

Teaching Cultural Differences through Korean Canadians: Teaching Material Development for English as a Foreign Language Classes

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Received: August 24, 2019; received in revised form: September 4, 2019;
accepted: September 4, 2019

Abstract:

Introduction: Students of English as a foreign language must possess intercultural communicative skills in order to be able to interpret and discuss the cultural diversity that surrounds them when they use English for communicational purposes. This paper claims, and is based on the conviction, that the development of these skills takes place primarily through teaching English as a foreign language (EFL) in most educational contexts. This approach is facilitated by the fact that the English language functions as the most widely used foreign language in the context of culture teaching.

Methods: Based on these considerations and with a view to theoretical and practical aspects concerning teaching material development, the presented study discusses some fundamental concepts associated with the relationship between teaching EFL, teaching cultural information and developing students' intercultural skills. After reviewing potential theories, it adopts Byram's (1997, 2008) Intercultural Communicative Competence model as a theoretical foundation for creating teaching materials for the purpose of developing students' intercultural communicative skills.

Results: The study presents the results of this endeavour through the example of author-designed worksheets focusing on Canadian content, and analyses a worksheet that covers Korean immigrant culture in Canada in order to demonstrate, with the help of this example, how theoretical considerations can be put into practice in the scope of developing teaching materials with Canadian content focusing on the development of intercultural communicative skills.

Discussion: Within the scope of English as a foreign language, Byram's (1997, 2008) Intercultural Communicative Competence model proves a very practical model to be used for the purpose of designing worksheets

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that develop students' intercultural communicative skills: this is proved on the basis of the analysis of the above-mentioned worksheet. It is also demonstrated that teaching intercultural communicative skills through Canadian contents is a feasible and practicable way of introducing students to the concept of interculturality through the cultural heritage of an English-speaking country.

Limitations: The theoretical background and the teaching material development project described below can serve as a potential model for designing similar worksheets, but the actual use and efficiency of this and similar worksheets depends on the applicable national curriculum and the specificities (primarily the language and motivational levels) of the class where such materials are intended for use. This also means that some aspects of the project are worth reconsidering when one intends to design their own teaching materials.

Conclusion: For the design of worksheets developing intercultural communicative skills, this study provides a tried and tested methodological model to follow and presents a worksheet that can function as a potential model. In addition, this paper hopes to generate further research in the field of developing teaching materials focusing either on the development of intercultural communicative skills or on Canadian culture, and, through setting an example, it encourages the creation of worksheets of a comparable design or topic.

Key words: intercultural communication, intercultural communicative skills, intercultural communicative competence model, Canada, Korean Canadians.

Introduction

Given today's scenario that students are exposed to influences by foreign cultures, knowledge about other cultures and the ability to manage foreign cultures have become an indispensable aspect and role of the educational process. So that students can acquire intercultural communicative skills, which are indispensable for successfully tackling such situations, they must be exposed to cultural diversity. In general terms, educating about cultural diversity may start at the primary school, as discussed by Osad'an, Ried and Belesova (2016), and continue up to tertiary studies including teacher training as addressed by Ryabchikova (2018). As the English language has become a global lingua franca, the use of this language is no longer exclusively about communicating with people whose mother tongue is other than English but increasingly about communicating with people who come from diverse cultural backgrounds. Thus in these situations the role of English as a foreign language (EFL) is not solely that of a joint platform of communication: in these contexts, English functions as a means of negotiating between cultures and as a means of negotiating meaning through cultures. In such cultural exchanges, students will predominantly use

EFL. Therefore, the present discussion envisages the development of intercultural communication skills through teaching EFL, which functions as the most widely used means of communication between people from different cultures. On the other hand, thanks to her rich cultural diversity and English as one of her official languages, Canada is capable of providing raw materials for creating teaching resources facilitating the development of intercultural communicative skills through English.

Built on these assumptions, this paper connects the teaching of EFL with the teaching of Canadian cultural content, and underscores the mutually reinforcing relationship between these two fields in the scope of creating teaching materials developing intercultural communication skills. As no specific methodological theories and practices narrowed down solely to the teaching of Canadian culture exist, this study is primarily based on general methodological considerations about teaching cultural content and developing intercultural communication skills.

The paper is structured as follows: after discussing some fundamental concepts associated with the relationship between teaching EFL, teaching cultural information and developing students' intercultural skills, this study adopts Byram's (1997, 2008) Intercultural Communicative Competence model as a theoretical foundation for creating teaching materials with Canadian contents for the purpose of developing students' intercultural communicative skills. Afterwards, through the example of a worksheet developed by the authors about Korean immigrant culture in Canada, the study demonstrates how theoretical considerations can be put into practice and, for this purpose, analyses teaching materials that exhibit Canadian contents and have been created for developing intercultural communicative skills.

1 Theoretical starting points

The practice of teaching cultures through foreign languages started as early as in 1980s with the appearance of the first internationally used course-books of EFL. The interrelatedness of cultures and languages – including teaching about Canadian culture through English – is underscored by Kramsch (1991, p. 217), who claims that “culture and language are inseparable and constitute one single universe”, and Brown (2007) likewise argues that the separation of language and culture causes the loss of significance of either or both.

