of your ideas in the Writing assignment that are contradicted by the selection. Leave in any points that are not mentioned in the selection. You will check those later.

FOCUS ON LANGUAGE

About the comma

A comma is needed
1. when you want to join two independent clauses into one sentence with a coordinating conjunction; You will need to pass this exam, or you will fail the course!
2. in a sentence that begins with a subordinator; If you want to pass this course, you will need a good grade in this test.
3. following a clause with a conjunctive adverb; Consequently, most of the students in the class passed the exam.
(Other common conjunctive adverbs include also, for example, however, moreover, therefore, meanwhile, nevertheless.)

infancy: [in-fan-si:] (n) early childhood (usually up to the age of 2); the early stage of development or growth of something
WARM UP
Discuss the assignment.

READING
Read the selection again to find out if any of the questions listed by the class could be at least partially answered.

STUDY SKILLS
Choose one of the questions that you are most interested in to research.
Where would you begin to look for answers to your questions?
- a) in an encyclopedia
- b) in a newspaper
- c) in a psychology book
- d) in a book about language teaching
- e) in a medical journal

ASSIGNMENT
Locate at least one source of information that might help you answer your question.
Read the information you find very carefully. Then, in your own words, write the answer you found in a clear paragraph. If you use words from the source, make sure to enclose them in quotation marks. Give your paragraph a title, and at the end of the paragraph, note the author, title and publishing information about your source, and the page number.

FOCUS ON LANGUAGE

More about the comma
A comma is needed
1. before and after words, phrases, and clauses inserted into the middle of the main clause. The use of the comma, I think, is very important.
2. to separate a nonessential (nonrestrictive) clause from the rest of the sentence. The correct use of the comma, one of the punctuation marks, will make your writing more readable.
3. following a single introductory interjection, introductory adverb clause or prepositional phrase. Well, it is not that difficult. When you write your exam essays, you should remember the comma. In the excitement of the exam, you might forget to check the punctuation.
4. following a conjunctive adverb at the beginning of a sentence. Consequently, you need to learn how to use the comma correctly.
WARM UP

Discuss the following question with your classmates: Do you think that language is a uniquely human means of communication? What makes you think that? Give reasons for your assumption.

LISTENING

Listen to the tape your teacher will play. While you listen, note down any information that might relate to the Warm Up question.

ASSIGNMENT

In one clearly organized paragraph, answer the Warm Up question, relating it to the tape you heard.
WARM UP

Share your paragraph with the class.

READING AND WRITING

The following excerpt is transcribed from the tape you heard during the previous lesson. Work with your partner to rewrite one of the paragraphs using your own words.

(1) Chimpanzees possess genetic structures similar to our own, and are our closest relatives in the animal world, more closely related to us than they are to monkeys. There have been numerous attempts to teach language to chimpanzees and at least one major gorilla language project. The chimpanzee studies have provided us with much useful and controversial data on the ability of nonhumans to acquire our language forms. Some of these studies, such as those of David and Ann James Premack, have taught chimpanzees to manipulate artificial symbols (colored plastic tokens) in order to communicate with humans. In another study, researchers taught chimpanzees to use a computer console to send messages.

While for now it would appear that apes are not capable of language as we know it, the chimpanzee studies have indicated that there are substantial similarities between very young children's and chimpanzees' abilities to engage in symbolic communication.

(2) Current research by D.M. Rumbaugh and E.S. Savage-Rumbaugh with a pygmy chimp named Kanzi at the Yerkes Center in Atlanta has given rise to new hope and speculation about primate linguistic ability. Prior chimpanzee studies used the common chimp (pan troglodytes). The pygmy chimpanzee (pan paniscus) was virtually unheard of until the mid-1970s.

(3) Pygmy chimpanzees are found only in the remote rain forests of Zaire. They are smaller, less aggressive, more social, more intelligent, and more communicative than the common chimp. Kanzi surprised his trainers when he acquired some manual signs merely by observing his mother's lessons. He is now the subject of an

GLOSSARY

manipulate: [ma-rip-ja-leit] (v)
to control or handle something with skill; to control or influence somebody or something by clever or unfair means

manual: [meen-ja(-we)] (n)
done with or controlled by the hands; a book containing information or practical instructions on a given subject
intensive longitudinal study. Kanzi now has a large, free area in which to roam, and many opportunities to learn both spoken and signed language.

(4) Kanzi is 12 years old (in 1993), and weighs 130 pounds. Although he is sexually mature, the Rumbaughs believe they will be able to continue working with him. They are working on his understanding of spoken English, and find that he is able to understand many unusual utterances and carry out the acts described in them with remarkable accuracy. For instance, if asked to "put the mushroom in the potty", Kanzi obligingly does so, proving that he is attending to language, not simply carrying on activities that are evident from the nonverbal situation.

(5) Current work with Kanzi on his understanding of pictures, including pictures that are described with passives, has led his trainers to be very optimistic about the chimp's ability to comprehend syntax. Whether the pygmy chimpanzee is the hope of the future in animal language studies remains to be seen.