These theoretical claims can easily be extended to the sphere of teaching foreign languages and cultures. In relation to this, Englebert (2004) stresses that the teaching of a foreign language inevitably entails the sharing of cultural information. In practical terms, this indicates that language shapes the perception of culture and that culture shapes the perception of (other) languages. Similarly, Mitchell and Myles (2004, p. 235) assert that “language and culture are not separate but acquired together, with each providing support for the development

of the other.” With reference to the connection between teaching a foreign language and teaching culture, this suggests that, through learning a foreign language (in the majority of the cases: English), students will also understand, to a lesser or greater extent, English cultures and other foreign cultures discussed in English. In this sense, foreign language learning entails intercultural learning, as pointed out by Pulverness (1995). This is further supported by the fact that a foreign language is never used without a communicative or cultural context and for this reason foreign language learners must be aware of how to use English in a situational context (Neuner, 1997) as all instances of foreign language use take place in a cultural context (Stern, 1992).

It follows from this that the more extensive knowledge students of foreign languages have about foreign cultures whose representatives they are likely to communicate with in English, the more successful they are going to be in their communication. Based on this observation, several researchers - including Tavares and Cavalcanti (1996), Niderhauser (1997) and Wardhaugh (2010) - maintain that the mutually reinforcing relationship between culture and language might provide a great motivational force for learners. These researchers also argue that such motivation can ideally be exploited in the scope of foreign language lessons and culture-related classes. Apart from the above-mentioned motivating force, negligence to learn foreign language related cultural information may also lead to faltering communication. This happens when one communicates in a foreign language but is not fully aware of the communicated meaning due to one's lacking cultural information. Bennett, Bennett, and Allen (2003, p. 237) explain this situation as follows: learning a language without being aware of related cultural information potentially poses the “risk of becoming a fluent fool.” Given this, and contrary to some scholars' (e.g. McKay's, 2000) view, it is unreasonable to maintain that if learners use English as a language of international communication, they have no need for any cultural information related to English-speaking countries. On the other hand, discussing which culture language learners most typically need information on, Alptekin (2002) advocates that the culture associated with the use of English as a language of international communication should be the world itself with no specific culture highlighted. Such theoretical perspectives, however, fail to recognise that meaning - rather than being absolute - is always relational and is thus constructed on the basis of consensus between the speakers. Therefore, apart from the motivational power that lies in obtaining cultural information and cultural knowledge, learning cultural information is essential for proper communication as language knowledge alone does not ensure one's successful communication, and it follows from this that intercultural competence impacts one's effectiveness and appropriateness of achieving their communicative goals. Apart from providing motivation, learning a foreign language and learning about cultures also entail enculturation: this means leaving behind one's own cultural norms and practices, in the scope of which one develops “new cultural frames of

reference and a new world view, reflecting those of the target language culture and its speakers.” (Alptekin, 2002, p. 58) Therefore, it can be maintained that cultural knowledge development strongly supports successful foreign language learning. In addition, also addressing the mutually supportive relationship between culture and language, Damen (2003) believes that language is both the means of communication and the mediator of cultural codes and rules, which likewise suggests that language can also be effectively exploited for educating about culture.

Eventually, focusing on the production of teaching materials that include cultural content and discussing the roles assumed by language and culture in the learning process, Mitchell and Myles (2004, p. 235) put forward a similar argument about the mutually reinforcing nature of language and culture education when they claim that “Language and Culture are not separate but are acquired together, with each providing support for the development of the other.” This is also underscored by Brown (2007, p. 177), who discusses the integrated nature of language and culture, and believes “[a] language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” Furthermore, Kramsch (1993) maintains that culture teaching is inevitably part of teaching social interaction including written and oral language use. The above arguments seem to unanimously indicate that the mutually reinforcing relationship between language and culture should ideally be capitalized on for educational purposes.

2 Definitions of ‘culture’

There are numerous definitions of culture and in the scope of the present paper we wish to offer one that is suitable for use in the context of developing teaching materials with a cultural content. For this reason, the most extensively used definitions of culture are reviewed first to be followed by the adoption of a teaching-purpose definition. The most widely accepted definitions of culture can be classified as cognitive and social discursive definitions, as well as definitions of culture as a collection of cultural phenomena.

Cognitive definitions of culture suggest that culture incorporates diverse processes of the interpretations of social actions and that culture itself is a product resulting from such interpretation. The advocates of this perspective (e.g. Crawford-Lange & Lange, 1984) propose that culture should be studied both as a process (how cultures are negotiated among its members) and as products (what tangible items cultures offer). On the other hand, the social discursive interpretation of culture (e.g. McCarthy & Carter, 1994, pp. 151-152) deems culture to be composed of “social knowledge and interactive skills which are required in addition to knowledge of the language system.” This definition suggests that anything related to social practices above the level of language

belongs to the sphere of culture. Finally, those researchers who observe culture from the perspective of cultural phenomena differentiate between five aspects of culture and claim: "A cultural phenomenon involves tangible forms or structures (products) that individual members of the culture (persons) use in various interactions (practices) in specific social circumstances and groups (communities) in ways that reflect their values, attitudes and beliefs (perspective)." (Moran, 2001, pp. 25-26)

As the above definitions contain quite abstract notions that are unlikely to be easily translated for the purpose of developing teaching materials, a more practical and itemizable definition is necessary for our research. Therefore, in the scope of this paper and for our current purposes, culture - following in the footsteps of Neuner (2012, p. 21), who offers a practical and methodologically suitable definition of culture - is defined as follows: "Culture in its widest sense can be understood as a specific way of thinking, acting and feeling about one's own actions and the actions of others. This includes conscious or underlying explanations of the world and one's own and other people's place within it. It also encompasses beliefs, faiths, ideologies and world views, which we call upon to assert reality, truths, values and ideas of good and bad." This pedagogically appropriate definition provides a comprehensive definition of culture that can functionally be exploited for the preparation of worksheets presenting cultural content as it contains a list of items associated with diverse aspects of culture.

3 From communicative competence to intercultural communicative competence

EFL education in the past 40 years witnessed a gradual shift of emphasis: communication in English was described less and less markedly as the application of "pure" language knowledge and the importance of cultural factors in using EFL was increasingly acknowledging. From the beginning of the 1970s and later on in the 1980s, researchers focused exclusively on linguistic features when they described one's ability to use a foreign language. The language skills that Hymes (1972) called "communicative competence" described linguistically, socio-linguistically and pragmatically appropriate language use. Later on, Canale and Swain (1980) added further competences to this earlier model, which ultimately has come to include grammatical, socio-linguistic, discourse and strategic competences. According to Canale and Swain's (1980) model, such competences are suitable for describing adequate and ideal foreign language use. Parallel to this development, and leaving behind the comparative cultural approach and the cultural anthropological approach of the 1960s (represented mainly by Lado, 1957 and Brooks, 1964, respectively) and the advocated curricular inclusion of certain cultural topics (mainly topics of literature and history) characterizing the 1970s (Stainer, 1971; Gardner &

Lambert 1972), the 1980s saw a more extensive integration of culture in foreign language education in the form of learning about less academic and more general aspects of culture. In the 1990s, the impact of this approach was further intensified by globalization, which placed foreign language teaching (and particularly English teaching) in a transnational and global context. The primary global foreign language, English was no longer simply a foreign language but an international language, which necessitated the rethinking of cultural dimensions of language teaching. In the scope of this, Prodromou (1992) argued for interculturality to facilitate the discovery of global culture. At the same time, Kachru (1992) recommended moving away from so-far mainstream cultures and advocated diversifying the cultural portfolio offered by English language education. It was also acknowledged that English, in its capacity as an international language, connected speakers from a wide range of cultures and that communicative competence was no longer sufficient to describe the skills necessary for successful users of EFL (Alptekin, 2002). It was also pointed out that speakers of EFL need skills to cope with the cultural dimensions that influence communication in intercultural settings (Crozet & Liddicoat, 2000; Bada, 2000). It was also noted (e.g. by Yamazaki, 2007) that the ability to manage the cultural aspects of an act of communication fundamentally influences the efficacy and appropriacy of communication. These realizations caused a fundamental shift in language teaching, whereby cultural skills were viewed as essential as language skills in intercultural communicative contexts.

The usefulness and relevance of cultural knowledge was realised as early as around the 1990s, when Murphy (1988), Prodromou (1992), Seelye (1997) and Liddicoat (1999) pointed out that contextual language use can only be understood precisely by learners of a given language on condition they are provided with relevant cultural information and knowledge. It was argued that students function in a completely new cultural context when they use a language other than their mother tongue. Some researchers (e.g. Hudson, 1980) went further to claim that a language is nothing else but an aspect of culture. On the other hand, some theoreticians (e.g. Robinson, 1988; Kramsch, 1993 and Liddicoat, 1999) broadened the scope of cultures involved in foreign language learning and emphasised the role of the learner's own native culture in acquiring cultural information related foreign languages.

Nevertheless, the real breakthrough of acknowledging the importance of cultural knowledge and cultural skills in language learning took place when it was realised that a high number of speakers of EFL use English as a *lingua franca* for the purpose of communicating with people from other cultures. In this scenario, minimum three cultures are involved: the cultures of the two speakers and the culture of EFL, which language the two speakers use for communicating with each other. Therefore, language use was no longer seen a purely communicative act but it was perceived mainly as an intercultural communicative act (Risager, 2007) involving the ability to relate to otherness

(Zarate, 1986), to mediate between cultures (Byram & Zarate, 1994) and to explore cultural identities (Barraja-Rohan, 1997). In the scope of this act, students are expected to be able to interact with people from cultural backgrounds different from theirs, to behave culturally appropriately in such situations, to mediate between cultural differences exhibited by the cultures involved, as well as to be aware and conscious of their own and others' cultural embeddedness (Byram, Zarate, & Neuner, 1997).