**FOCUS ON LANGUAGE**

**Paraphrasing**

Remember that when you paraphrase, you must keep the original idea, but change the wording and sentence structure. Paraphrasing is thorough re-writing of the original ideas. Simply re-writing by changing a word or two is not acceptable. Remember also that if you use the paraphrased material in your essay or report, you must recognize the source. It means that you will need to mention the name of the original author and the source where the original can be found. Failing to credit the original author is called plagiarism.

**ORAL DISCUSSION**

Listen to one of the paragraphs written by your class mates. Pay special attention to the original ideas.

1. Are the ideas kept unchanged?
2. Have the writers included their own opinion? This must not be done when paraphrasing.
3. Did the writers use their own words? (Some key terms might have to be used from the original).

**ASSIGNMENT**

Re-write the paragraph you and your partner worked on in class. Make sure that your paraphrase is accurate and not plagiarized.

**syntax:** [sɪn-ˈtɛks] (n) The rules of grammar for the arrangement of words into phrases and of phrases into sentences.
WARM UP

Have you ever visited another culture? Did you encounter anything that was unusual and/or offensive to you? If so, how did you deal with it?

READING

THE OYSTER

From: “The Mooltiki Stories” by Rumer Godden

(1) Up to this evening, which should have been the most delightful of all, everything had been delightful. “Delightful” was Gopal’s new word. “London is delightful”, he wrote home. “The college is delightful, Professor William Morgan is delightful and so is Mrs. Morgan and the little Morgans. But perhaps”, he added with pain, for he had to admit that the Morgan children were rough and spoiled, “perhaps not as delightful if you see them for a very long time... The hostel is delightful... I find my work delightful”. He had planned to write home that Paris was delightful. “We went to a famous French restaurant in the Rue Perpignan”, he had meant to write, “it is called the Chez Perpignan. It is delightful...” Now tears made his dark eyes bright; he could not write that; it was not delightful at all.

(2) Gopal’s family lived in Bengal; they were Brahmini Hindus and his mother kept the household to orthodox ways in spite of all he and his elder brother could do. Now Gopal saw her orthodox food: the flat brass platters of rice, the pile of luchis (flaky, puffed, pale gold biscuits) the vegetable fritters fried crisp, the great bowl of lentil purée, and the small accompanying bowls of relishes (shredded coconut or fried onion or spinach or chilis in tomato sauce or chutney) all to be put on the rice. He saw fruit piled on banana leaves, the bowl of fresh curd, the milk or orange or bel-fruit juice in the silver drinking tumblers. No meat or fish, not even eggs, were eaten in that house. “We shall not take life,” said his mother. Gopal looked down at his plate in the Perpignan and shuddered.

(3) He had come to Europe with shining intentions, eager, anxious to do as the Romans did, as the English, the French, as Romans everywhere. There will be things you will not be able to stomach, he had been warned. So far he had stomached everything. His elder brother Jai had been before him and had come back utterly accustomed to everything Western; when Jai and Tommi (Jai’s wife) went out to dinner they had Western dishes; they ate meat, even beef, but not in their own home. “Not while I live,” said his mother.

GLOSSARY

hostel: [hôst-tel] (n) inexpensive accommodations, usually for students, travelers, workers, or people without homes
relish: [rē-lish] (n) vegetables mixed or cooked with spices
chutney: [chē-tāni] (n) a mixture of fruit or vegetables, sugar, spices, and vinegar
curd: [kôrd] (n) a thick, soft substance formed when milk turns sour, used in making cheese

“do as the Romans do”: When in Rome, do as the Romans do; when visiting a foreign country, follow the customs of those who live there.

utterly: [ət-ər-lē] (adv) completely, totally, absolutely
ORAL DISCUSSION

What do you think was on Gopal's plate?
Why do you think it made him so uncomfortable?
If you were in Gopal's place, what would you do?

WRITING

Imagine yourself in Gopal's place. Write a letter to your family about your experience in the "Chez Perpignan."

FOCUS ON LANGUAGE

Past Perfect Tense

The past perfect tense is used when referring to two past events.
Example: Gopal had finished his letter before he went to dinner.

ASSIGNMENT

Find the past perfect tenses in the selection. Examine the three paragraphs.
What do you notice?
Lesson 8

WARM UP
Share your letter to Gopal's family with the class.

WRITING
Imagine that you have been invited to dinner by one of the following people from a totally different culture:

a- your college room-mate
b- an important business contact
c- your future parents-in-law

The dinner includes a dish that is very offensive or repulsive to you, but that is considered the finest delicacy in the other culture. Moreover, the dish is also very expensive, and clearly beyond your host's usual budget. Working with a partner, figure out what would be the best way to deal with the situation.

ORAL DISCUSSION
Share your solution with the class.
Using the information you have collected in this unit, write a well developed essay on one of the following topics:

1. The power of language
2. Language and children
3. Language - uniquely human?

You may use some of the paragraphs you have written during this unit. You will be graded on your ability to use material from written sources and paraphrase/summarize and cite accurately.

Use the first session to decide on the topic, collect the material from the readings, make an outline, and write a first draft. Use the second session to write your essay.
# Appendix H

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