In such situations, due to the involvement of different cultures, meaning is not absolute but relational, and, as a consequence, meaning is always a matter of discussion between the participants of the communicative act (Byram, Morgan et al., 1994). Because of the importance of this consensual nature of the construction of meaning, even greater emphasis has been laid on the role of language use in intercultural situations. In recognition of this, some of the literature (e.g. Byram, 1997) distinguishes between intercultural competence and intercultural communicative competence: in the case of the former competence, interaction is accomplished in one's mother tongue, while in the case of the latter in a foreign language. Thus, the description of intercultural communicative competence also incorporates foreign language related aspects.

4 Method: Theoretical framework: models of intercultural communicative competence

For the description of what characterises those people who can successfully communicate in intercultural situations, diverse definitions of intercultural competence have been offered including the ones developed by Hammer, Gudykunst, and Wiseman (1978); Koester and Olebe (1989); Meyer (1991); Lambert (1994); Gudykunst (1994); Byram (1997); Crozet and Liddicoat (2000), Samovar and Porter (2001); Lustig and Koester (2003); and Castro, Secru, and Garcia (2004). The skills involved in intercultural communication have been described by several models but two intercultural communication competence models have been especially influential and widely accepted in the field of language teaching. Deardoff's (2006) Process Model of Intercultural Competence focuses on the development of intercultural skills (including intercultural communication skills) and describes what attitudes and knowledge are necessary for an individual to function effectively and appropriately in intercultural situations as far as interpersonal level communication and behaviour are concerned. Partly building on the theoretical foundations offered by transformational learning, which postulates that learning takes place through the transformation of personality, the model describes one's life-long and ongoing development in terms of internal and external outcomes, i.e. what changes happen inside the person and what are the tangible effects of such changes. In this model, internal outcomes include attitudes, perception and skills possessed by the person concerned, whereas external outcomes are the visible

changes in one's behaviour and communication, realised potentially as a result of internal outcomes. The realisation of external outcomes is influenced fundamentally by one's attitudes to culture, as well as one's knowledge and comprehension of cultural information, in addition to one's skills related to observing, evaluating, analysing and interpreting cultures as well as listening and relating to cultures. The visually representation of the model is shown in Figure 1.

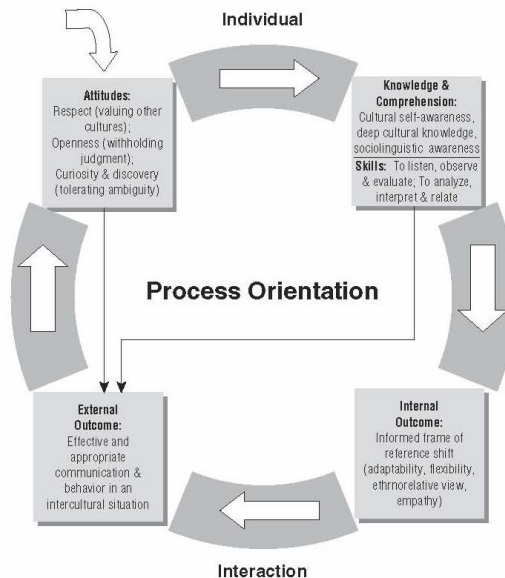


Figure 1. Deardoff's (2006) Process Model of Intercultural Competence (taken from Deardoff, 2006, p. 256).

This very complex and highly abstract model has primarily been devised for measuring one's development of intercultural competence in interactional situations. This model is especially suitable for curriculum design, where the measurement of outcomes constitutes an essential part of assessing the effectiveness of the curriculum in question. Nevertheless, for the purpose of teaching material design this model is not the most practical or obvious as it does not describe those general aspects of culture, knowledge and skills that need to be possessed by intercultural competent students or those aspects that need to be developed and supported with the help of learning activities.

A model that is more specific and practical in this respect and for our current purposes is Byram's (1997, 2008) Intercultural Communicative Competence model, which describes those elements, i.e. aspects of knowledge and skills, a person competent in intercultural communication should possess. This model

describes interculturally competent persons using the following five elements (savoirs):

- knowledge: factual knowledge about a culture and knowledge about the norms held by social groups in question; knowledge of how social groups function in a certain society;
- attitudes: curiosity about and openness to other cultures in general and to engaging in communication with members of other cultures; readiness to leave behind disbelief concerning other cultures and ability to observe one's culture from the perspective of others;
- skills of interpreting and relating: ability to contextualize, interpret and explain events and written texts with reference to one's own culture and other cultures;
- skills of discovery and interaction: ability to gain new cultural knowledge and practices; and to operationalize these in real-time communicative contexts;
- critical cultural awareness: ability to critically assess aspects of one's own and other cultures on the basis of certain criteria; this skill is developed through reflecting on one's own and others' cultures and analysing them.

In relation to the above qualities, Byram (2000, p. 10) descriptively formulates that "someone with some degree of intercultural competence is someone who is able to see relationships between different cultures - both internal and external to a society - and is able to mediate, that is interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures - someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural."

With regard to the above-described methodological considerations, Byram's (1997, 2008) Intercultural Communicative Competence model served as the theoretical foundation of our Canada-related teaching material development. In practice, this meant that the designed tasks focus on teaching and developing the above-listed five components of students' intercultural communicative competence.

It is also highlighted at this point that intercultural learning is transformational learning, which should ideally include gathering personal intercultural experience outside the classroom. Our Canada-related worksheets do not address this aspect of intercultural learning as such activities would be rather unrealistic in most educational settings outside Canada. What these worksheets can achieve is the development of intercultural communicative competence, which, according to Corbett (2003), allows students to develop strategies to observe and understand other cultures and to view such cultures from a perspective that

enables them to understand these cultures, thereby contributing to their successful and appropriate communication in intercultural settings. In our understanding, the worksheets have been designed with this in mind.

5 Results and discussion

For the demonstration of the teaching materials developed within the theoretical framework described above, we have chosen “The Convenience Store Project,” one of the intercultural modules the authors have created within the topic of East Asian Canadians. These intercultural modules serve the double aim of developing students’ inter- and cross-cultural skills as well as language skills. After culturally contextualizing and briefly describing the tasks of the worksheet, it will be explained how the worksheet presented develops the five *savoirs* of Byram’s Intercultural Communicative Competence model detailed in the theoretical part.

As for the cultural contextualization and description of the tasks, the specific cultural content of “The Convenience Store Project” module is strongly connected to Korean immigration history into Canada and the Korean Canadian community. This is attested by the following facts. Korean immigrants started arriving in Canada in larger groups in 1970s, at a much later stage in Canadian history than any other East Asians. As Huh et al. (2007, p. 4) confirm, “prior to the 1970s the Korean community in Canada was extremely small and comprised mainly of temporary residents seeking employment and educational opportunities [...]” Throughout the 1970s thousands of Koreans immigrated to Canada each year. Most were working and middle class families from Korea’s urban centres who arrived as part of the family reunification program.” The Korean immigrant arriving in the 1970s typically worked in or operated corner stores and restaurants in Canadian urban centres. The communities they established across Canada often clustered around the Church and were able to assist newcomers with job opportunities and settlement: “newly arrived immigrants were able to get support from more established community members, particularly in urban areas, as the Church provided a locus around which people congregate, meet, and develop community.” (Huh et al., 2007, p. 4) Thanks to this influx and the determining nature of the diasporic lifestyle of running a corner store, this immigrant experience still survives and is often used as a *topos* or a setting in Korean Canadian literature.

“The Convenience Store Project” consists of three activities (see Appendix 1). The first activity presents a collection of questions about students’ own convenience store experience and an excerpt from Korean-Canadian novelist Ann Y. K. Choi’s reminiscences of her family’s convenience store, which is complete with experience-related key vocabulary, comprehension questions and an image. The second activity focuses on problems at the store through jumbled conversations, and finally, the third activity is built around some interculturally

significant scenes of Episode 4 (Season 1) of the CBC production *Kim's Convenience*. Next, it will be demonstrated how each of the three activities relate to the five *savoirs* of Byram's Intercultural Communicative Competence model.

To start with the first activity, the highlighted words in the interview excerpt are informative of the challenges Korean-Canadian convenience store owners like Ann Y. K. Choi's parents had to face: being scattered in the city, having to keep the store open which did not allow them the prospect of a holiday, occasionally falling victim to robbery and harassment, which the family had to keep quiet about to preserve their shop's good reputation, and as a basic survival strategy, remain optimistic in the face of hardships. Thus knowledge about the particular social group is provided. The image in section d) also has some further items with the same potential (6/49, ATM, etc.) regarding convenience stores.

As for forming students' attitudes, raising their curiosity and making them more open towards the topic discussed, the questions of personalization in the introductory part of the activity invite students to think about what it would be like to work in such a place. Such an activity raises awareness in students towards the possible difficulties and problems to be solved in such a setting and triggers their feelings of empathy. The manner of presenting the topic through a person's reminiscences may also be more engaging than for example, reading statistical data or sociological facts about the Korean Canadian community of corner store owners and employees. Also, the pictorial illustration in section d) helps students imagine the kind of store Ann Y. K. Choi mentions, and the outside perspective may make them zoom in on the store or zoom out on the neighbourhood.

Interpreting the Korean-Canadian convenience store experience is aided by the introductory questions, the vocabulary matching activity and the comprehension questions. The introductory questions prepare students what to look for in the excerpt that will follow while also preparing them for the text emotionally; the definitions to be matched with the key words elaborate the meaning of the vocabulary items crucial to a deeper understanding of the writer's words and thus her experience; and finally the comprehension questions channel students' attention to some vital features of the experience itself and help them interpret these (e.g. "Why does the writer say that you need to 'feed' the store?"). In addition, the pictorial information presented in section d) can serve as a visual means to contextualize the Korean Canadian convenience store experience.

As for skills of discovery and interaction, starting with the discussion of students' own experience and then moving on to the text exemplifying Korean Canadian convenience store owners' lifestyles facilitates the discourse between the students' own culture and that of Korean Canadians. In addition, the questions in section c) are directed at features of the experience, which invite students to further explore the topic for themselves. (e.g. "What challenges are there in someone's life who works at a variety store?" or "What do the

expressions navigate those discussions and emotionally devastating mean in the sentences above?”). Also, the detailed description of the picture in section d) can further contribute to the development of the ability of gaining new cultural knowledge and practices (e.g. “What does the picture reveal about the goods and services offered at this store?”, “What kind of neighbourhood are we in?”, etc.) thus help the process of discovery.

Critical cultural awareness is ensured through the comparison between students’ own experience and that of Ann Y. K. Choi with the help of the personalized introduction, the comprehension questions in sections a) and c) and the image in section d). Personalization in this case functions as a practical means of inviting reflections on one’s own culture. The comprehension questions explore issues which are easy to discuss in a comparative manner (e.g.: number of stores in a neighbourhood, living above the store, jobs related to self-employed small businesses, store-related problems). Finally, the picture presented in section d) can also serve as a pictorial aid for the comparison between convenience stores operated by Korean Canadians and those of the students’ own culture.

The second activity is centred around two incidents which exemplify the difficulties Korean-Canadian convenience store owners have to face in their quotidian life. The first jumbled conversation features a troublesome customer who would like to purchase some more eggs to throw at passers-by, while the second one features a young man’s attempt at robbery. After piecing the jumbled texts together, students are encouraged to do further web-based research on similar incidents which make it to the headlines. Through these incidents, students will become familiar with the hardships which can befall convenience shop owners.

What is more, the activity is presented the form of two collections of jumbled sentences. To make full sense of the two incidents, students must piece together the puzzles first. Moreover, the two incidents have a sensational component (throwing eggs at people, robbing a shop) thus they are likely to awaken students’ interest and curiosity.

As the two incidents present problems awaiting solutions, students make interpreting and relating a natural corollary. The instructions to go with the texts invite students to identify the problem and find a solution together in groups, which also involves students’ imagining themselves to be in the given situation. In this respect, processing the conversations through role-play can intensify students’ experience while it also helps develop skills of discovering and interactions.

The ability to gain new cultural knowledge and practices can be further enhanced by asking students to collect similar incidents from the web and to brainstorm on other problems Korean Canadian shop owners must face. The Ontario Korean Businessmen’s Association (OKBA) has published a couple of related documents (the damage contraband tobacco does to their business; as they do not have the licence to sell alcohol, they are at a disadvantaged position

compared to stores in other provinces; the increasing utility prices make it more difficult to survive for small businesses, etc.), which can be used as supplementary materials, but students should be encouraged to use their own research and to attempt to devise a negotiated solution for the problems they have identified.

Critical cultural awareness can be enhanced through identifying the problems in the two jumbled conversations and presenting the proposed solutions in groups, and then agreeing on one particular solution through a debate. This can also be done in the case of any additional problem identified through the web-based research. Finally, it can be discussed whether the same problems occur regarding convenience stores in the students' own cultures.

The third activity focuses on four short video clips taken from Episode 4 (Season 1) of the CBC series, *Kim's Convenience* (2016). As for the knowledge content, each clip is given a title on the worksheet ("Nayoung's clothes," "Nayoung arrives," "Trouble at the restaurant," "Reconciliation") and they aim at exploring the difference between young people from Korea and from the Korean diaspora in Canada. Section b) reveals the fact that the English people of the Korean diaspora speak in Canada may require an effort from the listener to understand, whereas section c) focuses on the emoticons in the Korean girl, Nayoung's message and the gap-filling activity in section d) conveys the message that sameness is not a pre-condition of friendship across cultures.

The manner of presentation of all the four sections of the activity ensures that students will be interested in the topics covered. The first section entails working with audio-visual materials (video clips), which is popular with the targeted age group. In the section on 'helping Umma with her English,' students can become masters of the English language placing themselves in the position of a teacher teaching immigrants, whereas emoticons (third section) are a familiar and fashionable feature of students' everyday life. In the last section, students need to catch the words from the clip to be able to fill in the gaps in the conversation between Nayoung and Janet. Moreover, the targeted student audience are nearly the same age as the two girls, which helps them identify with the highlighted problems.

Activity 3 provides ample opportunities for students to practice their skills of interpreting and relating. The comprehension questions to go with the clips help them focus on the problems arising from the encounter between a young girl from Korea and her diasporic relatives living in Canada (manner of dressing and behaving, diasporic people's 'Koreanness' and the communication of feelings). In section b) the Umma's words have to be made sense of, in section c) students have to decipher the emoticons presented in the chart and finally, section d) contextualizes the idiom "to be out of line" and features resolving a conflict between Nayoung and Janet.

As for skills of discovery and interaction and the ability to gain new cultural knowledge and practices, section a) invites students to speculate about what they

would have done in the characters' place and how they would have solved the problems arising from these situations. Students can also turn their suggested solutions into role-play. In section b) the question of how one can make oneself understood without proper knowledge of the target language and how much of the target language is needed to make oneself understood can be explored. Not only does section c) offer students the opportunity to decipher the emoticons in Nayoung's SMS message but it also invites them to extend this collection through their own web-, or group interview-based research. Understanding the suggested message of section d) and discussing its implications for students' own life facilitate the development of students' skills of discovery and interaction and the ability to gain new cultural knowledge and practices.

Finally, Activity 3 can facilitate critical cultural awareness mainly through group discussion or class debate related to the issues implied by the four activity sections. What regards section a), a class discussion can be held on whether students have ever been in a similar situation (e.g. meeting people living in Canada or in the US from their own diaspora) or how they would handle similar situations in their own culture. For section b), issues such as what disadvantages someone may have who does not speak the language of the host country well and how to help the person can be tackled. The use of emoticons (section c) can be approached from a comparative angle (e.g. "Would Umma understand Nayoung and Janet's messages? Why? Why not?", "Are there emoticons that are understood universally?", etc.) As for section d) questions such as "Why would Nayoung or Janet believe that two people have to be the same to be friends?", or "Based on Activity 3, what are the most apparent differences between the two girls? Which one would you like to be friends with and why?" can be discussed. In addition, as a conclusion to activity 3, students can sum up their findings regarding the similarities and differences between Nayoung and Janet, and they can be invited to do further web-based research on how Koreans and Korean Canadians/ Canadians differ.

Summary and conclusions

This paper considered the relationship between teaching EFL, teaching cultural information and developing students' intercultural skills, reviewed the evolution of theories in connection with intercultural communicative competence development and adopted Byram's (1997, 2008) Intercultural Communicative Competence model as a theoretical foundation for creating teaching materials with Canadian contents designed for developing students' intercultural communicative skills. Afterwards, focusing on Korean Canadians, the paper offered a short description and an analysis of teaching materials developed by the authors.

As a conclusion, it can be claimed that the above-described theoretical considerations and the above-presented worksheets with Canadian cultural

content can serve as a potential starting point and model for generating further research in the fields of Canadian culture related teaching material development and the intercultural communication competence development. It is envisaged that this paper, through setting a methodological example to follow, encourages the development of similar worksheets and serves as a guideline to follow both as far as theoretical starting points and practice are concerned.

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Appendix 1

MODULE 2: Convenience Store Project

1) Introduction

- *Imagine you have a convenience store. Brainstorm on what your life would be like. While brainstorming, try to answer the following questions:*

1. What would be your daily routine like?
2. What kind of jobs would you have to do regularly?
3. What kind of products do convenience stores sell? Make a list.
4. Do you think it would be an easy job to work at your own convenience store? Why? Why not?
5. Who would be your typical customers?
6. What kind of dangers would you be exposed to?

- *Now read A. K. Choi's words on Korean variety stores in Canada in the 1960s, 70s and 80s and match the highlighted words in the above text with the definitions below.*

"No matter where I go, people know a Korean family that owns a variety store."
"Koreans lived all over because we lived above our variety store. You can't have **a cluster of** variety stores, they are **scattered** everywhere. It allowed us a unique position to **tap into** different Canadian communities, but it also scattered us [...] because we are all over the place and it's hard to get together."
"There is so much that happens behind the counter. People come into the store, buy the milk and buy the bread, and they leave, whereas we're **stuck**, we're chained there. It's almost like the store is - not a monster [...] - but it demands to **be fed**."
"[I remember] the number of times we were robbed or watching my mother be **harassed** by customers, having customers coming in to complain and having to **navigate** those discussions. It can be emotionally **devastating** at times."
"[But] no matter what happens, you have to **hold your chin up** and see possibilities. There are always opportunities if you [...] accept that they are there."

Source: <http://www.cbc.ca/books/2016/05/ann-yk-choi.html>

- to be given food:
- not being able to move from a place:
- a small group of
- causing a severe shock, destructive
- to be disturbed, bothered or hurt by someone
- to remain cheerful in spite of difficulties
- lead in a clever, diplomatic way
- be widely spaced
- become friendly with, gain access to

- *Now re-read the text and answer the following questions.*

1. According to the text, are there many Korean variety stores in Canada?
2. Where did Korean variety store owners usually live in the old days?
3. Were these stores close to each other? Why?
4. What is the advantage and the disadvantage of this arrangement?
5. Why does the writer say that you need to 'feed' the store?
6. What challenges are there in someone's life who works at a variety store?
7. What do the expressions **navigate those discussions** and **emotionally devastating** mean in the sentences above:
8. Is the text optimistic or pessimistic? Why?

- *The picture below shows the convenience store A. K. Choi's family owned. Write a few sentences about what the store and the neighbourhood looks like, the products it sells and the services it offers.*



2) Problems at the store

Put the lines of the dialogue between customer and shop assistant in the correct order (Text A or B) and explain to your partner what the problem is. Try to find a solution together.

Text A

Janet: I, I can't sell you any more eggs, Mr. Petrenko. (1)

Janet: It's not racist. I mean, look, I just sold you a dozen eggs, and then I watched you walk outside and throw them at a cyclist, a cab, and a streetcar. (2)

Janet: The streetcar thinks it's better than you? So, you already heard. I'm not selling you any more eggs. (STAMMERING) Is there anything else I can get for you? (3)

Mr. Petrenko: Nope. (4)

Mr. Petrenko: Well, that's because they think they're better than me. (5)

Mr. Petrenko: Well, that's racist. (6)

Text B

(DOOR BELL JINGLES)

Young man: Hands on the counter! Open the cash and give me the money. (1)

Janet: Appa made the deposit before dinner. (2)

Janet: Can you open the till? The big button. (3)

Jung: Got it. (4)

Jung: Hey, it's okay, it's just my sister. I know you don't want to hurt anyone. (5)

Jung: I'll give you 50 bucks for the knife. (6)

Jung: There's only like 50 here. (7)

Jung: You came in here selling a knife. I bought it. I paid 60 for the knife. (8)

Young man: 50 bucks? Hey. (9)

Young man: Hurry up! (BUTTONS BEEPING) (10)

Young man: Only if I get what I want. (11)

Young man: What? (12)

3) Kim's Convenience: Nayoung

- *You are going to watch four short clips from the CBC drama, Kim's Convenience. Answer the questions below for each one.*

Clip 1	Nayoung's Clothes (1:46-2:51)	Why is Janet's mother looking for clothes for Nayoung? What is her opinion about the girl's dressing style? Why is Janet upset?
Clip 2	Nayoung arrives (4:10-6:05)	What are your first impressions of Nayoung? What does Nayoung look like? Do you like her clothing style? What present does she bring over from Korea? Would you like to get a present like that? What do you think Janet, Umma and Appa think of her? Do you like Nayoung? Why? Why not?
Clip 3	Trouble at the Restaurant (10:07-11:25)	Why does Janet's friend want Janet to smile? What do you think "fighting" means? Does Janet know how Korean people eat the dish? Has Janet been to Korea? Does Janet know how to speak Korean? How do you think Janet feels at the restaurant? What makes Nayoung cry?
Clip 4	Reconciliation (18:27-20:00)	How does Janet feel about what happened earlier? How does Nayoung feel? What kind of present does Janet give Nayoung? Why? Why do you think Janet offers her to take a picture of them and the picture?

1. What kind of person do you think Janet expected to see when Nayoung arrived? Was she right in her expectations? How would you have reacted in Janet's place?
2. What do you learn about Korean culture through the four clips?

- *Language*

Help Janet's mother with her English. Correct the following lines in the conversation and write them below the original lines.

Janet: Umma, what's going on?

Umma: Oh, your cousin Nayoung, she come all the way from Korea. She need Canada clothes.

Janet: Did they lose her luggage?

Umma: No. Where your turtleneck?

Janet: Umma, I haven't had a turtleneck since ...

Umma: Oh, you still wear this?

Janet: It's a blanket, Umma. What's going on?

Umma: You cousin, Nayoung. She very nice, but she not wear enough clothes. She, you know, Korean style girl.

Janet: What does that mean? There's a lot of Korean girls and a lot of Korean girl styles.

Umma: She dress too much like a ... What's the word... Slut.

Janet: Did you just call Nayoung a slut?

Umma: No! I say she dress like slut.

Janet: She's super sweet.

Umma: Yeah, very nice, - still dress like...

Janet: Umma, do you listen to yourself?

Umma: I see her on Facebook. She wear very short skirt. And high heel shoes. Make her short skirt look even more short.

Janet: Umma, you're judging her based on her clothes.

- Janet gets the following text message from Nayoung: „Sad face, broken heart, waterfall, waterfall, waterfall, rain cloud, and Clapping monkey”
What do you think these emoticons mean? Can you make them?

Emoticon	Sign	Meaning
sad face	☹	
broken heart	💔	
waterfall	💧	

rain cloud		
clapping monkey		

- Can you add a few more emoticons to this collection?

In clip 4, Janet explains the meaning of an English expression to Nayoung. Fill in the gaps to get the full explanation and Nayoung's understanding of the situation. Each gap is there for one missing word.

Janet: What? No! I'm the one who should be sorry. I was _____
 _____.

Nayoung: Adeline?

Janet: Oh! _____. There's an imaginary
 _____, and on this _____ is nice people, and _____
 _____ here, _____ that's _____ me.

Nayoung: I just want to have _____ time together.

Janet: I know. It's just we're _____.

Nayoung: That's what I _____.

Janet: (LAUGHS) But sometimes, I forget that we don't need to be the
 _____ to _____ be _____ friends.

Nayoung: (LAUGHS) Eonni, I don't want to be _____ you! Right.